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**THE PERSPECTIVES OF THE
PASTORAL COUNSELLOR AND PASTORAL COUNSELLING IN SOUTH KOREA:
A POSTFOUNDATIONAL PRACTICAL THEOLOGICAL JOURNEY**

by

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AUGUST 2014



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DECLARATION

I, Dennis Frederick Burger, declare that THE PERSPECTIVES OF PASTORAL COUNSELLORS AND PASTORAL COUNSELLING IN SOUTH KOREA: A POSTFOUNDATIONAL PRACTICAL THEOLOGICAL JOURNEY is my own work and that all the sources I have used or quoted have been indicated and acknowledged by means of complete references.

A handwritten signature in blue ink, consisting of a stylized 'D' and 'B' followed by a horizontal line.

.....

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Date: 29 August 2014

I, Berdine Smit, ID 7712190011083, hereby certify that the Philosophiae
Doctoral thesis by Mr Dennis Burger:

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has been edited by me according to the Chicago Author-date System.

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ABSTRACT

This research was done from a Postfoundational practical Theological position and I made use of the narrative approach as my methodology. The focus of this research was to come to a better understanding of what the perspectives are of the pastoral counsellor and pastoral counselling in the South Korean context. This was done by listening to the narratives of four academics that was either teaching and/or practicing pastoral counselling in South Korea. These four professors became my co-researchers in this journey of discovering.

These narratives were looked at by making use of the Social Constructionist point of view. Therefore, because I was doing research about a culture, I gave an overview of the history, the culture etcetera.

To come to a better understanding of the narratives of my co-researchers and what the perspectives are of the pastoral counsellor and pastoral counselling, I have made use of an interdisciplinary team of helpers. The narratives that were shared by my co-researchers were summarised as a “neutral co-researcher’s narrative” and was commented on by the interdisciplinary team.

By coming to a better understanding concerning the pastoral counsellor and pastoral counselling in South Korea, many of my pre-conceived biases were deconstructed. This in turn allowed me, with the help of my co-researchers and the interdisciplinary team, to make valuable contributions towards pastoral counselling and the pastoral counsellor in South Korea.



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DEDICATED TO

I WOULD LIKE TO DEDICATE THIS THESIS TO MY TWO SONS, DENNIS (6) AND DIETRICH (5) WHO HAD SHARED THEIR FIRST FEW YEARS OF THEIR LIVES WITH THIS THESIS.



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TABLE OF CONTENTS

1	ORIENTATION TO THIS RESEARCH JOURNEY.....	1
1.1	Introduction	1
1.2	Using a story as central metaphor	1
1.3	Central metaphor: Kotgam and the tiger.....	2
1.4	How did I start this journey?.....	4
1.5	My research field – going down to the “little village”	10
1.6	Doing my research: My epistemology and methodology	12
1.6.1	The use of the first person in research.....	12
1.6.2	Methodology.....	13
1.6.3	Epistemology: Modernism to Postfoundational Practical Theology	14
1.6.3.1	Pre-modernism	15
1.6.3.2	Modernism	15
1.6.3.3	Postmodernism.....	16
1.6.4	The forming of Postfoundational Theology: the void in having a constructive interdisciplinary discussion between Theology and the other sciences.....	19
1.6.4.1	Foundationalism	20
1.6.4.2	Nonfoundationalism	22
1.6.4.3	A Postfoundational or transversal perspective	23
1.6.5	Postfoundational Practical Theology.....	27
1.6.5.1	Doing Postfoundational practical Theological research. The seven movements developed by Müller.....	30
1.7	Pastoral care	35
1.8	My personal Christian perspective.....	38
1.9	My Methodology: The Narrative Approach in Social Constructionism.....	41
1.9.1	The Narrative approach.....	41
1.9.2	Social Constructionism.....	45
1.9.3	Chapter outline	49
2.	AN OVERVIEW: KOREAN HISTORY AND THE KOREAN CULTURE.....	53
2.1	Introduction	53
2.2	The Korean history.....	55
2.2.1	The Three Kingdoms.....	57
2.2.2	Unified Shilla Period (668 - 935 AD) and the Parhae Kingdom	57



2.2.3	Koryo Dynasty (918 - 1392 AD)	59
2.2.4	Choson Dynasty (1392-1910 AD)	61
2.2.5	The dark days, the Japanese occupation of Korea (1910-1945).....	64
2.2.6	World WAR II and the end of the Japanese occupation	65
2.2.7	The Korean War	66
2.2.8	The Republic of Korea.....	67
2.3.	THE CHRISTIAN HISTORY IN SOUTH KOREA.....	69
2.3.1	Christian beginnings	69
2.3.2	Historical Background of Korean Theology.....	71
2.3.3	Theological trends in contemporary Korea	73
2.3.3.1	Indigenization.....	73
2.3.3.2	Minjung Theology	73
2.3.3.3	Pastoral Theology of Church Growth	74
2.3.3.4	Conclusion	74
2.4.	A SUMMARY: “HISTORY AND FUTURE OF KOREAN PASTORAL COUNSELLING”. BY DR YOUNG GWEON YOU (2011).	74
2.4.1	Introduction.....	75
2.4.2	Era of Birth: Introducing and Translation Period (1950-1975)	76
2.4.3	Era of Growth: Specialisation of pastoral counselling (1980-1999)	76
2.4.4	Era of Identity: Competition and Autonomy (2000 – Today).....	77
2.4.5	Contextual factors for Korean pastoral counselling development.....	78
2.4.6	Suggestions for the future of Korean pastoral counselling	78
2.5.	MY PERSONAL PERSPECTIVE OF THE KOREAN PEOPLE, THEIR CULTURE AND THEIR HISTORY	80
2.5.1	An overview	81
2.5.2	History	82
2.5.3	The Korean past, present and future perspectives	85
2.5.4	The Korean people's work ethics	87
2.5.5	Different generations in South Korea as mentioned by Graeme Codrington.....	89
3.	LISTENING TO THE NARRATIVES OF MY CO- RESEARCHERS.....	90
3.1	Introduction	90
3.1.1	The context and relationship between me and my co-researchers	92
3.2	Four Korean professors as my co-researchers	97



3.2.1 Professor Pan Shin Hwan, Ph.D.	97
3.2.1.1 Background.....	97
3.2.1.2 Our conversation	99
3.2.1.3 Other interesting aspects that came out of our conversation	102
3.2.2 Professor Yang Byung-Mo, Ph.D.	103
3.2.2.1 Background.....	103
3.2.2.2 Our conversation	104
3.2.2.3 Other interesting aspects that came out of our conversation	108
3.2.2.4 Factors that can be seen for this rapid change in the perspective/s of the Korean culture towards counselling.....	109
3.2.3 Professor Park No Kwon, Ph.D.	110
3.2.3.1 Background.....	110
3.2.3.2 Our conversation	111
3.2.3.3 Some interesting information that came out in our conversation	114
3.2.4 President Kim Sang-Lae, Ph.D.	115
3.2.4.1 Background.....	115
3.2.4.2 Our conversation	116
3.3 Appreciation	122
3.4 Reflecting on my co-researchers and their narratives	123
3.4.1 Reflecting on the positions my co-researchers hold and their passion towards pastoral counselling.....	123
3.4.2 Reflecting on personal stories	125
3.4.3 Reflecting on God talk	126
3.4.4 Reflecting on the methods that they use in teaching pastoral counselling and practicing pastoral counselling.....	127
4. THICKEN THE RESEARCH NARRATIVE THROUGH INTERDISCIPLINARY CONVERSATIONS AND FINDING TRANSVERSALITY.....	128
4.1 Introduction	128
4.2 Interdisciplinary research	130
4.3 My interdisciplinary team.....	132
4.3.1 Introducing my interdisciplinary team.....	132
4.3.2 Reasons for choosing these four professors as part of my interdisciplinary team....	133
4.4 Professor X. A summary of my interviews of my interdisciplinary team	134
4.4.1 Professor X's Background.....	135
4.4.2 Our Conversation	136
4.4.3 Other interesting aspects that came out of our conversation.....	140



4.5	Four questions to be answered by my interdisciplinary team	142
4.5.1	Professor Sung Jin Chung's response	142
4.5.2	Professor Chris Venter's response.....	146
4.5.3	Prof Dr R Ruard Gaanzevoort's response.....	149
4.5.4	Professor Bonnie Miller-McLemore's response.....	151
4.6	Reflection on the feedback from my interdisciplinary team on the four questions	155
4.6.1	A summary given of each professional's concerns	156
4.6.1.1	My reflection on the answers to the interdisciplinary team's concerns	159
4.6.2	The responses on question two, their discipline's unique perspective	159
4.6.2.1	My reflection on the answers to the interdisciplinary team's unique perspective.....	161
4.6.3	Responses on why do you think your perspective will be understood and appreciated by people from other disciplines?.....	162
4.6.3.1	My reflection on the interdisciplinary team's answers about why do they think that their perspective will be understood and appreciated by other disciplines?	162
4.6.4	Response to question four: What would your major concern be if the perspective of your discipline might not be taken seriously?.....	163
4.6.4.1	My reflection on the interdisciplinary team's answers about what their major concern be if the perspective of their discipline might not be taken seriously.....	164
4.7	Conclusion	164
5.	THE END, OR THE BEGINNING OF A NEW NARRATIVE?.....	165
5.1	Introduction	165
5.2	Developing a new narrative.	166
5.3	The researcher as the tiger: Coming into relationship and understanding.....	167
5.4	Looking at the pastoral counsellor and pastoral counselling's narrative in a changing South Korea.	171
5.4.1	Positive discoveries of the pastoral counsellor and pastoral counselling in South Korea.....	172
5.4.1.1	Greater availability and awareness of pastoral counsellors	172
5.4.1.2	Understanding the context wherein they have to do counselling	173
5.4.1.3	The importance of the God narrative.....	174
5.4.1.4	The distinction between pastoral counselling and Christian counselling	174
5.4.1.5	Incorporation of other disciplines such as Psychology into their teaching of pastoral counselling.....	175
5.5	Inviting the interdisciplinary team into the Madang.....	175



5.6	Sharing the story that developed in the Madang	176
5.7	Preliminary findings	177
5.7.1	Kotgam and the tiger, my own retelling	178
5.7.2	Explaining the new story	181
6.	REFERENCES	183



LIST OF KEY WORDS

Che-Myun

Haan

Hwa-byung

Kotgam

South Korea

Narrative

Postfoundational

Practical Theology

Social Construction

Epistemology

Daejeon



LIST OF FIGURES

Figure	Page:
FIGURE 1: GERKIN: "NARRATIVE HERMENEUTICAL MODEL"	37
FIGURE 2: DANGUN THE BEAR AND THE TIGER	56
FIGURE 3: THE THREE KINGDOMS.....	57
FIGURE 4:TRIPITAK KOREANA	60
FIGURE 5: MOVABLE METAL TYPE PRINTING BLOCKS	61
FIGURE 6: 1000 WON NOTE	62
FIGURE 7: TURTLE SHIP OF GEOBUKSEON	63
FIGURE 8 THE KOREAN WAR	66
FIGURE 9: DONGCHUNDANG PARK	84
FIGURE 10: KOREAN PAST, PRESENT AND FUTURE NARRATIVES	86
FIGURE 11: DR PAN SHIN HWAN.....	97
FIGURE 12: DR YANG BYUNG-MO.....	103
FIGURE 13: DR PARK NO KWON	110
FIGURE 14: DR KIM SANG LAE.....	115



1 ORIENTATION TO THIS RESEARCH JOURNEY

1.1 Introduction

The research reflected on in this dissertation was done from a Narrative, Postfoundational, Social Constructionist, Practical Theological¹ point of departure. These concepts will be used as lenses to explore the research narratives. This point of departure leaves room for variation, improvisation and the voice of different role-players to come to the fore.

1.2 Using a story as central metaphor

Doing cross-cultural research is never a simplistic task. Telling the story of the Korean culture and the importance of how this culture perceives the pastoral counsellor and pastoral counselling is not something one could do without the use of folklore and folktales. Using the story of Kotgam and the tiger is one of the methods that will be used to deal with specific perceptions about this culture. Like Brewer explains, "the social world is not reducible to what can be externally observed, but is something created and recreated, perceived and interpreted by people themselves" (Brewer, 2000: 34).

Stories are often the way these perceptions are voiced. To understand the Korean myth is, in a sense, to understand the basic thinking of Koreans. A scholar of Korean literature, A L Lee (1983:24) explains that "Korean characteristics are endurance and tenacity of purpose. This is illustrated by the Kotgam and the tiger story. As Robben and Sluka (2007: 443) suggest, culture is a "heterogeneous web of meaning spun by the people themselves". This web finds its expression in the narratives that people use. For that reason, this dissertation will start with the Story of Kotgam and the tiger and use it as a central metaphor.

¹ These concepts will be explained in more detail.



This metaphor is in a sense the first effort to make sense of a culture different to my own. Bevans (2002:21) says the following in this regard: "A person can in several significant but limited ways contribute to the contextualisation of Theology in a context that is not his or her own. However, when a person does this, he or she must approach the host culture with both humility and honesty. He or she must have humility because he or she will always be on the margins of the society in which he or she has chosen to work." This will be an important departure point in this study.

1.3 Central metaphor: Kotgam and the tiger

There was once a small and sleepy village, surrounded by mountains on all sides.

A tiger lived on the mountain behind the village. Whenever he climbed to the top of the mountain and roared, the people in the village trembled with fright. On a winter night, when all the world seemed to be covered with snow, the tiger climbed down. He had not eaten for several days and was very, very, very hungry.

As he was desperately looking for food, he came near the window of a house. A lamp was flickering inside. Suddenly a baby began crying loudly- "ang, ang, ang." He cried continuously.

Just as the tiger, looking around carefully, was about to enter the house, he heard the voice of a woman, "Keep quiet. The bear is just outside the window."

But the baby, paying no heed to the mother's threats, continued crying. Crouching down below the window of the house, the tiger thought, "That's a strange baby, I wonder what he looks like. He does not fear a fox or even a bear." Feeling very hungry again, the tiger stood up. The baby was still crying. "Oh, look look? Came the mother's voice, "here comes a tiger! He's there, just under the window?"



But the baby continued crying. The tiger was so shocked and frightened that he collapsed on the ground and almost fainted. "How on earth does she know that I am here?" The tiger muttered to himself. Taking a breath after a while, the tiger peeped into the room again. The baby was still crying. He did not show any sign of being afraid of a tiger, either.

The tiger had never seen a living being which did not fear him. He had always thought that all the creatures of the world could not but tremble at the very mention of his name. But this strange baby did not care. Nothing seemed to put fear into him, even a tiger!

Now, the tiger began to feel worried. At that very moment, the mother's voice was heard again, "Now, keep quiet. Here you are (here are your) dried persimmons!" The baby stopped crying at once. There was complete silence. Not even the sound of breathing was heard. The tiger wondered, "Who the deuce is Persimmons? He must be more powerful and ferocious than me." The tiger was both worried and scared.

Just then something heavy fell on his back with a thud. The tiger ran for his life, sure that what had jumped on his back was none other than the dreaded persimmon.

Actually, what had jumped on his back was a thief who had entered the house to steal the cattle. He had jumped from the roof, mistaking the tiger for a cow in the dark. The thief was taken aback too. He was scared to death when he realised that the animal he was riding was not a cow, but a tiger.

The tiger ran desperately to throw the 'persimmon' off his back. But the thief held on tightly to the tiger's back, as he knew that the moment he fell, the tiger would tear him to pieces. Scared for their lives, both kept running until dawn broke, luckily, the thief found a drooping branch of a tree within his reach. He seized it, climbed up, and hid himself among the branches. He had at last escaped from the tiger's back, to his great relief.



The tiger was relieved, too. "Thank God," said he, "for saving my life, the persimmon is really a terrible creature." He ran back to his safe abode in the mountains.

(From *Laughing Together: Stories, Riddles and Proverbs from Asia and the Pacific*; Published by The National Book Trust under a UNESCO project.)

<http://www.pitara.com/talespin/stories/online.asp?story=29>

1.4 How did I start this journey?

First person research is an important part of this study as for any other study where the Narrative method is used in doing research. I am telling my own story because this research story is interwoven with my own story. In the preface to the Handbook of Action Research, Reason and Bradbury suggest first person research: "address the ability of the researcher to foster an inquiring approach to his or her own life, to act with awareness and to choose carefully and to assess effects in the outside world while acting. First person research practice brings inquiry into more and more of our moments of action – not as outside researchers but in the whole range of everyday activities" (2001: xxvi).

I was born and raised in South Africa and grew up mainly in the Western part of Gauteng or as it was known then, the Western Transvaal. I went to a Technical High school where I focused on Mechanical Engineering, but during my last two years in high school I started to consider studying Theology instead of Engineering. Being a Seventh Day Adventist (SDA), I enrolled in our Theological seminary, Helderberg College, situated in Somerset West.

I received my BA Theology degree through Andrews University in Michigan, USA in 1993 and entered into the ministry in 1994 as a Seventh Day Adventist pastor. In 1999, I was ordained as a pastor and it was at the end of that same year that I left the ministry for personal reasons. It was also during the same year that I started making plans to go to South Korea to work as a missionary and an English teacher in one of the Seventh Day Adventist language institutes.



This only happened the following year in 2001, as I waited for my wife to be, to complete her studies as a trained nurse. On January 28, 2001 I married my wonderful wife and on March 10, 2001 our adventure started as English teachers and missionaries in South Korea.

For a few years, my wife and I lived in South Korea and worked as English teachers and missionaries. During various periods of time, I also worked as assistant pastor at three SDA churches, two international churches or English/Korean churches and a Korean-only church.

This new and very interesting country with an even more interesting history and culture started to fascinate and surprise me. I was surprised, because I had a preconceived idea about the East that was clearly wrong. Sadly, the mental picture I had of the East was mainly constructed by films about places like Vietnam and documentaries about places like Thailand, China and Japan. My perception was incorrect because of my lack of a broader knowledge about these countries.

Arriving in South Korea, I was amazed by this technologically advanced first world country, but still found it strange to see things being done differently from what I was used to. Especially as a theologian and a pastor, I found it very difficult to understand why things were being done differently from what I was use to in a Western culture. My first reaction was to try “and help them right”, try to get them to do things so that it would fit my understanding of doing things. One could say that I was the tiger who thought I knew it all, but there was a lot to be learned and I had to come to the understanding of what it was.

As time passed, I realised that the South Korean people are not just doing something right, but that they are extremely successful in what they do. Taking into consideration that the two Koreas are still at war, that South Korea was almost totally destroyed during the Korean war (June 1950 – July 1953) and that they have limited natural resources (when compared with for instance South Africa), they are among the most technologically advanced and richest countries in the world. In addition, this

small country, about one-twelfth the size of South Africa (I use South Africa as a reference point as I am from South Africa) is a strong international exporting country with products such as Samsung, Hyundai, Kia, LG etcetera.

Interestingly, companies such as Hyundai, Samsung and LG were developed into international giants during the lifetime of their founders. When I started to make these discoveries, I realised that there is a lot for me to learn and that I had a personal challenge to overcome my biases towards this culture.

While studying Abnormal Psychology through UNISA, my interest in the Korean culture and their perspectives grew even more as I came across a Korean folk syndrome called Hwa-byung. This Korean folk syndrome literally translates into English as “anger syndrome” and is attributed to the suppression of anger (Sue, Sue & Sue 2003:96). It is listed in the appendix of the Revised DSM-IV, published by the American Psychiatric Association. Because of this interest, I started doing research on the perspective of the counsellor and counselling in South Korea. At the end of my research, around 2004, the narratives of my co-researchers led me to the understanding, among many others, that counselling as we know it in a Western culture, was not very popular and almost non-existent in the South Korean culture. One of the main reasons for this is the fact that the Korean culture is a community culture; it has a very strong Confucian philosophy that contributes to cultural contributions like Che-muyn etcetera (Burger, 2005).

During 2005, my wife and I returned to South Africa where I received my Master’s Degree in Practical Theology at the University of Pretoria. This dissertation was on the Perspectives of the Korean culture on Counselling and the Counsellor, a Narrative approach.

During 2006, we again had the opportunity to go back to South Korea in the same capacity as the first time. Arriving back, I discovered that the Korean culture – a few years after I finished my last research – is busy changing and it seemed to me to be a rapid change. Yu Kun-ha, the managing editor of the book “Insight into Korea”



which was launched by the Korea Herald², wrote the following in the preface of the book: “During the past two decades, Korea has changed beyond recognition (2007)”. Other authors such as Parker (2003) also voiced his observance of and concern regarding this rapid change in cultures as he looks at the increasing divorce rate in South Korea.

One of these changes is their attitude or perspective/s towards counselling and the counsellor, especially in the Christian community. One example is the number of counselling institutions that was established during this time. Another example where a rapid increase can be seen is the amount of students graduating from or finishing a course in school counselling. Lee and Yang agrees with this and adds a concern: “School counselling in South Korea faces new challenges in implementation. Despite a rapid increase in the number of school counsellors, a generally agreed consensus on training, ethical standards, role identity, counselling model and structures for school counsellors has not been reached (2008:57).”

Considering all these changes, I decided to embark on a new adventure to find out what the narratives and perspectives concerning pastoral counselling and the pastoral counsellor are. I chose the pastoral counselling context, as I expected that the Christian influence might have played an important role in these changes. With this research, I hope to also find out if their methods are applicable to the Korean culture or if they are just using a “Western” model.

From when I finished my research on the perspectives of the counsellor and counselling in South Korea, up to when I started my new research on the perspectives of the pastoral counsellor and pastoral counselling (2004-2007), the South Korean culture changed and is still in a changing period of time. Therefore, I did not just live in South Korea, but I also, in a much lesser sense, experienced these changes, not just changes in their culture, but also in their perspectives.

² The Korean Herald launched the “Insight into Korea” series in June, hoping to help our readers grasp these changes of unprecedented magnitude (Yu Kun-ha 2007).”



Therefore, the context that I would like to research is not just an abstract or distanced subject or object, but a major part of my life. Using the Narrative approach (the narrative approach will be explained later in Chapter 1), I do not view myself as the distant objective researcher, but allow myself to journey with the life-storyteller or to strive for participatory interaction (Müller, Van Deventer & Human, 2001:2). I also do not view the people and culture I am researching as the clinical research subjects; I view them as my co-researchers since the Narrative approach is a journey for both my co-researchers and me. I would like to look at this research as coming into and having a relationship with my co-researchers and them with me, instead of being an observer.

There are also many mannerisms or behaviours that are unique to the South Korean culture, to such an extent that it is difficult for me to fully understand. In research done by Park and Klopf (1997), *Korean communicative behaviour: Recent research findings*, they looked at some of the behaviours that are unique to the South Korean culture. Park (1997:1) firstly states: “Korean communication practices exhibit the characteristics of a collectivistic culture in which Korean strive to uphold harmony through their talk”. Even in the use of their language, they show the importance of the “the group, the family, and harmony (Park, 1979:1). He then quotes Crane (1967:96) by saying: “If it’s not polite, don’t say it”.

I must however still be aware of the fact that as a foreigner, I can still have the inherent tendency to be bias even though I try not to be. In my relationship with my co-researchers, I am the one learning from them. My relationship with my context is that it is not totally new or unknown to me (I lived in South Korea for a number of years), but that their culture is in a transitional and changing period. With regards to these changes, it will then, in many aspects, also be new to my co-researchers.

This is why I have chosen the story about the tiger and Kotgam (dried persimmon). It is not just an adventure to find out what the Korean culture’s perspective is about the pastoral counsellor and pastoral counselling, but it is also about finding out how these changes are influencing their culture and their personal stories. During this

journey, I hope to make discoveries about myself also. As mentioned earlier, I consider myself as the tiger thinking I know everything, but there will be many discoveries to be made.

Another reason I would like to come to a better understanding and to share that understanding is closely linked with my own personal story. As a Seventh Day Adventist in South Africa, especially before 1994 and to a lesser degree but still today, I found that being different from the majority makes it easy to be “labelled” and to be misunderstood. Even in some Theological dictionaries, the SDA church is labelled as a sect. Being misunderstood can cause wrong conclusions and painful labels that are unnecessary.

With the new journey that I undertook together with my co-researchers, I hoped to deconstruct any incorrect, preconceived ideas or biases that might exist about the South Korean culture. From my own experience, one has the tendency to be biased towards something or someone you do not understand or do not know. This biased, also called the attributional error, is more commonly found in individualistic cultures such as the Western culture, than in collectivistic cultures such as the Korean culture (Baron & Byrne, 2003:59). By listening to the Narratives of my co-researchers, I’m hoping to not just come to a better understanding, but also hope to come to a new understanding.

Therefore, I will make use of the Narrative approach towards research as my methodology and I will epistemologically position myself in the Postfoundational Practical Theology as it was developed by Müller from Van Huyssteen’s Postfoundationalist Theology (Müller, 2005).

Both my methodology and my epistemology will be explained later in this Chapter. In many respects, I am and was like the tiger in the story that I told earlier. The research journey forced me to stop and assess what I experienced and perceived.



1.5 My research field – going down to the “little village”

Like the tiger, the thief and the baby had their own ideas about what Kotgum (dried persimmon) was, so we sometimes have certain ideas and social constructs about what we think of other people and contexts. Going down to the village is one of the first movements to stop and reflect on what the context is. Not just telling, but also inviting all the role players (the tiger, the mother, the baby, the thief and other villagers) in to the Madang³.

The context that I will describe is the life stories, experiences and teachings of my co-researchers as they shared their perspective/s or understandings of the pastoral counsellor and pastoral counselling in South Korea. Their narratives as well as those of other co-researchers, for example my students, articles, friends that I have made, etcetera will also tell me more about the Korean culture and will allow me to come to a better understanding.

Therefore, my research takes place in South Korea in the South Korean culture. Because of certain limitations such as language, time and distance I decided to interview four professors teaching or practicing pastoral counselling from four different Christian Universities in South Korea. These Universities are Hannam University in Daejeon (Presbyterian), Mokwon University in Daejeon (Methodist), KBTUS or Korean Baptist Theological University/Seminary in Daejeon and Sahmyook University (Seventh day Adventist) in Seoul. I also had conversations with the heads of the practical Theological departments and with a professor teaching Christian history and Korean religions of South Korea at some of these Universities.

The reason for choosing these Universities is that the Presbyterian community is the biggest Christian denomination in South Korea, the Methodist are the second biggest and both of them as well as the Baptist Universities are situated in Daejeon where I have been living. One must keep in mind that there are hundreds of universities in

³ *"Madang is a Korean word for a Locus (Garden) and Kairos (Situation), where family, community and people meet to celebrate together feast and rites of life."* (Front page of Madang, Vol.16, 15th December 2011).

South Korea and some church denominations have a number of universities in different cities across South Korea. As a Seventh Day Adventist myself, I will also include the Seventh Day Adventist University that is situated in Seoul. These universities are also well known in South Korea and are very active as Educational systems. Although they are the seminaries for the different churches they represent, they also offer many different graduate and postgraduate majors.

The reason I chose professors from these different Universities as my co-researchers, is that three of them are teaching pastoral counselling as a subject and all four are practising pastoral counselling. I was also able to communicate with them in English, as my Korean is not very good and most South Koreans cannot or find it very difficult to speak English. These professors are teaching and practicing pastoral counselling and their English is such that we could have an open conversation with them.

As an English teacher in South Korea, I needed to have conversation classes with my adult students, who mainly consist of doctors (in the medical field and doctors especially in the fields of science and technology as Daejeon is considered the silicon valley of South Korea), university professors and middle and high school students. These conversation classes gave me a great opportunity to make sure my understanding concerning their culture are correct. Therefore, I considered my adult students as “secondary co-researchers” or as a focus group.

In Chapter 2 of my thesis, I will share more information about the Korean culture, their history and background and also their amazing successes and achievements.

As a practical theologian, I agree with Müller who stated that practical Theology is only possible as contextual practical Theology. It is always local, concrete and specific (Müller, 2004). Living in Korea and sharing in their culture makes it possible for me to do this research locally, concrete and specific. Even so, I must keep in mind that this does not make me a Korean, therefore is it important to listen to the narratives of my co-researchers and to come to a mutual understanding. Living in

Korea is only entering into the Madang where stories, celebrations and rituals are experienced.

1.6 Doing my research: My epistemology and methodology

1.6.1 The use of the first person in research

The term 'positioning' has been used to describe the process by which identities are produced by socially available discourses (Davies and Harre, 1990; Fairclough, 1995). Research is traditionally reflected on in the third person and past tense. There are certain schools of research that tries to reflect on research neutrally. The research is seen as something independent of the researcher. This view, however, oversimplifies a more complex picture. Recent research has emphasized that disciplines have different views of knowledge, different research practices and different ways of seeing the world, and that these difference are reflected in diverse forms of argument and expression (Hyland, 2000:351-358; Johns, 1997).

Academic writing, like all forms of communication, is an act of identity: it not only conveys disciplinary 'content' but also carries a representation of the writer. This document is a reflection of a journey that I undertook with my co-researchers and my understanding of a different culture and their perspective/s of the pastoral counsellor and pastoral counselling. Ludwig (2007:157) states that research could be done from the first person because that is where understanding is formed. Within the narrative way of doing, research there is space left for a first person way of reflecting. Zahavi (2006:66) emphasises that this is an important point of departure within the narrative way of doing research. Foucault (1977:124) states that the author belongs to the work and the work belongs to the author. The research process influenced me as much as I have influenced it. Therefore, a first person point of departure will be used.

1.6.2. Methodology

When I started with my research journey, I never thought my journey would be such a long and in a sense difficult journey, but at the same time exciting and extremely interesting. Without knowing it, I started with a longitudinal research project that took me about eleven to twelve years to complete. Malhotra (2010:110) describes a longitudinal study as a study with a fixed sample, which you will engage repeatedly. My co-researchers were engaged in this method.

Although I have not been living in South Korea since 2009, I returned in March 2012 to meet with my co-researchers. This visit helped me to converse with my co-researchers and to recheck and update the conversations I had with them previously. It also helped me to update my research and thanks to modern day technology, we stayed in touch via telephone and internet. However, this is a longitudinal⁴ research study that spans from around 2002/3 to 2005 for my Masters and then 2006 to the end of 2012 for my thesis. Since then, I have been spending time writing my Thesis.

After returning from South Korea in 2006, I entered the PhD program under supervision of Professor Julian Müller in 2007. At this time, Professor Julian Müller, with some assistance of his PhD group, started to develop a new epistemological paradigm of doing research and the writing of a research paper. This paradigm, the Postfoundational Practical Theological approach, was developed from Van Huyssteen's Postfoundational Theology (Müller, 2005). As this was a new development, it was a new journey for me in itself.

In the rest of Chapter 1, I will give a description of the developments that lead up to Postfoundational Practical Theology as an epistemology and will describe the Narrative approach and Social-constructionism - even though one cannot really separate them - as my methodology.

⁴ Wikipedia also gives a clear definition: A Longitudinal study is a correlation research study that involves repeated observation of the same variables over long periods of time. (Wikipedia. The free Encyclopaedia. http://en.wikipedia.org/wiki/Longitudinal_study)



1.6.3 Epistemology: Modernism to Postfoundational Practical Theology

Before explaining Postfoundational Practical Theology, I will first give a short overview of the historical development of the different epistemological models that precede Postfoundationalism and Postfoundational Practical Theology. These paradigms or time periods of thought and understanding of what is truth, is generally accepted as the pre-modern, modern and the postmodern era, or Pre-modernism, Modernism and Post-modernism.

According to Hoffman (2005), it is important to understand that each of these paradigms covered a time period – which are also overlapping time periods – in our known history and that they had their own epistemology. He then gives a very good example of how each school of thought would look at answering the question: “Does God exist?” When discussing these different paradigms, I will give a summary of each and use Hoffman’s explanation of the question concerning God’s existence for each (<http://www.postmodernPsychology.com>).

In the section on Postfoundationalism, I will also look at Van Huyssteen’s concerns and criticism about Modernism, Foundationalism and Postmodernism and how it allows or does not allow Theology to communicate with other sciences, especially the natural sciences (Van Huyssteen, 2007).

After this discussion, I will talk about Postfoundational Practical Theology as developed by Müller (2004) and how I have used it as the epistemology for my thesis. I will also show how I used the seven movements developed by Müller (2004) to do my research concerning the perspectives of pastoral counselling and the pastoral counsellor in the South Korean context. Terms such as transversal rationality, interpreted experience, interdisciplinary conversation, narrative and Social Constructionism, will be looked at more closely in the following sections as well.

Before concluding Chapter 1 with my Chapter outline for this thesis, I will also give a short explanation of my understanding concerning pastoral care or counselling, as Gerkin (1997) has influenced it.

1.6.3.1 *Pre-modernism*

Pre-modernism can be seen from the beginning of time to about 1650⁵. It relied on revelation as the basis of knowledge or knowing. Their answer to God's existence would be that there are many scriptures in the Bible that shows and talks about God's existence, thus, God does exist and for them it was final. The primary authority was attributed to the church and its interpretation of the Bible, and to God's revelation to humankind. This was also a time where one would find a strong belief in myths and the supernatural. Their epistemology would then be considered a Foundational epistemology, which excludes any additional voices or interdisciplinary work.

1.6.3.2 *Modernism*

This paradigm was predominant in the West for the next 300 years until 1950. Modernism was a total paradigm shift from pre-modernism in that it mainly derives knowledge from reason and from experience (empiricism) and rejected revelation as a way to knowledge. This was the era where everything had to be rational and had to be proven with scientific facts. Therefore, God's existence had to be proven scientifically and if not, the existence of God was questioned.

This was also an era that was known, especially in the Western world, for the development of an industrial society and the progress of the natural sciences.

Although both Pre-modernism and Modernism's epistemologies differ on how truth is obtained, both their epistemologies could be classified as Foundational or

⁵ Even though a time period is mentioned, one must remember that Pre-modernism, Modernism and Post-modernism are also paradigms and they are not necessary bound to time periods.



Foundationalism. Foundationalism, as Van Huyssteen (1997:2-3) argues: “is the thesis that our beliefs can be justified by appealing to some item of knowledge that is self-evident or indubitable.” In other words, Foundationalism claims to have the ultimate truth or mega truth.

1.6.3.3 Postmodernism

There are different traditions in postmodern thought. Here I would like to highlight four (Hoksbergen, 1994):

1. The most radical position is that of French postmodernism represented by Derrida (1976), Foucault (1980; 1982), Lyotard (1984) and others. In an extreme relativistic position, they state that each one creates his or her own reality and rejects the possibility of judging one's reality as more real than the others since no independent criterion exists on which to base that judgment.
2. Kuhn (1977), Lakatos (1977) and Feyerabend (1995) form the core of the second and well-known postmodern tradition. They recognize the complexity of scientific activity and see science in the context of traditions establishing their own standards of what is acceptable science.
3. The third postmodern tradition is hermeneutics (Heidegger, 1962; Gadamer, 1975; Habermas, 1972; Ricoeur, 1971; Taylor, 1985). Their interest is in the study and interpretation of texts, extending their research techniques not only to literature, but also to the arts, jurisprudence and, more recently, the social sciences including the research reflected on in this study.
4. The fourth tradition is the Narrative Postfoundational tradition as used in this dissertation.

These strains of postmodern thought do not appear in a vacuum, but within and in response to a changing society with new and evolving characteristics. In the method used in this study there will be movement between these different postmodern traditions. Some of the characteristics of postmodernism could be identified as (Adapted from Hetzel (1995) and Firat & Shultz (1997):



- *All opposites become simultaneously possible*: There is no unified criterion on which to base the judgment of reality of a fact against another (Firat, 1992).
- *Tribes replace social classes*: Each individual belongs to several tribes that develop their own complexes of meanings and symbols. In each of these tribes he may play a different role, making every attempt at classification impossible (Cova, 1997b). Our civilization has essentially globalized only the surface of human life (Havel, 1995).
- *Value systems are transformed*: Openness and tolerance of different styles and ways of being and living become an integral part of postmodern plural societies. Fashion: The emphasis shifts from content to form and style Fragmentation Life becomes a collection of disjointed moments and experiences rather than a sequence of consecutively chained episodes.
- *Dedifferentiation*: The identity of individuals and institutions become blurred, shared and mixed.
- *Hyper-reality*: Simulation and representation are becoming more relevant to human life than physical conditions and "hard" realities.
- *Chronology and time*: The present overarches both past and future and is both the temporal limitation to reality and an instrument for its construction.
- *Anti-Foundationalism*: Rejection of the existence of an immutable base limiting the scope and span of constructed realities.
- *Acceptance of disorder and chaos*, crises and disequilibria as a norm. Equilibrium is undesirable as it implies the negation of new alternatives to the status quo.
- *Pastiche*: Irony, parody, imitation, mixture, quotation, self-reference, pun, joke and wink of the eye.

Postmodernism, as a paradigm, would then have its existence from the end of modernism around 1950, up to today. The main aspect that led to Postmodernism being a total paradigm shift from the previous two paradigms is that it moves away from a Foundational view of truth. Freedman and Combs (2002:188) compares

postmodern thinking to modern thinking by saying: “most postmodern thinkers would see the modernist worldview as one of many possible stories, one that is quite useful in pursuing criteria of predictability and control, but no more fundamentally ‘true’ of ‘real’ than many other stories about the nature of the universe.”

Therefore, Postmodernism moves away from the notion that there is a mega truth or ultimate truth, to an “epistemological pluralism which embraced multiple ways of knowing (Hoffman, 2005). For the Postmodernist, different approaches can be used and is known to give a more and broader informed opinion on any given matter. This in turn then gives voices or a voice to even those that have been marginalised in the past.

Freedman and Combs (2002:189) says that words like “narrative”, “history”, “language” and “text” are words that will be found in Postmodernism. Therefore, Postmodernism places an important role on the Narrative approach, as each person’s narrative is seen as empirical and each narrative forms a part of the whole. Truth must be understood as interpretation rather than final declaration (Cupitt, 1998:33, Horgan, 2002:41). Through the narrative method, this is possible.

To use the example of the question concerning the existence of God: For the Postmodernist, the existence of God cannot be proven in a scientific empirical way as the Modernist would like. They rather promote a multiple approach to knowing so that a more informed view and opinion on any given matter can be given. Therefore, to the Postmodernist, it would be important to make use of or to consider the Bible text, other writings, scientific evidence, personal views, Revelation etc. to come to a more informed opinion concerning the existence of God. As Hoffman (2005) then puts it very metaphorically, Postmodernism is almost like a spider’s web with many different strands. Each strand plays an important part in creating the bigger picture of the web and all are linked with each other (<http://www.postmodernPsychology.com>). Van Huyssteen puts it: “that all our beliefs together form part of a groundless web of interrelated beliefs” (Van



Huyssteen, 1997:3). Therefore, there is no Foundational truth or Mega truth, but all the beliefs or “spider web strands” are relative to the subject or object in questioning.

A very important epistemological development that came to be in Postmodernism is Non-Foundationalism. Non-Foundationalism places an important role on community and context. Each community, context or even an individual has their own rationality. In other words, one can say that what you believe will be the truth to you; therefore, as Van Huyssteen puts it, “non-Foundationalism implies a total relativism of rationalities” (1997:3). In the extreme form of Non-Foundationalism, there is total relativism that does not allow any room for further conversation within this thinking. Van Huyssteen (1997) says that, at the heart of this epistemological brand of non-Foundationalism we often find fideism: and uncritical, almost blind commitment to a basic set of beliefs. In this sense, fideism can in some cases ironically turn out to be Foundationalism-in-disguise (Van Huyssteen, 1997:3). Thus, to have a total relativistic view towards rationality will imply that there cannot be a mega truth, as each person’s truth is relative towards his or her own viewpoint.

In the midst of this debate, Van Huyssteen proposes a ‘third way’: an approach that is beyond Foundationalism, but not non-Foundational. This approach is called Postfoundationalism. According to Van Huyssteen (1997), Postfoundationalism promotes two modes of thinking, in that it is contextual by nature, acknowledging the empirical and crucial role of interpreted experience, while simultaneously pointing beyond the local community towards an interdisciplinary conversation.

1.6.4 The forming of Postfoundational Theology: the void in having a constructive interdisciplinary discussion between Theology and the other sciences

“Those of us who work in philosophical Theology find ourselves at a crossroad, faced with a rather bewildering set of questions: how, and why, do some of us hang on to some form of religious faith in the midst of the confusion of this fragmented postmodern age? How can we speak of the certainty of faith, passionate

commitments and deep convictions, in a postmodern cultural context that seems to celebrate cultural and religious pluralism with such abandon? Can Christian Theology, as a discipline reflection on religious experience, ever really claim to join this postmodern conversation, and if it does, will it be able to maintain its identity, in the conversation without retreating to an esoteric world of private, insular knowledge claims (Van Huyssteen, 1997:2)?”

Van Huyssteen is entertaining a very important question, especially when one looks at Theology or Theology’s voice, or as he puts it “Theology’s presumed location” in this postmodern conversation: “Will Theology be able to keep its own identity or will it be put aside and function in an isolated form (1997:2)?”

Looking at the epistemological differences of Foundationalism and Nonfoundationalism, which are two opposite epistemological views, one comes to a better understanding of Postfoundationalism’s effort to create an epistemology where they can rather work together than opposing each other. Therefore, before I will argue with Van Huyssteen for an epistemological Postfoundational approach (concerning this conversational dilemma between Theology and other sciences or even Foundationalism and Nonfoundationalism), I would first discuss Foundationalism and Nonfoundationalism and the critics of them.

Van Huyssteen (2006) writes: “Interdisciplinary discourse, then, is an attempt to bring together disciplines or reasoning strategies that may have widely different points of reference, different epistemological foci, and different experiential resources. This ‘fitting together,’ however, is a complex, multileveled transversal process that takes place not within the confines of any given discipline...but within the transversal spaces between disciplines (Van Huyssteen, 2006:9)”.

1.6.4.1 Foundationalism

A Foundational truth, or a universal rationality, is based on the presumption that this is the only truth and that it is unchangeable. Or as Müller (2008:202) puts it: “This is

a rationality that is based on the idea of a universe of knowledge that functions as an overarching frame of reference. Accordingly there is only one theoretical truth and that must be pursued.”

A classic example of such Foundational epistemology could be seen during the pre-modern era when the Roman Catholic Church sentenced Galileo to house arrest because he taught that the earth moved around the sun. According to the church, the Holy Bible clearly stated that the earth is steadfast and is not moving. Linder (2002), in his article: *The Trail of Galileo*, puts it as follows: “two worlds come into cosmic conflict. Galileo's world of science and humanism collides with the world of Scholasticism and absolutism that held power in the Catholic Church.”

Even within and during the modern era, where especially mathematicians and scientist made a great contribution towards the world concerning for example medicine and technology, Foundationalism is the main paradigm within which they epistemologically function.

Although many of the theories and work that was done and established during this period had a positive influence at the time and even today, it was set in a Foundational epistemology. The problem with Foundationalism is that it will not allow other rationalities to share their views or understandings with its “unchanging rationale”. This in turn will not allow any other views to contribute to the foundation or rationality of truth and thus may cause your own rationality or foundation to stagnate and not move beyond its own boundaries to create even a greater epistemology.

This in turn may also result in the labelling of other views as nonsense or irrational or just plain false and therefore creates a bias towards any other form of truth or rationality outside of its own paradigm. Or as Müller would say: “Scholars tend to take the rationalities of their own disciplines for granted. It seems to be quite natural to use your own expert knowledge as the unquestioned starting point and then to engage the other rationalities from there (2008:202).”

It was during this time that many people questioned religious beliefs and even rejected it that resulted in Theology as a science becoming questionable.

1.6.4.2 *Nonfoundationalism*

As discussed in 1.6.3.3, under postmodernism, a Non- or Antifoundationalist epistemologically places an important role on community and context, as each community, context or even an individual has their own rationality. Therefore, it makes rationality totally relative to that person's, community or culture's perspective. As a result, Nonfoundationalism finds itself totally opposite to Foundationalism, as Nonfoundationalism claims that there cannot be a mega truth or any form of epistemological Foundationalism.

At the heart of Nonfoundationalism, as Van Huyssteen (1997:3) argues, one will often find fideism. Fideism per definition is based on faith and is actually opposed to reason. As Van Huyssteen writes: "... an uncritical, almost blind commitment to basic set of beliefs" (1997:3). He then correctly points out that in some cases where fideism becomes such a strong belief, it can isolate itself and then ironically, become a form of Foundationalism. Therefore, it becomes more difficult, sometimes even impossible to have the rational interdisciplinary discussion that postmodernism promote.

Müller (2008) also voices the same criticism of Nonfoundationalism. By stating that Nonfoundationalism is more tolerant by giving a voice to the marginalised, allowing different communities to be heard in their own context and also in an interdisciplinary conversation, but then puts it that "constructive discussions are difficult in a situation where everything is relative and subjective" (Practical Theology in South Africa Vol 24(2):199-228).



1.6.4.3 *A Postfoundational or transversal perspective*

Looking at both the Foundational and Nonfoundational epistemologies that are total opposites of each other, Van Huyssteen (2007:1) asks how they would be able to have an interdisciplinary or transversal discussion. In reaching an answer, but also coming to what Van Huyssteen calls Postfoundational Theology, Van Huyssteen started his discussions by the identifying communicative problem/s that exists between Foundationalism and Nonfoundationalism, especially in the interdisciplinary discussions between Theology and other sciences such as the natural sciences.

A Postfoundationalist notion of rationality will therefore provide a unique link between Theology and the sciences, and will open our eyes to the following:

1. Firstly, fully acknowledge contextuality and the embeddedness of both Theology and the sciences in the different domains of human culture;
2. Secondly, affirm the epistemically crucial role of interpreted experience and the way that tradition shapes the epistemic and nonepistemic values that inform our reflection about God and the world;
3. Thirdly, at the same time creatively point beyond the confines of the local community, group or culture, toward plausible forms of transcommunal and interdisciplinary conversation (Van Huyssteen, 1999:8-9).

Firstly, one has to realize that Postfoundationalism is not Foundational nor is it Nonfoundational. Some people even see it as an epistemology that follows a middle route between Foundationalism and Nonfoundationalism. I see Postfoundationalism, as Van Huyssteen refers to it, as a third viable epistemological option that is, as he puts it “beyond the extremes of Foundationalism and Nonfoundationalism”. (1997:4). In other words, I see Postfoundationalism as an epistemology that invites all the sciences, or different epistemologies into a safe area of interdisciplinary discussions or relationship. Therefore, I see it as a third option that is not in the middle or trying to achieve a balance or judge between Foundationalism and Nonfoundationalism, but as an epistemology that functions as a process.



Van Huyssteen (1997:4) proposes that Postfoundational Theology, over the objectivism of Foundationalism and the extreme relativism of most Nonfoundationalisms, wants to make two moves. Firstly, it acknowledges all the aspects of Foundationalism and Nonfoundationalism, for example “contextuality, the epistemically crucial role of interpreted experience, and the way the tradition shapes the epistemic and nonepistemic values that inform our reflection about God and what some of us believe to be God’s presence in this world”, but at the same time, “a Postfoundationalist notion of rationality in Theological reflection claims to point creatively beyond the confines of the local community, group, or culture towards a plausible form of interdisciplinary conversation.”

Therefore, to give an overview of Postfoundational Theology, I will briefly explain the rationality or transversal rationality, interpreted experience and interdisciplinary conversation, which are the processes that occur in critical Theological reflection in the safe space where Postfoundational Theology brought Theology and the other sciences together.

- ***Transversal Rationality:*** Transversal rationality originated from Calvin Schrag’s metaphorical use of transversality as a mathematical term. In the mathematical context, transversality points to a line as it intersects a system of other lines or surfaces. This vocabulary is also used in physics and physiology (Van Huyssteen, 2006:20). Schrag uses transversality in the interdisciplinary conversation when a shared meaning emerges indicating a sense of extending over, lying across, and intersecting with one another (Schrag, 1994:64).

Van Huyssteen elaborates more on this notion of transversal rationality in the context of an interdisciplinary conversation by saying: “In the multidisciplinary use of the concept of transversality there emerge distinct characteristics or features: the dynamics of consciousness, the interweaving of many voices, the interplay of social practices are all expressed in a metaphor that points to a



sense of transition, lying across, extending over, intersecting, meeting, and conveying without becoming identical.” (Van Huyssteen, 2006:19)

Müller (2008:204) explains it in a more practical way, when he says that we are all rational human beings, the Postfoundational Theological approach forces us to firstly listen to the narratives of everyone in real-life situations. It has not got the aim of merely describing a general context, but of confronting us with a specific and concrete situation. This approach, although also hermeneutical in nature, moves beyond mere hermeneutics. It is more reflexive and situationally embedded in epistemology and methodology.

- ***Interpreted experience:*** Van Huyssteen (2006:13) argues that a Postfoundationalist theory of rationality is a theory of experience and therefore is rational. The narrative/s of our experiences are also always going to be "rationally compelling", thus a Postfoundational theory of rationality will never impose its narrative as a mega narrative but "will always develop as an emerging pattern that unifies our experience without in any way totalizing it."

Therefore, a Postfoundational Theology will always acknowledge context and those we relate to our world epistemically through mediation of interpreted experience. Van Huyssteen then points out that at this point, remarkable parallels surfaces between, on the one hand, the epistemic structure of science as revealed in the theory-laden-ness of data and the fact that all scientific theories are underdetermined by facts and, on the other hand, the epistemic structure of religious cognition as an equally unmistakable form of interpreted experience. (Van Huyssteen, 1997:19). This also agrees with Schrag (2006:25) that says, "interpretation is called upon both in scientific discovery and humanistic inquiry. It cuts across the culture sphere of science, morality, art, and religion.



These interpreted experiences will always be socially constructed and emphasise the contribution of culture, tradition and cultural discourses to the interpretation. (Müller 2004:7). Müller also makes an important point by saying that these interpreted experiences starts from the individual's experience – I would like to add, the individual's experience in his/her context – and proceeds towards the interpersonal and social. (2004:7).

- ***Interdisciplinary conversation:*** Postfoundational Theology says that one can create a safe space or area where a respected and rational dialogue between disciplines, paradigms and practices, even those that are far apart, can occur. Van Huyssteen (2006:9) also says that this "fitting together" is not an easy task but a difficult "complex, multileveled transversal process that takes place not within the confines of any given discipline, but within the transversal spaces between disciplines". In this interdisciplinary conversation, one can move beyond the confines of the local community of culture (Van Huyssteen, 1997:4).

As mentioned above, Van Huyssteen (1997:4) refers to the two moves Postfoundational Theology wants to make: 1) To acknowledge that there are epistemological differences among the different disciplinarians, paradigms etc. – in this case Theology and the other sciences – and then; 2) to, at the same time, move beyond these differences in this interdisciplinary conversations. To come into discussion and to move beyond these interdisciplinary conversations, transversal reason or rationality, as mentioned above, is used.

From the context of a Biological perspective, Campbell (2005:567) makes a few recommendations for making use of interdisciplinary research: "Many of my recommendations for interdisciplinary research teams – developing publishing protocols, clarifying problem definition, integrating assumed objectives and considering power relations – take time. This time needs to be budgeted throughout the research cycle, but particularly near the beginning."



Therefore, for one to understand Postfoundational Theology, it is important to realise that it is crucial to look at the process or epistemological process that Van Huyssteen describes. I would like to approach this process in the same way I would the concept of a relationship. When entering into a relationship, there needs to be communication, understanding, respect etc. in order for the relationship to grow and then of course, a relationship needs to grow and develop into something new and more or else it will not be considered as a relationship. During this development, each member of this relationship is also growing and developing.

1.6.5 Postfoundational Practical Theology

The term practical Theology originally emerged in the German Protestant tradition as part of the academic Theological curriculum in the late eighteenth century (Pattison & Woodward, 2000:2). The term Postfoundational practical Theology was developed by Müller from Van Huyssteen's Postfoundational Theology. Therefore Postfoundational practical Theology would follow the same arguments and processes as was discussed with Postfoundational Theology, or as Müller puts it that: "It will be argued that practical Theology, as enlightened by the Postfoundationalist ideas of Calvin Schrag and Wentzel van Huyssteen, should be developed out of a very specific and concrete moment of praxis (2004:294)."

One aspect that Müller values as very important in practical Theology and as such also in Postfoundational practical Theology is that practical Theology cannot function in a general or abstract context. Practical Theology must always be local, concrete and specific and therefore if it is not local, concrete and specific, one can argue that it is not Theology. This argument can also be applied to other schools of Theology (2004:206).

Müller (2004:296) then further states, "Practical Theology should be differentiated from other Theological subjects by its truthfulness, not only to the context in general, but to a very specific context. It should not only be truthful to the context, but also

truthful to a methodology with a definite and purposeful movement from the context, or praxis, to theory, and back to the context. We can refer to that methodological process as the circle of practical wisdom."

Therefore, one can argue that practical Theology, as Müller describes it, would follow the same movements or epistemological approach as Postfoundational Theology. Müller (2005:8) then states that "Postfoundational practical Theology includes the ideas of social constructionism and the narrative approach, but provides us with the apparatus to better position ourselves (practical Theology) within a Theological world." I would like to add that Postfoundational practical Theology not only provides us with the apparatus to better position ourselves within a Theological world, but also in the scientific world.

Demasure and Müller (2006:416) added that: "Postfoundationalist Practical Theology should be seen as a way of understanding within the broad paradigm of the hermeneutical approach... The Hermeneutical approach as such does not provide a position in between the Foundationalist and the Nonfoundationalist approaches. Hermeneutics can be abused if it tends toward either extreme. Postfoundationalism, on the other hand, positions itself firmly opposite of these paradigms."

Müller (2004:300) also explains his idea of Van Huyssteen's Postfoundational Theology, or a translated version of it and how he developed a Postfoundational practical Theology from it. The following table shows the comparison. On the left, Müller gives a translated version of Postfoundational Theology and on the right; he re-phrases it to develop a Postfoundational practical Theology from it:



Postfoundationalist Theology	Postfoundationalist Practical Theology
<p>...a Postfoundationalist Theology wants to make two moves. First, it fully acknowledges contextuality, the epistemically crucial role of interpreted experience, and the way that tradition shapes the epistemic and nonepistemic values that inform our reflection about God and what some of us believe to be God's presence in this world. At the same time, however, a Postfoundationalist notion of rationality in Theological reflection claims to point creatively beyond the confines of the local community, group, or culture towards a plausible form of interdisciplinary conversation (Van Huyssteen, 1997:4).</p> <p>(Some phrases written in bold by Julian Müller)</p>	<p>A. <u>The context & interpreted experience</u></p> <ol style="list-style-type: none">1. A specific context is described.2. In-context experiences are listened to and described.3. Interpretations of experiences are made, described and developed in collaboration with "co-researcher". <p>B. <u>Traditions of interpretation</u></p> <ol style="list-style-type: none">4. A description of experiences as it is continually informed by traditions of interpretation. <p>C. <u>God's presence</u></p> <ol style="list-style-type: none">5. A reflection on God's presence, as it is understood and experienced in a specific situation. <p>D. <u>Thickened through interdisciplinary investigation</u></p> <ol style="list-style-type: none">6. A description of experience, thickened through interdisciplinary investigation. <p>E. <u>Point beyond the local community.</u></p> <ol style="list-style-type: none">7. The development of alternative interpretations that point beyond the local community.

I used these seven movements or steps in doing my research about the perspective/s of pastoral counselling and the pastoral counsellor in the South Korean context, a narrative approach.

In the following section, I will provide a brief outline how my research developed into these seven movements, which reflect the epistemology of Postfoundational practical Theology.



**1.6.5.1 *Doing Postfoundational practical Theological research.
The seven movements developed by Müller.***

A. The context & interpreted experience

1. A specific context is described.

The context of this research is to reach a better understanding of the perspectives of pastoral counselling and the pastoral counsellor in South Korea. By listening to different narratives, I hope to come to a better understanding of pastoral counselling and the pastoral counsellor in the South Korean context. I am also very curious about what role pastoral counselling plays in the Korean culture, as their culture is in a transitional stage.

Methods used:

- I had several interviews with four professors at four different universities in South Korea. Most of these interviews were videotaped and put onto DVD with their permission. These DVD's were used to revisit their narratives as English is not their first language and my Korean is very poor.

These interviews were based on the narrative and social-constructionist approach.

2. In-context experiences are listened to and described.

When using the narrative research methodology, one needs to listen to the narratives of your co-researchers. I listened to the narratives of four fulltime professors at four different Christian universities in South Korea. Three of these professors teach and practice pastoral counselling and the fourth teach Old Testament studies but also practice pastoral counselling as he is the Chaplain of the university and the Dean of the men's dormitory. During the course of this research, he became the president of the university.



Methods used:

- As mentioned, interviews were listen to and videotaped, but these interviews were done in such manner that the co-researcher was never forced to or pressured into sharing their narratives.
- I also interviewed two professors teaching practical Theology at two different universities in South Korea and one who taught Christian history and different Korean religions.

3. Interpretations of experiences are made, described and developed in collaboration with "co-researcher".

A very important guideline, almost a rule that Müller points out, is that the researcher is not only interested in describing the experiences, but also and more importantly in the co-researcher's own interpretations set in their own context. There the researcher is looking for meaning given by the co-researcher. Especially when doing research in a different culture from yours, the researcher has to make sure that the co-researcher's voice and meaning are listened to and discovered and not based on the researcher's own interpretations.

Methods used:

- Skills for example active listening was constantly used to form feedback loops to make sure my understandings are correct.
- I tested my understanding concerning cultural matter given to me by one of my co-researchers with the different professors in order to make sure I understood correctly. Examples of this are terms such as Che-muyng and Haan.
- The video material was also helpful in the sense that I could revisit the conversations I had with my co-researchers and correlate my understandings about the conversations I had the next time I visited my co-researcher.



B. Traditions of interpretation

1. A description of experiences as it is continually informed by traditions of interpretation.

This section becomes quite interesting when one starts to listen to the narratives of not just your co-researchers, but also your co-researcher that is from a different culture than yours. The researcher needs to carefully listen to the co-researchers' cultural, traditional and faith-based perceptions and behaviours as part of who the co-researcher is and in what context they function and exist. Not just will it be important to listen carefully to the co-researchers' narratives, but also to the cultural narratives for instance literature, arts, history, Theology or religion, etc. to grow into a closer relationship with the co-researcher.

Methods used:

- I actually lived in South Korea for a few years, but not just lived there, I also tried to be part of their culture. For instance, the last approximately three years in South Korea, I went to an only Korean church.
- "Interpretation of discourses" (Müller, 2005:10).
- I was in the privileged position to have a free conversational adult class. In this class, I had many opportunities to discuss cultural matters, the changing of the culture and even the student's perspectives of counselling.
- I also revisited my co-researcher's narratives by reading different literature, visiting museums and other historical sites etc. as South Korea is very specific about its history and historical treasures.



C. God's presence

2. A reflection on God's presence, as it is understood and experienced in a specific situation.

"This is not a forced effort by the researchers to bring God into the present situation. It is rather an honest undertaking in order to really hear and understand the co-researchers' religious and spiritual understanding and experiences of God's presence. Again, this should be integrated into the social constructionist process. The researchers' own understanding of God's presence in a certain situation is also a valuable contribution they have to make (Müller, 2005:11)." Even though my co-researchers were Theological professors teaching Theology and even assisting churches in a pastoral capacity and speaking "Theological language", it was still necessary to listen to "God talk".

Methods used:

- Listen to personal experiences and how it influenced or challenged their relationship with God.
- In their use of Theological language and Theology, clues could also be found.
- As they are theologians, I could also ask them how they would listen to, or accommodate "God talk" with their counselees or even students.
- Without being forceful, I also asked them about their perspective of God's presence in their own lives.

D. Thickened through interdisciplinary investigation

1. A description of experience, thickened through interdisciplinary investigation.

Müller (2005:11) states that interdisciplinary work is complicated and difficult. Although I agree with him, I would like to add that it is also very exciting and



informative. It is complicated and difficult in the context of the different disciplines' language, reasoning, strategies, contexts and ways of accounting for human experiences, but exciting and informative in the context of expanding relationships. Müller also states a very important fact in that no one-size-fits-all methodology can be applied. However, as the interdisciplinary movement is part of practical Theology, it challenges us to invite, listen to each other's narratives and come into a relationship with other sciences and disciplines and to thicken understanding into a new narrative.

Methods used:

- Literature study
- Invite other disciplines to give their views and understandings about my research findings. I invited four other disciplines into discussion by sharing a summary of my co-researcher's interviews with them and asked them to answer four questions that were developed by Müller as part of the interdisciplinary discussion.

E. Point beyond the local community

1. The development of alternative interpretations that point beyond the local community.

Müller (2005:11) points out that "Practical Theological research is not only about description and interpretations of experiences." "Alternative interpretations" means that this way of doing (practicing) Theology is also about deconstruction and emancipation. The bold move should be taken to allow all the different stories of the research, to develop into a new story of understanding that points beyond the local community. This should not be confused with generalization. It is rather a case of doing contextual research with such integrity that it will have possibilities for broader applications. According to the narrative approach, this will not happen based on structured and rigid methods, through which stories are analysed and interpreted. It



rather happens on the basis of a holistic understanding and as a social-constructionist process in which all the co-researchers are invited and engaged in the creation of new meaning.”

Firstly, I chose to listen to the narratives of my co-researchers in order to come to a better understanding of their perspectives in a different culture, different context and a cultural context that is changing. The interdisciplinary team that I invited into this research also made a valuable contribution. Therefore, just by listening and coming to an understanding, it will already be a new story that points beyond my local understanding.

Secondly, because this culture is in a period of change (or as I perceived it, as a rapid changing period), the narratives of this research will always grow beyond the point of the local and present. By just making the discovery of how the culture is changing and how to take this changing into consideration will also be the creation of a new narrative.

Methods used:

- Converse with my co-researchers and interdisciplinary team and allow for understanding to happen.

1.7 Pastoral care

“God blessed them and God said to them, “Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and over the birds of the air and over every living creature that moves on the ground (Genesis 1:28, NIV1989).”

Based on my understanding of Genesis 1:28, this describes the beginning of pastoral care, as God has given us dominium over every living thing on earth, to look after it and to take care of it. My understanding within the narrative of pastoral care epistemology concerning the looking after or taking care of, is that pastoral care is the facilitating and helping those in need to look after and take care of themselves.



This caring activity takes place from a not knowing position because we acknowledge that the “therapist” has knowledge but the “client” is the expert”. Therefore, “looking after and caring for” is only facilitated by the narrative therapist. Schrag (1992:94) talks of narrative knowledge as changing discourses capturing human nature in a sense. We could conclude from this that in the narrative way of doing, that the client is the expert (Müller, 2005).

In his book: *An introduction to pastoral care*, Gerkin (1997) gives us a better outline on how pastoral care has developed over the centuries. Gerkin starts by saying: “Our most reliable sources regarding the beginnings of pastoral care are, of course, the Bible. Turning first to that source, we learn that the care of the community of people, who worshiped the one God, Yahweh, required the assignment of leadership roles to certain individuals (1997:23)”. He then gives an outline of events and people that played a role in the development of pastoral care (Gerkin, 1997:28-77).

At the end of Gerkin’s historical section, he mentions Don S. Browning’s book: *The Moral Context of Pastoral Care* (1976). Gerkin states that Browning “made a strong argument for his observation that the changing cultural context of the societies of the West had so eroded a previously taken-for-granted consensual context that the practices of pastoral care that had been dominant in the decades of pastoral care’s resurgence needed to be altered (1997:74).”

Later, in his book: *A fundamental practical Theology: Descriptive and strategic proposals*, Browning made it clear that pastoral care needs to make “a critical reflection on the church’s dialogue with Christian sources and other communities of experience and interpretation with the aim of guiding its action toward social and individual transformation (1991:36).”

The change that needed to happen was for the pastoral theologians to open a dialogue between “Christian ways of speaking and the ordinary language of the people (Gerkin, 1997:74).” In pastoral care or with pastoral counselling, Gerkin’s idea of how the Christian story also becomes part of the stories that the counsellor and

life-story-tellers are sharing. He calls his model of pastoral care the “Narrative hermeneutical model”. This model is useful mainly to the Christian community and for the many life stories of people who are in some way related to the Christian community. (Gerkin,1997:110).

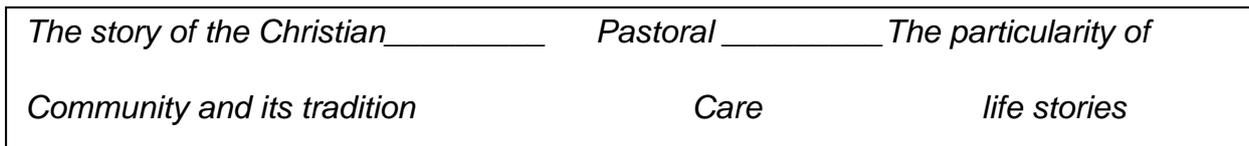


Figure 1: Gerkin (1997:111) "Narrative hermeneutical model"

According to Gerkin (1997:111,112), “this figure locates pastoral care in the centre of the dialogical space between the communal story of the Christian community and the many life stories of people who are in some way related to the Christian community. That location is highly significant and is meant to indicate a number of important elements in the model”.

To summarise, Gerkin (1997:112-113) explain these elements as follows:

1. The most important aspect of this model is that the counsellor facilitates the process of connecting life stories to the Christian story and vice versa. This facilitation needs to have empathy.

There is a tension between the life stories of those involved and the Christian story, as life stories are personal and are usually drawn from larger cultural stories. These stories are particular to the life experiences of the particular individuals, families, and other groups involved. These life stories are not always (but mostly) the same in that they do not fit in with the Christian story of the counsellor. Thus, standing between the Christian story and the life stories, the pastoral counsellor has to be “loyal” and has to represent the Christian story on the one hand and has to be empathetic towards the particularity of the life stories he/she hears on the other hand. Thus, the counsellor has to facilitate a bridge between these two sides. This does not mean waiting for an opportunity to proclaim the Christian truth to the life storyteller – as many of our pastors



would do – but it is to understand and try to connect these two poles. Such facilitation virtually always exposes the pastor to a degree of tension.

As counsellors experience this tension, they have to move between the two sides without giving up their Christian story or changing the life storyteller's story. "Thus pastoral work, within the tension of dialogue, always involves mobility, the ability to move from side to side" (Gerkin, 1997:113).

2. In closing, Gerkin (1997:113) emphasises the fact that pastoral care "involves both the care of the Christian community and the care of persons: individually, in families, and in larger group relationships".

"The pastoral therapist has the responsibility to facilitate the maintenance, further development as well as deconstruction of the person's spiritual story. This dialoguing is done within his/her tradition on the one hand, and facilitating the growth and creative development of particular life stories on the other hand" (Gerkin, 1997:113).

I therefore agree with Gerkin that the pastoral counsellor comes into this Madang with his or her own life story and with the Christian story. I also think a crucial point as Müller (2005:11) points out, is that this movement should not be forced onto the life storyteller. I also want to add that I believe that the pastoral counsellor is a facilitator and a teacher, depending on the context and life storyteller.

1.8 My personal Christian perspective

I personally think that it necessary to share my own perspective on the Christian story. As Gerkin (1997:112) points out, the Christian story is part of the pastoral counsellor's life story.

Firstly, when sharing my understanding of the Christian story, I see it as and it makes sense to me in the context of a relationship. In short, my understanding is centred within my relationship with God, my relationship with my fellow human

beings and the rest of creation. My understanding of Theology and of Psychology etcetera makes sense to me in the context of a relationship.

I made this discovery in my own life's journey when I spend time on the story of the creation. To explain this, I am starting from the premise that I do believe in God⁶ as the creator of all and that God created our world and life on Earth in seven literal days.

Looking at creation itself, I believe that God created a perfect world as a perfect and beautiful home for the crown of His creation, Adam and Eve, or us as humans. When reading the first creation narrative in Genesis 1 and the first few verses of Chapter 2, one see that Adam and Eve – the “crown” of God's creation – were created and given into relationship with each other on the sixth day of creation (Gen 1:27).

Therefore, it seems that God had finished everything He had made, including the crown of His creation, but God's creation was not finished yet. In Genesis 2:2, it states that God only finished His creation on the seventh day and that after creating the seventh day and done what He had to do on that seventh day, that God had finished His creation.

The question that came to mind was what was still needed in God's creation before God could declare that creation is finished and that it is perfect. The answer to this question became clear to me when I asked myself why God created us as human beings. I believe that God created Adam and Eve – us – to have a relationship with us.

The best metaphor that I can use is to think of my own children. Because I love my wife and she loves me, we decided to extend our love by starting a family. Because we love each other, we wanted to have children to also love and to extend our relations further, to our children, as a family. In the same sense, I believe that God is

⁶ When I refer to God, I am referring to the Godhead, or as we know them in our context as God the Father, Jesus the Son and God the Holy Ghost.

a God of Love and He is also a relational God. Therefore, he chose to create us as His “children” to have a relationship with us and give us the free choice to have a relationship with Him.

Therefore, on the seventh day of creation, I believe God firstly took the initiative to come into His own creation and into our existence. This in itself strengthens my faith in a creation God, because it is only a creator God that can come into His own creation. The fact that God took the initiative to come to us and into our existence, is also significant to me because we as created beings cannot go to God. We are created beings and not God, but God did not think Himself too important to “lower” Himself to our “level”.

Secondly, God did not only come to us and into our existence, but He also came to us to offer us an everlasting covenant with Him. God came to us and made the everlasting promise to us that He will forever be with us. God came to us and offered us an everlasting relationship with Him. By joining in this relationship with God, we will share in His Love, Life and etcetera with Him.

I also believe that God created us with the free will to choose for ourselves. Therefore, the relationship that God offered us was not forced onto us, but it was a free choice that God gave us.

Therefore, I believe that creation was only completed on the seventh day of creation, after God had come into our existence and into relationship with us.

In this context, I believe that God created us as relational beings. We learn, develop and function in relationships within our social context and with whom and what we come into relationship with in this social context.

As a Christian, I also believe that we as human beings have the longing to have a relationship with a “Higher Being” and with other human beings. It is also as rational

human beings that we choose to come into a relationship and to communicate with God and with each other.

As a Seventh Day Adventist, I also choose to celebrate the weekly seventh day in commemoration of the fact that God chose to come into an everlasting relationship with us as humans. On that day, if I may use the metaphor of a wedding, I would like to say that on a weekly basis, I celebrate my “I do” with my Creator.

It is also in this context of relationship, my relationship with God and my relationship with my fellow human beings, that I choose the notion of Postfoundational Practical Theology as my epistemology. As explained earlier in this Chapter, that coming into a relationship with each other, coming into the Madang of a safe interdisciplinary space, as rational relational beings, we can share with each other.

As mentioned in the beginning of this section, this is just to share my own perspective as a Christian. I can say this was basically my “God-talk” which I think is also to share as my identity.

1.9 My Methodology: The Narrative Approach in Social Constructionism

1.9.1 The Narrative approach

In this relationship between the researcher and the co-researchers, the narrative research methodology is used. The narrative approach is not situated within the quantitative research methodology – which is a form of conclusive research involving large representative samples and fairly structured data collection procedures to mainly test a hypotheses (Struwig & Stead, 2001:4) – but within the qualitative research methodology – which does not describe a single research methodology, but can be viewed as an interdisciplinary, multi-paradigmatic and multi-method (Struwig & Stead, 2001:11). The Narrative research method is not interested in numbers and amounts – although it does not mean that it is not useful – but it is more interested in

the narratives, the life stories and the life storytellers. It is more interested in having empathy and becoming a part of, than just to observe from a distance.

The focus of the narrative researcher is to be part of the natural settings, it must be local in order to converse with a concrete and specific situation to try to understand and interpret their different meanings to the co-researchers. It is not about the researcher but about the co-researchers. Müller puts it correctly by saying that the narrative approach, which is also called the social-constructionist approach, actually "forces us to firstly listen to the stories of people struggling in real situations, not merely to a description of a general context, but to be confronted with a specific and concrete situation (2004:295)."

Therefore, the narrative approach that is part of the Postfoundational epistemology cannot be separated from social constructionism. Each narrative is set in its own culture, experience or social construction. Therefore, when placing yourself in the Postfoundational practical Theology and using the narrative approach in social constructionism, the researcher never talks about research objects but rather talks about research participants or co-researchers (Müller, Van Deventer & Human, 2001:2). After discussing the narrative approach, I will share my understanding concerning social constructionism in the next section.

When sharing the different narratives of the co-researchers or life-storytellers and the narrative of the researcher with each other, it allows for a better understanding, for empathy and it allows a new story to develop. This becomes possible as the co-researcher and the researcher starts a circular conversation, meaning that it starts with the life story of the co-researcher, moves to theory and back to practise again (Müller, 2004:295).

According to Rubin & Rubin (1995:11), the researcher and co-researcher are treated as partners. Together the researcher and co-researcher (or conversational partner as they are referred to) decide what issues to explore, suggest what remains to be said, and work to provide the thick description that builds toward an overall picture.



This is also – according to me – the only way that a relationship with understanding and empathy (I use empathy in the context of becoming, in order to understand, the other person, to step into his/her shoes) can develop. One can never have true empathy, as you are not the other person, but as the relationship develops, so does empathy and the relationship also strengthen.

The narrative approach also allows for a free sharing of the co-researchers' narrative/s and will never force anyone to tell their life-story. Any forceful action in a relationship is never successful and for most people, storytelling is a natural way of recounting experiences – pleasant or painful and it also allows arranging them into the correct order of happening.

When using the narrative approach I will also allow my co-researchers to tell their life-stories in their own time and social or cultural context. The co-researcher/s must never feel that they are forced into the relationship of research or forced to share their life-stories. The narrative approach also accommodates the aspect of a relationship, whereby it will facilitate a situation where the co-researcher can tell their stories uninterrupted (Müller *et al*, 2001:81).

In the context of pastoral counselling where the “God Narrative” is part of the pastoral counsellor’s narrative, Lamprecht (2010) makes an important point by adding: “The Christian voice will only be heard when there is openness to talk in a non-confronting way, and when the Story of God and the Christian principles of kindness, compassion, service and tolerance bring healing and hope to a broken world (2010:61).”

Because my co-researchers are South Korean, which is a very different cultural context than my South African context, I must realise that it is my responsibility to make sure that I am listening correctly. I also have to be aware of the cultural differences and have empathy with the fact that their first language is not English – especially in South Korea where English is very limited and not freely spoken (Rubin *et al.*, 1995:19).



Müller also argues that to just listen to the narratives is not enough. One also has to deconstruct each narrative and allow retelling of the different narratives to develop into a “new story of understanding that points beyond the local community” or culture (Müller, 2003:293). When using the narrative approach in Postfoundational practical Theology, the researchers (researcher and co-researchers) deconstruct any negative discourses – if necessary – and this will happen with a holistic understanding. Together with the co-researchers, especially when one positions oneself as a social constructionist, one has to create a new meaning to their life-story (Müller, 2004:304). During this process, it is very important to listen to clues, symbols and metaphors that will suggest how people will interpret their experiences and how they will deal with others (Rubin *et al.*, 1995:8) and during this process one will find clues to which traditions of interpretation one need to study.

Although one needs to be attentive to clues that might lead to the process of listening - deconstructing the negative stories and reconstructing a new story - as the researcher, I must approach it with care, especially when working within another culture. Rubin *et al.* (1995:29) gives a very important guideline when doing cultural research by saying that by hearing a statement that "sounds unbelievable" it "can be an important piece of information, not something to tear down or get a corrected version of."

My research is not about a "problem" situation, but rather a journey into another culture, a journey of learning about and trying to become. Therefore, I have to be careful not to impose my preconceived ideas onto my co-researchers or try to force a deduction of their narrative, just for the sake of a process. It needs to come natural, if necessary.

According to Rubin *et al.* (1995:29) cultural interviewing must also be more active listening (by making sure you hear correctly) than aggressive questioning. The factual truth of an example is for instance not as important as how well it illustrates what the co-researcher would like to say.



Stories or narratives are not just the stories that are told or confined to the co-researcher's life story, but it requires the narrative researcher to involve and be involved in the different narrative in the society. Müller (2004:303) gives a guideline of methods to be used: 1) literature study; 2) interviews with colleagues from different disciplines and 3) focus groups; participatory observations and action in the interdisciplinary field.

My co-researchers will be the four professors from the four different universities that I have selected whom I will thoroughly introduce in Chapter 3. I will also make use of the narratives of other professors teaching Practical Theology, my adult students, written materials concerning the culture and Pastoral counselling and the scientific group which I am part of (members of our PhD group at the University of Pretoria where there are also a few South Korean students).

By listening to their narratives, I hope to become, as far as possible, part of their culture, their social construct, and therefore hope to learn and understand more about their perspectives of pastoral counselling and the pastoral counsellor.

1.9.2 Social Constructionism

Gergen (2009:2), in his book, "*An invitation to Social Construction second edition*", says that "there is no single book or school of philosophy that defines social construction. Rather, social constructionist ideas emerge from a process of dialogue, a dialogue that is on-going, and to which anyone - even you as the reader - may contribute."

We are all born into a family, a society, a culture, a religion etc. The two most important factors that determine who we are and what we will become is firstly our genes - what we inherit from our father and mother - and secondly our upbringing. This would be our discovery and our participation of and in social constructions, which we, in relationship with everyone around us, help to create. It is very important



to note that Gergen (2009:2) correctly noted that everybody is "contributing" to this social construction.

To illustrate this point, I would like to use the metaphor of Kotgam and the tiger. Firstly, one has to realise that the tiger is coming from his own socially constructed environment, an environment where he is the most fearsome and strongest, where he needs to hunt for his food etc. These are all attributes that were constructed in his social environment by various participants. In this social context of understanding, he heard a narrative of a different place (the village) where he can find something to eat (the baby) which he had no knowledge of. As the tiger enters into this new socially constructed environment (the village) he is also starting with a new journey of discovering and constructing instead of co-constructing. Firstly, he discovers a new village and a new source of food. He also makes a discovery about Kotgam and constructs his own interpretation of what Kotgam must be, unfortunately by adding meaning to it from his understanding and therefore creating a wrong meaning for Kotgam, but still a meaning.

This also happens with the robber, when he confused the tiger as the cow. In his context he came to steal the cow, therefore the animal standing in the dark must have been the cow. Again, as in the case of the tiger's misconception of Kotgam, "wrong" understandings are constructed. "Wrong" because within the context where it was found (the little village), it already had a meaning and also "wrong" because the meaning that was constructed by them, was done in an isolated and one-sided context and not in a social constructionist manner or in a relationship with the existing context.

As Gergen (2009:2) stated in the above quotation, "social constructionist ideas emerge from a process of dialogue, a dialogue that is on-going, and to which anyone may contribute." Therefore, it is important to realise that we are part of a social construct. Although a person learns and discovers the meaning of being in this social construct, everyone is also part of this social construct and therefore contributes towards an evolution of this social construct. This is why a social construct is always



in a state of change and development. This is why it is difficult to define social constructionism, as it is always changing (Gergen, 2009).

Müller (2004:5-6) explains social-constructionism in view of Van Huyssteen's argument on Postfoundationalist rationality as follows: "Van Huyssteen (Forthcoming Gifford Lecture 1:10) doesn't use the terminology of social-constructionism, but clearly uses a similar line of thought when arguing for Postfoundationalist rationality: "we cannot talk abstractly and theoretically about the phenomenon of rationality anymore: it is only as individual human beings, living with other human beings in concrete situations and contexts, that we can claim some form of rationality." In social-constructionism, there is a deep-rooted belief that we, with our rationality, are socially constructed. Van Huyssteen also argues for a construction of rationality/identity based on "own experience" which is also capable of reaching beyond. He says: "It is in this sense, then, that a Postfoundationalist notion of rationality reveals the fact that one's own experience is always going to be rationally compelling, even as we reach out beyond personal awareness as conviction to interpersonal (and interdisciplinary) dialogue."

It is then very important to note that who we are and what we know can only happen in the context of relationship. Even how we are genetically constructed, are formed within a relationship, the relationship between our parents. The rest of the development of who we are and what we know are socially constructed by coming into a relationship with everything that contributes to the existence of our social construct.

Baron *et al.* (2003:5), two Social Psychology professors and writers of the book, *Social Psychology*, give a working definition of Social Psychology says "Social Psychology is the scientific field that seeks to understand the nature and causes of individual behaviour and thought in social situations." Again, it is important to note that this field of research also stresses that it is important to understand the individual's behaviour and that it must happen in a social situation. It is also in a



social situation, or as Müller would say, concrete situation and context, that the individual can be studied.

To bring the notion of social constructionism into the context of my research, I as the researcher must first realise that the narrative approach in social constructionism is part of the Postfoundational practical Theological epistemology. When listening to my co-researcher's narratives, especially from a different cultural context, I must listen to their different narratives in the social constructionist way. Each story, each narrative tells more about the constructs that form these narratives. Rubin & Rubin (1995:1) stresses the fact that the co-researchers (they talk about speakers) know that it usually doesn't matter exactly what they say, because ordinary conversations are as much about being in a relationship as they are a means of sharing information.

To explain how to practically apply the notion of social constructionism in research, I would like to share some characteristics that Gergen (2009:137-138) use in his social constructionist-based therapies:

- **Focus on meaning:** The meaning of things or how facts are constructed is more important to social constructionist than the fact itself. This does not mean that facts are less significant. To use Gergen's example: A psychiatrist will be very interested in a patient's feelings towards his/her parents. A Rogerian will be interested in a patient's feelings towards him/herself. In contrast, the social constructionist will be interested in the individual's particular way of constructing him/herself.
- **Co-construction:** Traditionally the therapist thought of him/herself as the expert who needs to dictate to the client what to do. Traditionally this is also very true about the role of the pastor or Theologian. Using social constructionism, the researcher must enter the relationship with his/her co-researchers with the "not knowing" stance. If the researcher enters into a relationship with the co-researcher with the attitude of knowing it all, his/her own social construction will not allow a new understanding to develop. The



chances are quite big that the researcher will conclude that the co-researcher's perspectives are wrong. The researcher must realise that he/she enters into a relationship with his/her co-researchers to learn from his co-researcher and not to teach the co-researcher.

- **Focus on relationship:** "It is from relationships that meaning is generated and patterns of action become reasonable or desirable" (2009:138). Discovering the networks of relationships and the participants in these relationships - either present or past - which all contribute to meaning are important.
- **Value sensitivity:** The researcher must realise that he/she are bias towards certain values. Coming from an individualistic Western culture might cause me to be bias towards someone from a community-orientated culture that is very different from mine. Therefore, the researcher needs to be value sensitive by listening to the narratives of the co-researcher in their social constructed context.

Coming into a relationship with my co-researchers in a South Korean context, I must therefore firstly have respect for my co-researchers as the experts. I also have to listen very careful to their narratives to learn more about their social constructs. This can be done by allowing the sharing of narratives to define his/her own social construct. As a "product" of a different social construct, I have to guard against forcing my understanding onto their perspectives.

1.9.3 Chapter outline

Chapter 1: Describing myself, the research field, my epistemology and my methodology

In chapter 1 will try to, to the best of my ability, introduce myself to the reader and to explain what led me to this research. I will give a concise explanation what and whom I would like to do research on and with.

In this chapter, I will also explain my epistemology and my methodology for this research. To explain my epistemology, I thought it good to first give a historical overview of how the epistemological perspectives have changed from Pre-modernism to Postmodernism. I will then explain Foundationalism and Nonfoundationalism and why they are seen as two opposite epistemologies that find it difficult to communicate with each other and to respect each other. This will also show why the natural sciences do not except Theology as a science.

Next, I will discuss Postfoundational Theology as founded by Van Huyssteen. Concepts like rationality or transversal rationality, interpreted experience and interdisciplinary conversation will be discussed.

This will lead to the discussion of Postfoundational Practical Theology as developed by Müller. I will also discuss the seven movements that Müller developed as a way of doing a Postfoundational practical Theology, through a narrative social constructionist approach.

Lastly, I will discuss the Narrative approach and Social Constructionism.

Chapter 2: The historical narrative of South Korea

This chapter I will share the historical narratives of the Korean culture. To understand a society of culture, one has to understand what contributed to the existence of that social construct. Therefore, I will give a brief historical timeline of the Korean history until the Japanese occupation and the Second World War. This will be brief, because the Korean culture has a written history of a few thousand years.

I will give a more in-depth history time line with more information, from the time of the Korean War up to the present time.



As I am doing research on the perspectives of the pastoral counsellor and pastoral counselling, I will also give the history of the Christian church in South Korea and the history of pastoral counselling in South Korea.

I will also add and explain some Korean psychological terminologies that are founded in the Korean culture.

The importance of this chapter is for the reader to try to come to a better understanding of what the social constructs (past and present) are, that constructed the Korean culture and society.

Chapter 3: My journey with my co-researchers

In this chapter, I will introduce my co-researchers and explain why I have chosen them as research partners in this exciting journey. I will share the conversations we had about the perspectives of the pastoral counsellor and pastoral counselling in the South Korean context. Some of the discussions will be quoted directly and some will be summarised.

I will then give my understanding of the conversations and allow my co-researchers to give feedback to make sure my understandings are correct.

Chapter 4: Thicken my co-researchers narratives by inviting an interdisciplinary team to give their perspectives on our conversations

In chapter 4 I tried, to the best of my ability, to summarise the conversations I had with my co-researchers. In this summary, I tried to include most of the feedback I have received from my co-researchers to construct Professor X. Some aspects, like their methodologies and their counselling styles, were different from one another and therefore made it difficult to create a method and style for Professor X.



This "conversation" with Professor X was given to four people representing different disciplines with the aim to add their insights to add an interdisciplinary conversation. The method used to invite them into this conversational relationship, was to ask them to answer four questions that was developed by Müller.

These four questions are:

1. When reading the story, what are your *concerns*?
2. What do you think is your discipline's *unique perspective* on this story?
3. Why do you think your perspective will be *understood and appreciated* by people from other disciplines?
4. What would your major concern be if the perspective of your discipline *might not be taken seriously*?

After the interdisciplinary team had given their answers to the questions, I critically looked at their contributions and to see where there are similarities and differences in their opinions.

Chapter 5: The end or the beginning of a new narrative?

In this chapter, I will explore the possibility of constructing a new narrative. This must not be forced, especially when doing research about the perspectives of another culture. When doing research about a problematic situation like child abuse or HIV/AIDS orphans, it is necessary to allow them to deconstruct their negative stories and to reconstruct new life stories.

Bibliography



2. AN OVERVIEW: KOREAN HISTORY AND THE KOREAN CULTURE

There was once a small and sleepy village, surrounded by mountains on all sides.

A tiger lived on the mountain behind the village. Whenever he climbed to the top of the mountain and roared, the people in the village trembled with fright. On a winter night, when all the world seemed to be covered with snow, the tiger climbed down. He had not eaten for several days and was very, very, very hungry.

As he was desperately looking for food, he came near the window of a house. A lamp was flickering inside. Suddenly a baby began crying loudly- "ang, ang, ang." He cried continuously.

2.1 Introduction

“There is something delicious about writing the first words of a story. You never quite know where they will take you.” *Beatrix Potter* (From the 2006 film, *Miss Potter*, played by Renee Zellweger)

Coming “down” from the mountain of Western perspectives into this “little village” called South Korea, thinking that I “knew it all” quickly changed when I realised I had more questions than answers. In addition to all the many new discoveries that I started to make about the South Korean culture and myself, my interest was mostly turned to the South Korean cultural syndrome, Hwa-byung as was discussed in 1.1. Therefore, the first few questions I asked about the Korean people, their culture and their perspective on counselling and the counsellor, started as an interest. This interest developed into a journey that took me more than 10 years of research and participation in their culture, as I lived there for almost eight years, a Masters Dissertation and now research for my doctoral thesis.



When journeying in a “cultural arena” it “includes those who have similar understandings, expectations, and values; such people usually have had common experiences or a shared history” (Rubin *et al.*, 1995). Coming from a different cultural arena than the one I have journeyed with the last few years, I think it is very important to first share the Korean history and culture with the readers. To understand a culture, one must first know their past narrative. In other words, the narrative that laid the foundation for their present story. To make use of the Tiger and Kotgam metaphor, will help us to come to understand to some extent, the little village, its traditions and its people. This is just the beginning of our journey into this new village called South Korea.

In this section, I will share the history of the Korean people. This will just be a concise history as the Koreans have a very old and long history, even an old recorded history. For instance, during the Shilla Dynasty (B.C. 57 - A.D. 935), a woodblock printer was used to print the Mugujeongwangdaidarnigyeong, the oldest woodblock printed material known to exist. Korea also used movable metal type printing in the Goryeo Dynasty (918 - 1392) about 200 years before Johannes Gutenberg printed copies of the Bible in Germany (Lee, 2010:16).

I will only give a concise history of the Korean nation up to the Korean War and then focus on the South Korean history. For this section, I will make use of the section: “*A Korean History for International Readers*” that was compiled and given out by the Association of Korean History Teachers in November 2010. I have also made use of other materials, conversations with my co-researchers and by listening to the Korean history as it was told by my Korean friends and students. However, I mainly made use of the two sources mentioned, for the purpose of this section, as all the different sources agreed with each other.

Secondly, I will then give a historical overview of the Christian history in South Korea and for this purpose I will make use of the article: “*Is Christianity a Korean Religion? One Hundred Years of Protestant Churches in Korea*” by Dr Heung Soo Kim. The reason for using this article as my main source is that Dr Kim, who had also become

a good friend of mine, allowed me plenty of his time and I also interviewed him for a few hours on camera, talking about the Christian history in Korea. Dr Heung Soo Kim, who received his PhD at Seoul National University, is dean of the College of Theology and Professor of Korean Church History at Mokwon University in Daejeon. At the time of writing this article and when we became friends, he was the President of the Society of Korean Church History.

Thirdly, I will make use of an article by Dr Young Gweon You on the "*History and Future of Pastoral Counselling*". This was, at the time of my research and the writing of my thesis, the only article I could find in English and written by a Korean, on this topic.

Lastly, I will share my perspective and understanding of the Korean people and their culture as experienced by myself during my journey and how it has changed my life story and perspectives of the Korean nation.

In sharing the history and present narratives of the Korean people, I believe it will help the reader and me to partake in the journey with the Korean culture and their perspectives on pastoral counselling. I also believe that this will help us to understand the social construction or content of the South Korean culture.

2.2 The Korean history

A legend that is told in Korean mythology and that is also recorded in Samgukyusa, written in the 13th century Samguk Yusa, which cites China's Book of Wei and Korea's lost historical record Gogi, is the story about the bear and the tiger (*A Korean History for international readers*, 2010:30)



Figure 2: Dangun the bear and the tiger (taken from <http://people.cohums.ohio-state.edu/bender4/eall131/EAHReadings/module02/m02korean.html#part1>)

In short, the story is about the bear and the tiger that asked Wanggeom (who was the God of heaven) to change them into humans. This was requested as they saw that the humans were so happy and peaceful under his rule. He ordered them to enter a cave and for one hundred days only to eat garlic and mug wart. After a few days, the tiger left the cave, but the bear stayed for the full hundred days. As the bear exited the cave, she turned into a beautiful young woman. Wanggeom immediately fell in love with her and married her. Together they had a child whom they called Dangun who was the father and founder of the Korean nation.

Even though it is just a myth, the legendary Dangun Wanggeom, the grandson of Hwanin, Lord of Heaven and the son of Hwanung, is seen as the father of the Korean nation. Dangun established Gojoseon, which is seen as the first Korean state or nation in 2333 B.C. Even today, South Korea celebrates their National Foundation Day on 3 October as a national holiday, which commemorates Dangun as their founder.

However, the history of Korea has been told in many different ways by different people. However, some of the earliest known Korean pottery dates to around 8000 BC. By 6000 BC, inhabitants appeared on the Korean peninsula and the Neolithic

period began thereafter. By 1200 BC, agriculture was widespread and bronze tools replaced the stone and the Iron period that started around 400 BC.

Chinese records tell of the Han Empire that had a great influence over the Korean peninsula but as the command posts were abandoned with the fall of the Han Dynasty, three kingdoms emerged, Goguryeo (37 BC-668 AD) in the north, Baekje (18 BC- 660 AD) in the southwest and Silla (57 BC-935 AD) in the southeast.

2.2.1 The Three Kingdoms

Between the three kingdoms, there was almost constant fighting for supremacy. Although the kingdoms were different in many ways, there were similarities concerning agricultural cultivation and trade units. Each kingdom developed a distinct and rigid hierarchical system where the ruling and powerful class came from a small number of families. The distinction between classes was numbered, movement between them controlled, and only the elite could fill certain positions.

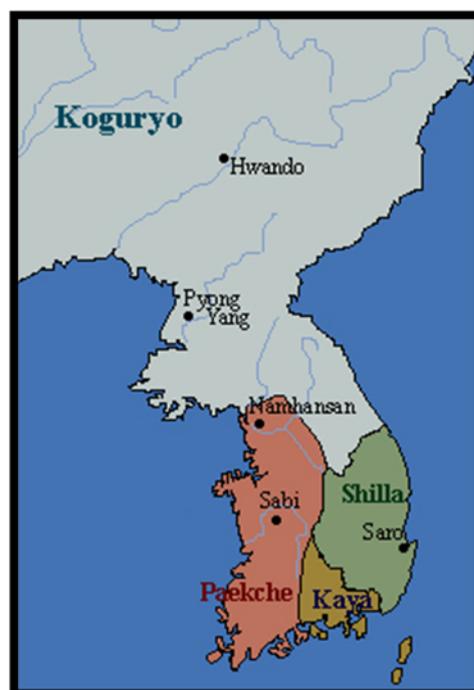


Figure 3: The three kingdoms (Taken from: <http://people.cohums.ohio-state.edu/bender4/eall131/EAHReadings/module02/m02korean.html#part1>)

<http://people.cohums.ohio-state.edu/bender4/eall131/EAHReadings/module02/m02korean.html#part1>



2.2.2 Unified Shilla Period (668 - 935 AD) and the Parhae Kingdom

Goguryeo was the first, largest and most powerful of the three kingdoms, and often fought against the Chinese domination to grow independence. While resources were being used to fight China, the Silla kingdom strengthened its alliance with the Tang dynasty of China and after a series of wars the Goguryeo and Baekje kingdoms were defeated and unified under the Shilla kingdom in 676 AD.

During this time, Buddhism was first introduced as a state religion in the Goguryeo kingdom in 372 AD, in 384 AD in Baekje and only in 528 AD in the most eastern Shilla kingdom. Confucianism and Daoism gradually penetrated all three kingdoms as well. The unified Shilla Era (540-576 AD) achieves developments such as relative peace, prosperity and cultural growth as well as woodblock printing. Today, many archaeological sites still exist that form part of the Country's National treasury.

During the reign of King Sinmun (681–692 AD), the country was divided into nine provinces. Unified Shilla prospered with the aristocrats at its core, living a luxurious life while farmers lived in hardship. After about 100 years of prosperity, the continuous royal line of King Muyol was broken by King Hyegong (758–780 AD) and there was a state of confusion and a scramble for the crown among the aristocrats. Rebellions sprung up to weaken the power of the central government.

To the north, another state gradually formed in 716 AD to 926 AD and was known as the Parhae kingdom. This kingdom was situated between northeast China and Shilla. Parhae was the result of the restoration movement that was established after the destruction of Koguryo, and the Mohe tribe formed the greater part of its population. In the beginning, Parhae stood in confrontation with the Tang dynasty of China and Shilla but later maintained peaceful relations.

In the early 9th Century and under the reign of King Son, territories were expanded and its culture developed well. However, after King Son an internal dispute arose among the ruling class and Parhae's power was broken. In 926 AD Parhae were

destroyed by the Khitan people of Mongolia whom gradually gained power in the west of Parhae.

Overseas activities of the Korean people developed more during the period of Unified Shilla and Parhae than during any other traditional period. A bond was formed between Tang and Shilla and exchange student's expenses were paid for, by the governments. The two country's sea trade also increased. Political relations with Japan, which were once severed, were restored and cultural influences to both sides were noticeable. However, as political confusion worsened in Shilla, diplomatic relations between Shilla and Japan were cut off.

A rigid class system, known as the "bone rank system", where aristocratic background appointed people in the high office, was being abused by the ruling royal family. The tax burden fell heavily on the peasants and farmers and as royal authority weakened in Shilla at the end of the 9th Century, rebellions tried to dominate local areas. Eventually Unified Shilla fell into pieces, somewhat along the lines of the old Three Kingdoms, known as the Later Three Kingdoms (892–936 AD). The rebel leader General Wang Kon, later known as King Taejo, was the strongest leader that took the crown after challenging the leaders of Shilla. This was the beginning of a new era known as the Koryo Dynasty.

2.2.3 Koryo Dynasty (918 - 1392 AD)

Gen. Wang Kon overthrew the state of Later Koguryo and changed its name to Koryo as an expression of its reinstatement. This is also where the name "Korea" was derived from. He expanded his territory. During the Koryo dynasty, family heredity was regarded as very important and male children of officials easily became government officials.

Buddhism also flourished and Confucian culture was developed together with Buddhist culture in mutual harmony. It was also in 1086 AD, that the "First Edition of



Great Collection of Buddhist Sutra (scriptures)” was published. This great collection of Buddhist Sutra was printed with woodblocks.



Figure 4: 80 000 wooden printing blocks known as the Tripitak Koreana or Pal-man-dae-jang-gyung (Taken from <http://people.cohums.ohiostate.edu/bender4/eall131/EAHReadings/module02/m02korean.html#part1>)

Other important events and achievements during this time period, is the Samguksagi, which is the oldest writing of Korean history that was written in book form by Kim Bu-shik in 1145. The Korean Buddhist scripture Jikji, which is the oldest remaining printing work today that was printed with movable metal types in 1377, is also a remarkable piece of history. The Jikji is a collection of Buddhist scriptures and teachings.



Figure 5: Movable metal type printing blocks (Taken from: <http://people.cohums.ohio-state.edu/bender4/eall131/EAHReadings/module02/m02korean.html#part1>)

In the northern part of China and the middle part of Mongolia, the Liao Dynasty (also known as the Qidan Empire) with its nomadic Mongols, overrun Parhae while Koryo tried to march northward to recover the territories of old Koguryo. Koryo was eventually invaded twice by the Liao and its independence challenged. In 1125 AD in Northeast China, the Liao was completely defeated by the powerful Nuzhen or Jurchens nation and the unified Jin Dynasty started. Koryo was continually subject to the threats of them.

By 1231AD, the Mongols had begun serious incursions into Koryo that lasted thirty years with devastating effect and lasted throughout the Yuan or Mongol Dynasty (1271–1368 AD). Then, during the last days of the Koryo Dynasty and the rise of the Ming Dynasty in China, the military explored means for establishing a new state, which lead to the new generation of leadership under General Yi Songgye.

2.2.4 Choson Dynasty (1392-1910 AD)

During the confusion and crisis, a new state was established in 1392 by powerful civilians and the military. The capital was set in Hanyang which is today known as



Seoul. Confucianism was the basic politic and also became the educational system. A system of centralised power was adopted and military service was enforced above the age of sixteen. The political ideal was a King-centred state. Yangbans - civilians and military bureaucrats - steadily became the ruling governing body and later excelled in the arts of painting, calligraphy, and writing classical Chinese. During this time, Confucian-centred state policies, concealed and changed traditional folk beliefs and Buddhism, but Buddhism was able to conserve its lifeline as the religion of commoners.

From 1418-1450 AD, the remarkable fourth monarch, King Sejong ruled. He was known for his great effort in creating the unique national alphabet, Hangeul and many other scientific inventions. One of the most outstanding Korean Confucian scholars and author of many books on Confucianism, Yi Hwang (1501-1570 AD), is depicted on the South Korean 1000 won bill.



Figure 6: Yi Hwang and an arrow bottle on the 1000 Won note (Taken from: <http://people.cohums.ohio-state.edu/bender4/eall131/EAHReadings/module02/m02korean.html#part1>)

In 1592, Japanese soldiers invaded the Choson Dynasty and the Japanese War began, invading the southern coasts. The Japanese fleet was defeated as the whole Korean nation formed an alliance and entered into war with all its might and the seven-year Japanese War ended in 1598. During this war, the famous turtle ship or Geobukseon that was invented by General Yi Sun-shin (1545-1598) was used. With this ironclad battleship, he totally destroyed the Japanese navy.



Figure 7: Turtle ship of Geobukseon (Taken from: <http://people.cohums.ohio-state.edu/bender4/eall131/EAHReadings/module02/m02korean.html#part1>)

Scarcely 30 years later, the Ming Dynasty in China weakened and Choson was invaded by the Later Jin Dynasty. The "Later Jin" changed the name of its country to "Great Qing" and demanded that Choson submit to becoming its subject. They also changed the ethnic name of his people from "Jurchen" to "Manchu". When Choson rejected the demand, Qing again invaded Choson in 1636 but finally Qing's demand was accepted and peace was attained.

As Choson generally had friendly diplomatic relations with the Chinese continent, international trade expanded and its advanced culture was imported as well as the acceptance of Western civilization. Contacts between Korea and Western civilization continued to take place in China through Western missionaries in Beijing and a Catholic community was formed in 1784. However, in 1801, 1839 and 1846, persecution against Catholicism spread throughout the country in order to guard the orthodox Confucianism. In 1832, a British civilian ship requested commercial trade with Choson but without results.



Famine and disease continued to add to the hardships of rural communities and rebellion within the country arises. Around 1860, as people's lives were made miserable and many sought out religion, another anti-foreign religion group known as Tonghak (Eastern Learning) appeared and combined the three thoughts of Confucianism, Buddhism and Taoism.

Meanwhile, Western Christian missionaries in Korea founded schools as a means of spreading their religion and in 1883 the first modern school was established. A military uprising known as the Imo Military Rebellion broke out in 1882 and the Queen's family was driven out. In 1894 the Tonghak Uprising or Peasant War started as an anti-modernization rebellion with a religious undertone and political ideology. The government called on China for aid, but Japan sent troops in without being asked and China and Japan clashed.

By this time, interventions by China and Japan were severe and Choson was faced with internal and external invasion forces. Various world powers like Russia, Germany, France, England and the United States took over rights to Choson's forests, mines and railroads. In 1904, the invasion of the Korean peninsula became the object of war when Japan declared war on Russia and many Koreans were forced to participate.

Japan deprived Korea of powers of diplomacy, finance, military, police, education, and the palace and a Japan-Korea Convention was signed in 1907 where Korea was made a protectorate of Japan. Korea became a Japanese colony in 1910, dominated by Japanese gendarme police and freedom of speech, press, assembly and association was taken away.

2.2.5 The dark days, the Japanese occupation of Korea (1910-1945)

Japanese colonial rule were dark days for many Koreans. Koreans were mainly ruled by the military for about the first ten years. Then came the anti-Japanese resistance movement that started as many Koreans fled to Manchuria, nowadays known as

Northeast China. This developed into the Independence Movement in 1919 as many students and workers nationally protested but as Japanese imperialists suppressed demonstrators, the resistance was only strengthened.

While the Japanese even prohibited the use of Korean at school and at home and attempted to force the people to take Japanese surnames, the Provisional Government of the Republic of Korea was established in Shanghai, China. Military battles of resistance and warfare continued between Japanese and the Korean Independence Army and many people lost their lives. However, during the 35-year period of colonial rule, industrial development took place as well as expansion of commerce.

2.2.6 World WAR II and the end of the Japanese occupation

During 1943 at the Cairo Conference, representatives of Britain, China and the United States publically authorised the independence of Korea after the surrender of the Japanese Empire (Lee, 2010:246). In 1944 Yeo Un-Hyegong and others also tried to locally organise the “Korean Government Foundation Alliance” and thereby tried to bring an early end to the Japanese Empire (Lee, 2010:246).

It was only in 1945, with the end of World War II, that the Japanese surrendered to the Allies. At this time, Korea's fate was left in the hands of the United States and the Soviet Union who separately occupied the territories South and North of the 38th parallel in Korea for the intention of disarming the Japanese Army. As relations between the former allies deteriorated, two separate governments were established and a general election took place in South Korea in 1948, standing for free democracy and capitalism. Under the support of the Soviet Union, North Korea established a government leading toward communism.



2.2.7 The Korean War

In 1950, Korea faced its greatest historical tragedy--the separation of the Korean nation that was caused by the Korean War. The North, supported by the Soviet Union, invaded the South and the United Nations, led by United States forces stationed in Japan launched retaliation.



Figure 8 shows the development of the Korean War (Taken from: <http://people.cohums.ohio-state.edu/bender4/eall131/EAHReadings/module02/m02korean.html#part1>)

The Korean War started on June 25, 1950 and finally, after millions of human casualties during the war, a cease-fire truce was called by 1953, separating the countries by the “De-Militarized Zone” (DMZ). This divided the Korean country into the North Korea, which was and still is a very strong communist ruled country and South Korea, which has a democratic rule. At the time that I wrote this thesis, the two Koreas were still theoretical at war.

The Korean War was probably one of the most traumatically experiences that this nation underwent. Even today, there are many families that are separated by the separation of the two Koreas. This event also left very deep scars upon the nation and many attempts, from especially the South, was made to try to reunify the two Koreas, without any success.



Not only was there emotionally and psychological scars left on the two countries, but one must keep in mind that, especially the South, was almost destroyed by the North, before General MacArthur began planning a landing at Inchon. By coming around from Busan to Incheon, General MacArthur attacked the North Korean soldiers from behind and drove them back over the 38th parallel line and retook Seoul. Chinese soldiers joined the North and pushed the South and United Nations Army to a stalemate position at the 38th parallel line.

Looking at the advances North Korea had made in September 1950, one realises how much of Korea was destroyed as it was only the area around Pusan that the North did not occupied.

In 1951, the Soviet Union proposed a cease-fire. On July 27 1953, the United States, North Korea and China signed a cease-fire treaty. Although a cease-fire was established between the North and the South, it never lead to a peace negotiation between the two countries, therefore leaving North Korean and South Korea still at war with each other.

“The Whole peninsula turned into a total ruin.” (Lee, 2010:287)

2.2.8 The Republic of Korea

South Korea or as it is also known, the Republic of Korea's first President, Rhee Syng-man, was known as an anti-Communist but made free democracy impossible. In 1960, a student uprising followed because of discontent with corruption and political repression that led to his resignation. A military coup, led by General Park Chung-Hee, followed. He took over as president and the Democratic Republican Party was formed. During his time the government developed the Seoul subway system and South Korean industry and economy saw remarkable development. Park Chung-Hee was assassinated in 1979 as the resistance movement for democracy stretched out, as he wanted to construct a one-man dictatorship.

The fourth president of South Korea was Choi Kyu-hah who was Prime Minister and next in line after the assassination of Park Chung-Hee. A coup d'état against Choi's government following a student uprising forced him to resign and Chun Doo-hwan was elected as president in 1980.

In 1987 the first honest national election was held and Roh Tae-woo became the sixth president of South Korea. He was notable for hosting the Seoul Olympics in 1988. He remained committed to democratic reforms. Kim Young-Sam became the first civilian to hold the office in over 30 years when he was elected as president in 1992. He served as president from 1992-1998.

In the 1998 presidential election, Kim Dae-jung was elected as the new president. He was the first President that came from the opposition party and declared his government as the "People's Government". Prior to his presidency, he also escaped death twice under the Park Chung-he and Chun Doo-hwan administrations. He was even imprisoned twice, and received the death penalty during the second imprisonment. The USA intervened and it was changed to twenty years. He was later exiled to the USA. In 2000, he received the Nobel peace prize.

In 1997, South Korea also faced a major economic crisis that began in Southeast Asia. This caused a sudden foreign currency crisis in South Korea whose economic growth decreased sharply to a record of -6.7%. Although this was a major economic crisis, it only lasted a short time as the Korean people stood together and helped the government to buy more foreign money by donating their gold to the government. This was known as the "Gold Collecting Campaign".

In 2003, Roh Moo-hyun was elected as the new president. He was supported by especially the younger generation and he advocated the concept of a "Government, Participated" that emphasises the importance of the people's participation in the ruling of the nation or government. He ruled between 2003 and 2008.



In 2008, Lee Myung-bak was elected as the new president. Before becoming president, he was the mayor of Seoul and before that, one of the chief executive officers of Hyundai.

On December 19, 2012, Korea elected their 18th president. What made this election very important and very different from all the previous elections is the fact that President Park Geun-hy  is the first women president ever elected in South Korea.

2.3. THE CHRISTIAN HISTORY IN SOUTH KOREA.

As mentioned earlier, this section is mainly taken from the article: "*Is Christianity a Korean Religion? One hundred years of Protestant Churches in Korea.*" by Dr Heung Soo Kim.

2.3.1 Christian beginnings

When looking at the Korean history, one will find that three religions had a major influence on the Korean culture. Buddhism and Confucianism, as seen in the previous historical section, played an influential role in producing firstly Buddhist and later Confucian states for more than one thousand and five hundred years. Even though Confucian is a philosophy rather than a religion, it did become a religion in South Korea. Shamanism also played an important role in the culture, although it failed to become or produce a state religion. Even so, Shamanism is still very prominent in the existence of the Korean people and has been for more than two thousand years.

The first Christian that introduced Christianity to South Korea was Yi Gwang-jeong, a Korean diplomat, who returned from Beijing in 1603 with Theological books by Matteo Ricci, a Jesuit missionary to China. He started to share the information that he read in the books and so the first seeds of Christianity were spread by a Korean.

In 1758, King Yeongjo of Joseon proclaimed Christianity or Catholicism as an evil practice and therefore Christianity was banned.

In 1785, Roman Catholicism was again introduced by Yi Seung-hun, a Korean who learnt about Christianity in China. However, in 1801, 1839 and 1846, persecution against Catholicism spread throughout the country in order to guard the orthodox Confucianism.

The first Protestant missionaries that came to Korea were Horace Newton Allen, a Presbyterian missionary who arrived in 1884, almost a hundred years after Yi Swung-hun. At the same time, missionaries from the Methodist churches in the United States also arrived. Following them, came missionaries from the Church of England (1890), Australian Presbyterians (1889), Presbyterians for Canada (1898) and the Russian Orthodox Church also in 1898.

Because of the early arrival of the Presbyterian and Methodist churches and the work they have done, they are still the largest Protestant churches in South Korea. These early American missionaries promoted a self-governing, self-supporting and self-propagating church. This mission statement was also made clear in the Edinburgh World Missionary Conference of 1910, that the missions or churches in Korea must be self-governing, self-supporting and self-propagating churches in every region.

These early missionaries also launched a strong effort to change the traditional Korean religions, into a “Westernize” or American branded Christianity. These teachings were very much conservative and every other Theology was seen as dangerous heresies. Therefore, the early Protestant history in Korea created a Theology that was exclusive to the Korean traditions than inclusive.

In this context, Dr Kim then also states: “This shows that American Protestantism in its first Korean incarnation was apolitical, individual and exclusive. From the earliest

days to the present this type of American Protestantism has formed the main currents of Korean Theology (2004:110).”

2.3.2 Historical Background of Korean Theology

As the Christian church started to grow in Korea, the country faced an invasion by Japan. The early Christian missionaries tried to avoid involvement in the anti-Japanese movements of the time and even held a revival meeting in the early 1900s. Even though the revival meeting was a great success, many Korean Christians still participated in the anti-Japanese struggles. Many members of the anti-Japanese movement were arrested and tortured.

On March 1, 1919, a nationwide independent movement was formed by Korean laypersons and pastors, together with followers of Chondogyo (a new religion that means “the Heavenly way” and that is a mixture of Confucianism and Korean Shamanism). The “Declaration of Independence” was signed and sixteen of the thirty-three signatures were those of Christians. Because of this involvement of Christians in the Korean struggle against the Japanese occupation of Korea, Christianity earned a sense of Korean nationalism.

However, the Independence Movement of 1919 failed and caused Christians to lose their prominent role in the anti-Japanese struggle. In turn, this created some challenges for the church, as young people and other politically aspiring members left the church. Another challenge was the demand from Japanese rule that all religions must embrace Shintoism, the indigenous religion of Japan.

Even during these difficult times, the missionaries contributed to the wellbeing of the Korean people by establishing hospitals (the first Western-style hospital in Korea was Jejungwon that was opened in 1885) and educational programs. The early missionary schools started to make use of Hangul, to teach their students and to translate different books.



With the start of the Second World War in 1945, Korea got its independence from Japan, but this freedom only lasted a short time.

In 1950, the Korean War (1950-1953) broke out with North Korea attacking the South and basically destroying the whole country. This war was probably the biggest incident that caused the Korean nation its biggest disaster with the loss of so many lives, the destruction of their country and the division between the North and South. At this stage, many Koreans (referring mostly to South Koreans) turned to the Christian faith to save them from disaster and to give them hope. Many people also took refuge in churches and with the help and donations from their Christian family in other countries, also received medical and food help.

During this time and especially in the post-War period, many of the Korean Christians preached and accepted a combination of Christianity and Korean shamanism. These teachings emphasises the material blessing that one would receive from God. Dr Kim also adds: “The Full Gospel Church in Seoul, the largest congregation in the world, represents this type of Christianity. Its founding pastor, Paul Yonggi Cho, imparts a message that stresses God’s material blessing and health and emphasizes the pastoral Theology of church growth (2004:111).”

With South Korea and North Korean being separated, South Korea encountered new political problems with the Rhee Syngman regime that was overthrown in 1960. The turmoil continued in South Korean politics and the Korean Christians, even though a minority group at this time started to play an important role in the struggle for economic and social justice.

This struggle for economic and social justice was the birth of a Korean-style Theology called Minjung Theology. This was a liberation Theology that was mainly for the working class and for those suffering.

At this time period, the Christian church also looked at ways to approach the predominantly non-Christian culture in Korea. Kim points out: “This question developed into an indigenization of Theology, which encouraged theologians to

study their own traditional religions such as Confucianism, Buddhism, and Shamanism (2004:112).”

2.3.3 Theological trends in contemporary Korea

Dr Kim said that currently, one can divide Theology in Korea into two main fields: the one field that follows the traditions of Western Theology and the other that try to develop a Korean Theology. The second field can then be subdivided into indigenization Theology, Minjung Theology, and pastoral Theology of church growth.

2.3.3.1 *Indigenization*

"Indigenization Theology is an attempt to Koreanize Christianity, thereby making it relevant to the cultural environment of the country (Kim, 2004:113).”

In the 1960s, a movement started to develop to try to understand Theology and the gospel more in the Korean context. This movement that was mainly pioneered by the Methodist theologians in South Korea tried to develop a Korean Theology especially with the studies of the Korean Confucianism and Korean Shamanism.

Professor Pyun Sun Whan promoted a religious pluralism and a dialogue between Christianity and Buddhism. This movement of his was not received very well and it led to accusations of heresy by the Methodist evangelists in 1982, after which he was expelled from the Methodist church in 1993. Even though, Indigenization Theology is a challenge by the Christian church, the more conservative theologians perceived it as dangerous. They also warned against liberal Theology, which suggest that Christianity must adjust to situations, histories and the local cultures.

2.3.3.2 *Minjung Theology*

Minjung Theology grew out of the socio-political situation of the Korean society in the middle 1970s. Minjung is the Korean word for "people" or "mass". As the Korean



culture is seen as a culture that has been subjected to a lot of oppression, difficulty and frustration, it is seen as a culture that is born from Han. Therefore, Minjung Theology was developed as a response to the oppressors and it was developed to give comfort for the oppressed. Even though Minjung Theology is a minority movement, it had a great effect on Korean Christianity.

2.3.3.3 *Pastoral Theology of Church Growth*

Dr Kim points out that in the early 1970s the number of Protestants across the nation was about two million, but by the early 1980s the number had risen to nearly ten million (Kim, 2004:114). This growth, according to him, was due to the fact that the tendency of Christians had changed from the Minjung kind of Theology, to a "material blessing" perspective.

Korean Christians started to focus more on comfort and material blessing, as it is also taught and encourage by Shamanism. This notion is also based on Robert Schuller's notion of "positive thinking" model (Kim, 2004:114). This in turn is also rooted in Donald A. McGavran's pragmatism of church-growth, which preach not only victory in the world to come, but also material blessing and prosperity in this world.

2.3.3.4 *Conclusion*

Dr Kim concluded his overview on the history of the Christian church in Korea, by saying: "Although Christianity is now a Korean religion in a number of ways, question remains as to what degree it has formed and developed the personality of the Korean people." (2004:115)

2.4. A SUMMARY: “HISTORY AND FUTURE OF KOREAN PASTORAL COUNSELLING”. BY DR YOUNG GWEON YOU (2011).

This is only a summary of the history and the future of Korean pastoral counselling as it was written by Dr Young Gweon You. This article was taken from the e-Journal of the American Association of pastoral counselling (2011), vol. 3. I chose to add the summary of this article into my thesis as this is part of my research and it is a Korean voice, adding to the context of pastoral counselling in the Korean culture.

In this article, Dr Young gives an introduction and then he discussed the three periods he recommend that the pastoral counselling had gone through in Korea: 1. Era of Birth: Introducing and Translation Period (1950-1975); 2. Era of Growth: Specialisation Period (1980-1999), and 3. Era of Identity: Competition and Autonomy Period (200-oday). In his article, he also talks about the:

- Contextual factors for Korean pastoral counselling development,
- Research trends in Korean pastoral counselling, and
- Trends in the Institutes and centres for pastoral counselling.

He ends his article by making suggestions for the future Korean pastoral counselling.

In summarising his article, I will only focus on the three eras of pastoral counselling, the contextual factors and the suggestions for the future Korean pastoral counselling. The reason I am only giving a summary of these sections, is to share more of the context of the pastoral counsellor and pastoral counselling in the South Korean culture. By understanding more of the culture and the history, one will also understand die context of this research.

2.4.1 Introduction

According to Dr Young (2011), the pastoral counselling movement had achieved a lot in the 1990s. It appeared to be the most competitive academic field when looking at the amount of students that enrolled for the course in major universities. For example, there were almost 253 graduates graduating from this field between 1979

and 2009 and 33 registered students for the registration year 2010-2011 at United Graduate School of Theology, Yonsei University.

2.4.2 Era of Birth: Introducing and Translation Period (1950-1975)

This era is characterised as the introduction of pastoral counselling and the translation of mostly English textbooks about pastoral counselling into Korean.

In 1951, Dr Hwan Shin Lee presented a course on pastoral counselling at the College of Theology at Yonsei University in Korean. In Korean, it was called “*Muneuihak*”. In 1968, Seward Hiltner’s *Preface to Pastoral Theology* was translated into Korean. Wayne Oates’ (1974) *Christian Pastor* and Seward Hiltner’s (1976) *Pastoral Counselling* were also translated.

During this time, two books were also written that focused on pastoral counselling in the Korean context. They were Euyoung Hang’s (1970) *Principles of pastoral counselling* and Peter Van Lierop’s (1978) *Introduction to pastoral counselling*.

Peter Van Lierop was a professor at Yonsei University and he founded a student-counselling centre at the University. In 1974, he also offered the first Clinical Pastoral Education (CPE) program at the Severance Hospital of Yonsei University.

2.4.3 Era of Growth: Specialisation of pastoral counselling (1980-1999)

During this time period, many counselling associations were founded in South Korea.

In 1982, The Korean Association of Pastoral Counsellors (KAPC) was founded. They also hosted the Asia Pacific Congress on Pastoral Care and Counselling in 1997. After this event, the KAPC became more actively in pastoral care and counselling.

In 1997, The Korean Society for Pastoral Care and Counselling was organised and it also began a publication called, *Ministry and Counselling*.

In 1999, the Korean Association of Christian Counselling and Psychotherapy was organised. The KACCP included Christian social workers, psychiatrists and pastoral counsellors. They also launched a journal called “The Journal of Korean Christian Counselling and Psychotherapy” in 2000 as a place of discussion for pastoral counsellors.

In 2001, The Korean Association of Clinical Pastoral Education (KACPE) was organised for pastoral care givers in hospitals and special institutes. Some hospitals (Severance Hospital at Yonsei University, Koran University Hospital and Chungnam university Hospital) were officially certified as CPE centres by the KACPE.

Dr Young also writes (2011:123) “During this period, we cannot deny that there were some conflicts and chaos. Many associations were very competitive, made their own licensing policy and do not acknowledge the other association’s license.”

2.4.4 Era of Identity: Competition and Autonomy (2000 – Today)

During this era, more and more pastoral counselling courses were actively taught in many Theological schools and therefore created pastoral care and counselling as a major academic field in the Theological curriculum. Pastoral care and counselling, in the academic field of Theology, also combined Psychology and clinical experience with teaching and research.

In this era, the pastoral counsellors and pastoral counselling associations also started to focus on creating their own unique Korean pastoral counselling identity. In 2009, The Korean Association of Christian Counsellors and Psychotherapy hosted an international conference, whereby Korean pastoral counselling was introduced internationally.



2.4.5 Contextual factors for Korean pastoral counselling development

Firstly, the growth of pastoral counselling in Korea is contributed to the rapid economic growth in Korean. This economic growth also introduced the Western culture with different values than that of the Korean culture. For instance, the community culture that relied a lot on family and community for comfort and consultations, were lost to an individual culture.

The Korean people needed a special place and space to fill their emotional, psychological and spiritual needs. This need grew stronger especially during the economic crisis in 1997. This was where counselling centres and the counsellors started to play an important role to fill these needs.

The growth factor in the Korean Christian church also contributed as important factor. As the churches grew larger, the focus of the churches also changed more to that of care giving. Many churches started to adopt counselling and implemented counselling tools such as couple seminars, father school, mother school, parent school etcetera.

2.4.6 Suggestions for the future of Korean pastoral counselling

In this section Dr Young emphasised the fact that the Korean pastoral counselling is experiencing continuous growth, thereby he makes a few suggestions to maintain this growth:

1. *Incorporation among pastoral counselling associations:* He suggested that it would be to the advantage of pastoral counselling to work together under a “mother association”.
2. *International relationships:* It is important to also share Korean pastoral counselling materials internationally and therefore introduce the Korean tradition in pastoral counselling to the world.
3. *Sensitivity to the professional and counselling ethics:* Because of the high competitiveness among the counselling and the counselling association in the



third era, many pastoral counsellors were unqualified. The Korean pastoral counsellors need a standardised licensing system which in turn can produce better trained, more confidential and better equipped pastoral counsellors.

4. *Church based counselling:* Pastoral counsellors should maintain the proper Christian spirit and must be rooted in the church. Churches can even group together to financially support a counsellor if one church is not financially strong enough. This would also help keeping confidentiality of congregational members.
5. *Opportunities for supervision:* Dr Young suggests that pastoral counsellors need to have supervised practical training before they can practice pastoral counselling by themselves. At the moment it is difficult, because it will take extra time and money and because pastoral counselling is still relatively new, there are not many supervisors who can be used, but it is necessary.
6. *Focussed research:* Pastoral counselling must be more focused on the issues and problems, especially in the Koran context.
7. *Developing assessment tools:* As the DSM-IV-TR is a guide for Psychology for instance; Dr Young suggests that the pastoral counsellors also need a “spiritual” guide to help in assessing a member’s spiritual health and needs.
8. *Focussed counselling:* He suggests that it would help to publish a manual or textbook in helping with specific issues or problems.
9. *Development of Korean pastoral counselling:* The Korean pastoral counselling has relied a lot on the American pastoral counselling methods, but it is time to rediscover the Korean tradition and create its own pastoral counselling methods.
10. *Network with secular counselling associations:* Even though pastoral counselling needs to be rooted in Theology and the church, they also need to work in cooperation with secular counselling associations.
11. *Job opportunities:* Job opportunities need to be created by the church or church related counselling centres, especially for female graduates who are not ordained.
12. *Standardisation:* Now each Korean pastoral counselling association have their own standards and requirements. To enhance the general quality of pastoral counselling, it needs to be standardised.



2.5. MY PERSONAL PERSPECTIVE OF THE KOREAN PEOPLE, THEIR CULTURE AND THEIR HISTORY

To share my narrative about my stay of almost eight years in South Korea is quite difficult. It is difficult to share such a long stay, in which I learned so much about the South Korean culture and about myself, in only a few pages.

To begin with, I have to acknowledge that when I went to Korea the first time, I was biased towards the country, mainly because of a lack of knowledge and understanding. External factors that made it even more difficult to come to an understanding were the fact that communication was a very big problem. Most Korean people's English is not very good, especially when we arrived in 2001, and I could not speak one word of Korean. Other factors such as a very different culture, different mannerisms, very different food and even just being in the Northern hemisphere⁷ contributed towards the fact that it took me about three to four months to get over the cultural shock. Even during the first few months living in Korea, I found it very difficult to come to the understanding why the Korean people did things in a different way than I was used to. My first inclination was to “help them right” or to teach and show them how to do things in the manner I was doing it.

As time passed and I started to realise that I am the foreigner and I was the one that needed to learn. After making this valuable discovery, I started to appreciate the Korean culture. To put it in context with the metaphor of the Tiger and Kotgam that I am using: I was the Tiger, thinking I knew it all (at least I am a pastor, I came from an English speaking country and I am coming to teach the Korean people English and the Bible, therefore I do know more than them). Thus, being the tiger who knows it all going down to the little village, I was not expecting to come and learn but to teach. Luckily, as I had mentioned, it only took about three to four months for me to

⁷ It is difficult to explain, but coming from the Southern hemisphere, I really felt lost. It felt if my North and my South had turned around.

realise that I was the one that needed to be educated, I was the one that needed to make new discoveries in this new journey of mine.

At this stage of my life and my life's journey, I can truly say that I have a great respect for the Korean people and the Korean culture. This respect developed because of who the Korean people are and despite of all the difficulties that they have experienced they still accomplished tremendous achievements. This does not exclude the fact that there are problems and challenges for them, but problems and challenges are faced by all.

Therefore, in this section I would only like to share a few of the many new discoveries that I made in this Korean journey of mine. This would be aspects of the Korean culture that stood out for me and that I have learned to appreciate. Therefore, this is my story of how I perceive the Korean culture.

At first, I will only give an overview of some of the things I discovered and that made an impression on me.

2.5.1 An overview

The first thing that impressed me was the fact that South Korea is extremely technologically advanced, or at least much more advanced than South Africa where I came from. I remember when arriving in Seoul, I was amazed by all the high-rise buildings and all the neon lights at night. Aspects like the tremendous high speed and freely available ADSL and Wi-Fi service providers and the low cost it came at, were mind boggling. One has to remember that in 2001, ADSL was not that freely available in South Africa and it was expensive.

Looking at all the well-known and high quality brand names that this small little country is producing, amazed me. Products such as Samsung, LG, Hyundai, KIA and many more, are products that originated from South Korea. Another aspect that amazes me about these mentioned products is that the founders of these products

founded their companies and build it into international giants, still within their own lifetime.

Just think of the story of Mr Cung Ju Yung, who in his lifetime built one of the largest companies in South Korea and in the world. He was born in 1915, in what is known as North Korea, as a son of a poor rice farmer. At the age of 18, he ran away from home and started to work at different places in Seoul. He also worked at a construction company in Inchon. As an entrepreneur, he started his own construction company, which even went internationally. He also founded the Hyundai motor company in 1967 and founded the Hyundai Heavy Industries in 1973. Today Hyundai Heavy Industries is the biggest shipbuilding company in the world. The companies mentioned are only a few companies that belong to the Hyundai group. The fact that amazes me is that when Mr. Cung Ju Yung died in 2001 at the age of 85, he had accomplished it all.

People like Mr Cung can, in my opinion, be seen as a representation of the Korean people, a nation of hardworking and great entrepreneurs.

Other discoveries that I have made during this journey of mine in South Korea are aspects like their history, their balanced past, present and future perspectives and the work ethics. In the next sections, I would like to share my discoveries concerning these aspects mentioned.

2.5.2 History

Being a white South African, our history in Africa can be traced back to 1488 when Bartolomeu Dias discovered the southern point of Africa or to 6 April 1652, when Jan van Riebeeck arrived in South Africa to build a replenishment station for the Dutch East India Company's ships to take on fresh water and produce. Therefore, I have been living in a context where for me, "old" starts with the European history in South Africa. Just to clarify, this does not mean that the History only started during this time

in South Africa, but for me and in my context, it was the starting point and a historical point of reverence for me.

For instance, when looking at architecture, one of the oldest buildings that were built by Europeans in South Africa that is still standing is the Castle in Cape Town that was built from 1666 to 1679.

In the Korean context, it is quite different. For instance, two days after arriving in Seoul, South Korea, we went to Daejeon, a city that is about 150 km South of Seoul. This would become our home for a number of years. About two blocks from our home, we used to walk through a park called Dongchundang Park on our way to the institute where we were teaching. One day, while sitting in the park, I met Mr Kang who was the curator of the park. After he shared some information with me about the park, I suddenly realised that my South African perspective of old and the Korean perspective of old are very different.

For instance, Dongchundang Park⁸, which is marked as National treasure 209, was built in 1643 by Song Jung-gil, who was a noted politician and served his country as the National Defence Minister during the reign of King Hyojong. Therefore, the houses that he built during that time of history were still standing and maintained and some of Song Jung-gil's descendants were still living in one of these houses.

⁸ More information can be obtain about Dongchundang Park and other historical sites at: <http://english.visitkorea.or.kr/enu/index.kto>



Figure 9: A picture I took of a part of Dongchundang Park

This complex was still standing and occupied and it was built before the Castle in Cape Town was built. Dongchundang Park is only one example of many buildings, gates, temples etcetera that one can find in South Korea.

Another example that stood out for me is the Buddhist scripture Jikji that was printed with movable metal types in 1377, which is the oldest remaining printing work today. As mentioned in 2.1.2 this was long before Guttenberg's printing press was in use in Europe.

This was when I realised that South Korea is not just a foreign country with strange mannerisms, but it is a country with a very old history and it is a country that is still rich with history. Their history is not a history that is forgotten, but it is a major part of their modern culture. The Korean people are also a people that are still proud and very aware of their history.

Just to think that Korea has a recorded history of over 2000 years amazes me. Therefore, I consider their history as one of the first points that made me realise that I need to be the student and not so much the teacher. The other aspect that I have touched on is the fact that since the end of the Korean War, they have turned this small country⁹ from almost destroyed to a major economic world power.

2.5.3 The Korean past, present and future perspectives

The Asian perspective or philosophy is strongly influenced by the Confucian philosophy that places a strong emphasis on aspects like respect for others, especially for one self. Therefore, the culture has a very important and prominent past narrative. They still place great emphasis on their past narrative as they still have a great respect for their ancestors and consider their heritage to be of great importance. For instance, the two most important public holidays in Korea and in other East Asian countries like China and Japan, are the Lunar New Year and Chuseok or Autumn Harvest Day. The Lunar New Year is the first day of the lunar calendar and Chuseok or the Autumn Harvest Day is a day of thanksgiving where most people would return to their hometowns to commemorate and give thanks to their ancestors by having a ceremony. During this ceremony, ceremonial foods are eaten and left at the gravesites of their ancestors. In the Christian context, Chuseok will be thanksgiving to God for the harvest and all the blessings and for the past year.

Their present narrative is also very prominent and important, as is their future narrative. For instance, when one look at their work ethic and their present and future inputs, one comes to the understanding of how important the present and future narratives are for them. As an example, Forbes places South Korea as the 12th largest economy in the world, saying the following in the same article: "South Korea over the past four decades has demonstrated incredible growth and global integration to become a high-tech industrialized economy. In the 1960s, GDP per capita was comparable with levels in the poorer countries of Africa and Asia. In

⁹ South Korea is about a twelfth the size of South Africa.

2004, South Korea joined the trillion dollar club of world economies, and is currently the world's 12th largest economy (<http://www.forbes.com/places/south-korea/>)."

The Korean nation is hardworking and a proud nation. I will give another example later in this Chapter to illustrate this hardworking culture when I share a newspaper article about the working hours in South Korea. This is just to illustrate that their present narrative is a very successful and prominent narrative and that their future narrative is very important and prominent as well.

One major contribution towards their success is the fact that the South Korean culture is still very community focussed, even though individualism is starting to increase in their culture. They mostly work together as a nation and not against each other.

In the next figure, I would like to portray their past, present and future narrative as I see and understand it. The circles in figure 10 are almost equally balanced, as is their past, present and future narrative.

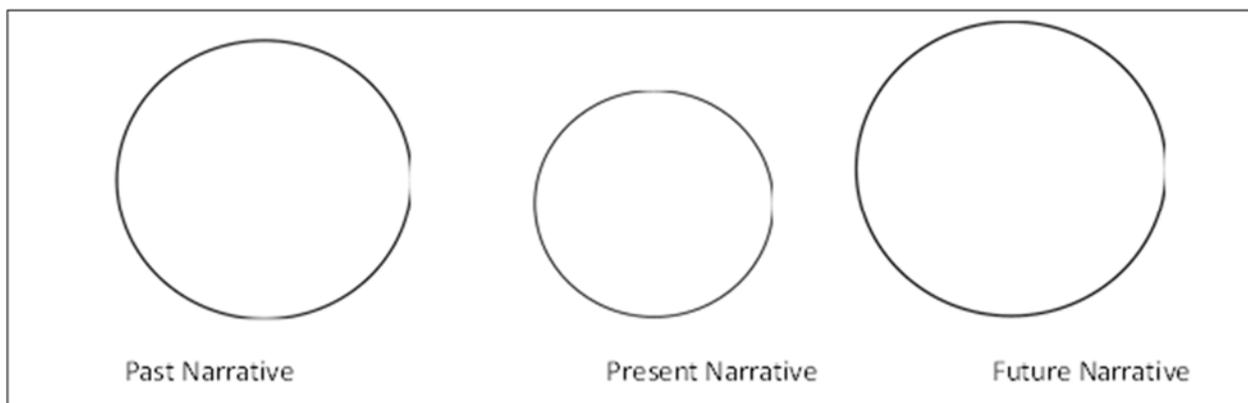


Figure 10: This is just to give an idea on how balanced the South Korean culture's past, present and future narratives are. These figures are not exactly to scale and they are based on my understanding.



2.5.4 The Korean people's work ethics

When we arrived in South Korea in 2001, I was surprised to discover that the Korean working week and their school week is a six-day week. The schools and the major companies only closed on Sundays. Since then, the working and school week changed, first to six days every second week, and only recently to a five day working and school week.

Almost all of my working adult students, especially the men, worked from around 7 or 8 am to around 7 or 8 pm and even later. For example, our adult English classes used to be held at 6am in the mornings, 11am for the housewives and then again at 8pm. Only at 8pm did most people return from their offices or their places of work.

I would like to add a newspaper article about the working hours in South Korea, in which they interviewed a worker. Olson (05.21.08) published this article in an article "*The World's Hardest-Working Countries*" by Forbes: "If you thought you worked long hours, consider 39-year-old Lee from South Korea. A civil servant at the ministry of agriculture and fisheries, Lee gets up at 5:30 a.m. every day, gets dressed and makes a two-hour commute into Seoul to start work at 8:30 a.m. After sitting at a computer for most of the day, Lee typically gets out the door at 9 p.m., or even later.

By the time he gets home, it is just a matter of jumping in the shower and collapsing into bed, before starting the whole routine all over again, about four hours later. This happens six days a week, and throughout almost all of the year, as Lee gets just three days of vacation." (http://www.forbes.com/leadership/2008/05/21/labor-market-workforce-lead-citizen-cx_po_0521countries.html?partner=yahoobuzz)

The narrative of Mr Lee is not an isolated instance, but is basically the norm of the South Korean culture. Most of the businessmen and even the woman these days, work very long hours. As Mr Lee continued to explain in this same article:



"It's the culture," says Lee. "We always watch what the senior boss thinks of our behaviour. So it's very difficult to finish at a fixed time." Leaving at the official time of 6 p.m. could mean not getting a promotion or raise. What would happen if Lee took a month's vacation? "My desk would surely be gone when I got back."

All my adult students, my adult Korean friends and even other people I talked to agree with the story of Mr Lee when I asked them the same question. But to add to Mr Lee's answer, it is not just what his superior would think¹⁰, although it does matter, but it is also who the Korean people are, a hardworking nation, proud of their work.

In the same article, it also states then that according to a study that was done in 2008; the South Korean people have the longest working hours in the OECD:

"Lee, who sometimes has to sleep at the ministry of agriculture and fisheries by lying on top of his desk, might seem like a workaholic that needs to get his priorities straight. However, his schedule is completely normal in South Korea, where the average employee works 2,357 hours per year--that is six-and-a-half hours for every single day of their life. According to a 2008 ranking by the Organization for Economic Co-operation and Development, South Koreans work the longest hours per year, on average, out of every other OECD member."

The reason I added information on the Korean work ethic is that this shows a Nation that can be proud of whom they are and proud of their work, even though they will never show it. In fact, they are very humble in nature. This was something I came to respect and appreciate tremendously.

From my own bias towards the Korean culture, thinking that they are backwards, uneducated or even an isolated third world country, I came to discover quite the opposite. Discovering that this was absolutely a first world country that is, especially in the fields of science and technology, very advanced, made me realise that I was the one that needed to discover.

¹⁰ This would be contributed to the Confucian influence of having respect for your superiors and those who are older than you.



2.5.5 Different generations in South Korea as mentioned by Graeme Codrington.

I added these studies by Graeme Codrington (2001) concerning the different eras or generations and their effect on each other and the future, just to give an extra dimension towards the understanding of the social context that I am doing my research in.

I agree with Codrington that we can come to a better understanding of ourselves and other people by studying the social context that includes value systems such as “our religion, culture, gender, personality, education, economic status and social class (2011:2)”.

Codrington then identified different generations in the history South Korean:

“South Korea: From the establishment of the Republic in 1948 until the April Revolution student protests in 1960 the country continued to experience difficult times. But after a brief military coup, a new government took control in 1963 with the slogan, “Development First, Unification Later” – and oversaw strong economic growth and development. Standards of living improved (particularly in urban area), as did education and infrastructure. This was Korea’s boom era. Starting with a change in constitution in 1972, the 1970s and 80s were a turbulent time of demonstrations and protests culminating in the assassination of the President in 197. This is Korea’s Gen X era. The democratic elections in 1987 included a direct election of President, and with the 1988 Seoul Olympics in 1988, ushered in a new era for South Korea which was seen the nation become an international force and the base of many new multinational companies and global brands. Today’s young people in Korea show many of the characteristics of Generation Y (2011:11).”



3. LISTENING TO THE NARRATIVES OF MY CO- RESEARCHERS

"Now, keep quiet. Here you are dried persimmons!" The baby stopped crying at once. There was complete silence. Not even the sound of breathing was heard. The tiger wondered, "Who the deuce is Persimmons? He must be more powerful and ferocious than me." The tiger was both worried and scared."

Just then something heavy fell on his back with a thud. The tiger ran for his life, sure that what had jumped on his back was none other than the dreaded persimmon.

Actually, what had jumped on his back was a thief who had entered the house to steal the cattle. He had jumped from the roof, mistaking the tiger for a cow in the dark. The thief was taken aback too. He was scared to death when he realized that the animal he was riding was not a cow, but a tiger.

The tiger ran desperately to throw the 'persimmon' off his back. But the thief held on tightly to the tiger's back, as he knew that the moment he fell, the tiger would tear him to pieces. Scared for their lives, both kept running until dawn broke, luckily, the thief found a drooping branch of a tree within his reach. He seized it, climbed up, and hid himself among the branches. He had at last escaped from the tiger's back, to his great relief.

The tiger was relieved, too. "Thank God," said he, "for saving my life, the persimmon is really a terrible creature." He ran back to his safe abode in the mountains.

3.1 Introduction

"The tiger wondered, "Who the deuce is Persimmons? He must be more powerful and ferocious than me." The tiger was both worried and scared."



The tiger was hearing the conversation the mother had with the baby, but he did not understand the context of the relationship. One can say that the tiger had heard the conversation, but did not listen to it. Instead of making the effort to come to an understanding and try to find out what they were talking about, he made his own conclusions. As Rubin *et al.*, (1995:8) puts it when talking about Qualitative interviewing: “To get beyond ordinary listening and hear meanings, you have to focus the discussion to obtain more depth and detail on a narrower range of topics than you would in ordinary conversations. You encourage people to elaborate, provide incidents and clarifications and discuss events at length.”

Making conclusions, or as the Postfoundational practical theologian would say, creating your own construe about something or someone, can be very dangerous. If you do this in a non-social or non-relational context, the chances that it may be wrong are very big. I want to agree with Gergen (2009:138) and say, “it is from relationships that meaning is generated and patterns of action become reasonable or desirable.” Müller (2004:299) also emphasises the importance that although we sometimes may have the illusion of a unique understanding of reality, it is always co-constructed. It is never constructed in an individual and subjective sense.

Instead of the tiger creating his own monsters and allowing it to chase him, he rather decided to knock on the door and to find out more about Kotgam.

Therefore, it will be very important to come into a relationship with my co-researchers and listen to their narrative. Not just listening to their narratives, but to make sure I am listening correctly. Methods such as the not knowing position, active listening and feedback loops will help me to make sure I am listening correctly and that my co-researchers agree that I am understanding them correctly. I believe that, by implementing this method, I will endeavour to not make the same mistake the tiger made. All understanding must be coherent with my co-researchers and it must happen within a relationship.



3.1.1 The context and relationship between me and my co-researchers

By using the Narrative approach in my research, I will, to the best of my and our (my co-researchers and I) ability, describe the life stories, experiences and teachings of my co-researchers as they shared their perspective/s or understandings of what their perspectives is or are of the pastoral counsellor and pastoral counselling in South Korea. Their narratives and those of other "secondary" co-researchers, for example a focus group, articles, history and just everyday interaction with Korean people, will also tell me more about the Korean culture and will allow me to come to a better understanding.

My research took place in South Korea within the South Korean culture. Because of certain limitations such as language, time and distances I decided to interview four professors from four different Universities in South Korea. All four of these professors are practicing pastoral counselling but only three of them are teaching pastoral counselling at their universities. These four fulltime professors are from four different Christian Universities in South Korea. These Universities are Hannam University (Presbyterian), Mokwon University (Methodist), KBTUS or Korean Baptist Theological University/Seminary and Sahmyook University (Seventh Day Adventist).

My reason for choosing these Universities is that the Presbyterian community is the biggest Christian denomination in South Korea, the Methodist community is the second biggest and both of them as well as the Baptist community also have Universities that are situated in Daejeon, where I lived for a few years. Being a Seventh Day Adventist, I also included the Seventh Day Adventist University, which is situated in Seoul. These universities are well known in South Korea and are very active as Educational systems. Although they are the Theological seminaries for the different churches they represent, they also offer many other courses on graduate and postgraduate level.

Additionally, I had conversations with the heads of the practical Theology departments of the Baptist and SDA Universities, and with a professor teaching

Christian history and Religions in South Korea at the Methodist University. These three professors did not form part of my "primary" co-researchers, but I used these conversations to broaden my perspective of the South Korean culture. With their permission, I also put our conversations on video in order to revisit these conversations.

As mentioned, other "secondary" co-researchers were in the form of a focus group. The group consisted of one or two university students (it fluctuated over the time the group met) and people that were already in full time employment. The working group consisted mostly of people that can be considered professionals. Professionals such as a senior chemical researcher at HANWHA; a chemical engineer working for KOGAS; a professor teaching Maths at a university; an engineer working as a shipbuilding inspector and an administrator at KIASST University.

The reason for communicating with the focus group was to come to a better understanding concerning the Korean culture. The members in the focus group also represented the broad perspective of the younger and older generations in South Korea.

The reason I chose the four professors as my "primary" co-researchers, is to come to a better understanding of what the Korean's perspective/s are of the pastoral counsellor and pastoral counselling in their own culture (the Korean culture). The reason I chose professors from these different Universities as my co-researchers, is that three of them teach counselling as a subject and all four of them practice counselling. Because of their positions and their interests, I also concluded that they are specialists in their fields, or at least the three fulltime professors who teach pastoral counselling. Another reason was that I could also communicate in English with them, as my Korean is not very good and most Koreans cannot speak English. These professors teach and practice counselling and their English is such that we can have an open and understandable conversation.



As a practical Theologian, I agree with Müller (2004:4) who stated that practical Theology is only possible as contextual practical Theology. It is always local, concrete and specific. Living in Korea and sharing in their culture made it possible for me to do this research locally and specific. Even so, I must keep in mind that this does not make me Korean, which is why I had to listen to the narratives of my co-researchers to come to a mutual understanding.

Another reason why I pursued a better understanding is that from my own experience, one has the tendency to be biased towards something or someone, especially if you do not understand or have knowledge about them or it. This bias, also called the attribution error, is more commonly found in individualistic cultures such as the Western culture, than in collectivistic cultures such as the Korean culture (Baron *et al.*, 2003:59). The attribution error is where someone will attribute the causes of others behaviour to either external or internal factors. For example, if someone does something wrong we will contribute it to them as an internal factor (that is who they are). If they do something positive, we will contribute it to them as external factors (they were just lucky or someone actually helped them). If we do not understand something about someone, we would conclude that it is wrong, that they are uneducated and we will contribute it as an internal factor (Baron *et al.*, 2003:59) By listening to the Narratives of my co-researchers, I was not just hoping to come to a better understanding, but hoping to come to a new understanding. By sharing their narratives, I hope to come to a new and better understanding of a different social construct or culture than mine and therefore give them a voice through my own and the reader's understanding.

From these four universities mentioned, I was glad (“glad” because during the previous research that I’ve done, it was very difficult to find counsellors as my findings show that counselling was almost non-existent), to discover that three universities did have full time professors teaching pastoral or Christian counselling in their Theology departments. It was only the SDA University that did not have a fulltime professor teaching pastoral counselling as a subject in their Theology department. I did meet up with Dr Kim Sang-Lae who was the head Chaplain of



Sahmyook University, the pastor at the university campus church and who also teach Old Testament and Biblical studies. Even though he was not teaching pastoral counselling, he practiced counselling among the University students, especially the students in the men's dormitory where he was dean and among some of the church members where he was pastor. Now he is the new president/Rector of the Sahmyook University in Seoul.

Before sharing the conversation that I had with my co-researchers, one must be reminded that these conversations took place in English, which is not my co-researcher's first language. I am firstly very grateful that they agreed to English – my Korean is terrible – and secondly one must take into consideration that these conversations took a long time. The reason for this is that I had to listen very carefully to my co-researcher's pronunciation and they sometimes found it difficult to find the right words to use or to express themselves. I asked my co-researcher's permission to put all of our conversations on DVD which I could then listen to again at a later stage and which would also accompany this thesis. They all agreed to this method and I will include a copy of our conversations on DVD disc with my thesis.

In sharing our conversations, I will firstly give a brief background of each co-researcher and the University where they are teaching and secondly, I will try to give as thorough as possible a summarisation of our conversation. Because of the length of our conversations, I need to summarise it. In some instances, I will either quote them directly or share what I have heard and what stood out as "interesting".

One must keep in mind that these conversations with my co-researchers were based on the surprisingly new discovery that I made about four years after I completed my research for my Master degree. The discovery that I made between 2002 and 2004, was that the Korean people would not easily talk about or share their problems with any person, and that counselling was almost non-existing. I could not find that many professional counsellors during my previous research (Burger, 2005).



Starting to converse with some of my Korean students, some Korean pastors and Korean a few years later – around 2007 – there were suddenly quite a few well known counselling centres that were established. I also discovered that counselling became more acceptable and popular and more and more people and university students started to study to become counsellors.

The first question that came to mind was whether I made a mistake with my previous research findings, and if not, why such a sudden change in the perspectives of the Korean people? If I made a mistake, why was that? Because of this “unknown” factor, I decided to start with a new journey of research. As a Theologian, I decided to focus on pastoral counselling and the pastoral counsellor to see if I could come to an understanding of how this development came about. The conversations I had started with three or four questions that led to a relationship, a long and relaxing conversation and many more questions.

According to Rubin *et al.*, (1995:29) cultural interviewing must also be more active listening (by making sure you hear correctly) than aggressive questioning. The factual truth of an example is for instance not as important as how well it illustrates what the co-researcher would like to say. Gergen (2009:137) also stresses that the meaning of things or how facts are constructed are more important for social constructionist than the fact itself. This does not mean that facts are less significant, but it is more important to listen to everything that creates a social construct.

The narrative approach normally does not use structured questions or questionnaires, but try to follow and participate in the co-researcher's conversation. Keeping this important guideline in mind, I did however prepare just a few questions to start the conversation and to, in a lesser sense, guide our conversation. This conversation assisted us to come to a better understanding about their perspective/s of the pastoral counsellor and pastoral counselling and care. This conversation also allowed my understanding of what pastoral counselling and care is, as discussed in 1.7 to be enriched with their perspective/s and vice versa.

The questions used are as follows:

- a. Do the Korean people have a sudden change in their perspective towards counselling and the counsellor? If so, why and what happened?
- b. How strong of an effect does aspects like community culture, Che-muyn, etc. still have on the Korean culture?
- c. What are my co-researcher's perspective/s of pastoral counselling and the pastoral counsellor?
- d. What do they think are the perspectives of the Korean culture on pastoral counselling and the pastoral counsellor?

As mentioned above, I only use these questions as a guide for our discussions; many more questions arose from our journey together. These questions were not necessarily asked in the sequence given above, or exactly as given above, but were used as a guide.

3.2 Four Korean professors as my co-researchers

3.2.1 Professor Pan Shin Hwan, Ph.D.



Figure 11: Dr Pan Shin Hwan

3.2.1.1 *Background*

Dr Pan Shin Hwan is the head of the practical Theological department at Hannam University Christian Studies, a Presbyterian founded university in Daejeon. Hannam University was founded in 1956 and ranked 191 in Asia by the QS Asian Universities



Ranking in 2010 (<http://www.topuniversities.com/university-rankings/asian-university-rankings/2010>). He teaches and practices pastoral and Christian counselling and he is also the president of the Korea Christian Counselling Association (KCCA).

Dr Pan was born in South Korea in Gyeonggi-do or Gyeonggi-province. It was here that he finished his elementary, middle and high school (elementary school is from grade 1-6, middle school is grade 7-9 and high school is grade 10-12). He grew up in a Christian home, in fact he was a "pastor's kid" as his father was a full time pastor in Korea.

In 1983 he started with his university studies in Education. In his senior year he took a course in counselling because he himself had a personal relationship problem and he said that it helped him.

"I started studying counselling as it was related to a personal experience. I am an individualist. In my senior year I took a course in counselling because I had a problem with personal relationships, it helped me."

In the USA, he received his PhD in pastoral counselling at the Emory University in Atlanta Georgia after which he returned to South Korea in 1995.

From 1996 to 2001 he was a teacher in the Theology department at Keimyung University in Taegu and in 2002 he started to teach at Hannam University in Daejeon as an associate professor in Theology, also teaching counselling.

Dr Pan also shared some details of his personal story. As mentioned, he was a "pk" or a pastor's kid and he did not enjoy it at all: "I could never have been myself and it felt that everybody was always watching me. I always had to be careful what to do. I always wanted to run away from home". This was also why he enjoyed going to another country: "I enjoyed going to the USA to study there, it was not so much about the USA, but it was about going to another country, where I could be myself".



He also shared that he actually is an individualist, and coming from a community orientated culture, this also contributed to his inner personal conflict. In his senior year he took a course in counselling because he had a problem with personal relationships and he felt it could benefit him. “The course really helped me to come to a better understanding concerning my personal relational problem. This was the start of my journey as a counsellor.”

“At the moment I really enjoy studying, doing research and teaching in my own country, I enjoy giving something back.”

3.2.1.2 *Our conversation*

After these professors introduced themselves, I usually asked them why they chose to study, to teach and to practice pastoral counselling.

In his introduction, Dr Pan already answered this question by saying that he himself had struggled with inner personal conflict and with his personal relationships. He did a course in counselling, which was presented in his final year, because he thought it could help him with his own problem. Not just did it help him, but he realised that he wanted to become a counsellor.

Question:

Do the Korean people have a sudden change in their perspective towards counselling and the counsellor? If so, why and what happened?

Answer:

Dr Pan also agreed that the Korean people are undergoing a rapid change in their perspective towards counselling and the counsellor. This is also the case for the pastoral counsellor and pastoral counselling.



The reasons he gave for this rapid change, are as follow:

1. The Korean culture, which is known as a community culture, is very rapidly changing into and individual culture. Factors that contributed to this rapid change are mainly a strong Western influence that is strongly pursued by the Korean culture, fast and successful economic growth in South Korea, urbanisation and competitiveness in the work environment.
2. These factors and the changing from a community culture towards an individual culture are causing many unknown stressors within the Korean culture. The main stress that is experienced by the Korean people is interpersonal and relational problems. These interpersonal and relationship problems mainly occur between the older generation, that is mainly community orientated and the younger generation, that is mainly individualist orientated.
3. Because of these different stressors, people have a need to talk and share their problems with someone, or just to know that they are part of a community. In an individual culture, there is no community support to go to. Because their support system does not exist anymore, people tend to seek help from a professional person or counsellor. To put it in his own words: “The Korean culture is moving to a functional society. Care becomes an occupation and it isn’t embedded in a social relationship anymore and it cannot be taken for granted.”

While discussing these changes, Dr Pan mentioned something that I had not thought of before and that is something that I – as a Westerner – find difficult to truly understand. He mentioned that, as the culture is changing, many Korean people, specifically the older generation (late forties and older) that still has a strong sense of community culture, experience a very deep inner stress and confusion. He explains by saying that: “in their community mind, there are not supposed to be any relational problems, thus why are there problems and how to handle it?”

In especially the context of the Korean community culture, many people would think it wrong to share their personal problems with their family and/or community. Again, this is the Che-muyn factor that is seen in the Korean culture. The problem is actually dual folded: on the one hand the person doesn't have the support system that they are used to and on the other hand many people don't know how to share their problems as they are not used to do it anyway. However, most people are educated (most people in Korea have at least a BA degree) and this is changing the Linear mind of the people.

Question:

How strong on an effect has aspects like community culture, Che-muyn, etc. still have on the Korean culture?

Answer:

As previously explained, he stressed that aspects like Che-muyn is still very much a part of the Korean culture, but it is also changing as the culture is changing.

Question:

What is your methodology as a pastoral counsellor and what do you teach your students?

Answer:

He stated that he follows a clinical methodology where he makes use of mainly Humanistic psychodynamics as well as a cognitive behavioural approach. When counselling, he preferred a more client-orientated approach where he likes to facilitate the clients to discover their own problems and solutions.

He stated that in Korea there is still a very strong "vertical relationship" or hierarchical approach. "Even in pastoral counselling, vertical or advice giving or educational counselling is very popular." In other words, the counselee sees the counsellor as the educated person and wants answers and advice from him/her. Many of the Korean people still seek a quick solution.

“At the moment I’m approaching my counselling style to accommodate the changing culture from community to individual culture. I always try to say to my students or clients, that it is OK to have conflict, especially in the changes that we experience.”

He stressed that, when teaching his pastoral counselling students, he strongly emphasises that the “caring factor” and relationship is very important. It has to be “genuine and not business. The Christian teaching focuses on caring and relationship.” In addition, “Pastoral counselling must try to facilitate people to come to a better understanding about them. The person must know that they have to know themselves.”

3.2.1.3 *Other interesting aspects that came out of our conversation*

- During all the conversations that we had, he often talked about interpersonal and relational problems. He also put a lot of emphasis on healthy relationships and support.
- He also talked about the fact that the Korean government launched a very strong campaign in 2002, to educate people about the importance of counselling. This project was started in schools. The government also started with programs to introduce fulltime school counsellors (counsellors that would help children with stress related problems, like family problems, peer pressure, bullying, etc. and not just career choices) in the different schools. This in turn started a “trend” where parents would see it as important to take their children to counsellors.
- On this topic, I asked him if he thought that this change in the perspective of the Korean culture towards counselling was mainly influenced by Christianity or not. At that stage he wasn’t exactly sure, but he doubted it, although he did mentioned that the president at the time, President Lee Myung-bak who launched this program, was an elder of the Presbyterian Church in South Korea.

- He mentioned that, because of the rapid change in the Korean society and the need for counsellors, some pastors that he knows became fulltime pastoral counsellors. This showed him that there is a change in the perspectives of the Korean people towards counselling and that the culture is changing to an individual culture.
- When we talked about pastoral and Christian counselling, he made a clear distinction between the two. In short, he stated that pastoral counselling is mainly set in a Theological epistemology and is practiced by pastors or professional pastoral counsellors, and that Christian counselling could be any Christian who is doing counselling.

3.2.2 Professor Yang Byung-Mo, Ph.D.



Figure 12: Dr Yang Byung-Mo

3.2.2.1 Background

Dr Jung grew-up in Busan, the second largest city in South Korea and the biggest harbour city in South Korea. He met Christ when he was 14 years old and was baptised. He was also a member of the Baptist church and at the age of 17 he felt the calling from God to enter into His ministry.

After finishing high school he entered KBTUS (Korean Baptist Theology University and Seminary) in Daejeon to study Theology. After graduating he entered into the ministry as a youth pastor in the Baptist church. During his ministry he started to study Sociology and Psychology at Bussan National University in Bussan. It was while he studied Sociology that he became more interested in the Social sciences

and that he also realised that these studies would help him in the practical application of his Theological studies.

After his studies in Sociology and Psychology he spent more than 10 years in the ministry before he felt the need for something more in his ministry. He contacted South Western and Southern Baptist Universities in the U.S.A, after which he left to further his studies at South Western Baptist University. He started his M.Div. in pastoral leadership during which he also studied pastoral care and counselling.

During his PhD course, he was required to do the CPE (Clinical Pastoral Education) course. He emphasised that he really enjoyed the course and found it very helpful. This course focused on five different aspects:

1. Dialectic (lecturing and giving seminars;
2. Interpersonal relations;
3. Reading course;
4. Worship seminar and
5. Verbatim seminar (when we do counselling we had to listen and give a report back from memory).

The dissertation that he did was on the book: “The wounded healer: ministry in contemporary society”, written Nouwen.

He spent 10 years at South Western Baptist University after which he returned to South Korea where he started teaching at KBTUS. Currently, he is an associate professor teaching pastoral counselling and other counselling methods like Christian counselling, counselling for the aged etc.

3.2.2.2 *Our conversation*

Question:

Why did you decided to further your studies in pastoral counselling?



Answer:

It was mainly due to a personal experience he had. While he was busy with his M.Div. his wife fell pregnant. Up until this time, they struggled with infertility for many years. They received the news of the pregnancy with great joy. However, after some test, the doctors found that their unborn baby was deformed and there were some abnormalities. "It felt I was walking in the Death Valley. It was when I went through this time that I realised there is nothing in my Theological training that can help me to go through this experience."

Luckily, for them the story had a good ending. The doctors realised that they made a mistake in diagnosing the mother's blood and instead of an abnormality, she was expecting twins. "It was during this terrible time that I realised that my own pursuing of the theoretical and in Theology could be useless if I couldn't apply it practically."

During the same year, Dr Jung had to take a course in pastoral counselling and that was when he came to the realisation that: "This was God's calling for me."

Question:

During this stressful time, did you ever think of going to a counsellor for help?

Answer:

"I couldn't, because of this chocking, this numbness that made me helpless and dumbstruck. I had no idea what to do. It is something that I can't really explain."

Question:

The reason why I am asking this question is that in my previous findings I have learned that Korean people normally finds it difficult to share their own problems with a counsellor.

Answer:

"I'm not sure if it was just personal or it was influenced by my culture, but at that time I was just blanked out... O, yes, I think if I was well known with counselling and a counsellor, I would have probably gone to a counsellor."

Question:

What position do you hold at KBTUS currently?

Answer:

“At the moment I’m assistant professor and I’m teaching pastoral counselling for the graduate level students. I also teach Christian counselling to other students as well.”

At the time of the interview, he was an assistant professor but as time passed he became a full time professor, and currently Dr Jung is a full time professor at KBTUS, teaching graduate students and teaching and assisting post-graduate students.

Question:

In the context of the Korean culture, what do you teach your students?

Answer:

“I introduce basic skills about counselling to them. As you know Korean people are a group culture and are very sensitive about ‘face-saving’ (Che-muyn), my own, my family’s, my groups, etc.”

According to Dr Yang, many people still see the pastor or the counsellor as an outsider, but things are really changing fast. As the community is rapidly changing from a community culture to an individual culture, people are starting to see the pastor as a “spiritual father figure” and the church as their “family”, in other words pastoral counselling is becoming more popular.

A problem that he identified is that although more people are opening to or are more accepting of counselling, the church is almost a step or so behind. The reason for this is that it seems that the pastors are still finding it difficult to apply counselling. According to Dr Yang, he thinks that the pastors are more evangelistically orientated than person centred. It seems that although there is a rapid change in secular Korea’s view towards counselling and the counsellor, it seems that the church is not changing that fast.



Two important teachings that he insists his students must know, is that “Pastoral counselling must be practiced in the presence of God” and “the student must understand him/herself in order to help their counselee to come to understand themselves”.

Question:

What method or style of counselling do you prefer to use?

Answer:

Dr Jang prefers to make use of Narrative counselling. The reasons he gave for that is:

1. Narrative counselling can be used in almost all if not all cultures. The reason for this is that the narratives are about the people, the culture themselves, so it's not a foreign idea or style that is introduced, but it is their own story.
2. In the context of pastoral counselling, it is also a very Biblical based approach, as it is the narratives of real people and about God.
3. The narrative also helps people to come to an understanding about themselves, as the story is about themselves.

He also referred to Paul Ricoeur's hermeneutics model, as one of his PhD students is writing his thesis on Ricoeur's work.

When I went to visit my co-researchers for a follow-up session in 2013, he stressed the use of story-telling (narrative), destruction of the story and the re-structure of the story as part of his methodology.

Question:

Is there a counselling methodology that can be seen as a Korean model or which is applicable for the Korean culture?

Answer:

“Not yet. We are still struggling to find a Korean model. The step to introduce a Korean model is still in the early stages. We are introducing Western styles, some are working and some not.” He then again stressed the fact that he is using the Narrative approach and that he thinks it is the best method to use.



3.2.2.3 *Other interesting aspects that came out of our conversation*

Other interesting aspects that he shared in our discussion concerning pastoral counselling in the Korean context were:

- Counselling is undergoing a “booming” stage (as he puts it) in Korea.
- He also emphasised the distinction between pastoral and Christian counselling in Korea. In short, pastoral counselling, according to him, is done by a trained pastor or professional Theologian in a Theological context. Although pastoral counselling is integrated between Theology and the other Social sciences like Psychology – which he also teaches – but Theology still has to be the main paradigm from which you work. Pastoral counselling is practiced by the pastor for his/her church members, although it could be for every person who needs help.
- Christian counselling is more a skill learned by the church members or a Christian community and depends more on the Social sciences than on Theology. Christian counselling is there for focused on the wider community, but practised by Christians or church members.
- He also emphasised that Che-muyn is still a very important aspect and part of the Korean culture and that it is a difficult concept to explain to a non-Korean person. He mentioned that Che-muyn is not just applicable to the individual, but that it incorporates the individual person, the family and even the community. It is because of this that it is difficult for a Korean person to share his/her problem, especially when the counsellor is seen as a stranger or outsider. It is also this suppression of emotions that is the course of Hwa-byung, the Korean bound syndrome.
- He also shared the unique drinking habit that is found in South Korea and that is part of their culture - people exchanging their glasses while drinking,



intoxication being acceptable and drinking being seen as a form of stress release.

- He also mentioned that hierarchy is still very prominent in South Korea and during these drinking sessions, especially in the business world, people see themselves as equal. At this stage they will share with each other what is on their minds, where in normal circumstances they would never talk to their superiors in that manner. This is also where the "sharing their glasses" with each other comes from.
- He mentioned the strong and still present influence of Shamanism in the Korean culture as well as the influence it has on all religions. Many Korean people still go to the shaman for advice or "counselling".

3.2.2.4 *Factors that can be seen for this rapid change in the perspective/s of the Korean culture towards counselling*

He mentioned a few aspects why he thinks the reason is for the change in the perspectives of the Korean people towards counselling and the counsellor. They are as follows:

- The changing of the community culture to an individual culture.
- The rapid economic growth in South Korea, which in turn is the cause of urbanisation.
- The competitiveness of the Korean people.
- The stress that people experience because of these rapid changes.
- The stress that people experience because of the big generation gap that these rapid changes cause and the fact that people don't know where they belong.



3.2.3 Professor Park No Kwon, Ph.D.



Figure 13: Dr Park No Kwon

3.2.3.1 **Background**

Dr Park is a full time professor at Mokwon University, which is the Methodist' Graduate School of Theology. He is teaches and also practices pastoral counselling at the university. Mokwon University, or Daejeon Methodist Theological Seminary as it was called when it was established in 1954, is a Methodist founded university in Daejeon. Mokwon is one of three Methodist Universities in South Korea. Dr Park is also the president of the Korean Association of Christian Counselling & Psychotherapy, which is considered to be the biggest Christian Counselling centre in South Korea.

Dr Park was born and raised in South Korea. He grew up in a Christian home, or as he puts it: "a very devoted Christian family." and he went to Christian Elementary, Middle and High schools, which was also a missionary school. After he finished High school, he went to Seoul Methodist University where he finished a degree in Theology. It was here where his interest in pastoral counselling started after reading a book, *Kerugma and Counselling* by Tomas Odin. At this stage there were not really any courses in pastoral care and counselling, the only teaching that he received in pastoral care and counselling was on "talking skills" as he put it.

Dr Park went to the USA to continue with his studies. During the course of eight years he finished his M.Div. and his PhD at Drew University in New Jersey (he also



pointed out to me that the first Methodist missionary that came to Korea in 1883, also came from Drew University). In his M.Div. he focused on pastoral care and when doing his PhD he focused on pastoral care and counselling and he did his thesis on the evaluation and analyses of Theology and Psychology based on Don Browning.

During his studies, he was always interested in counselling, pastoral counselling and also the relationship between Psychology and Theology. At the moment he is a full time professor at Mokwon University, where he teaches pastoral counselling, Psychology of Religion, introduction to practical Theology and Spirituality and counselling.

When he came to Mokwon University in 1994 he was the first professor to teach pastoral counselling as a subject on its own and not just a part of practical Theological course. He was also the first professor at Mokwon who qualified himself as a pastoral counsellor.

Professor Park is the president of the KACCP (Institute of Korean Christian counselling and psychotherapy) which was established in 1999 and consisted of about 3000 members in 2012. According to him it is the biggest Christian Counselling institute in South Korea.

3.2.3.2 *Our conversation*

Question:

Would you agree with my finding that the perception of the Korean people have rapidly changed towards a more acceptance of counselling and the counsellor in the last few years?

Answer:

According to him the Korean culture is going through a rapid change, which in turn is changing their perception towards counselling and the counsellor. He agrees that a few years ago the Korean people would not have opened up to most people and therefor one didn't really find any counsellors.



He emphasised the fact that although there were a few professors teaching pastoral counselling as part of Practical Theology, none were qualified or had a major in pastoral counselling. He was the first teacher at Mokwon University whose major was pastoral counselling and who was teaching pastoral counselling as a subject on its own.

Question:

What reasons would you give for this change in the perspectives of the Korean people toward counselling/pastoral counselling?

Answer:

In a laughing manner he just said: “The Korean people are being westernised.” But on a more serious note he continued by giving some more reasons he thinks could be influential:

- The Korean culture is being westernised and is changing from a community culture into an individual culture.
- Because of this change, the support that people experience in a community culture from their parents, grandparents, family and community, does not exist anymore.
- People are becoming too busy and do not have time for each other, even married couples and families.
- The government also launched a campaign to promote counselling, especially in the schools.
- Many counselling organisations, like the KACCP also promote and educate people in and about counselling.
- Although it is not a major contributing factor, he talks about internet counselling sites. Many internet-counselling sites have been established and they are very popular. Especially among the Korean people who do not always want to face other people when they experience or share a problem. Therefore, it could also contribute to the increase in the number of people that would go for counselling, because of methods that makes it easily available.



Question:

What is your understanding of pastoral counselling and what do you consider as important for your students to know?

Answer?

When answering this question, he actually gave a very elaborated explanation of his Methodology and what he thinks is important for his students to take on their journey. In his answering of this question I could also see his passion for pastoral counselling, especially when one keeps in mind that most of our interviews took place after nine at night.

“We need counselling and Psychology. As pastoral counsellors, we need Spiritual wellbeing as well as Psychological health. Thus I teach my students about two minds: Our higher self and our actual self. Many Korean people think only about their higher self but they feel ashamed about their true self. For example, when people go to church and listen to the sermon they think about their ideal self, but in practical life, when faced with reality, they are confronted by their true self that discourage them. As pastoral counsellors we need to make use of Theology and Psychology to harmonize the ideal self and true self.”

He stressed the fact that, especially students who are under pressure by their parents, their peer groups by competing for the best place and their culture that promotes perfectionism; most strive for their "higher self". When counselling these students, he always wants them to make the discovery that their "true self" is important and acceptable. Although it is good to have higher goals, you must find yourself and know yourself.

He also stressed that he normally makes use of a Rogerian approach in his counselling sessions by trying to have empathy or to come to an understanding of his client's problem. In this sense, he also facilitates them to know that they are capable to discover their own answers. He sometimes makes use of the behaviouristic approach by rewarding his clients if they succeeded in their goals to

overcome their problems. "I would sometimes tell my clients if they stop drinking for a week, I will give them a thousand won."

3.2.3.3 *Some interesting information that came out in our conversation*

- He mentioned that aspects like Shamanism and Confucianism still plays an import part in the Korean culture. Even in today's time where Christianity is quite prominent in South Korea and even though Christians do not practise Shamanism, it is still very part of the culture.
- He also mentioned that many people are still visiting the shamans today and that shamans are still very active. "Shamans do play a role in helping people to find inner peace." The example that he used was that of a young man who had relational problems with his father, but his father died. He went to the shaman who "channels" messages to his father and vice versa. The shaman would then first scold the young man and then he would set him at ease by saying that the father forgives him.
- He then added that the shamans, especially in the past, would have been seen as the "counsellor" and is probably still playing a role.
- Just to clarify for the reader: Shamans, who practice Shamanism, are seen by many people as a "fortune teller". Shamanism as a religion is still very active in South Korea, although practiced by only a few. However, the shamanistic ideas are still very part of the Korean cultures.
- When he talked about the growing of Christianity in Korea, he mentioned that the Charismatic movement is also growing fast in South Korea. The biggest Christian congregation in South Korea is David Yungi Cho's (formerly known as Paul Yungi Cho) Full Gospel church in Yoido.

- Through most of our conversations he talked about the importance of pastoral counselling closely associating with Psychology or Psychotherapy.
- He placed a lot of emphasis on the aspect of Christian counselling as well. He sees the difference between pastoral counselling and Christian counselling as follows. Pastoral counselling is practiced by a pastor, but Christian counselling is practiced by Christian members. For instance, the KACCP trains any person to become a Christian counsellor. These Christian counsellors will then do counselling in their community.

3.2.4 President Kim Sang-Lae, Ph.D.



Figure 14: Dr Kim Sang Lae

Dr Lae was a professor in Biblical Studies and also head Chaplain at Sahmyook University in Seoul. At the end of 2011 he was elected the new President or Rector of Sahmyook University. Sahmyook University is the Seventh Day Adventist Seminary and University situated on the outskirts of Seoul.

3.2.4.1 Background

Dr Lae was born and raised in South Korea and after finishing his high school education, he entered into Sahmyook University to study Theology. He did not grow

up as a Christian and actually talk about the fact that he had a very poor and hard upbringing. It was only as a teenager when he learned about Christianity and became a Christian.

After completing his degree in Theology, he entered Graduate school at Sahmyook University where he graduated in 1983. He mentioned to me that he was one of the first graduates to graduate from Graduate school in 1983.

After his graduation he entered the ministry in South Korea where he was a pastor for a few years. He also went to Chicago in the USA where he was a pastor in a Korean church for 3 years.

In 1991 he returned to South Korea where he entered for a PhD course in Old Testament studies at Sahmyook University. He started to teach at Sahmyook in 1994. He also finished his PhD at Sheffield University in England three years later. As mentioned, when I started my talks with him in 2008, he was a full-time professor at Sahmyook University teaching Old Testament studies, and he was the men's dean and the University church's chaplain.

It is then in his capacity as dean of men and church chaplain that he conducted counselling with the students and also with some of his church members.

3.2.4.2 *Our conversation*

I met Dr Kim twice in his office at the University while he was still a full professor, and once thereafter in his capacity as the new president of Sahmyook University. As mentioned, I also recorded these conversations on video, which helped me tremendously as I could listen to these conversations and watched them over and over after the conversation concluded. Things like pronunciation, external noises etc. makes it difficult to hear everything that is said the first time, and revisiting these conversations helped me to come to an even better understanding. Looking at each person's body language during these conversations helped me to more effectively



listen to the conversations and by watching these videos a few times, one discovers more.

Question:

What is your experience concerning the opening-up of Korean people towards counselling?

Answer:

- Normally the Korean people will not open themselves up easily and talk about their problems, but the atmosphere is changing in Korea.
- The Korean culture is rapidly changing – "I think the Korean culture is the most rapidly changing culture in the world."
- Generally speaking, Korean people are very reserved and don't open themselves up, especially towards strangers. But these days, people and the culture are changing and therefore almost everyone needs counselling.
- In the 1970's and early 1980's the Korean culture experienced industrialisation and also urbanisation.
- From the late 80's to the new millennium, the Korean culture experienced a rapid changing society. It is a rapid post-modernised society.
- The older generation is even calling the younger generation a "new race".
- These days there are so many ideas and changes that most people are suffering from some kind of stress.

Question:

What do you think some of these stress factors are?

Answer:

- The Korean people, in schools, business, social status etc. has become very competitive.
- The stability of life has been shaken: among the students, home life, status, relationships between parents, between children and even friends.

Question:

Do you also perceive that the culture is changing from community culture to individual culture and what do you think about it?

Answer:

- The Korean culture is busy changing from a community culture to an individual culture and it is happening very fast.
- The main course of stress is the change and the differences between the "community understanding" and the "individual understanding" of the culture.
- The older generation finds it very difficult to understand the younger generation.
- The older generation, that is community based, find it very difficult to understand the younger generation, that is individual orientated.
- The older generation thinks that the younger generation is too individually orientated and vice versa.

Question:

In your experience as a counsellor and in your counselling, over a period of for instance 5 years, do you think the number of students and people that came for counselling has increased?

Answer:

- As time passes, more and more people come for counselling.
- More people came, and it is not because I changed, but society has change.

Question:

What type of counselling do you practice?

Answer:

- I normally do one to one counselling. Korean people, even the students, find it still very difficult to open up in a group. It is much easier to open up in a one to one session. Therefor I always do one on one.

Question:

What kind of problems do they have?



Answer:

- Although the problems differ, it can normally be generalised as financial problems, relationship problems, their future problems, “dream problems” to achieve their dreams.
- One must also understand this is the kind of problems that my students have, it differs from that of my church members.
- I am surprised that many of the students come from divorced families, even many of the Theology students.
- Even pastors struggle with divorce.
- The divorce rate has increased a lot these days. Even many of the Theology students come from divorced families.
- The older members are more inclined not to open up easily.

Question:

When looking at your church members, what kind of problems do they have?

Answer:

- One must also understand that although I’m a pastor of the church, my church members are not the usual church members that you would find. Because it is a University church, most church members have a similar social rank or position. They are families of professors etc.
- The problems that these church members normally face are centred on self-dignity.
- Can you explain self-dignity a bit more?
- For example, when a professor, doctor, or so loses his job, his self-dignity suffers. "Can I still be regarded as a dignified person?"
- Even though he is a Christian, he/she still suffers. For example: How can I face my family, friends and society if they know that I have lost my job. Even facing his wife and children would be difficult. In many situations he would even pretending to go to work.

Question:

Looking at the Korean culture and Che-muyn, could you please elaborate on it?



Answer:

- Che-muyn is a very important aspect of the Korean culture.
- To use the example of the doctor that lost his job, it is natural that he will suffer or worry about his financial problems, but Che-muyn will be the main reason for him to suffer - his self-dignity – “I have lost my Che-muyn”.
- When I shared with him that the general meaning of Che-muyn is seen as “face saving” in the English language, he was totally surprised. (Even his body language showed it).
- “It is just a literal translation... face saving” then he laughed.
- How would Che-muyn affect the younger generation, would it still be part of their culture?
- Yes it would.
- Che-muyn might differ slightly in degree between the younger and the older generation, but not much.

Question:

How much influence does Haan still have the different generations?

Answer:

- There is a big difference between the generations concerning Haan.
- At the root of the Korean conscience, Haan comes from suffering. As an example, social sufferings during the Japanese occupation, during the Korean War, etc.
- The younger generations does not have this kind of suffering, thus Haan would not really be applicable to them.
- I asked what the English translation for Haan is. He gave me quite an interesting and animated explanation of Haan: *“It is like someone who is crying without a sound, but you could see the tears on the person’s face. It is almost an inner cry.”*

Question:

Why do you think is it very difficult for Korean people to open themselves up?



Answer:

- “Social hierarchy, if I think about myself, I’m in my fifties, the so called Korean baby boom generation – This is something that is very prominent in especially the middle age generation.” In other words, it comes back to Che-muyn and also the Confusion influence in the culture where there is a strong emphasis on social hierarchy and perfectionism.
- He then questioned me about the 386 generation. It refers to the generation that stood up against the political authorities. The 386 comes from the first 386 computer which symbolised a new era. This generation looked more at change and progression than at the culture and social traditions of their times.
- “The younger generation was free from all these oppressions, thus they would be more open up to share their problems.”

Question:

What are the success rates of people that come to you for counselling?

Answer:

- I would say success stories of about 70%.

Question:

Looking at the suicide rate that is quite high among the young people in South Korea, do you also have such problems at Sahmyook University?

Answer:

- We are a Christian university and I think that the Christian faith helps in preventing people to commit suicide and the Christian faith supports people.
- Our lecturers and staff are here to help and support any student to find their self-dignity again.

Question:

Did Christianity play a part in that fact that the Korean people are more willing to open up and share themselves than before and to what extend? For example, Christ invites everyone who carries a burden to come to Him, where Confucianism teaches that you don’t share your problems.

Answer:

- He answers by sharing his own experience: He grew up in a hierarchical society and he always listened to his father without questioning or expressing himself. He also knew that if he would oppose his father he would be punished. At the age of 17 he met Christianity for the first time and it was at that time he also became a Christian. This was a critical momentum in his life; he met a total different society.
- Growing up in this hierarchical culture, he once saw a scene in a movie that stayed with him. The scene was where a father slapped his daughter. The daughter was surprised and screamed at the father who was also surprised by his actions. He could not understand why both of them were surprised. At that stage in his life, to slap your child was not strange at all.
- When becoming a Christian he realised that there is the possibility of a better life.
- By becoming a Christian, life did change for me and it became easier to even share myself with my friends.

Question:

Do you think that the introduction of Christianity by missionaries – and also then, the Western culture that came with it – played an important role in the perspective of the counsellor in Korea?

Answer:

- Something new always has two different faces to it: The one is the expectation and the other is the tension.
- Pastoral counselling also has these two new faces to it; the expectation and the tension. It is two different fields.

3.3 Appreciation

When I think of all the help, support, kindness, sacrificing of time, willingness to share personal information and so forth, it is difficult to find the right words to share

my appreciation to all my co-researchers. I would just like to say thank you to my co-researchers for a lovely journey of discovering.

3.4 Reflecting on my co-researchers and their narratives

For me to reflect on my co-researchers is very difficult. It is difficult for the following reasons:

- Firstly, according to the narrative approach, the researcher has to start his/her research in the not-knowing position. Even though I lived in South Korea for a few years, the not-knowing position in my situation is one that is true concerning the Korean culture. I am not Korean but a construct from a South African, Western society. Therefore, to reflect on something or someone that is new to me, creates the concern that it might be overwhelmed with my own preconceived ideas and understandings. This will result in a "bias" instead of a reflection.
- As mentioned before, my co-researchers must be appreciated as experts in their fields. Therefore it is difficult for me to give a critical reflection on our journey as co-researchers and on their life stories that they shared.

Reflecting on my co-researchers would be how I perceived them, our relationship, our conversations and on the cultural constructs that helped me to understand them, in their culture context, better.

In the following section, I will reflect on the positions they hold and their passion towards pastoral counselling, the sharing of personal stories, "God talk" and also the methods that they use in teaching pastoral counselling and practicing pastoral counselling.

3.4.1 Reflecting on the positions my co-researchers hold and their passion towards pastoral counselling

As mentioned earlier, all four my co-researchers are fulltime professors at different universities. Dr Pan Shim Hwan from Hannam University, Dr Park No Kwon from



Mokwon University and Dr Yang Byung-Mo from KBTUS teach and practice fulltime pastoral counselling. Dr Kim Sung-Lea from Sahmyook University teach Biblical Studies, but as the dean of the men's dormitory and chaplain of the University church, he used to practise pastoral counselling with the students and church members. He became Rector of the University at the end of 2011.

During our research journey, I could hear that all of them agreed that there are changes in the South Korean culture. These changes are mainly contributed to the change in the culture from a community culture to an individualistic culture. This was also reflected in the conversations I had with my focus group. All of my co-researchers also agreed that the change towards an individual culture is a rapid change. All four of my co-researchers voiced their concern about these changes, agreed that pastoral counselling does, and will continue to play an important role in this changing society.

Something that stood out for me was the passion that, especially the three professors that teach pastoral counselling, has for pastoral counselling. Dr Kim from Sahmyook University, together with the other three professors, has a great passion for their students and the people they counsel, but one could see that there is a difference between the professors who teach counselling (their language, their passion, their goals, etc.) and Dr Kim who just practiced it.

Because of the nature of their teaching fields, the professors teaching fulltime pastoral counselling had a broader knowledge concerning pastoral counselling and also about the narrative approach toward pastoral counselling. An interesting point that in a sense differs from my perspectives towards pastoral counselling is that they put a lot of emphasis on the joining of pastoral counselling with Psychology. Through their narratives I came to the conclusion that for them, it is a given that pastoral counselling and Psychology must be used together.

Something else that was new to me was the concept of a distinct difference between pastoral counselling and Christian counselling. I must mention that this was not so



much the case with Dr Kim Sang-Lae. All three the other professors is not just teaching pastoral counselling and practicing it on a full time basis, but is also involved in training "ordinary people" as Christian counsellors.

3.4.2 Reflecting on personal stories

Reflecting on personal stories, especially stories that might reflect negatively on themselves is not easily shared by Korean people. I therefore reflect with respect and caution on my co-researchers as they have shared some of their personal experiences.

Dr Pan shared on how he saw himself more as an individualist and had difficulty to live up to his cultural expectations: "I started studying counselling as it was related to a personal experience. I am an individualist. In my senior year I took a course in counselling because I had a problem with personal relationships, it helped me."

Dr Yang also shared the experience him and his wife went through concerning their infertility and then the emotional rollercoaster ride they went through during her pregnancy.

According to them, the personal experiences they went through made a big decisive contribution to them pursuing a career in pastoral counselling.

When I asked Dr Park about his journey with pastoral counselling and the history of pastoral counselling in the Methodist church, he stated: "You can guess when the pastoral counselling is introduced in Korean Theological seminary, when you listen to my story." Dr Park had a positive story to share and actually shared how he was not just part of introducing pastoral counselling as a subject, but was actually one of the initiators and the first to teach pastoral counselling as a subject on its own at Mokwon.



Dr Kim shared about his upbringing, and that it was quite difficult and very hard. It was only after seeing a film where a father apologises to his daughter after he slapped her, that he realised there is a different way of living. In his mind, in his social construction, there was nothing wrong with a father slapping his child and for the child not to respond to it. After watching this film, he realised that there is another way of living. This experience helped him to choose to become a Christian and to follow the Christian lifestyle.

I think that their life narratives do play a role in having empathy with the changes there are taking place in their Country. I also believe that, when listening to their narratives, they as pastoral counsellors will make a big contribution to their changing society.

The fact that they were also introduced to other social constructs, such as the American and English culture and also furthered their studies - which is also being introduced into an even wider social construct - equipped them to socially contribute to their changing and developing social construction.

3.4.3 Reflecting on God talk

While doing research as a Practical theologian, I have to keep in mind that I am doing research and not preaching or evangelising. I have to listen to clues that might tell me more about my co-researcher's perspective of God. In the context of the Korean culture, where many religions are practiced, myself as the researcher has to listen extra carefully, as their perspective of God can differ from that of the Christian religion.

This movement must not be forced during the conversation between the researcher and his/her co-researchers and must come natural. In the context of my research, my four primary co-researchers are dedicated Christians. When listening to their narratives, all my co-researchers, openly and frequently talked about God.



They also stressed the fact that in their pastoral counselling teachings, they make it clear to their students that their relationship with God is part of being a pastoral counsellor. The God narrative, as we find it in the Bible and in history, is strongly integrated into the pastoral counselling courses that they teach. All of my co-researchers also stressed the fact that the pastoral counsellor is also seen as a teacher and not just a facilitator. In practising pastoral counselling, they will not force God onto their counselees, although they will share their God-narrative with them if the opportunity presents itself.

In an article by Dr Kim¹¹ from the Sahmyook University in Seoul, a good example is given of their passion for being caregivers, counsellors and “shepherds” for the South Korean people: “The Bible talks about everyday life. It is concerned with proper diet, proper sexual relationships, proper financial management, proper working habits, proper rest, proper communities and neighbourhoods, and about proper worship of God (2001:177).”

As mentioned before, they clearly distinguished between pastoral and Christian counselling. Dr Pan, Dr Park and Dr Yang are very active in either the KACCP or the KCCA, teaching Christian church members to be active Christian counsellors. This, although not directly communicated, is an indirect communicating of their “God talk” in the community.

3.4.4 Reflecting on the methods that they use in teaching pastoral counselling and practicing pastoral counselling

Although I have already talked about their methodology in the previous sections, I would like to re-emphasise three aspects that stood out for me.

Firstly, the fact that my co-researchers (with the exception of the Sahmyook Theology department) and the universities where they teach incorporate a great deal of Psychology into pastoral counselling. I do made an exception of Sahmyook

¹¹ This would be Dr Kim Un Bae and not Dr Kim Sang Lee, my co-researcher. Although, they are both from the Sahmyook University in Seoul, Dr Kim Un Bae is in the department of Humanities and head of Psychology.

University as they did not have a pastoral counselling course in their Theology department, but they do have a well-developed Psychology department that falls under Human Sciences.

Secondly, they teach pastoral counselling and Christian counselling. They also make a clear distinction between these two subjects.

Thirdly, although they say that they do not have a Korean model for pastoral counselling, they do incorporate the Korean cultures' Psychology with the Western models. As Dr Pan mentioned, we are all humans and the Psychology is applicable to most people. Aspects like the strong Confucian philosophy as well as a strong underlying Shamanistic influence in the Korean culture are also taken into consideration when they teach and practice pastoral counselling.

Lastly, something that I think is very important is the fact that all four professors agreed that the times and the culture are changing. Keeping this in mind, they all stressed the fact that they have to observe these changes and not just try to facilitate their clients through these changes. They also have to adopt and grow with this changing culture.

4. THICKEN THE RESEARCH NARRATIVE THROUGH INTERDISCIPLINARY CONVERSATIONS AND FINDING TRANSVERSALITY

4.1 Introduction

One of my students and someone who helped me tremendously, Professor Kim Heung Soo, is a full time professor at Mokwon University teaching Christian history, Religions in Korean and new Religions in Korea. The reason I mention him is that he gave me an international journal of contextual theology in which he had written an article that I am referring to in the historian section of my thesis. The name of the journal, Madang, at first did not mean anything to me, but when I read up on the

meaning of it, I realised it could be a useful metaphor for describing the safe space where everyone can meet and where conversation can take place: "Madang is a Korean word for a Locus (Garden) and Kairos (Situation), where family, community and people meet to celebrate together feast and rites of life." (Front page of Madang, Vol.16, 15th December 2011).

I would like to refer to the interdisciplinary space that Postfoundational Practical Theology wants to create as a "Madang". As mentioned, this is a very appropriate metaphor that explains the "save space/garden/situation" where the individual's voice can be heard and is taken seriously. But it also goes beyond the boundaries of our own interpretations, our own communities, groups or cultures toward plausible forms of interdisciplinary dialogue (Van Huyssteen, 1997:4). I would also prefer to look at it from a positive point of view, in the sense that, although it can as Müller (2005:11) puts it, be a very difficult task because of different languages, viewpoints and understandings, it must at the same time be a celebration of coming and being together with other Theological views and views from other sciences.

It is in this Madang, where relationships and dialogue with each other are formed. It is where each person, each science shares his/her rationality so that an interdisciplinary dialogue develops which in turn creates the notion of transversal rationality. Van Huyssteen puts it as follows: "In the multidisciplinary use of the concept of transversality there emerge distinct characteristics or features: the dynamics of consciousness, the interweaving of many voices, the interplay of social practices is all expressed in a metaphor that points to a sense of transition, lying across, extending over, intersecting, meeting and conveying without becoming identical." (2007:19)

It is also important to remember that sharing, listening and understanding all the different voices in this interdisciplinary space, doesn't mean that all the voices have to agree with one another. As mentioned above by Van Huyssteen, there will be transversal points, each with their own characteristics. Therefore, this interdisciplinary space is not a place where all has to agree, but a safe space, a

Madang where new ideas and transversal rationalities are created, that can point beyond the voices that are heard.

In this Chapter the narratives of my co-researchers and my interpretations of each will be joined by other interdisciplinary voices.

Firstly, I will introduce my interdisciplinary team and also give the reasons why I chose them. Following this I will give a summary of the conversations I had with my co-researchers and combine it into/create Professor X.

After sharing Professor X's narrative, I asked my interdisciplinary team to answer four questions that was developed by Prof Julian Müller. I will then add their feedback exactly as they have gave it to me. After this, I will try to identify the transversal points or transversal rationality by comparing all their voices.

4.2. Interdisciplinary research

Within the academic world, the term discipline refers to a particular branch of learning or body of knowledge such as physics, Psychology, or history (Moran, 2010:2). Disciplines have contrasting substance and syntax - ways of organising themselves and of defining rules for making arguments and claims that others will warrant. They have different ways of talking about themselves and about the problems, topics, and issues that constitute their subject matters. (Schulman, 2002, pp.vi–vii). Interdisciplinary involves researchers, students and teachers in the goals of connecting and integrating several academic disciplines, professions or technologies, along with their specific perspectives, in the pursuit of a common task. Interdisciplinary approaches typically focus problems felt by the investigators to be too complex or vast to be dealt with by the knowledge and tools of a single discipline.

The word interdisciplinary consists of two parts: inter and disciplinary. The prefix inter means “between, among, in the midst,” or “derived from two or more”. Disciplinary



means “of or relating to a particular field of study” or specialisation. A starting point for the definition of interdisciplinary is between two or more fields of study (Stember, 1991:4).

A primary focus in the on-going debate over the meaning of interdisciplinary studies or interdisciplinary, concerns integration. Integration literally means “to make whole.” In the context of interdisciplinary, integration is a process by which ideas, data and information, methods, tools, concepts, and/or theories from two or more disciplines are synthesized, connected, or blended.

1. Generalist interdisciplinarians understand interdisciplinary loosely to mean “any form of dialog or interaction between two or more disciplines” while minimising, obscuring, or rejecting altogether the role of integration (Moran, 2010:14) Integrationist interdisciplinarians, on the other hand, believe that integration should be the goal of interdisciplinary work because integration addresses the challenge of complexity.
2. Integrationists point to a growing body of literature that connects integration with interdisciplinary education and research, and are concerned with developing a distinctively interdisciplinary theory-based research process and with describing how it operates (Newell, 2007; 245; Vess & Linkon, 2002:89). They advocate reducing the semantic evasiveness surrounding the term interdisciplinarity and point to research in cognitive Psychology that shows that integration is both natural and achievable.

This study will use a method within the integrationist method. We refer to a transversal method, where different disciplines will have a safe space to share their contributions to the research narrative. This activity in the research process can be seen as a bridge building activity. The metaphor of bridge building connotes the borrowing of tools and methods from disciplines (Squires, 1975). This will bring about telling a thick descriptive story.

4.3 My interdisciplinary team

I consider myself very privileged to have involved four members from four different sciences and social contexts that were willing to share their time and perspectives with us. I would also like to give my appreciation to the four members of my interdisciplinary team as they were more than willing to assist in my journey as a researcher. What I also appreciate is that fact that, despite of their very busy schedules, they all shared their valuable feedback in a very short time.

4.3.1 Introducing my interdisciplinary team

Doing research about a culture's perspective about something always makes it difficult to comment on or to add your own perspectives. The reason for this is that there are many external and internal contributions or attributes that may differ from the social context that I come from and it might cause misunderstandings, biases or even prejudice. I was very privileged to receive assistance from four professionals in their fields, originating from four different continents.

The first person I would like to introduce is Dr Sung Jin Chung. Dr Sung was born and raised in South Korea and he is an assistant professor in the Psychology department at Sahmyook University in Seoul. As mentioned earlier, Sahmyook University is the Seventh Day Adventist University in South Korea. He did his Masters of Arts in School Counselling at Andrews University and his Ph.D. in Counselling Psychology at the Catholic University. I was privileged to meet Dr Sung at Sahmyook University during my last visit to South Korea in 2012.

The second person is Professor Chris Venter from the Psychology Department at the North-West University at the Potchefstroom campus. Prof Chris Venter's specialities are marital and family dynamics and therapy and narrative therapy. Although he recently retired, he is still very active at the North-West University.

The third person I would like to introduce is Prof Dr R. Ruard Ganzevoort. He is a Professor of Practical Theology at the Vrije Universiteit Amsterdam. His main areas

of interest are pastoral Theology and Psychology, Psychology of religion, narrative approaches, trauma and popular culture. He has published or edited 16 books and more than 130 scientific or professional publications.

He was also president of the International Academy of Practical Theology from 2007 to 2009 and host of its 2011 conference. From June 2011, he is a member of the Upper Chamber of the Dutch national parliament for the Green party GroenLinks. More information on Prof Dr Ruard Ganzevoort, can be found on his website (<http://www.ruardganzevoort.nl>).

The fourth and last person I had the honour to have as one of my interdisciplinary members is Professor Bonnie J. Miller-McLemore. The following section taken from the webpage, <http://divinity.vanderbilt.edu/people/bio/bonnie-miller-mclemore>, gives a broad introduction of Prof Bonnie J. Miller-McLemore. “Bonnie J. Miller-McLemore is E. Rhodes and Leona B. Carpenter Professor of Pastoral Theology at the Divinity School and Graduate Department of Religion of Vanderbilt University. Her research in religion, Psychology, and culture, pastoral and practical Theology, and women and childhood studies focuses on understanding the person and lived Theology in the midst of everyday struggles, such as illness, dying, working, and parenting. She teaches courses on personality theory, self-Psychology, women and religion, families and children, spirituality and pastoral care, pastoral and practical Theology, and methods in Theology and science”.

She is also a Henry Luce III Fellow in Theology and author, co-author, and editor of over twelve books as well as numerous Chapters and articles.

4.3.2 Reasons for choosing these four professors as part of my interdisciplinary team

Although all four professors are educated in Psychology, they each have other fields of expertise that I thought would be of value towards interdisciplinary research, especially when looking at perspectives from another culture.

The reason I chose Prof. Sung Jin Chung, is for his field of expertise as a Counselling Psychologist and because he is a South Korean himself. Except for teaching and participating in the South Korean culture, he was also part of developing counselling in the South Korean culture and authored a list of articles.

The reason I asked Prof Chris Venter from the North-West University to be part of my interdisciplinary team was for his expertise in the Narrative field, in Psychology and in Counselling. He was also co-author of a number of national and international publications.

In addition to the fact that both Professors Ruard Ganzevoort and Bonnie J. Miller-McLemore are internationally well know Theologians and that each of them cover a broad field of expertise, I chose them especially for their expertise in cultural studies and Practical Theology. I believed that Prof. Bonnie J. Miller-McLemore would also make a valuable contribution from a women's point of view, especially in her studies toward women and childhood.

4.4 Professor X. A summary of my interviews of my interdisciplinary team

To create Professor X was a very difficult task as I was trying to combine four different people with different backgrounds, epistemologies and methodologies into one person. The four different people I refer to are my co-researchers as introduced in Chapter 3.

My mentor, Prof Julian Müller recommended that I create a summary of the conversations I had with my co-researchers. The main reasons for creating Professor X was firstly to create a co-researcher who is protected from any prejudice or bias. The second reason was more for practical implications, as it would have been a very long process to ask my interdisciplinary team to read all the different conversations or to watch a few hours of DVD material. In this section I will give a summary of the conversations I had with my co-researchers and try to create Prof X's narrative. The summary will give some background information about my co-

researchers and it will also consist of some of the dialogue or conversations we had. For the rest of this section, I will refer to Professor X as my “concise” co-researcher.

4.4.1 Professor X’s Background

Professor X was born and raised in South Korea during the 70’s. He finished his elementary school (grade 1-6), middle school (grade 7-9) and high school (grade 10-12) at a Christian school in South Korea. He then entered University and finished his BA in Theology (this would be equivalent to an American 4 year BA degree).

After university he entered into the ministry and became a fulltime pastor in South Korea. After around six years in the ministry he decided to further his studies abroad. In the late 1990’s he went to America and finished his MA degree and PhD in pastoral counselling. He also finished a degree in Psychology at the same university.

This change from being a pastor to becoming a pastoral counsellor happened as he and his family was faced with a personal problem, which was difficult to resolve. Coming from a community culture in South Korea which normally keeps problems and difficult situations to themselves or their extended family – in Korea it is revered to as Che-muyn – it was difficult to cope with it in an individualistically oriented country like North America.

After graduating from his PhD, he returned to South Korea where he started teaching as an assistant Professor at a Theological Seminary in South Korea. Now he is a full time Professor teaching pastoral counselling and practical Theology at the same University and is head of the post-graduate school at the same university.

Even though he is a full time professor, he also practices pastoral counselling and is president of a Korean Christian counselling association with a membership of over 2000. This association train non-professionals and women to become Christian counsellors in their own community.

4.4.2 Our Conversation

Question:

My findings during my previous research (2002-2005) concerning the perspectives of the Korean culture on counselling and the counsellor showed that counselling was not very popular and was almost non-existing. Now, a few years later, it seems that there is a sudden change in their perspectives towards counselling and the counsellor? If so, why and what happened?

Answer:

Professor X agreed that the Korean people are undergoing a rapid change in their perspective towards counselling and the counsellor. This is also the case for the pastoral counsellor and pastoral counselling.

Reasons he gave for this rapid change, are as follow:

1. The Korean culture, which is known as a community culture, is very rapidly changing into an individual culture. Factors that contributed to this rapid change are mainly a strong Western influence that is strongly pursued by the Korean culture, fast and successful economic growth in South Korea, urbanisation, competitiveness in the work environment etc.
2. These factors and the changing from a community culture to an individual culture are causing many unknown stressors within the Korean culture. The main stress that is experienced among the Korean people is interpersonal and relational problems. These interpersonal and relationship problems mainly occur between the older generation, which are mainly community orientated and the younger generation, which are mainly individualist orientated.
3. Because of these different stressors, people have a need to talk and share their problems with someone or to just know that they are part of a community. In an individual culture there is no community support to go to. Because their support system does not exist anymore, people tend to seek



help from a professional person or counsellor. To put it in his own words: “The Korean culture is moving to a functional society. Care becomes an occupation and it isn’t embedded in a social relationship anymore and it cannot be taken for granted.”

While discussing these changes, Professor X mentioned something that I haven’t thought of before and that is something that I – as a Westerner – would find difficult to truly understand. He mentioned that, as the culture is changing, many Korean people, or the older generation (maybe late forties and older) that has still a strong sense of community culture, experience a very deep inner stress and uncertainty. He explained by saying that: “in their community mind, there are not supposed to be any relational problems, thus why are there problems and how to handle it?”

Especially in the context of the Korean’s community culture, many people would consider it wrong to share their personal problems with their family and/or community. This is again the Che-muyn factor that is seen in the Korean culture. Therefore, the problem is actually two sided: on the one hand, the person does not have the support system that they are used to and on the other hand many people do not know how to share their problems as they are not used to doing it anyway.

Most people are however educated (most people in Korea have at least a BA degree) and this is changing the Linear mind of the people.

Question:

How strong of an effect does aspects like community culture, Che-muyn, etcetera still have on the Korean culture?

Answer:

As previously explained, he stressed that aspects like Che-muyn is still very much a part of the Korean culture, but it is also changing as the culture is changing.



Question:

Why did you decided to further your studies in pastoral counselling?

Answer:

It was mainly due to a personal experience he had.

Question:

What method or style of counselling do you prefer to use?

Answer:

Professor X prefers to make use of Narrative counselling. The reasons he gave for that is:

1. Narrative counselling can be used in almost all cultures if not all. The reason for this is that narratives are about the people - the culture in itself - so it is not a foreign idea or style that is introduced, but it is their own story.
2. In the context of pastoral counselling, it is also a very Biblically based approach, as it is the narratives of real people about God.
3. The narrative also helps people to come to an understanding about themselves, as the story is about them.

He also referred to Paul Ricoeur's hermeneutics model, as one of his PhD students is writing his thesis in Ricoeur's work.

When I went to visit my co-researcher for a follow-up session in 2013, he stressed the use of story-telling (narrative), destruction of the story and the re-structure of the story as part of his methodology.

Professor X also stressed the fact that they do apply and make use of Psychology in their methodology.

Question:

Is there a counselling methodology that can be seen as a Korean model or that is applicable for the Korean culture?

Answer:

“Not yet. We are still struggling to find a Korean model. The step to introduce a Korean model is still in the early stages. We are introducing Western styles, some are working and some not.” Even so, Psychology in general is concerned with people and there are many similarities and actions that overlap different cultures, so one can apply much of what they have learned in their own culture.

Therefore, I follow a clinical methodology where I make mainly use of Humanistic psychodynamics and also cognitive behavioural approach. In my counselling, I also prefer a more client-orientated approach where I would like to facilitate the client to discover his or her own problems and solutions.

He stated that in Korea there is still a very strong “vertical relationship” or hierarchical approach. “Even in pastoral counselling, vertical or advice giving or educational counselling is very popular.” In other words, the counselee sees the counsellor as the educated person and wants answers and advice from him/her. Many of the Korean people still seek a quick solution. “At the moment I’m approaching my counselling style to accommodate the changing culture from community to individual culture. I always try to say to my students or clients, that it is OK to have conflict, especially in the changes that we experience.”

He stressed that, when teaching his pastoral counselling students, he strongly emphasises that the “caring factor” and relationship is very important. It has to be “genuine and not business. The Christian teaching focuses on caring and relationship.” “Pastoral counselling must try to facilitate people to come to a better understanding about them. The person must know that they have to know themselves.” He then again stressed the fact that he is using the Narrative approach and that he thinks it is a very good and practical method to use.



4.4.3 Other interesting aspects that came out of our conversation

- Counselling is undergoing a “booming” stage (as he puts it) in Korea.
- During all the conversations, he often talked about interpersonal and relational problems. He also put a lot of emphasis on healthy relationships and support.
- He talked about the fact that the Korean government launched a very strong campaign in about 2002, to educate people about the importance of counselling. This project was launched in the schools. The government also started with programs to introduce fulltime school counsellors (counsellors that would help children with stress related problems etcetera and not just career choices) in the different schools. This in turn started a “trend” where parents would see it as important to take their children to counsellors.
- On this topic, I asked him if he think that this change in the perspective of the Korean culture towards counselling was mainly influenced by Christianity or not. At that stage he wasn't exactly sure, but he doubts it, although he did mentioned that the president at the time, President Lee Myung-bak who launched this program, was an elder of the Presbyterian Church in South Korea.
- He mentioned that, because or the rapid change in the Korean society and the need for counsellors, some pastors that he knows became fulltime pastoral counsellors. This shows him that there is a change in the perspectives of the Korean people towards counselling and that the culture is changing to an individual culture.
- When we talked about pastoral and Christian counselling, he also made a clear distinction between the two. In short, he stated that pastoral counselling is mainly set in a Theological epistemology and that is practiced by pastors or professional pastoral counsellors, and that Christian counselling could be any Christian who is doing counselling.



- He also emphasised the distinction between pastoral and Christian counselling in Korea. In short, pastoral counselling, according to him, is done by a trained pastor or professional Theologian in a Theological context. Although pastoral counselling is integrated between Theology and the other Social sciences like Psychology – that he also he teaches – but Theology still has to be the main paradigm from which you work. Pastoral counselling is also more practiced by the pastor for his/her church members, although it could be for every person who needs help.
- Christian counselling is more a skill learned by the church members or Christian community and depends more on the Social sciences than on Theology. Christian counselling is thus focused on the wider community, but practised by Christians or church members.
- He also emphasised that Che-muyn is still a very important aspect and part of the Korean culture and that it is a difficult concept to explain to a non-Korean person. He mentioned that Che-muyn is not just applicable to the individual, but that it incorporates the individual person, the family and even the community. It is because of this that most of the time it is difficult for a Korean person to share his/her problem, especially when the counsellor is seen as a stranger or outsider. It is also this suppression of emotions that is the cause of Hwa-byung, the Korean bound syndrome.
- He also shared the unique drinking habit that is found in South Korea that is also part of their culture. The fact that people would exchange their classes while drinking, the fact that intoxication is acceptable and is also seen as a stress releaser etc.
- He mentioned the strong and still present influence of Shamanism in the Korean culture and also the influence it has on all religions. Many Korean people still go to the shaman for advice.



4.5 Four questions to be answered by my interdisciplinary team

These questions were developed by Prof. Julian Müller for doing Postfoundational Practical Theology:

1. When reading the story, what are your *concerns*?
2. What do you think is your discipline's *unique perspective* on this story?
3. Why do you think your perspective will be *understood and appreciated* by people from other disciplines?
4. What would your major concern be if the perspective of your discipline *might not be taken seriously*?

4.5.1 Professor Sung Jin Chung's response

Before providing the response, the reader has to realise that this is pro-rata. I feel that this is their voice and I cannot change it. Therefore, even the spelling and grammar (some people use different spelling and grammar rules) is exactly as they wrote it.

Dear Dennis Burger, here are my responses to your questions:

Question 1: When reading the story, what are your concerns?

1. The researcher said that counselling had been almost non-existing during his stay (2002-2005).

But his assumption is based on his limited personal observation.

2. The researcher and the interviewee think that there is a sudden change in Koreans' perspectives.

But I think it is gradual rather than sudden.

3. The interviewee assumed that the main reason of relational problem among Korean is conflicts between generations or cultural traits.



But his assumption is over-simplification.

4. The interviewee asserted that support systems do not exist anymore among Korean.

But his observation is able to produce misunderstanding about Korean.

5. The interviewee said that there is no counselling methodology applicable for the Korean culture.

But it is wrong.

Social psychologists use 'collective culture' rather than 'community culture.'

Question 2: What do you think is your discipline's unique perspective on this story?

Pastoral counsellors and psychologists share terms and theories a lot.

Therefore, I agree with most part of this story. However, I have three different perspectives on this story.

1. I think the rise of counselling was not a sudden change.

It is gradual and cumulative change that counsellors put continuous efforts for a long time.

The cultural change factors the interviewee suggests are also gradual and long-term in nature.

Of course, the rapid increase of psychological problems contributed counselling profession to be popular and extended in Korea.

I think Koreans recently began to examine their mind and have interests in Psychology and counselling because they could resolve physical hungry through economic growth but realized psychological hungry and hurt.



2. I think there are many factors, which are responsible for relational problems among Koreans.

Those factors interweave and complicate the problems.

Therefore, it is impossible to reduct (sic) them into conflict between generations or collapse of support systems.

3. I know several counselling methodologies for the Korean culture.

I think the interviewee didn't have chance to hear about them.

Reality Dynamic Counselling theory suggested by Sung-Sook Chang, On-ma-mum Counselling theory by Ho-Kyun Yoon,

Han Counselling theory by Dong-Soo Yoo are some examples of them.

Question 3: Why do you think your perspective will be understood and appreciated by people from other disciplines?

I think people from other disciplines would agree with

1. My first point if they study not only social context but historical context and records.
2. My second point if they consider many non-generational conflicts encountered in counselling offices and find support systems still abounding.
3. My third point if they look up for the theories through internet searching.

Question 4: What would your major concern be if the perspective of your discipline might not be taken seriously?

1. If the researcher asserts that counselling was almost non-existing during his stay (2002-2005) based on his limited personal observation, he may present



misunderstanding about history of counselling Psychology in Korea and many readers would have incorrect information.

The researcher must check the history of counselling in Korea first.

Counselling psychologists in Korea made an independent association for themselves in 1986.

Counselling has already begun to spread among Koreans in 1990s.

2. If the researcher present that the main reason of relational problem among Korean is conflicts between generations or cultural traits, he may overlook conflicts between couples, friends, or co-workers which are main issues encountered in counselling.

If the researcher present that support systems doesn't exist anymore among Korean, he may distort the aspects of Korea society.

It is true that support systems decrease a lot.

Many clients seek professional counsellors because they have conflicts with parts of support system (parents, families, teachers, friends, co-workers, etc.)

However, a lot of support systems still exist and some begin to reinforce through community movement in Korea.

- 3). If the researcher present that there is no counselling methodology applicable for the Korean culture, he may suffer from lack of information.

There are many counselling psychologists who tried to make counselling models or approaches for Korean and apply them to their practice.

They published articles and books containing their theories.

There are increasing numbers of clients who seek those psychologist (sic) for counselling.



I hope my responses will be helpful for you.

Sincerely,

Sung Jin Chung

4.5.2 Professor Chris Venter's response

With Prof Chris Venter's response, I would like to add a section of the story of Professor X in the same manner as how he has sent it back to me. The reason for doing this is that he highlighted, underlined and added notes to all the different sections that he saw as important. Therefore, his answer is not just in the answers he gave to the four questions, but it is also in how he had read the story of Professor X.

A conversation with my co-researcher

Professor X's Background:

Professor X was born and raised in South Korea during the 70's. He finished his elementary school (grade 1-6), middle school (grade 7-9) and high school (grade 10-12) at a Christian school in South Korea. He then entered University and finished his BA in Theology (this would be equivalent to an American 4 year BA degree).

After university he entered into the ministry and became a fulltime pastor in South Korea. After about six years in the ministry he decided to further his studies abroad. In the late 1990's he went to America and finished his MA degree and PhD in pastoral counselling. He also finished a degree in Psychology at the same university.

Enough Psyc knowledge

This change from being a pastor to becoming a pastoral counsellor happened as he and his family was faced with a personal problem which was difficult to resolve. Coming from a community culture in South Korea, which normally keeps problems and difficult situations for themselves or their extended family – In Korea it is revered to as Che-muyn – it was difficult to cope with it in an individualistic oriented country like North America.



After graduating from his PhD, he returned to South Korea where he started teaching as an assistant Professor at a Theological Seminary in South Korea. At the moment he is a full time Professor teaching pastoral counselling and practical Theology at the same University and is also head of the post-graduate school at the same university.

Even though he is a full time professor, he also practice pastoral counselling and is also president of a Korean Christian counselling association with a membership of over 2000. This association train laymen and women to become Christian counsellors in their own community. What is their training?

Question 1: When reading the story, what are your concerns?

- I wonder about the degree in Psychology that Prof X studied at the university where he finished his Pastoral Degrees. Are the content and the level thereof sufficient to enhance the pastoral approach that he practices?
- I wonder about the level of training of the laymen and women who become Christian counsellors in their community, and the level of the trainers and the laypersons, and whether there is any supervision of their work.
- I wonder about the content of the Psychology that, according to Professor X, are applied and make use of in their methodology when studying and practising pastoral Counselling.
- I wonder how Prof X integrate the Humanistic, psychodynamic, cognitive behavioural, and the client orientated approaches, within the narrative approach that he adheres to. It would appear that he mention them as separate loose standing entities.
- I wonder about the training of the fulltime school counsellors in the schools that was introduced by The Government.
- I wonder about the detrimental influence of the intoxication- 'habit' that is acceptable and is seen as a stress releaser. I wonder how this problem is communicated to the appropriate authorities by the pastoral and Christian counsellors.



- I wonder what measures are being taken by the Counselling community to work side by side with the shamans in the Communities.
- I wonder what is the status of Psychological counselling in the country and the relationship between the different counsellors from the different 'disciplines'.
- I wonder whether there is a Professional Board or Boards that oversees the work done by the different counsellors involved in the country.

Question 2: What do you think is your discipline's unique perspective on this story?

- It is obvious that the Korean society is in a transition phase. Although this change, with the sudden growth of counselling services, is very exciting, one hopes that the growth of the services will be handled carefully so that the system does not change too rapidly. One will hope that the counselling system moves from one steady state to the next steady state in a controlled fashion.
- It would also be wise for all the counselling services to work in a collaborative manner to facilitate the steady growth of the different services, under the supervision of a Professional Board/s.
- It would appear that Community Psychology concepts, and the implementation thereof, can play an important role in the development of the Counselling services.

Question 3: Why do you think your perspective will be understood and appreciated by people from other disciplines?

- It seems logical that the above-mentioned aspects under Questions 1 and 2 can have an enriching influence on the counselling services in Korea, should they be attended to.

Question 4: What would your major concern be if the perspective of your discipline might not be taken seriously?

- It can jeopardize the development and functioning of the services, as well as the standard thereof.

4.5.3 Prof Dr R Ruard Gaanzevoort's response

Dear Dennis,

I had a chance to look briefly at your text and I can only give you a quick response, following your questions. The questions are difficult to answer without knowing the overall research project, so maybe my reflections are not useful. Moreover, I don't see precisely how answering these four questions will bring significant insights.

Question 1: When reading the story, what are your concerns?

It seems strange that this is presented as a summary while at the same time it has very specific personal background information (studying in the USA, being president of an association). On the level of content, I am intrigued by the fast cultural changes that you describe based on the interviews. There is some information on the generational differences in terms of the stress older people experience based on these changes. There is, however, no reflection on the question whether this cultural change may in fact require pastoral counselors (sic) to develop two different models of pastoral care working side by side, one more traditional-collective and one more modern-individual.

Another concern is that I do not read a critical evaluation of these cultural changes. We know that individualization has positive, but also negative effects and in a society that is individualizing rapidly, we can expect significant social problems. Why don't these counsellors (sic) learn from what has happened elsewhere in order to mitigate these problems? Why don't they invest in building social cohesion in the midst of individualization? It seems like they simply adapt to the cultural changes, which is important but only half the story to tell, I would say.

A final concern is that I do not read what the pastoral counselors think about the relation between religion and economic factors, interreligious aspects regarding e.g.,



shamanism, and religion and social issues like drinking habits. These are all mentioned, but not interpreted which makes it difficult to assess the development of a new shape of pastoral counselling. In short, I would be interested in the Theological interpretation of the cultural changes, but that is not clearly addressed in the narrative.

Question 2: What do you think is your discipline's unique perspective on this story?

(Practical) Theology could offer a deep hermeneutical understanding of the implicit values that are at stake. This would probably include Theological anthropology and the relation between the individual and the collective, for example by rethinking ecclesiology: what does it mean to be community? It would also look into issues of shame, guilt, and grace (essential topics at the intersection of individual- and collective-focused societies). And it would critically investigate the development of professional counselling, transforming a caring presence into expert knowledge. The power of the expert could be critiqued on the basis of for example biblical understandings of leadership.

Question 3: Why do you think your perspective will be understood and appreciated by people from other disciplines?

The power of a Theological perspective may be that it uncovers the root metaphors of this cultural change, thereby accessing the fundamental value issues at stake. Rather than just adapting to a new situation or solving a problem, Theology may serve to understand the "heart of the matter". Moreover, Theology's close connection to faith communities implies that the contribution of Theology can also lie in valorisation: insights from this study can easily be communicated to faith communities and training programs.

Question 4: What would your major concern be if the perspective of your discipline might not be taken seriously?



I would fear that the understanding of the issues would be too superficial and not critical enough.

Kind regards,

Ruard Ganzevoort

4.5.4 Professor Bonnie Miller-McLemore's response

Question 1: When reading the story, what are your concerns?

I had the following six interrelated concerns:

1. Uncritical absorption of Western US culture: I worried about the uncritical absorption of Western US culture, including a narrow-minded individualism, capitalist neoliberal economic ideals, and the growth of psychological “expertise” displacing community and individual knowledge.
2. Loss of particularities and uniqueness of Korean view: I was also concerned about the loss of the particularities and uniqueness of Korean views of and approaches to healing as Koreans obtain education in the West and bring back Western assumptions about health, illness, and healing to Korean society.
3. Odd disjuncture in paradigm shifts in Korean and US: I also noticed the disjuncture between what’s happening in US and Korea pastoral Theology/counselling and wondered about the implications. In the US, there has been a “paradigm shift” away from individual pastoral counselling or what’s commonly called the “therapeutic paradigm” toward awareness about the role of culture and communities in health or what’s commonly called “communal-context” and “intercultural” paradigms. Whereas Koreans have gotten excited about individual counselling, many in the US now argue that political and economic realities have a major role in illness and communities are critical for healing. This raises related concerns: Are Koreas aware of the problems of uncritical absorption of modern Psychology? As some scholarship suggests, does modern Psychology partly create the problems it then suggest it has the expertise to



solve? Will Koreans face some of the same problems that came with uncritical absorption of modern Psychology into the church, such as a loss of a sense of the contributions of religious practices, rituals, ideals, beliefs, traditions, and so forth?

4. Inattention to sexism, patriarchy, gender, etc.: Related to this last concern, I was also concerned about the lack of attention to cultural criticism on gender, race, ethnicity, class, religion, and how these shape today's personal and interpersonal problems, especially gender, sexism, and patriarchy. So, for example, how have immense changes in gender roles contributed to the personal and relational problems that have led younger people into therapy? Are questions about women and men or patriarchy and its consequences receiving sufficient attention? Is there a problem with ideals of female submission and dependence or "vertical" or "hierarchical" assumptions about authority, usually located in the patriarch of the family, church, and community?
5. Directive counselling approaches: The mention of a biblical-based approach, alongside the retention of Confucian ideas about hierarchical authority, raises questions for me about the harmful and uncritical imposition of doctrine on persons in need by those who have power and authority over them. In addition, how is the Bible interpreted—through biblical literalism or other more progressive approaches? I also wondered about the government endorsement of counselling and the unfortunate pressure created for parents and children to seek counselling.
6. Lack of Korean scholarship: I worry about the lack of production of distinctive Korean scholarly and theoretical perspectives on Psychology, counselling, Theology, and religious practices and the heavy reliance on Western academic sources that may or may not fit Korean culture, that may have a negative influence on the culture, and that ignore distinctive contributions of Korean culture.

Question 2: What do you think is your discipline's unique perspective on this story?



Two related but slightly divergent disciplines—pastoral and practical Theology; and religion, Psychology, and culture—shape the perspective behind the five concerns I just raised. The disciplines of pastoral and practical Theology offer a unique perspective on how Christian Theology functions on the ground or the effects of Christian Theology on everyday life. It explores the ways in which religious practices and ideas shape daily living. So it raises questions about the role of religion on the ground—what’s happening to Christianity, shamanism, Confucianism, etc. in relationship to generational and personal changes.

The second area of religion, Psychology, and culture explores personality theories as shaped by the science of Psychology, the complex histories, traditions, and practices of religious communities, and the impact of culture, including politics and economics behind personal and communal problems. It offers a critique of the influence of modern psychologies and an awareness about how sexism, racism, classism, and so forth play into personal and interpersonal problems.

Question 3: Why do you think your perspective will be understood and appreciated by people from other disciplines?

In the US, people outside religious and Theological studies often assume that when one studies religion, one does so out of confessional convictions rather than research interests. This inhibits understanding and appreciation for what scholars in religious and Theological studies have to offer. I think my perspective will be understood and appreciated if people can first see the value of understanding the complexity of religious ideas and practice, their role in society and history, and the value of this understanding in addressing today’s problems.

Question 4: What would your major concern be if the perspective of your discipline might not be taken seriously?

I would worry that the history and contemporary developments in pastoral Theology and counselling, the contributions of religious traditions and practices, and the



necessary cultural critique, especially of gender, wouldn't be adequately explored and understood.

(Dr Miller-McLemore also added concerns more on a personal level with Prof X)

I think many of the thoughts I already shared in my first response actually do pertain to Prof X. So I wouldn't want to replace them but I can add the following more personal thoughts about Prof X himself as follows:

1. I have concerns about the difficulty of living through such major cultural shifts, especially as they affect people in close relationships with each other within families and across generations.

I also have concerns about the ambiguities of living in another culture for a period of time, absorbing its assumptions about a variety of major life questions, and then having the task of translating, adapting, and also challenging these assumptions upon return to one's own country.

I am also concerned that unique Korean perspectives on Psychology and care are being overlooked.

I am concerned with the unquestioned adoption of counselling and even the government endorsement and wonder how effective it really is, especially if it also means a demise in the kind of communal care that has worked well previously in Korean culture, including through its religious communities and traditions.

Finally, I wonder about the appropriateness and value as well as the problems and limitations of sharing one's problems publicly.

2. My discipline allows for thinking about broad existential, moral, and Theological concerns about both life and culture.

I don't have any further thoughts for the other questions.

Hope this helps.

Bonnie



4.6 Reflection on the feedback from my interdisciplinary team on the four questions

In my experience, one has the tendency to "flock together with birds of the same feather". In research it can also happen that the researcher is only looking for similarities rather than differences in support of his or her findings. In other words, the researcher might have the tendency to try to look for different voices that would strengthen his/her voice or understanding.

To refer again to Van Huyssteen (2007), that states that it is in the multidisciplinary use of transversality that distinct characteristics or features emerge. The importance of the multidisciplinary use of transversality is to realise that although it is always concrete, local and contextual, it also moves and reaches beyond the local contexts. This movement is not just once off, but it is a too-and-throw movement that continues between the different rationalities. It is also when this movement takes place that new rationalities are shared and broader understandings or even new understandings evolve.

When reflecting on the contributions of the different interdisciplinary voices, it is not a process to find only similarities or differences that correlates with the narrative/s of the research, but it is to go beyond the local and concrete research context. As Van Huyssteen puts it: "On this view theologians, and also scientists of various stripes, should be empowered to protect the rational integrity of their own disciplines, while at the same time identifying overlapping issues, shape problems, and even parallel research trajectories as we cross disciplinary lines in multidisciplinary research (206:13)."

In the following section I will provide a summary of the four different questions that the interdisciplinary team was asked to answer. I will deal with each question and what each discipline's answers were to the question. After the summary of all four questions, I will also critically review my own research findings to see where the responses from the interdisciplinary team can thicken my research narrative.



4.6.1 A summary given of each professional's concerns

Dr Sung Jin Chung

Firstly, when looking at Dr Sung Jin Chung's concerns as a Psychologist, one also has to realise that he is part of the South Korean culture. When looking at his concerns, I notice that he is mainly concerned about the fact that the researcher and the interviewee's perspectives can cause misunderstandings about the Korean people and their perspective/s of the pastoral counsellor.

For instance:

1. The researcher stated that counselling was almost non-existing during his stay in 2002-2005, *but his assumption is based on his limited personal observation.*
2. He disagreed with the researcher's and the interviewee's perspective that there is a sudden change in the Korean's perspective, but he *states that it is actually a gradual change.*
3. He stated that the *assumption that the interviewee has* that the main reason for relational problems can be attributed to the differences between the different generations or cultural traits *is over-simplified.*
4. That the interviewee assumed that the support systems don't exist anymore. But this observation can produce a misunderstanding about the Korean culture.

Dr Chris Venter

Dr Chris Venter, as a Psychologist and a specialist on the Narrative Methodology, is contextually working and practising from a South African context. His concerns can be summarised as follow:

1. The level of Psychological education and training the pastoral counsellors receive.
2. The level of training that is given to church members to become Christian counsellors.



3. The content of Psychology that is used in their methodology as pastoral counsellors.
4. The level of training of full time school counsellors.
5. How pastoral counsellors are dealing with the “drinking habit” as a stress releaser.
6. What measures are taken by the Counselling community to work side by side with the shamans?
7. If there is a Professional Board or Boards that oversees the work done by different counsellors in the country.

Therefore, looking at his concerns, I can conclude that his concerns are focused on the Korean people and whether they are receiving adequate help from the psychologist and pastoral counsellors.

Dr Ruard Ganzevoort

Dr Ruard Ganzevoort as a Practical Theologian whose main areas of interest are pastoral Theology and Psychology, Psychology of religion, narrative approach, trauma and popular cultures, is contextually from Europe or more specifically, from the Netherlands. His concerns are mainly centred on the Theological interpretation of the cultural changes that is not clearly addressed in Professor X’s narrative, and can be summarised as follows:

1. The lack of reflection from pastoral counsellors on how they would deal with the problems mentioned by the changing South Korean culture.
2. That Prof X’s narrative doesn’t give a critical evaluation of the cultural changes from a community culture towards an individual culture. For instance, to look at the positive and negative effect of individualisation.
3. The lack of the pastoral counsellor’s perspective/s and interpretations on the relationship between religion and economic factors, interreligious aspect regarding e.g., shamanism and religion and social issues like the drinking habits.



Dr Bonnie J. Miller-McLemore

Dr Bonnie J. Miller-McLemore as a pastoral Theologian whose areas of interest are religion, Psychology, culture, pastoral and practical Theology and women and childhood studies, is contextually from the United States of America. She actually gave six points of concern and explains each concern. I will, for this section, only give the six summary points of concern and the concerns that were more on a personal perspective of Professor X:

1. Uncritical absorption of Western US culture.
2. Loss of particularities and uniqueness of Korean view.
3. Odd disjuncture in paradigm shift in Korean and US.
4. Inattention to sexism, patriarchy, gender, etcetera.
5. Directive counselling approaches.
6. Lack of Korean scholarship.

Regarding more personal concern about Professor X himself:

1. About the difficulty of living through such a major cultural shift, especially about the effect it has on family relationships and across generations.
2. About him living in another culture for a period of time, absorbing its assumptions about life and the task of translating, adapting and also challenging these assumptions upon return to one's own country.
3. Those unique Korean perspectives on Psychology and care are being overlooked.
4. Is how effective an unquestioned adoption of counselling and even the government's endorsement towards it is, especially if it also means a demise in the kind of communal care that has worked well previously in the Korean culture, including through its religious communities and traditions.
5. Are the appropriateness and value as well as the problems and limitations of sharing one's problems publicly?



4.6.1.1 *My reflection on the answers to the interdisciplinary team's concerns*

After reading through the different responses of the interdisciplinary team, I was glad to see that all four different scholars had a mutual concern for the Korean people. The interdisciplinary team viewed the narrative from different perspectives that relate to their disciplines and voiced different concerns, but there was a mutual concern for the Korean culture's wellbeing, especially in adapting to these changes.

It was also interesting to see that Dr Chang, for example, voiced his concern from the "in-group" position, meaning that his concern was mainly focused on the fact that the researcher and for that matter also the reader must receive the correct information and have the correct understanding about the Korean culture. The other three members of the interdisciplinary team's concerns were more focus on the pastoral counsellor and counselling methodology and level of professionalism and if it would be adequate to facilitate the Korean people in their cultural change and their difficulties.

Dr Venter, Dr Ganzevoort and Dr Miller-McLemore also added the concern that the counsellors or pastoral counsellors might overlook the unique Korean perspective on counselling and care and might not work in conjunction with the other religions like Shamanism, Buddhism etcetera.

There is a concern for the Korean people, but there is also a concern for their unique context and culture.

4.6.2 The responses on question two, their discipline's unique perspective

Dr Sung Jin Chung

Dr Chung started by saying that pastoral counselling and Psychology "share terms and theories a lot". By this, I understand that pastoral counselling and Psychology can assist each other on many different levels in the Korean context.

He then again returned to the concerns that Prof X's narrative and the findings of the researcher portray an incorrect understanding of the perspective of the Korean culture on pastoral counselling and counselling.

Dr Chris Venter

According to Dr Venter, the implementation of Community Psychology can play an important role in the development of the Counselling services. He also states that it would be wise for the counselling services to work in a collaborative manner to facilitate a steady growth rather than a sudden change. This will also function better if it is under the supervision of a Professional Board/s.

Dr Ruard Ganzevoort

According to Dr Ganzevoort, practical Theology can offer a deep hermeneutical understanding of the implicit values that are at stake. He further suggested that it would probably include Theological anthropology and the relation between the individual and the collective. Practical Theology would also critically investigate the development of professional counselling, transforming a caring presence into expert knowledge.

Dr Bonnie J. Miller-McLemore

Dr Miller-McLemore divided her discipline's unique perspective into two fields, that of the pastoral and practical Theology and that of religion, Psychology and culture.

Firstly, the disciplines of pastoral and practical Theology can offer a unique perspective on how Christian Theology functions on the ground or the effect of Christian Theology on everyday life. It raises questions about the role of religion on the ground – what is happening to Christianity, shamanism, Confucianism etcetera in relationship to generational and personal changes.



Secondly, religion, Psychology and culture can offer a critique of the influence of modern psychologies and awareness about how sexism, racism, classism and so forth play into personal and interpersonal problems.

4.6.2.1 *My reflection on the answers to the interdisciplinary team's unique perspective*

When reading through each discipline's response on what they perceive to be their discipline's unique perspective or contribution, it was interesting that all disciplines have the confidence that they can make a unique contribution on different levels and aspects towards pastoral counselling in the South Korean context.

Dr Chung added that there are many similarities between Psychology and pastoral counselling therefore they can complement each other when working together. Then very interestingly, he focussed on the same aspect he mentioned in question one, that he thinks could cause a misunderstanding about perspectives in the South Korean culture.

To summarise:

- Psychology, especially Community Psychology can play an important role in the development and facilitation of counselling or the counselling services in South Korea.
- Practical Theology can add a unique perspective in the sense that it can offer a deep hermeneutical understanding of the implicit values that are at stake or help to understand the role of religion on the ground. It can also facilitate the development of pastoral counselling as a caring presence into an expert knowledge.
- Religion, Psychology and culture can offer critique on how modern psychologies play into personal and interpersonal problems.



4.6.3 Responses on why do you think your perspective will be understood and appreciated by people from other disciplines?

Dr Sung Jin Chung

At this stage, Dr Chung had nothing new to contribute.

Dr Chris Venter

In referring to question two, Dr Venter states that it would seem logical that if his disciplines unique perspective/s are attended to, that it can have an enriching influence on the counselling services in Korea.

Dr Ruard Ganzevoort

The Theological perspective can serve as a means to better understand the “heart of the matter”. He also said that the Theological perspective can help to uncover the root metaphor of this cultural change, thereby accessing the fundamental value issues at stake. Also, because of the close connection of Theology with other faith communities implies that the contribution of Theology can share insights from this study more easily to faith communities and training programs.

Dr Bonnie J. Miller-McLemore

Dr Miller-McLemore said that her perspective will be understood and be appreciated if people can first see the value of understanding the complexity of religious ideas and practice, their role in society and history, and the value of this understanding in addressing today’s problems.

4.6.3.1 My reflection on the interdisciplinary team’s answers about why do they think that their perspective will be understood and appreciated by other disciplines?

Again the members of the interdisciplinary team were confident that other disciplines would understand and appreciate their perspectives if other disciplines would



understand what the interdisciplinary team's perspective is. The understanding and appreciation of their perspectives will also take place if they work together with the other disciplines.

4.6.4 Response to question four: What would your major concern be if the perspective of your discipline might not be taken seriously?

Dr Sung Jin Chung

Dr Chung again focused on aspects where he differ from Professor X and the researcher's perspective and he then voiced his concern that this might present misunderstandings about the perspective/s of counselling Psychology in Korea.

Dr Chris Venter

According to him, if his discipline's perspective is not taken seriously, it can jeopardise the development and functioning of the services, as well as the standard thereof.

Dr Ruard Ganzevoort

According to him, he would fear that the understanding of the issues would be too superficial and not critical enough.

Dr Bonnie J. Miller-McLemore

According to her, her concern would be that the history and contemporary developments in pastoral Theology and counselling, the contributions of religious traditions and practices, and the necessary cultural critique, especially of gender, would not be adequately explored and understood.



4.6.4.1 *My reflection on the interdisciplinary team’s answers about what their major concern be if the perspective of their discipline might not be taken seriously*

All disciplines again raised their concern that if their perspectives were not taken seriously, it could jeopardise the development and functioning of pastoral counselling in the South Korean culture. It is also important to note that this concern by the different disciplines was not raised from the viewpoint that their discipline is the only solution to the problem, but the concern is raised that their discipline’s perspective, in conjunction with other disciplines, must be understood and taken seriously.

4.7 Conclusion

In my journey to come to a better understanding of what the Korean culture’s perspective is of the pastoral counsellor and pastoral counselling, I made many discoveries. Even so and considering the fact that I made this journey together with my four co-researchers and many Korean friends, it was still a journey that was done in my disciplinary context.

It was only after I invited other disciplines into this “Madang”, into this safe interdisciplinary space that, as Van Huyssteen puts it: “This interwovenness of many different disciplinary voices opens up spaces for the performance of human cognitive fluidity at work, reveals the interdisciplinary conversation as transitional and interrelational, and the performance of human rationality as transversal (2009:20).”

By adding other interdisciplinary voices into this conversation and allowing transversal rationality to take place, my understanding concerning the perspectives of the Korean people on pastoral counselling and the pastoral counsellor broadened. Not just on how it was perceived, but also on what tremendous role pastoral counselling can play in the Korean culture.

My understanding did not just broaden, but the use of a Postfoundational interdisciplinary transversality also identified shortcomings in my own research.

These shortcomings that I identified after my interdisciplinary conversations and after these transversal discoveries were made will be discussed in my final Chapter.

5. THE END, OR THE BEGINNING OF A NEW NARRATIVE?

5.1 Introduction

In this research journey I undertook, I tried to come to a better understanding of what the perspective/s is of the pastoral counsellor and pastoral counselling in South Korea. As I mentioned in Chapter 1, this interest grew because of an increase in counselling centres and counsellors in South Korea over the last few years. Not just was there an increase, but it seemed to me that it occurred over only a few years (Yu Kun-ha, 2007). This was different from my previous research findings (Burger, 2005).

Previously, my research journey was to come to a better understanding of what the perspective/s is of the counsellor and counselling in South Korea. During that journey undertaken between 2001 and 2004, I came to the understanding that counsellors and counselling was still a rarity in South Korea and that most Korean people would not easily share their problems with other people except those that were very close to them (Burger, 2005).

During this new research journey, I asked four different professors from four different Christian universities in South Korea to be my co-researchers. Three of these professors teach pastoral counselling as a subject and all four of them practice pastoral counselling.¹² By making use of the Narrative approach as my methodology, I listened to their narratives to come to a better understanding what they consider to be the perspective/s of the pastoral counsellor and pastoral counselling in South Korea.

¹² In *Chapter 3* I have given a broad introduction of all four my co-researchers and I have also shared their narratives in the same *Chapter*.



By making use of the Postfoundational Practical Theology as it was developed by Müller (2005), I also invited four professors, two from Psychology and two from Theology, to partake in these research findings as an interdisciplinary team.

5.2 Developing a new narrative.

“This practical Theological narrative is not only a paradigm-story, but also a method-story. It is an integrative narrative, which allows the practical theologian to participate in processes of both “story-telling” and “story-development”, with integrity. Therefore it is a Practical Theology that is sensitive, descriptive, but also bold in its deconstruction of negative discourses and in its development of new alternative stories (Müller, 2005:14).”

As Müller points out, this research method is not just interesting in the retelling of the co-researchers’ narratives, but it also takes a brave move by the researcher to partake in this journey, to deconstruct negative discourses and to develop new alternative stories. Still, it is very important to keep in mind that this must always be done “*with integrity*” as the researcher is partaking in the narrative but it is still the co-researchers’ narrative.

Because this research took place in a different culture than mine and it focused on the culture’s perspectives about the pastoral counsellor and pastoral counselling, I must also be sensitive towards the social context this research was done in (Rubin *et al.*, 1995).

While participating in this research journey, I firstly realised that my incorrect understanding of the Korean culture has been deconstructed and reconstructed into a new and culturally correct perspective. Secondly, I also came to the understanding that the Korean culture is busy experiencing cultural changes which in return contribute to a deconstruction and reconstruction of their own perspectives and future narrative. This narrative is not necessarily about a negative discourse that needs to be reconstructed, but it is about a discourse that is in a changing process.



In this Chapter I will make use of “Kotgum and the Tiger” as a metaphor to convey the findings of this research.¹³ Firstly, I will use this metaphor to retell how this journey has changed my bias and broaden my understandings. By sharing my personal narrative as researcher, I hope it will help in deconstructing biases that exist about the South Korean culture. Secondly, I will use the metaphor to share the “new alternative stories (Müller 2005:14)” that the Korean culture and therefore the pastoral counsellor and pastoral counselling are experiencing. I will also make use of the interdisciplinary teams’ voices, as we gather in the village Madang.

5.3 The researcher as the tiger: Coming into relationship and understanding.

There was once a small and sleepy village, surrounded by mountains on all sides.

A tiger lived on the mountain behind the village. Whenever he climbed to the top of the mountain and roared, the people in the village trembled with fright. On a winter night, when all the world seemed to be covered with snow, the tiger climbed down. He had not eaten for several days and was very, very, very hungry.

As he was desperately looking for food, he came near the window of a house. A lamp was flickering inside. Suddenly a baby began crying loudly- "ang, ang, ang." He cried continuously. Just as the tiger, looking around carefully, was about to enter the house, he heard the voice of a woman, "Keep quiet. The bear is just outside the window."

But the baby, paying no heed to the mother's threats, continued crying. Crouching down below the window of the house, the tiger thought, "That's a

¹³ I refer to “the findings of this research” because the findings include my own, those of my co-researchers and also the findings of my interdisciplinary team.



strange baby, I wonder what he looks like. He does not fear a fox or even a bear." Feeling very hungry again, the tiger stood up. The baby was still crying. "Oh, look look? Came the mother's voice, "here comes a tiger! He's there, just under the window?

But the baby continued crying. The tiger was so shocked and frightened that he collapsed on the ground and almost fainted. "How on earth does she know that I am here?" The tiger muttered to himself. Taking a breath after a while, the tiger peeped into the room again. The baby was still crying. He did not show any sign of being afraid of a tiger, either.

The tiger had never seen a living being which did not fear him. He had always thought that all the creatures of the world could not but tremble at the very mention of his name. But this strange baby did not care. Nothing seemed to put fear into him, even a tiger!

Now, the tiger began to feel worried. At that very moment, the mother's voice was heard again, "Now, keep quiet. Here you are (here are your) dried persimmons!" The baby stopped crying at once. There was complete silence. Not even the sound of breathing was heard. The tiger wondered, "Who the deuce is Persimmons? He must be more powerful and ferocious than me." The tiger was both worried and scared.

Just as the tiger, who thought of himself as the strongest and bravest, set out on a quest to the little village to still his hunger, so I also started a quest to go to South Korea to do missionary work and to teach conversational English? As a young pastor I made the mistake of being bias towards the South Korean people by thinking that I am going to a place and a people that I need to educate. To put it in other words, I thought I was going to a country that is uneducated and in need of "salvation", and that I have all the answers for them.



To my disadvantage, I did not do any research about South Korea before leaving South Africa. I had a preconceived idea about how South Korea was and because of insufficient knowledge about the country; I already had a bias towards the country and in turn also towards its people. Unfortunately, this bias was also strengthened by the attributional error that is more commonly found in individualistic cultures, such as the Western culture, than in collectivistic cultures, such as the Korean culture (Baron *et al.*, 2003:59). It was also interesting to notice that almost all of the other foreign teachers that came from individualistic cultures such as Australia, U.S.A., New Zealand and England, had basically the same bias towards the South Korean culture.

Not being able to communicate (I could not speak a word in Korean and most Korean people could not speak English), was a further contributing factor towards misunderstandings and towards being biased.

Unfortunately for the tiger and probably fortunately for the mother, the tiger had a total misunderstanding about what was happening. Misunderstanding also shows a lack of relationship. As Gergen puts it: "It is from relationships that meaning is generated and patterns of action become reasonable or desirable (2009:138)."

I had to make the discovery that I needed to come into relationship with the South Korean culture in order to come to a better understanding concerning this culture. At this stage of my journey it was necessary to make this discovery, because I was to spend some time living and working in Korea. When this new journey of "coming into relationship", of coming into understanding started, I started to appreciate the Korean culture more.

It was because of this discovery that I decided to start a research journey about the Korean culture. It was first necessary to deconstruct the bias, the preconceived narrative I had, before starting with a new narrative, a new journey. By deconstructing this bias, I found it easy to look at the Korean culture as my co-



researchers and not as research objects that is removed and distant (Müller *et al*, 2001:1).

Therefore, by using the metaphor of the tiger and Kotgam as my context as the foreigner coming to work in South Korea and also to do research at a later stage, I can reconstruct the story as follows:

Before the tiger decided to go down to the little village, he first tried to find out more about the village and its people. Because information was not very freely available, he tried to remember everything he had learned and set down to the little village, looking for food.

As he entered the village, he heard a baby cry and a mother trying to calm the baby by telling him/her that there is a wild animal at the door. The tiger was surprised at hearing that the baby was not even scared of the tiger. When the baby stopped crying, after the mother gave him/her Kotgam, the tiger realised that he needed to find out what is happening and what the deuce is Kotgam.

To the best of his ability, the tiger knocked at the door of this little house. As the mother looked out of the window to see who was at the door, she herself was much surprised to see a tiger standing at the door knocking. "What are you looking for tiger?" asked the mother.

The tiger then started to explain to her that he is very hungry and that he had come to this little village to find food. In actual fact he was thinking of eating the baby, but after hearing the conversation between the mother and her baby, he was very curious about what Kotgum is and how things work in this little village. He was curious about how things worked because everything seemed so peaceful and everybody seemed happy.



After this explanation, the mother invited the tiger into her house and offered him a bowl of rice and bulgogi¹⁴. She then arranged a meeting with the tiger and the village people to meet the next day in the village' Madang where they celebrated this new friendship and shared their lives' narratives with each other.

From that day on, the tiger and the villagers became good friends and they started a new journey together.

In the retelling of the story of Kotgum and the Tiger, I tried to illustrate my new discovery and hope it will also help to deconstruct any negativity or attributional errors towards the South Korean culture or any culture, just because of a lack of understanding.

Even the thief, changed his mind of stealing the women's cow, when he saw that she was sitting and talking to a tiger in her little house. He thought to himself that the tiger is the woman's guardian and that he will never get away from the tiger if the tiger chased him.

5.4 Looking at the pastoral counsellor and pastoral counselling's narrative in a changing South Korea.

Firstly, I would like to thank all my co-researchers, the interdisciplinary team and everyone who invited me and helped me in this journey. Starting this journey was a wonderful experience and discovery in itself. Participating in this journey I can only describe it as enrichment to my own life-journey. Writing about this journey was exciting but also one of the most difficult tasks I have ever had to do. This is because I do not see myself as a scholar, but as a person who enjoy having a relationship with God, life and people.

¹⁴ Bulgogi is marinated beef.

It is in this relationship that learning and growing takes place. It is then also in this relational space where one can share different narratives with each other and together look at new narratives that can develop (Müller, 2005:83).

In this research journey, to come to a better understanding concerning the perspective/s of the pastoral counsellor and pastoral counselling in the South Korean context, with the assistance of my co-researchers, I made a few valuable discoveries. The most valuable discovery that was made was to realise that the Korean culture is in a transforming or changing stage. To use the terms construct and deconstruct, one could say that the Korean culture is not necessary in the middle of these two actions, but that they are in the midst of it.

According to my co-researchers and many of the people I have spoken to, such cultural change can cause uncertainty and stress and it can also be exciting and new at the same time. The perspectives of the Korean culture also changed to a more positive and trustful acceptance of the pastoral counsellor and pastoral counselling (Young, 2011) and also of the Counsellor and counselling as most people in South Korea are not Christians. One can see the positive contributions that the pastoral counsellor and pastoral counselling have made and is making during this transitional stage.

5.4.1 Positive discoveries of the pastoral counsellor and pastoral counselling in South Korea.

5.4.1.1 Greater availability and awareness of pastoral counsellors

One of the first positive contributions that I found was that it seemed easier for me to find professional counsellors and pastoral counsellors than it was during my first research period. I was also glad to realise that at most Universities, counselling is presented as a fulltime course. The same goes for Christian universities, especially Christian universities that have a Theological Seminary to educate prospect pastors, which have fulltime professors teaching pastoral counselling.



5.4.1.2 *Understanding the context wherein they have to do counselling*

It was clearly reflected in my interviews with my co-researchers, that all of these Professors realised and agreed that the South Korean people are undergoing changes and for that matter rapid changes. Being Korean naturally allows them to have more empathy with their counsellor partners as they themselves are also part of this cultural change.

They also shared the intention that it is very important to develop and use a counselling methodology that is applicable for the Korean culture. This intention to develop or make use of a Korean model is understandable especially in the context of them having completed their post-graduate studies in the U.S.A. where pastoral counselling focuses more on a Western Model. To work with a Korean model that accommodate Korean contextual concepts such as Che-muyng and Haan – just to mention two concepts that are difficult for a non-Korean to understand – is seen as important. Dr Sung Jin Chung, one of the members from my interdisciplinary team, mentioned (4.4.1) that there are already a few Korean models of counselling in Psychology.

Another aspect that was mentioned by my co-researchers was the fact that the South Korean culture is changing from a collectivistic or community culture into a more individualistic culture. This in turn is the reason that traditional support group of family and extended families are disappearing. Many Christians see the church as the new family and support group and are willing to come to the pastor for counselling.

Aspects such as the generation gap between, for instance parents and their children were also identified as a problem in this changing culture, where the younger generation would tend to be more individualistic and the older generation more community centred.



The importance of this is that different needs are identified by my co-researchers and that they are not just taking notice of it, but also attending to it. Dr Yang and Dr Pan especially, pointed out the belief that the Narrative approach towards pastoral counselling will be of great use in the Korean culture, as each individual are living their own narrative.

5.4.1.3 *The importance of the God narrative*

All of the professors stressed the fact that pastoral counselling is done by the pastors and that the God narrative is part of their personal narrative. The importance of the God narrative is also part of their teaching, although they will never impose it onto any one that comes for counselling.

5.4.1.4 *The distinction between pastoral counselling and Christian counselling*

From the conversations with my co-researchers, I found that there is a difference between pastoral counselling and Christian counselling in the South Korean context. According to them, as stated in 3.2.1.3 when dialoguing with Dr Pan, they agreed with him that pastoral counselling is mainly set in a Theological epistemology and is practiced by pastors or professional pastoral counsellors, and that Christian counselling could be any Christian doing counselling. The pastoral counsellors also put great effort into the training of Christian members in becoming Christian counsellors. That is why organisations such as the KACCP and KCCA were established by pastoral counsellors and are also very active in training church members.

This difference between pastoral counselling and Christian counselling in the Korean context is different from the Western perspective where there are not necessarily a difference between pastoral counselling and Christian counselling.



5.4.1.5 *Incorporation of other disciplines such as Psychology into their teaching of pastoral counselling*

An interesting aspect for me was the fact that they also place great importance on the inclusion of disciplines such as Psychology into their pastoral counselling curriculum. This would result in a more holistic or interdisciplinary approach in the pastoral counselling approach.

5.5 Inviting the interdisciplinary team into the Madang

In Chapter 2 I gave a very concise history of South Korea, of the Christian history and the history of pastoral counselling in South Korea, as well as how I experienced and perceived the culture and its people. By sharing all this information, I tried to explain and share the context of my research field.

In Chapter 3 I shared the narratives of my co-researchers and the conversations we had concerning the perspectives of the pastoral counsellor and counselling in South Korea.

In Chapter 4 the interdisciplinary team shared their concerns, their unique perspectives, how their perspective/s will be understood and appreciated by others and lastly what they think will happen if their discipline is not be taken seriously.

Adding the voices of the interdisciplinary team added a new dimension to the narratives of the pastoral counsellors in South Korea as well as my own. It is interesting that whilst on this new research journey, one tends to stay so focused on the research topic, that you sometimes neglect to “think out of the box” and therefore risk missing other important aspects that can contribute to a better understanding.

Whilst coming into a communicative praxis with my interdisciplinary team, I started to realise that there were aspects that I as the researcher had missed or did not even think about. Van Huyssteen (2006:21) puts it as follows, as he refers to Schrag: “Talk



about the human subject is now revisioned by resituating the human subject in the space of communicative praxis. Thus the notion of transversal rationality opens up the possibility of focusing on patterns of discourse and action as they happened in our communicative practice, rather than focusing on only the structure of the self, ego or subject.”

By inviting the interdisciplinary voices, with my co-researchers and me into the Madang of this research, we started a new relationship with each other. By sharing our narratives with each other and listening to each other, the research narrative became more meaningful and allowed new and better-constructed meanings and questions to emerge. These questions can also be used in further research. As Müller points out, this is part of the greater social constructs that helps to develop new understandings (Müller, 2005:83).

5.6 Sharing the story that developed in the Madang

I, my co-researchers and the interdisciplinary team all agreed on the fact that the South Korean culture is experiencing a change in their cultural narrative. All of us also agreed that the pastoral counsellor and pastoral counselling could play a very important role in facilitating and guiding the changing culture.

While dialoguing with my co-researchers, I never had any concerns whether they as pastoral counsellors are equipped for these tasks. Something that I consider to be very important is their understanding that these changes, in their own culture, are bringing many challenges. However, some concerns were raised by the interdisciplinary team that can be seen as voices raising concern about the changing South Korean culture and their perspective/s of the pastoral counsellor and pastoral counselling. These concerns were voiced when they answered question one in Chapter 3.



I would just like to repeat some of these concerns as they could be seen as guidelines for the pastoral counsellor and pastoral counselling in the South Korean context:

- The level of training that is given to the laymen as Christian counsellors.
- The uncritical absorption of Western US culture, which can cause a displacement of good Korean values such as community for individualism. It can also cause a loss of particularities and uniqueness of Korean views.
- A concern that an uncritical absorption of modern Psychology can come into the church that can cause a sense to lose contributions of religious practices, rituals, ideals, beliefs, traditions, and so forth?
- To be attentive to sexism, patriarchy, gender etcetera in a culture that previously supported such notions.
- A concern that there are not enough reflection on the question whether this cultural change may in fact require pastoral counsellors to develop two different models of pastoral care working side by side , one more traditional-collective and one more modern-individual.
- A concern that there is not enough critical evaluation on the positive and negative effect of this cultural change.

A concern that there is not a clear Theological interpretation of cultural aspects and the Theological interpretation of the cultural changes.

5.7 Preliminary findings

In my preliminary findings, I would again like to share my appreciation to the Korean culture that allowed me time and space into their culture to come to a better understanding that changed my life's narrative. I would also like to thank my co-researchers as they spend much time and effort to share their narratives and their perspectives about the pastoral counsellor and pastoral counselling in South Korea. In addition, I would like to thank my interdisciplinary team in sharing their valuable time and expertise with us.



The aim of this research was to come to a better understanding of the perspectives of the pastoral counsellor and pastoral counselling in South Korea. But, as this research journey progressed, I realised that the aim was actually to come to a better understanding about the South Korean culture and about the changing of the culture. By making that discovery, I also realised that coming to this understanding and sharing all the narratives, will in turn empower the pastoral counsellor and pastoral counselling to assist the South Korean culture in this changing process.

I would like to make use of the metaphor of the Tiger and Kotgum and retell it as a new story.

5.7.1 **Kotgam and the tiger, my own retelling**

There was once a small and sleepy village, surrounded by mountains on all sides.

A tiger lived on the mountain behind the village. Whenever he climbed to the top of the mountain and roared, the people in the village trembled with fright. On a winter night, when all the world seemed to be covered with snow, the tiger climbed down. He had not eaten for several days and was very, very, very hungry.

As he was desperately looking for food, he came near the window of a house. A lamp was flickering inside. Suddenly a baby began crying loudly- "ang, ang, ang." He cried continuously.

Just as the tiger, looking around carefully, was about to enter the house, he heard the voice of a woman, "Keep quiet. The bear is just outside the window."

But the baby, paying no heed to the mother's threats, continued crying. Crouching down below the window of the house, the tiger thought, "That's a



strange baby, I wonder what he looks like. He does not fear a fox or even a bear." Feeling very hungry again, the tiger stood up. The baby was still crying. "Oh, look look? Came the mother's voice, "here comes a tiger! He's there, just under the window?

But the baby continued crying. The tiger was so shocked and frightened that he collapsed on the ground and almost fainted. "How on earth does she know that I am here?" The tiger muttered to himself. Taking a breath after a while, the tiger peeped into the room again. The baby was still crying. He did not show any sign of being afraid of a tiger, either.

The tiger had never seen a living being that did not fear him. He had always thought that all the creatures of the world could not but tremble at the very mention of his name. But this strange baby did not care. Nothing seemed to put fear into him, even a tiger!

Now, the tiger began to feel worried. At that very moment, the mother's voice was heard again, "Now, keep quiet. Here you are (here are your) dried persimmons!" The baby stopped crying at once. There was complete silence. Not even the sound of breathing was heard. The tiger wondered, "Who the deuce is Persimmons? He must be more powerful and ferocious than me." The tiger was both worried and scared.

When the baby stopped crying, after the mother gave him/her Kotgam, the tiger realized that he need to find out what is happening and what the deuce is Kotgam.

To the best of his ability, the tiger knocked at the door of this little house. As the mother looked out of the window to see who is at the door, she herself was much surprised to see a tiger standing at the door knocking. "What are you looking for tiger?" asked the mother.



The tiger then started to explain to her that he is very hungry and that he had come to this little village to find food. In actual fact, he was thinking of eating the baby, but after hearing the conversation between the mother and her baby, he was very curious about what Kotgum is and how things work in this little village. He was curious about how things worked because everything seemed so peaceful and everybody seemed happy.

At that stage they heard a noise on the roof of the little house. When looking up, both the mother and the tiger saw a person sitting on the roof, trembling with fear. “Who are you and what are you doing on top of my roof?” the mother asked the stranger. Covering his face with his jacket, the thief on the roof shamefully said that he was about to steal her cow to sell it at the market, as he was desperately in need of money.

Now, after seeing that she is friends with the tiger and also hearing that the tiger is hungry, he is too scared to come down. By this time, some of the villagers had seen the tiger and grabbed anything they could to come to the rescue of the woman and her baby. Seeing the villagers approaching him with sticks and pitchforks, he gave his word to the mother that he will harm nobody, he was only interested to come to a better understanding.

The mother accepted his word and invited everyone to a meeting in their Madang. They even gave their assurance to the thief that nothing would happen to him and also invited him into the Madang. After eating a lovely lunch together, the mother treated them all with a desert made of dried persimmon (Kotgum).

When everybody was satisfied, they all started sharing their own life narratives, allowing each other to come to a better understanding of each other. A new relationship was born and a new life narrative started, a narrative of understanding each other.



The tiger did not change into a human, he returned to the mountain but visited the village every so often. Instead of grabbing their pitchforks and sticks when the villagers saw the tiger in their village, they were glad to see their friend the tiger that came to visit. Even the thief decided to stop his life of stealing and started to work for the mother, ploughing her fields with the cow and earning a good income to support his family.

The mother was glad that everything worked out well in the end and still gave the little baby a treat of dried persimmon every time he/she cried.

5.7.2 Explaining the new story

Every person is busy with his or her own journey (Müller, 2000). It might be the tiger coming down from a mountain on a certain quest or it can be a mother trying to calm her baby and looking after her family. It can even be a journey, like that of the thief, which is not – according to our social standards – socially acceptable. The importance of the characters in the story is to realise that these characters resemble characters in the real world as well. Each person, each character in his or her own narrative is products or social constructs of the social context they live in (Gergen, 2009:3).

I agree with Gergen who states: "...we approach the world in a different way. This difference is rooted in our social relationships. It is within these relationships that we construct the world in this way or that. In relationships the world comes to be what it is for us (2009:3)."

Looking at my research story through the eyes of Kotgum and the Tiger, many characters can be found in the story, each one constructed by their own social context. If each person in my research journey only kept their narrative to themselves, no learning or understanding could have taken place.

Therefore, in order for learning to take place, I followed the notion of the Postfoundational Practical Theology as it was developed by Müller (2005), to create a safe space for interdisciplinary discourse to take place. Interdisciplinary discourse is an attempt to bring many voices from different social context together (Van Huyssteen, 2004).

The mother invited every one into her Madang, which is a safe space to communicate and share their own narratives and understandings. It is also in this Madang that relationships started as each character learned from each other and came to a better understanding of each other. To make use of the Postfoundational Practical Theology model, this is where Transversal Rationality happens (Van Huyssteen, 2004).

In the same sense, this research can be seen as a Madang where different voices came together to come to a better understanding of what the perspectives are of the pastoral counsellor and pastoral counselling in South Korea. Not just did we come to a better understanding about what the perspectives are with regards to the pastoral counsellor or pastoral counselling, but additional contributions were made through the voices of the interdisciplinary team to assist the pastoral counsellor and pastoral counselling work in South Korea.



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