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The Experience of Elderly Koreans' Han and Its Implication for Spiritual Care: In the Canadian Context

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**The Experience of Elderly Koreans' *Han* and Its Implication for Spiritual Care:
In the Canadian immigrant Context**

by

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THESIS

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Abstract

Han is an indigenous Korean concept signifying a depth of internalized human suffering, caused primarily by a long history of socio, economic and political oppression. *Han* can also be understood as the deep psychological wounds of the Korean people. This study focuses on the *Han* experiences of elderly Korean immigrants living in Canada. The main purpose of the research is to provide a better spiritual care for such seniors who live as a marginal population. For a holistic understanding of their *Han*, the literature review examines *Han*-related history, religion and psychology, and explores *Han* experiences in the family and the ethnic church/community.

The ethnographic qualitative research consists of interviews with ten elderly Christian Korean immigrants and records their personal, family and community *Han* stories. These *Han* experiences are analyzed under the three sub-concepts of *Han*: *Jeong-Han* (love and hate), *Won-Han* (revenge), and *Hu-Han* (emptiness). As a new and distinctive result of this study, the elderly people's *Han* experiences are viewed from a relational family system perspective. Thus *Jeong-Han* is seen as excessive emotional attachment, *Won-Han* as offender-victim conflict, and *Hu-Han* as emotional cut-off/disconnection.

To overcome the experience of *Han*, the thesis proposes three indigenous healing methods: *Jeong-Han* for *Jeong* (pure affection) re-connecting, *Won-Han* for *Dan* (cutting off) re-building, and *Hu-Han* for a *Shin* (vital energy) based care relationship. Added to these three indigenous methods, and as part of a brief theological reflection, three spiritual concepts are applied, derived from relational, incarnational and paradoxical theologies. Finally, the study examines not only *Han* pathology, but also

draws out the wisdom and mature spirituality the elderly Koreans have gained as a result of their *Han* experiences.

Acknowledgement

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Chapter 1: Introduction

As a consequence of the theological flow of globalization,¹ Robert J. Schreiter (1997) believes multiple aspects of life demand that our spiritual or pastoral care should reach out more concretely to diverse cultures and ethnicities. Canada is a multi-cultural society and provides co-existence for people from various ethnic backgrounds. Within this multi-cultural and cross-cultural context, this study has explored the depths of human suffering of an experience called *Han*, which represents a particular concept for elderly Koreans as an ethnic and cultural minority in Canada.

Most older Koreans have retained their own concept of human suffering, called *Han*, throughout their lives. Although *Han* may be generally applied throughout Asia, it is, considering the etymology of the name, a uniquely Korean term used to describe the depths of human suffering. Even with the difficulties in defining the meaning of *Han* in the English language, given that its origins lie in the Korean language and culture, which are of course, singularly different from what people are used to in Canada, it can be generally described as a deep psychological pain (Lee, 1994) or an intense inner wound of heart (Park, 1993) mainly produced by the unique Korean historical and socio-cultural environment.

Elderly Koreans should be considered a minority among minorities. Whereas Korean immigrants in Canada are an ethnic minority, elderly Koreans are placed in an

¹ Schreiter's "Global Theological Flows" means a cultural flow - moving "across geographic and other cultural boundaries" to enrich the local theological ecology. The flow, however, is not one-way but a circulation among cultures. Schreiter (1997) suggested four global theological flows: "theologies of (1) liberation, (2) feminism, (3) ecology, and (4) human rights." (p. 16)

even more vulnerable state. Elderly Koreans represent one of the most marginalized groups in society. In short, they are not easily able to communicate their experiences of suffering, and therefore this study will provide valuable practical insight into the application of their spiritual care.

Furthermore, elderly Koreans are unique in the sense that within a single generation they have had a wide variety of extreme *Han*-bearing experiences: they have gone from war to peace; from extreme poverty to financial affluence; from despair to hope; and most importantly, from Eastern to Western lifestyles. Historically, Korea suffered significantly from poverty and the invasions of powerful neighbouring countries. Modern Korea has only developed through the last half century. Until the 1960s, Korea was one of the poorest countries in the world. But within the last half century, at least in socio-economic terms, it has become a successful model of development for third world countries. Elderly Koreans, much like the land that nurtured them, are a precious resource, as they are living witnesses of this history.

For elderly Koreans, *Han* has not only been intensified by physical hardship, and economic difficulties, but by cultural misunderstandings as well. In Canada, the elderly Koreans' lifestyles, values and ways of life have often been misunderstood, ignored or even rejected. Many elderly Koreans frequently suffer from disconnection and isolation from the mainstream of the dominant - in this case Canadian - culture, language and human relationships. Most elderly Koreans sense that they are not valued by others as seniors deserving respect. This is fundamentally different from the customs of the traditional Confucian culture in Korea where the elderly are afforded a greater degree of respect and importance - since recently in Korea the climate of respect towards older

people has been diminishing rapidly. Unlike Korea, not many people in Canada accept or even tolerate this Confucian culture and way of life.

In Western culture, elderly Korean people are sometimes viewed negatively and associated with images of helplessness, confusion, timidity or passiveness. Furthermore, if the language barrier is significant, these seniors tend to feel *Han* more acutely. Thus *Han* becomes an even more significant burden to carry. By spending time listening to elderly Koreans' experiences, this research will focus on the depths of their painful experiences of *Han* and propose a method of providing spiritual care for them.

In this thesis, *Han* has been explored not only by considering the negative aspects of victim experiences, but also by examining the positive aspects that come from mature human experiences, most notably wisdom and spirituality. In this sense, the study benefits from the older people by learning from their profound human resilience, wisdom and finally spirituality. At the same time, the study was not merely limited to understanding and blindly supporting *Han* experience of elderly people, but cautiously examined the pathological and harmful effects of *Han*: such as violence, coercion, hatred or misuse of power, resignation, isolation, and suicidal impulses. The study is an open-ended research project and has been developed and its questions answered by interaction with the elderly Koreans who participated in it.

The heart of the study explores the *Han* experiences of elderly Korean immigrants in Canada. This study has recorded their *Han* stories and proposed a more effective model of spiritual care, better aimed at understanding and assisting those who suffer from marginalizing experiences in their lives. In dealing with elderly Koreans' *Han*, the

study has approached multiple areas of their life journeys: historical and religious backgrounds, the self and personal psychology, family relationships, participation in the immigrant church community, and finally their respective *Han* spirituality. This study, however, is not an attempt to fundamentally understand history, religion, psychology, family therapy or social work, but rather aims at exploring the spirituality that has been embedded in these *Han* experiences and developing tools for providing proper spiritual care. To understand elderly Koreans' *Han* in a more holistic and relational way, the study is divided into the major four categories of human life: self, family, community and spirituality. For a deeper analysis and a better understanding of *Han*, three sub-concepts of *Han* (*Jeong-Han* - mixed emotions of affection and hate, *Won-Han* - revengeful feelings, *Hu-Han* -emptiness) were utilized. Finally, in order to propose spiritual care suitable for the elderly Koreans' *Han* experiences, three related indigenous Korean concepts (*Jeong* – pure affection, *Dan* – cutting off, and *Shin* – divine vitality) were applied as healing resources. It is expected that the identification of these indigenous ways of healing *Han*, according to and matching each of the three characteristic *Han* symptoms of the elderly people, will be the main contribution of the study.

This study began with the research question, “What is the *Han* experience of elderly Korean immigrants in Canada?” As well as pursuing answers to that question, the ultimate goal of the study was to propose a proper and effective spiritual care for the *Han* experiences of elderly Koreans. To achieve this, first of all the concept and understanding of *Han* was examined, through the provision of definitions, and then through an outline of Korean history followed by a discussion of Korean religious

traditions. The understanding of *Han* as a deep ethnic wound originates in ancient Korea and remains valid up to the present time, especially in light of the crisis of the second Korean War, which was a result of the socio-geographical circumstances of powerful neighbouring countries. The Korean people's *Han* experiences are also closely related to their religious beliefs and practices. Shamanism, Buddhism, Confucianism, Taoism, and more recently Christianity can be identified as the major Korean religious traditions. Within these traditions, people have tried to overcome their *Han* life experiences throughout the history of Korea. Korean Christianity has itself also been influenced by these religious traditions: the charismatic element can be seen as derived in part from Shamanism, the fundamentalist aspect reflects the influence of Confucianism, and monasticism is compatible with Taoism.

In order to provide a psychological framework for understanding the indigenous *Han* experience, Freudian and Jungian approaches to Korean folklore stories were explored. *Han* that has been retained in people's psyches from ancient Korea to the present can be viewed as a deep psychological wound and pain situated in a person's subconscious or even as an archetypal image. To provide a deeper analysis of *Han*, Melanie Klein's object relations theory was introduced and applied to three sub-concepts of *Han*: *Jeong-Han*, *Won-Han* and *Hu-Han*. In terms of this schema, *Jeong-Han* can be understood as *Depressive Anxiety*, *Won-Han* as *Persecutory Anxiety*, and *Hu-Han* can be understood as the *Schizoid Position*. In these above mentioned psychological sections of the study, Jae Hoon Lee's (1994) work functioned as a major source, largely because of the lack of other psychological literature in English on the subject of *Han*. A more recent work, Yohan Ga's article (2010), on the application of theories of narcissism to *Jeong-*

Han, and Heinz Kohut's self-object approach, were also examined. Next, potential *Han* issues found in traditional Korean families and within the immigrant context were examined from a family systems perspective, in light of a review of related research publications and articles. Finally, in the last sections of the literature review, *Han* issues of the elderly Korean immigrants deriving from the mainstream of society, and the ethnic church and community were introduced.

The qualitative research study that followed adopted an ethnographic approach, which was considered the best method for a cultural study of indigenous *Han* experiences in the Korean ethnic life context. The research was performed in a Christian environment and the elderly participants were all Christians (a mix of Protestants and Roman Catholic) even though unintentionally recruited as such. Ten participants from the immigrant context of Southern Ontario were interviewed about the experience of *Han* in their personal, family and church/community lives. Their wishes and hopes for better lives in the future were also elicited from the participants. The researcher extracted three themes from these interviews: the themes of individual, family and community *Han*. The personal *Han* experience was then subdivided into three sub-themes: grief experience in the family, war and life hardship experience, and *Hwa-Byung*/social isolation. From *Han* experiences within the family, here the three sub-themes that emerged were the strict parental relationships/unfulfilled *Hyo* (filial piety), conflict resulting from patriarchy, and negligence within families. In terms of the church community *Han* experience, church conflict, injustice, and lack of caring were analyzed as the three sub-themes.

In the fifth chapter, the researcher presented discussions on these themes and proposed various spiritual care approaches. No strict boundaries between personal, family and community experiences were applied to this chapter. All nine themes can be further categorized and divided under the three sub-concepts of Han: *Jeong-Han*, *Won-Han*, and *Hu-Han*. Regarding the *Jeong-Han* experience, it was discovered that the elderly Koreans' experiences of grief, their unsatisfactory relationships with their adult children, and their experiences of church conflict usually resulted from excessive emotional attachments in their human relations. To overcome these symptoms of *Jeong-Han*, the researcher proposed "Jeong reconnecting" as a relational self healing method. Concerning the *Won-Han* experience, three *Han* experiences were identified as war and life hardship experienced as social victims, abusive patriarchal relations in the family, and misuse of power in the church community. All these experiences can be identified as victim experiences. To overcome *Won-Han* as a victim experience, three modes of *Dan* were proposed. External *Dan* was proposed for identifying and preventing the *Won-Han* offenders' further abuse of power. Internal *Dan* was proposed to aid the *Won-Han* victim's self-awareness in preventing their own destructive tendencies. Finally, the overarching *Dan* process indicated that the *Dan* approach cannot be achieved instantly or over a short period of time. It needs time and space for the gradual process of overcoming *Won-Han*. For the *Hu-Han* experience, *Hwa-Byung*/social isolation, negligence in the family, and uncaring attitudes from the church community were identified as the main causes. To overcome *Hu-Han*, another Korean indigenous concept, *Shin*, was applied. The proposed *Shin* approach emphasized the three major characteristics of *Shin* itself: *Shin* life energy emerges primarily from voluntarism and it

can also be drawn out and encouraged by others. It can also be found in life experiences which are then invested with meaningful values. These applications of *Shin* can be utilized to assist the *Hu-Han* sufferers. As a further unique aspect of this study, in the final section of the fifth chapter, the survival stances of the Satir Model were compared with the three sub-concepts of *Han*. *Jeong-Han* was compared to the Placating stance, *Won-Han* was compared to the Blaming stance, and *Hu-Han* was compared to the Super-reasonable and Irrelevant stances. The four types of survival stances were adapted to match the three aspects of *Han* (*Jeong-Han*, *Won-Han*, *Hu-Han*) as proposed equivalent concepts. The Satir Model was applied as one of the best models to adequately explain *Han* experiences in Western terms.

The sixth chapter, containing theological reflections, focused on three spiritual concepts or approaches that can be applied to *Han*. These were the relational, incarnational and paradoxical approaches to spiritual care. For the theme of *Jeong-Han*, Martin Buber's (1958) I-Thou theology was identified as an example of relational spirituality. A pure *Jeong* relationship was compared to the I-Thou relationship with people, nature and God which Buber identifies as authentic modes of relationship. Then Schreiter's (1985, 1997) local theological models were explored in relation to *Won-Han*, which led to an understanding of the Korean church situation as reflecting two main opposing theological streams or models of Christianity. These were the Translation Model and the Contextual Model. This theological reflection produced the suggestion that Korean mainline churches, as representing the Translation Model, need to cultivate a better understanding of the life context of *Won-Han* victims and also need to develop greater awareness of the attitude of the external *Dan*. By contrast, the *Minjung* churches,

which can be seen as representing the Contextual Model, need a better understanding of the teachings of the Christian sacred texts as a norm of Christianity. They also need to cultivate an attitude of internal *Dan*, thereby becoming more aware of the destructive tendencies that can result from the *Won-Han* victim experiences. For these dialectic theological reflective processes, Gerkin's (1986) concept of *Widening the Horizons* as described in his incarnational theology was applied. Here, for the theme of *Hu-Han*, the human-centred and dignity-enhancing approach to victims was emphasized in order to encourage and draw out the *Hu-Han* sufferer's voluntary *Shin* life energy. In this approach, paradoxical methods of spiritual care can be applied, such as Nouwen's (1979, 2010) "wounded healer" and "clowning theology" and Capps' (1990) "wise fool" approaches. All three approaches in the theological reflections (relational, incarnational, and paradoxical) reflected the Bible as a norm of Christianity.

As previously stated, the overarching purpose of this study is to explore elderly Koreans' *Han* spirituality and to propose an effective spiritual care model for them. Since the basic premise of the thesis is that spirituality encompasses valuing and supporting human dignity and potential across race, ethnicity and culture, the thesis thus also has possible application to Asians generally, or even more broadly, possesses universal human significance. In its detail, however, this study will deal with the aging and immigrant issues of the elderly Koreans in Canada, proposing Christian spiritual care and a therapeutic model for the suffering experiences of *Han*.

Chapter 2: A Literature Review of Korean *Han*

Definitions of *Han*

For Korean people, there are three main words pronounced *Han*, and they are: *Han*(韓) -indicating the Korean Nation², *Han*(한) – an adjectival form of the Korean word meaning oneness³, and *Han*(恨) – denoting depths of human suffering as an aspect of Korean culture. In this study, the Korean word *Han* will indicate the third cultural concept - the suffering experience that is uniquely Korean.

A Korean-American theologian, Andrew Sung Park (1993), said: “Han is an Asian, particularly Korean, term used to describe the depths of human suffering. Han is essentially untranslatable; even in Korean, its meaning is difficult to articulate. Han is the abysmal experience of pain.” (p.15) Jae H. Lee (1994), who formally introduced the word *Han* to the English-speaking world through his published dissertation stated, “*Han* is not a single feeling but many feelings condensed together, including resentment, regret, resignation, aggression, anxiety, loneliness, longing, sorrow, and emptiness. It even encompasses contradictory feelings such as hate and love.” (p. 2)

As the above two leading Korean scholars on the subject of *Han* indicated, *Han* represents complex feelings and experiences hard to define in a single word or concept, even by Koreans themselves. In spite of the difficulties in defining *Han*, there have been various attempts at defining the word *Han* among other indigenous Korean scholars and artists during the last half century in Korea.

² Another word for *Han* (漢) that is pronounced the same, but different in its Chinese character, indicates one of the Chinese dynasties or ethnicities (clan).

³ This is purely Korean and there is no corresponding word in Chinese character.

In the 1960s Chung Chun Kim⁴, an indigenous Korean biblical scholar, applied the *Han* concept to his Old Testament hermeneutics. Influenced by the liberation theology of South America and global post-modern theological trends, Kim understood *Han* as the suffering of oppressed *Minjung* (grassroots people) as it appeared in the Old Testament. During the 1970-80s *Minjung* theologians emerged and began to deal with *Han* as their main theological subject. Among progressive Korean Christians, leading indigenous theologians began to apply the concept of *Han* as a core of *Minjung* theology (Park, 1993, Lee, 1994, Son 2000). These *Minjung* thinkers and activists understood *Han* as primarily a term focused on and applied to socio-politically oppressed people. As the word *Minjung* itself means grassroots of people, for the *Minjung* theologians, *Han* is the term for representing mainly the socio, economic and political suffering experience of the oppressed *Minjung*.

However, entering the 1990s after the civil victory against the military dictatorship in the socio-political context of Korea, *Minjung* scholars began to apply the concept of *Han* in a broader and more holistic sense – they applied it also to Korean people’s history, art, culture, life experience and spirituality. Jae H. Lee (1994) explored *Han* from a psychological perspective: “Beneath the suppressed feelings exist psychological wounds, which result from the experience of frustration and psychological pain. These wounds are responsible for the suppression of certain feelings, and thus for the creation of the *han* feelings.”(p.3) Chang H. Son (2000), meanwhile, saw *Han* as a form of spirituality:

⁴ Chung Chun Kim (1914-1981), a Korean Old Testament scholar and *Minjung* theologian, taught at Hanshin University and Yonsei University in Korea.

Haan⁵ is also deeply rooted in both the internal and external dimensions of Korean existence, since the Koreans interact constantly with the external world while experiencing it internally. Haan is also deeply related to spiritual dimensions due to the world-view of the Koreans and to the fact that human beings are spiritual beings. (p.16)

Etymologically, in a more fundamental and broader sense, *Han* is primarily an Asian term used to describe human suffering. Park (1993) refers to the translations (Matthew, 1963, Nelson, 1962, Ko, 1988): “Han is *hen* (hate) in Chinese, *kon* (to bear a grudge) in Japanese, *horosul* (sorrowfulness) in Mongolian, *korsocuka* (hatred, grief) in Manchurian, and *hân* (frustration) in Vietnamese.” (p. 180) Jae H. Lee (1994) even attempted to connect the *Han* concept to the Sanskrit of ancient India: “‘Upanaha’ - that originally had signified ‘fixation to things,’ developed into a more complex concept, encompassing hate, commotion, and evil emotion.” (p. 2) Chang H. Son (2000) gave an analysis of the Chinese character of the word *Han* whose origin can be traced to two Sino-Korean characters, 心 and 艮. The first character, 心 (shim) means “mind or heart,” the second character, 艮 (kan) means “to remain still or calm.” Son (2000) asserts, “The Sino-Korean word, 恨, is an ideograph evoking a picture of a tree whose roots are laid deep down, deep under the earth.” (p. 4) According to his interpretation, *Han* is a deep wound of heart at the core of human being that is often invisible.

In relation to the universal aspect of *Han*, and thus not exclusively for Koreans, Andrew Park (1993) introduced the *Han* understanding of C.S. Song (1986), a

⁵ Chang H. Son’s distinctive use of *Han* pronunciation and spelling distinguish it from the Korean nation name “Han.”

Taiwanese theologian, “The rhythm of passion welling out of restless souls in the world of the dead, the wrongs done to them unrequited. Han is the rhythm of passion crying from the hearts of those who have fallen victims to social and political injustice.” (as cited in Park, 1993, p. 20)

More concrete and detailed in his definition, Andrew Park (1993) relayed *Han* to the Western world in a more comprehensive and clear way using the following five thematic terms: “Frustrated Hope”, “The Collapsed Feeling of Pain”, *Han* as “Letting Go”, “Resentful Bitterness”, and *Han* as “the Wounded Heart.” (pp. 15-20) Park (1993) saw “the essence of human existence is hope.” (p. 15) Then, when the hope is frustrated, it turns into *Han*. He saw it as a psychosomatic pain: “*Han* produces sadness, resentment, aggression, and helplessness.” (p.15) He further defined *Han* as “the collapsed pain of the heart” resulting from the psychosomatic, socio, economic, and cultural “oppression and repression”. (pp. 16-17) Park (1993) compared *Han* to an emotional black hole. “Like a black hole, when suffering reaches the point of saturation, it implodes and collapses into a condensed feeling of pain.” (p.17) He saw this collapsed feeling of *Han* is more than a psychological phenomenon and encompasses all dimensions of human existence. *Han* as “Letting Go”, then, means “let it go,” “let it ache”, “let it blow”, and “let it rain.” (p. 18) *Han* as “Letting Go” is a mind of Han “let it hurt and hurt until it incapable of being hurt.” (p.18) Park (1993) also saw *Han* as “Resentful Bitterness.”(pp. 19-20) According to him “Han is resentment plus bitterness.” (p. 19) *Han* is “the intensive, indignant sense of repulsion by the present state of affairs, usually caused by offense and insult.” (p. 19) For Park, *Han* finally is “the Wounded Heart.” (p. 20) He explained this wound using the analogy of the human body: “A wound is a hurt caused

by the separation of the tissues of the body . . . Han is the division of the tissue of the heart caused by abuse, exploitation, and violence. It is the wound to feelings and self-dignity.”(p.20) Human dignity is trampled and a person’s heart is broken when *Han* as the wounded heart occurs.

If the above definitions are focused on the articulation of the individual experience of *Han* as a suitable explanation for the more individually-oriented Western world, the very nature of *Han* starts in fact from the *collective* human experience of the Korean people. Jae H. Lee (1994) asks if “all Koreans have their original wounds? The answer is yes. All Koreans have their wounds . . . The uniqueness of *han* as a collective emotion of the Korean people lies in its relation to Korean culture and history.” (p.3) This provides a proper explanation of the distinctiveness of Korean *Han*. Lee (1994) emphasizes it as follows: “The uniqueness of the Korean *han* lies in the richness of its meaning and in its relation to the everyday life of the people and their culture.” (p.2) If we talk about the uniqueness of *Han* belonging exclusively to Koreans, then the collective aspects of *Han* should be considered.

This collectivism can be explained by Carl G. Jung’s psychological concept “collective unconscious” (Park, 1993; Lee, 1994). Andrew S. Park (1993), however, does not agree with Jung’s collective unconsciousness as a human universal experience. He emphasizes particular socio-political victim experiences of Korean people through the history and the collective unconsciousness as a distinctive Korean experience. Park (1993) further asserts, “While Jung claims no individual differentiation of the collective unconsciousness, I believe that the *han* of collective unconscious varies according to racial diversity.” (p. 39) He sees the collective unconscious *Han* as a personal issue

accumulated in the Korean ethnic ethos. For example, Korean people say “a bird cries” instead of “a bird sings” as in the English expression. This ethnic ethos results from the suffering history of Korea. Jae H. Lee’s understanding of *Han* as the collective unconsciousness is different from Andrew Park’s. Lee follows Jung’s concept more closely. Jae H. Lee (1994) approaches the collective unconscious of *Han* as cultural phenomena. He understands Jung’s concept of the collective unconscious as more universally trans-cultural:

“Jung’s concept, the collective unconscious, which is thought to be transcultural (as far as it transcends the diversity of cultural expressions), is compatible with the concept of the cultural collective unconscious. It recognizes common themes among the different cultures without violating the uniqueness of their individual cultural expressions.” (p. 4)

Lee, then, sees Korean Shamanism as the essence of the Korean cultural collectivism of *Han*: “She (shaman) translates the private language of *han* into a language that can be understood by the people of a single culture. Through her meditating works, communication between the conscious and the unconscious ... takes place.” (p.4)

To explain more inclusively the universal aspects of collective *Han*, however, Park (1993) and Lee’s (1994) definitions cannot be considered thorough enough. Park’s approach to the collectivism of *Han* seems to be much more focused on the socio-politically victimized people (*Minjung*) and the empirical aspects of the collective *Han*. His approach is useful in understanding the concrete experiences and unique realities of people’s *Han* inherited through the particular ethnic/cultural generations. It is possible to surmise, however, that *Han* as the collective unconscious would retain a fundamental

universality for all human beings --in terms of Jung’s concept of “archetype.”

Meanwhile, Jae H. Lee’s (1994) understanding of collective *Han* as cultural and trans-cultural phenomena appearing in Korean Shamanism is closer to Jung’s “collective unconscious.” Through the Shaman (a primitive healing mediator), Korean people are able to express their unconscious yearning for healing their *Han* pathology and restoring the wholeness of a universal person. Korean Shamanism, however, is not the only collective unconsciousness method for resolving Korean people’s *Han*. At the conclusion of this study, the researcher will propose more comprehensive definitions of *Han* from the research findings, especially in the Korean-Canadian cross cultural context.

Son (2000) simplified Park’s (2003) explanation of the definitions of *Han*:

Dimension	Level	Expression
personal	conscious	active (the will to revenge)
		passive (resignation)
	unconscious	active (bitterness)
		passive (helplessness)
collective	conscious	active (the corporate will to revolt)
		passive (corporate despair)
	unconscious	active (racial resentment)
		passive (the ethos of racial lamentation)

(p. 47)

Generally all the *Han* definitions are biased towards a confrontational and negative perspective (for example - revenge, bitterness, resentment and lamentation). Park’s analysis and classification is useful in building a simple understanding of various aspects of *Han* experience. At the end of this study, however, a different perspective and

analysis of *Han* mainly based on and compared with a family system theory will be presented.

In the details of the sub-definitions of *Han*, Korean people make use of more complicated *Han* concepts: *Jeong-Han* (mixed emotions of affection and hate), *Won-Han* (revengeful feelings), *Hu-Han* (emptiness). (Lee 1994, Son 2000) Lee (1994) applies these various *Han* concepts to Melanie Klein's Object-Relation theories. For example, "Persecutory Anxiety" is seen as *Won-Han*, and "Depressive Anxiety" as *Jeong Han*. Meanwhile Son (2000) cites S. H. Pyun (1985) a Korean theologian's modification of these three *Han* sub-concepts:

- 1) the 'priestly face' of haan; also known as jung-haan;⁶ a haan of long endured endearment or unquenched longing, or unfulfilled, long-suffering love (any or any combination of the four: erotic love, fraternal love, paternal love, and God's or universal love for humankind and creation) for a person or place, such as one's homeland;
- 2) the 'prophetic face' of haan; also known as won-haan⁷; a haan of righteous suffering which may lead to justified anger and various actions to bring about justice over a lengthy time, the accumulation of won-haan in a person tends to become a masochistic and destructive force. But when won-haan collects in a particular group of persons, it can become a collective, active, dynamic force.
- 3) the 'servant-king's face' of haan; a haan expressible in humor, satire, and laughter. (pp. 14-15)

⁶ *Jeong-Han*

⁷ *Won-Han*

For a better understanding of *Han*, it is important to note the following *Han* related Korean concepts. As a means of resolve *Han*, a *Minjung* poet, Chi Ha Kim, presented the concept “*Dan* (斷).”(Lee 1994, Son 2000) The literal meaning of the word *Dan* is “cutting off” or “cutting through.” Jae H. Lee (1994) said, “According to Kim, *Han* is responsible for the creation of a vicious circle of violence and repression, and this circle should be broken by the practice of ‘*dan*’” (p. 152). For Andrew S. Park (1993), even though he does not mention *Dan* directly, the “disentanglement” and “transcendence” from the vicious circle of *Han* reality is a way of overcoming it. This study, however, will question if *Dan* (cutting off) is the only method for the relieving *Han*. Traditionally Korean people have also used such concepts as *Jeong* (情 a pure affection) and *Shin* (神, divine, excitement) as potential ways of resolving or coping with *Han*. This open-ended practical research will examine all these possibilities. All the above briefly introduced concepts--*Jeong-Han*, *Won-Han*, *Hu-Han*, and as the counterparts of *Jeong*, *Dan* and *Shin*--will be dealt with in this study, and explained in more detail through the remaining chapters.

Han has been a difficult concept to define, not only in English, but also for Korean themselves. *Minjung* scholars and activists have tried to define the term as applied to socio-politically oppressed people especially during the brutal military dictatorship in Korea. After gaining democracy and economic growth, the concept of *Han* was applied in a more holistic sense for the Korean people. Jae H. Lee (1994) explores *Han* as psychological wounds of Korean people. Predominantly, Andrew Sung Park (1993, 1996, 2004, 2009) introduced *Han* theologically to the English-speaking Western world. Due to the work of these two leading Korean scholars, *Han* began to be

associated both with personal and collective perspectives as well as with conscious and unconscious levels. Chang H. Son (2000) focused on Korean *Minjung* spirituality. To propose an effective spiritual care for elderly Koreans' *Han* in the cross-cultural and multi-cultural context of Canada, firstly we need to understand what the core reality of *Han* is for them. This study will propose a distinctive definition of the elderly Koreans' *Han* as one of the conclusions at the end of the research. Centered on the new definition, more comprehensive and suitably applicable spiritual care practice models will be developed and presented.

Korean *Han* History and the Elderly Immigrant

The concept of *Han* imported from the socio-cultural context of Korean history is used to explore the suffering of the elderly in Canadian society. In order to explore the elderly Koreans' *Han*, it is important to understand Korean history. In other words, it is important to convey where they are from and what forces have shaped their lives. To accomplish this, an introduction to Korean history as it relates to the elderly is required to show how *Han* will be addressed in this section. Elderly Koreans' immigration history and their status in Canada will subsequently be examined briefly in the last part of the section. This background will be helpful in understanding the elderly Koreans' *Han* in a deep and meaningful way.

To understand the Korean people's collective experience of *Han*, it is first of all necessary to outline their ethnic and national history. Throughout history, the physical location of the Korean peninsula means it has been surrounded by powerful neighbouring countries: historically subject to Chinese (including Mongolian) dynasties and Japan, and more recently to modern China, Russia, Japan and the United States.

Ancient Korea paid tribute to the imperial dynasties of China throughout its history (in much the same way ancient Japan and other Asian countries did.) The *Han*-ridden people of Korea were invaded many times, mainly by Mongolia, China and Japan. Two major examples are deeply remembered by Korean people, namely the *Japanese Invasion of Korea in 1592-1598*(임진왜란, 壬辰倭亂) and *the Manchu War of 1636*(병자호란, 丙子胡亂). The Korean Overseas Information Service (1986) describes these two wars in detail as follows:

The invasion by Japan had accomplished nothing except to devastate Korea, leaving behind famine, disease and a desolate land . . . With the destruction, there was hardly a structure left standing except those made of stone. The economy and social structure were complete chaos for many years after Wishing to conserve their forces for a major attack on China, the Manchus were content at this point simply to ensure that Choson (a Korean dynasty) would be unable to act against them When the Choson ruler refused to accept a suzerain - vassal status in 1636, the Manchu ruler enthroned as the Ching Emperor of China invaded again. King Injo (Korean) fled, but later capitulated . . . (pp. 73-74)

The Korean peninsula was an area easily trampled by powerful neighbouring countries. Entering modern history, Japan's aggression towards Korea once again began to increase. Japan forcefully annexed Korea in 1910 and until the defeat of World War II in 1945, occupied Korean territory and ruled the Korean people harshly. During WWII, the Korean people suffered greatly from Japanese atrocities. The Japanese did horrible, inhumane things to Koreans. They took numerous young Korean females to the war zone and used them as sexual slaves to comfort Japanese soldiers. Imperial Japan also took

Korean young men and used them as labourers. During WWII, they forced them to join the Japanese military and sent Koreans to the front line to die as human shields. The Japanese, further, rooted out Korean people's wealth and even performed medical experiments on living human bodies. When the atomic bomb was dropped on Hiroshima and Nagasaki, for example, there were Korean victims also. As Andrew Park (1993) states:

Even worse are the living conditions of the Korean victims of the atomic bomb. During the war, many Koreans were drafted for work at military industrial factories in Hiroshima and Nagasaki. There was a total of 70,000 Korean casualties in both cities; 40,000 were killed and 30,000 were exposed to the A-bomb radiation . . . Speaking of the A-bomb disease has become a social taboo, effectively burying them alive in a society that ignores them. The Korean A-bomb victims are thus treated as criminals, condemned eventually to die for the 'crime' of being Korean victims. (p. 26)

With the defeat of Japan and the end of WWII in 1945, Korea was divided in two with its south ruled by the military of the United States and the north by the Soviet Union. Korean people once again entered into national tragedy in 1950 when the Korean War broke out in response to contemporary international affairs. The Korean peninsula became a trampled place again for a "limited war" (Bruce Cummings, 2010) as part of the Cold War between the large communist nations of the Soviet Union/China and the capitalist nations of the United States and her allies. A famous East Asian historian at the University of Chicago, Bruce Cumings (2010), provides the following data on the Korean War (1950-1953):

Various encyclopedias state that the countries involved in the three-year conflict suffered a total of more than 4 million casualties, of which at least 2 million were civilians - a higher percentage than World War II or Vietnam . . . South Korea sustained 1,312,836 casualties, including 415,004 dead . . . Estimated North Korean casualties numbered 2 million, including about 1 million civilians and about 520,000 soldiers. (p. 35)

Even today, Korea is one of the only nations on the globe remaining ideologically and physically divided. Furthermore, the Korean War has not ended, rather it has only ceased fire for a half century. The North and South remain technically in a state of war. Under the regime of three generations of Kim Il-Sung's dynasty⁸, North Korean people have suffered from a communist dictatorship, losing their human rights and freedom. In addition, during the last few decades they have been through the ordeal of extreme famine and economic difficulties where even basic human needs could not be met. Millions of children have suffered extreme hunger and many of them have died from starvation. North Koreans' collective *Han*, however, has revealed itself as an intensely vengeful attitude towards the United States and the South Korean ruling powers, considering them imperialist enemies who exploit and persecute North Koreans.

South Korea, on the other side, also suffered from military dictatorships until the late 1980s. General Park, Chung-Hee seized power by military *coup d'état* in 1961 and ruled South Korea as president until his assassination in 1979. Even under Park's regime, South Korean people had to overcome extreme poverty after the Korean War. However,

⁸ Kim Il-Sung, Kim Jong-Il and Kim Jong-Eun.

many intellectuals and students who protested democratically were persecuted and killed by the brutal military regime. Above all, millions of factory workers were exploited by the owners of industries in Korea. Park (1993) effectively conveys the life situation of employees in 1970s Korea:

The working conditions in this mile-long, three-story building were miserable. Neither fresh air nor sunlight ever penetrated its windowless walls. His coworkers were nearly all young people like himself; average age was eighteen, with nearly 40 percent between the ages of twelve and fifteen. They worked fifteen-hour days with only two days off a month to earn a daily wage of only seventy to one hundred Won - when a typical lunch for the shop owners was two hundred Won. The grueling schedule laid waste their young bodies; many developed tuberculosis, bronchitis, irregular menstruation, and so on. (p. 21)

Many Korean construction workers, meanwhile, went to Middle Eastern countries to work as labourers in the deserts. Miners and nurses went West Germany as foreign workers in order to send money back to their families. Korean soldiers entered the Vietnam War (1959-1975) and shed blood as mercenaries in order to receive financial aid from the United States to build the infrastructure for Park's government of South Korea. Chung-Hee Park's successor, General Doo-Hwan Chun, seized power after the Kwangju massacre in 1980. Until the civil victory of democracy in 1987, Chun ruled South Korea with a harsh military dictatorship. In Sup Han (2005), a Korean law professor states:

The Kwangju Uprising and massacre represent a crucial turning point in modern Korean history. They are undeniable evidence of the military regime's atrocities, and they provided the driving force for the democratic movement that followed. This democratic movement culminated in the June 1987 Struggle; and since then, gradual progress to political democracy has been underway. The transition to democracy required an open inquiry into past human rights abuses. (p. 1000)

After gaining democracy, human rights began to improve for the Korean people, and after the 1988 Seoul Summer Olympics, many South Koreans were able to taste the effects of socio-economic growth and stability. Once again, however, South Korea experienced a severe economic aftermath and required an International Monetary Fund bailout plan in 1997. The *Han* ridden Korean people overcame this crisis through the self-sacrifice of ordinary people, which rescued the nation. On January 14, 1998, the BBC News reported as follows:

It's an extraordinary sight: South Koreans queuing for hours to donate their best-loved treasures in a gesture of support for their beleaguered economy. Housewives gave up their wedding rings; athletes donated medals and trophies; many gave away "luck" keys, a traditional present on the opening of a new business or a 60th birthday. The campaign has exceeded the organisers' expectations, with people from all walks of life rallying around in a spirit of self-sacrifice. According to the organisers ten tons of gold were collected in the first two days of the campaign . . . But perhaps the most extraordinary aspect of the campaign is not the sums involved, but the willingness of the Korean people to

make personal sacrifices to help save their economy. (“Koreans give up their gold to help their country,”1998)

South Korea overcame the IMF crisis and did not fall to the status of some South American countries which once thrived economically, and then collapsed and were unable to recover. The *Han* experience of the Korean people worked in a positive direction – manifesting the power of overcoming difficulty. In 2010, South Korea hosted the G20 summit. Concerning the economic growth of South Korea, *The Economist* reported:

In 1960, in the aftermath of a devastating war, the exhausted south was one of the poorest countries in the world, with an income per head on a par with the poorest parts of Africa. By the end of 2011 it will be richer than the European Union average, with a gross domestic product per person of \$31,750, calculated on a basis of purchasing-power parity (PPP), compared with \$31,550 for the EU. South Korea is the only country that has so far managed to go from being the recipient of a lot of development aid to being rich within a working life. (“What do you do when you reach the top?” 2011)

The people’s experience of *Han* over a long period of history, however, means they still suffer from higher rates of suicide and lower birth rates. These phenomena suggest many Korean people are not only unhappy and suffering today from the effects of extreme competition of cruel capitalism, but are also losing hope for their future. Further, the Korean peninsula is one of most volatile regions in the world and there is technically still war between North and South.

Most elderly Koreans in Canada lived through this modern Korean history, especially in their younger years. Officially Korean immigrants came to Canada from the early 1960s after the Canadian government began to accept legal immigrants without discriminating on the basis of national origins. (Yoo, 2002; Yoon, 2006; Kim, 2010) Yoo (2002), who taught at the department of East Asian Studies in the University of Toronto, wrote as follows:

In the 1960s, the Korean government encouraged emigration and consequently, massive migration took place. In the 60s, Canadian immigration policy changed favourably for all Asians, and in 1966, the Lester Pearson government changed immigration policy from an emphasis on racial criteria to Canada's economic needs. Beneficiaries of that policy, Koreans began to settle in Canada in the 60s. (p. 38)

Throughout the 1970s, a major Korean immigrant group was established. (Yoo, 2002; Yoon 2006; Kim, 2010) Ann Kim (2010) of York University effectively describes the situation of contemporary Korean immigrants:

A large wave of early permanent migrants moved to Canada in the mid-1970s, after growing up in politically and economically unstable Korea. Some were born into a country that had been recovering from 35 years of Japanese colonial rule, which ended with World War II, and the Korean War, 1950-1953. Others have lived through one or both wars as young children. Many were admitted to Canada with their high levels of educational and occupational attainment but they brought little financial capital. Upon arrival, they faced barriers in the Canadian labor market and as a result, many turned to self-employment. (pp. 388-389)

There was also a “two-stage migration” process — a migration after migration. (Yoo, 2002) For example, Korean immigrants came to Canada through the medium of third countries like West Germany where they had been working as miners and nurses. During the late 1990s and early 2000s, South Korea suffered from the Asian financial crisis, and Korean immigration to Canada once again peaked in 2001 (Yoon, 2006; Kim, 2010). The characteristics of the second wave of Korean migrants are also described by Ann Kim (2010):

Like their predecessors, these more recent migrants also had high levels of educational and occupational attainment, but they differed in the economic resources they brought with them. And unlike their predecessors, many were admitted under the business class program, and they came expecting to be self-employed. (p. 389)

Many elderly Korean immigrants in Canada now reflect the two migration waves mentioned above. (Kim, 2010) According to the 2006 census, there were 146,545 ethnic Koreans living in Canada. Elderly Koreans (65 years and older) make up about 6 percent of this population. They live mainly in Toronto (39.1 percent) and Vancouver (31.4 percent). (Kim, 2010)

In relation to elderly Koreans in Canada, there are three prominent individuals who contributed to establishing the immigrant church and the Korean Senior’s Association in Toronto (presently named the Korean Senior Citizens Society of Toronto). They are Moon Chae-rin (1896-1987), who came to Toronto in 1928 at the invitation of the United Church of Canada as a missionary-related bursary student and who graduated from Emmanuel College with a Bachelor of Divinity in 1932. Later, Rev. Moon set up

residence in Toronto between 1971 and 1981. During his stay in Toronto, Moon founded the Korean Senior's Association in 1973 (Yoo, 2002). The co-founder of the senior's association was Rev. Sang Chul Lee who is a former moderator of the United Church of Canada (1988-90) and Chancellor of Victoria University (1992-1998). Rev. David Chung (1917-2003), was one of earliest pastors at Toronto's Korean immigrant church. Rev. Chung was a Yale Ph.D graduate and later became Chancellor of several Korean Universities and taught religious studies at Carleton University. All three pastors, also, were engaged in *Minjung* theology and Korean people's *Han* ministry.

Korean Religions and *Han* Spirituality

To understand elderly Koreans' *Han* and their spirituality more fully, it is necessary to learn not only about the historical, but also about the religious background of Korean ethnicity - its embedded spiritual soil. Korea is a special place for religions that are deeply connected with people's *Han* experiences. In this section, the Korean people's religious background is outlined as a starting point for exploring their *Han* spirituality.

Don Baker (2007) said, “. . . (for) those interested in religious pluralism and religious change, the Korean peninsula is a fascinating place to explore. The spectrum of religious beliefs and practices in Korea is wider than almost any other place on earth” (p.1). The most ancient Korean religious practice is Shamanism (Guisso and Yu, 1988), and this is still practiced in South Korea. During the last century, as the most recent religious trend, Christianity has thrived in Korea and exerts a powerful social influence. In addition to Shamanism and Christianity, however, many Koreans believe that the essence of the traditional Korean spirit is *Yu-Bul-Son* (儒佛仙, Confucianism, Buddhism

and Taoism⁹). (Chung 2001; Baker, 2007, 2008) Even though these three elements originate from Chinese culture (Grayson 2002, Baker, 2008), Korean people place much value on the indigenous *Yu-Bul-Son* spirit, culture or religious mentality as their own. Korean people consider these three religions are interwoven as one. (Chung, 2001) For Koreans, then, Shamanism, Buddhism, Confucianism, Taoism and more recently Christianity, can be considered as their major religious backgrounds. These religious traditions have been intermingled holistically with Koreans' lifestyles and culture and, thus, are closely related to their *Han* experiences. If one examines the brief histories of each Korean religion, the indigenized Korean spirits that have been embedded in Korean *Han* culture will be revealed in a more comprehensive way.

Shamanism. According to the major historical accounts, Buddhism is the oldest official religion introduced into Korea. Recently scholars have agreed, however, that the original pre-Buddhist Korean religion is Shamanism. (Kim, 1988; Chang, 1988; Hahm, 1988; Chung, 2001; McBride II, 2007) According to archaeological evidence, Shamanism existed in the Korean peninsula well before the tenth century B.C. (Chang, 1988). It is, however, difficult to trace Shamanism as a Korean religion in which an official guiding belief existed - due to the scarcity of historical data. The oldest Korean historical records (Pusik Kim, 1075-1151, Iryeon, 1206-1289) do mention ancient Korean Shamanism. McBride II (2007) summarizes these as follows:

Shamans are here depicted in roles very similar to those in which they comport themselves today: spirit-mediumship, exorcism and the pacification of the vengeful spirits of people who had been executed by the king, divination . . . ,

⁹ Daoism.

and the performance of ancestor commemoration rituals at the shrine of the founder king. (p. 235)

There is evidence that one remarkable role of shamans directly related to *Han* was the “pacification of the vengeful spirits of people.” This pacification represents the shaman’s role as a *Han* resolver. Although controversies exist, some Korean scholars have discerned Shamanism even in the Korean origin myth of *Tan-Gun*. (Lee, 1981, Kim, 1988) Jung Young Lee (1981) writes:

We see their conscious attempt to link their heritage to the traditional faith, which was initiated by Dan Gun (Tan-Gun), the son of the Heavenly Prince and founder of the Korean nation, who was also regarded as a great shaman. As we have already indicated, these stories attempted to demonstrate that their shamanistic practice was originally ordained by the Heavenly King and had its origin in the family of the founding ruler. (p. 13)

Then, in the *Tan-Gun* myth, one can also discover *Han* issues. Son (2000) asserts:

Even the mythological beginning of Korea is marked with experiences of haan. Haan has been a part of Korean history and identity from the very beginning. The mythological origin of Korea begins with the legend of Tan-Gun . . . Self-denial, acquiescence to a higher power, suffering, and sufferance were required of the tiger and bear so that their discontent with being animals could be resolved. In other words, their haan could only be resolved with more experiences of haan. The tiger, being impatient, left the cave. The bear, however, with patience stayed the entire twenty-one days and thus emerged from the cave as a perfectly formed woman. Hwan-Ung (divine being is Hwan-In, and Hwan-Ung is the incarnated

Son) named her Ung-Neo . . . Ung-Neo gave birth to a baby boy and named him Tan-Gun . . . Haan, even in the form of a restricted, peculiar diet and isolation, marks the origin of Korea. (p. 21)

As shown by the above explanations, Shamanism and *Han* experiences are closed related and embedded in the Korean people's spirit dating from their national origins. Today, however, most Koreans are ashamed of their use of shamans and of revealing their shamanistic faith in public - even though many South Koreans still use shamans as indigenous healers. (Kim, 2003) Their shamanistic faith has instead been expressed through the higher Korean religions such as Christianity or Buddhism. Referring to Akamatsu (1938), Lee (1981) said, "Korean shamanism is the most thoroughgoing synthesis of Taoism and Buddhism. These two higher forms of religion became so intimately united with shamanism that . . . (it is) impossible to separate them" (p.1). In South Korea, Shamanism has not only influenced Buddhism and Taoism greatly, but also Christianity. Many Korean Christians have a shamanistic way of expressing their faith (Han, 1994).

Buddhism. On the foundations of ancient Korean Shamanism, which was fused with the people's *Han* experiences, Buddhism entered the three kingdoms of ancient Korea: Goguryo, Baekje and Shilla (57-668), in the fourth century AD. Buddhism then became the national religion of the unified Shilla kingdom (668-935) and also of the Koryo dynasty (918-1392) that followed. Under the Confucian society of the Yi dynasty (1392-1910), Korean Buddhism survived well and has thrived through to the modern era. Korean Buddhism thus has a long history of over 1600 years on Korean soil. The characteristics of Korean Buddhism include the following three unique features: Firstly,

Buddhism had blended well into the ancient Korean pure folk religion - Shamanism. When first introduced to the three kingdoms, Buddhism also had a folk religion appearance. Baker (2008) notes:

When Buddhism entered Korea in the late fourth century, it initially took the guise of a more powerful form of folk religion. Korea's first Buddhist monks performed miracles that suggested that the Buddha could heal disease that the less powerful gods of folk religion could not. Those displays of the Buddha's healing power occurred within the palaces of Korea's first kingdoms. Buddhism was brought to those palaces by Chinese and Central Asian, and Indian monks, who promised Korea's emerging royal families that its new spiritual technologies (Buddhism) could help them stay healthy and long-lived, and also help them solidify and centralize their political authority. (p. 18)

When introduced to the ancient Korean kingdoms, Buddhism did not bring its religious teaching or philosophy first. It came into the Korean kingdoms as miracles, exorcisms, and healing and blessing powers that were in accordance with existing Shaman practices. (Baker 2007; McBride II 2007; Vermeersch 2007; Uhlmann 2007) Not only did it impact on the ruling class, but the Shamanistic form of Buddhism deeply infiltrated the life of *Han* of ordinary people in the ancient kingdoms. In this sense, the indigenized Buddhism worked as a healing religion for the ancient Koreans' *Han* experiences. Secondly, the distinctively Korean Buddhism in the ancient Korean kingdoms was also compatible with Confucianism which was the ruling ideology and social ethic. When it arrived as a religious teaching, however, in its initial stage

Buddhism faced persecution in the Shilla kingdom. (Kim, 2005) A Korean media programme, KBS World, explains the reason for the persecution:

Buddhism was accepted in Shilla's neighbouring countries Goguryeo and Baekje in 372 and 384, respectively. However, shamanistic rituals were widely practiced in Shilla from the nation's founding and Shilla's aristocrats, thinking themselves as direct descendants of god and shunning all new beliefs, still hadn't accepted Buddhism by the early 6th century. Yi believed that peace, compassion, and spiritual growth were more important than material happiness, and offered to give up his life to open the country to a new religion. King Beopheung was upset at having to choose between Yi's life and Buddhism, which he so wanted to introduce. At last the king finally relented to Yi's wishes. ("Yi Cha-don, Shilla's most well-known martyr," 2011)

After Yi's martyrdom, Shilla accepted Buddhism and finally adopted it as the state religion. A famous monk Won-Gwang (圓光法師 542-640) in the Shilla kingdom established Korean Buddhism with "the Five Secular Precepts (世俗五戒)" (Mohan, 2007) which were: 1) 事君以忠 - Serve the king with loyalty, 2) 事親以孝 - Serve one's parents with filial piety, 3) 交友以信 - Be faithful to one's friends, 4) 戰無退 - Do not retreat in battle, and 5) 殺生有擇 - Do not kill indiscriminately. A Buddhist monk, Won-Gwang modeled his principles on the Confucian teachings about human relationships that emphasize an ideal humanism and social ethic. Korean Buddhism also developed a national defence ideology. Korean people call it 護國佛教 (Buddhism for national protection). Korean people still use the term and appreciate its protective spirit in the technical state of war of the Korean peninsula. For the people of the collective

Han, Buddhism worked as an ideology for social order and a religion for national defence from ever-threatening powerful neighbouring countries. The third characteristic of Korean Buddhism is the adoption of Mahayana (Great Vehicle) Buddhism (Baker 2007). Mahayana Buddhism in Korea has three major features: 1) compassion towards suffering humanity, 2) practical Buddhism that looks for concrete solutions to specific problems, and 3) the monastic/meditation tradition of Son (山) Buddhism. Japanese Zen was later born from Son Buddhism (Baker, 2008). This Son (Zen) Buddhism is closely related to Taoism, particularly in the area of religious principles and discipline. This people-centred practical Korean Buddhism has affected the Korean people's *Han* throughout the 1600 years of its history. Like *Minjung* Theology in Christianity, *Minjung* Buddhism that joins religious practice to people's suffering has also been practiced until today. Above all, from the basic Buddhist understanding of this world as suffering (苦), it pursues religious ways to overcome it.

Confucianism. Even though Buddhism from China was the prominent religion in ancient Korea, Confucianism also came into the three kingdoms during early Korean history. When Buddhism entered Korea in the fourth century, Confucian ideas were imported along with it. (Baker, 2007) Confucianism, however, was accepted into the ancient Korean kingdoms not in a religious form, but as a ruling policy and social ethic by the royal family and the ruling class. During the long period of the united Shilla Kingdom and Koryo dynasty (918-1392), however, Buddhism became the dominant spirituality and the state religion. Following the decline of the late Koryo dynasty, Confucianism began to emerge again. (Grayson, 2002) Through the following Yi dynasty (1392-1897), Confucianism became the main religious spirituality and ideology

for the Korean people. A Handbook of Korea (1978) succinctly introduces the Confucian principle:

Confucius, the Chinese sage who is assumed to have lived during the sixth century B.C., set up an ideal ethical-moral system intended to govern all the relationships within the family and the state in harmonious unity. It was basically a system of subordinations: of the son to the father, of youngster to the elder brother; of the wife to the husband; and of the subject to the throne. It inculcated filial piety, reverence for ancestors, and loyalty of friend to friend. Strong emphasis was laid upon decorum, rites, and ceremony. Scholarship and aesthetic cultivation were regarded as the prerequisites for those in governing or official positions. (p. 198)

Distinct from traditional Confucianism, the religion developed into Neo-Confucianism. Neo-Confucianism emphasized *Li* (理 , human reason) and *Ki* (氣 physical energy) as its worldview (Baker, 2007, 2008). Metaphysical concepts of the divine in Buddhism and Shamanism were denied, because they were considered superstitious. By the time of the Confucianism of the Yi (Chosun) dynasty, Buddhism and Shamanism had been expelled from the main socio-political system, but survived in the countryside and among ordinary people. A school of pragmatism, *Sirhak-p'a* (實學派), became dominant in Confucianism (Grayson, 2002; Baker, 2007, 2008). Neo-Confucianism was established as the ruling principle during the later period of the Chosun dynasty. With the collapse of the Yi dynasty, and the start of the modern era, the landscape of Confucianism (schools, temples and rituals) began to shrink and disappear.

Confucianism, however, has been deeply rooted in the Korean lifestyle, spirit or psyche until today. Some indigenous Korean scholars even explain the Tan-Gun myth of Korean origins as Confucianism. Korean Confucianism has the longest history of the primal religions of ancient Korea. To the *Han*-ridden Korean people, a basic Confucian principle “harmony and balance” in human society can work as a gentle way to relieve their *Han*. However, the authoritarianism and social hierarchy of Confucianism have mainly dominated as oppressive ideologies for the misuse of power and have created *Han* for ordinary Korean people, especially women who did not have human rights under the strict socio-religious system. Entering the modern era, the Donghak Peasant (*Minjung*) Revolution in 1894 was a typical example of struggle against the corrupt ruling class of Confucianism. It was a peasant war against the ruling class government.

Taoism. Taoism (道教 Daoism) did not develop into a visible form as an established religion in Korea. The religious discipline infiltrated all Korea’s major religions: Shamanism, Buddhism, Confucianism and Christianity. Don Baker (2008) explains Korean Taoism:

The term ‘Daoism’ is used for an even wider variety of activities than Buddhists and Confucians engage in. The Daoist label is applied to liturgical Daoism (of the sort seen in Daoist temples), to the philosophy of Laozi and Zhuangzi, to the physiological transformation techniques of internal alchemists, and to calculations of longevity based on moral arithmetic. All were present on the peninsula at one time or another, and internal alchemy still exerts influence today, but none of those forms of Daoism gained the widespread popularity and

independence that Buddhism, Confucianism, and even folk religion have enjoyed.
(p. 54)

Korean Taoism itself has not been popular as a religion. Many people thought it was a method or technique for self-discipline or meditation. Taoism, however, retains a monotheistic religious origin. David Chung (2001) traces a Taoist theism:

The first phase of this kind in Taoism is its theism. Taoist theism is thoroughly anthropomorphic in its character, which makes the Taoist pantheon even more coherent than that of Mahayana Buddhism. Buddha or Buddhas are made deities in Mahayana belief. Buddha assumes a theistic character more extensively, perhaps, in China under the influence of Taoism But Taoism has the privilege of possessing realistic deities and the means of direct communication with them. The Taoists may even “indulge” in the “drunkenness of god(s),” or *Gottesversessenheit*. In other words, Taoism was a full-fledged theistic religion in the literary sense when it encountered Christianity in Eastern societies. (pp. 141-142)

In fact, originally Taoism is a well established religion. Chung (2001) continues:

Furthermore, Taoism has a monotheistic hierarchy in its pantheon. As if it were a well-organized government under an absolute ruler on earth, the fundamentally polytheistic pantheon is systematized in a tight hierarchy under the sovereignty of the Supreme Deity The essence of the Taoist scriptures may be summarized in the four characters, jen-ai-ch’ing-ching, or altruism (universal), love (individual), clarity (moral), and purity (ritual). It is true that these religious and ethical ideals are set as utilitarian goals to help the faithful attain their individual

immortality, or hua-hsien. But as ethical exhortation, they stand very close to Christian teachings. (pp. 142-144)

Today, however, many Korean people focus on Taoist physical exercise only. Baker (2008) explains this along with the principle of the practice:

Internal alchemy is the name outsiders give to certain physical exercises, breathing techniques, and modes of meditation that are believed to enhance health and longevity by expelling bad *ki* from a practitioner's body and increasing the amount of good *ki* . . . When internal alchemy practitioners talk about *ki*, they are talking about the energy of the universe serving as the vital force within our bodies that keeps us alive and healthy. (p. 56)

It is not difficult to surmise that the Taoist practice of internal alchemy has been an effective tool for relieving Korean people's experience of *Han*, similar to a Son (Zen) Buddhism meditation practice.

Christianity. Grayson (2002) divides the history of the Roman Catholic Church in Korea into three stages: "1) a period of initial missionary endeavours; 2) a period of initial organization under local believers; and (3) a period of persecution and the growth of an underground church" (p.140). Grayson sees the first period running from the late 16th century to the early 17th century - when the Catholic missionaries went to China, Japan Philippines, and also reached Korea in the Chosun dynasty.

Chung (2001), however, emphasizes the indigenous origins of Christianity in Korea and cites a Catholic historian Adrien Launay (1925): "The Church in Korea has a very peculiar origin, marked by the special character of human wisdom guided by divine wisdom. It was not created by missionary zeal as were the churches in Vietnam, Japan or

China.” (as cited in Chung, 2001, p. 3) Chung further asserts that, “The earliest converts were ones who had made themselves Christians. The introduction of Christianity to Korea was accidental.” (p.3) He also describes the beginning of the Korean Protestant Church in the 19th century:

The Seoul Saemunan Presbyterian Church is the ‘first’ Protestant church in the sense that it was given an official recognition as such. ‘There were over a hundred believers in the capital [Seoul] . . . gathered around So Sangyun, an indigenous self-supported evangelist. A strong and effective evangelism was already in progress. The seed had been sown, and the field was ‘ripe’ already, in a sense, and was waiting for the harvest when the first missionaries actually arrived in Korea and started their work. (p.13-14)

Some Koreans even admitted recently that Korean Christianity started during the three ancient Kingdoms, but it is difficult to trace the exact origin of Christianity in Korea. In this study, however, our focus is on the religious and spiritual backgrounds of the Korean people as they relate to the *Han* issue rather than tracing the origins of these religions themselves. Son (2000) explains indigenous Korean Christianity in relation to Korean people’s *Han* experience: “Korea did not formally request the Christian religion. But Korean Christians believe that God heard their cry of haan” (p.27).

Integrating the religious backgrounds described above, it can be said that Korean Christianity was formed by the three major interwoven influences from other religions in Korea: 1) Shamanistic influence 2) Confucian influence 3) Taoistic influence.

The Shamanistic influence is visible in the Korean Charismatic Movement or Pentecostal Christianity. Shaman styles of mystical communion with God were readily

adopted into the Christian faith. Major practices of Shamanism - spiritual ecstasy, miracle, exorcism, healing and blessing power – apply well to Christianity. Jesus is the only Shaman who is the sole resolver of people’s *Han* (sickness, sadness, anger, anxiety, broken relationships etc.) in monotheistic Christianity. This faith style, however, is criticized as a form of syncretism with shamanism and as the selfish pursuit of *Ki-Bok-Shin-Ang* (祈福信仰 asking only secular blessing) by other Christians. A typical example is the Full-Gospel church in Korea, which is one of largest single churches in the world.

Confucian influence was firstly felt by the Catholic Church. Grayson (2002) writes: “... Korean Catholicism was dominated by Confucian scholars following the line of the *Sirhak-p’a*, and particularly those scholars who were students of the thought of Yi Ik (1681-1763).” (p.142) Pragmatic Confucianism (*Sirhark*, 實學) influenced not only the Korean Catholic Church, but also the Korean Protestants. The major feature of Confucian “social ethics” was spontaneously applied to the Christian faith, while the rituals of ancestor worship were rejected by the Korean Protestants who considered them idol worship. During the last stage of the Yi (Chosun) dynasty, the king and rulers welcomed the Protestant missionaries who wanted to care for the royal family, and build schools and hospitals on Korean soil as well as their Christian missions. The conservative Presbyterian churches especially, began to grow and become popular in Korea, because they fitted well into the Confucian lifestyle. Many conservative Korean Protestants, however, became authoritarian and legalistic, and used church dogma as ruling and false ideologies –as an oppressive tool for producing *Han* in ordinary people by following a negative style of Confucianism in Korea. Meanwhile, some progressive Korean Protestant churches became actively involved in protecting human rights and

practicing sound social ethics especially through creating *Minjung* theologies. They have tried to work as *Han* resolvers for the poor - emphasizing an imminent God who is practically and concretely concerned with human life.

In the same way that it has influenced Buddhism and Confucianism, Taoism has also blended into Korean Christianity: both Catholicism and Protestantism. The Roman Catholic Church that entered Korea originally had its own monastic tradition. Monastic Catholicism met comfortably with monastic Buddhism or Son (Zen) Buddhism in Korea where Taoistic influence was strong. Taoistic Christians focus on meditation, self-discipline and self-transformation in Christian practice. In an attempt to overcome *Han*, some Korean Christians seek an isolated and sacred place away from the secular world and focus on the metaphysical God and after-world eternity. Others practice meditative Christianity and pursue inner-transformation in the midst of the *Han* of this broken and suffering world.

Grayson (2002) observed three general characteristics of all Korean religions: 1) The influence of the primal religion: “The primal religion of the ancient period (shamanism) did not disappear . . . Rather, it became the substratum of all Korean religious experience . . . including Buddhism, Confucianism, and Roman Catholic and Protestant Christianity.” 2) Periods of religious dominance: “The four eras would be (i) the era of primal religion, (ii) the era of Buddhist dominance, (iii) the era of Confucian dominance, and (iv) the post-Confucian era.” He sees Christianity as a most powerful and dynamic religion in the post-Confucian area of Korea. 3) Conservative nature of Korean religious experience: “. . . Korean religious experience has a strongly conservative element in it, and a tendency to avoid a significant degree of syncretism.”

(p. 230-231) The conservative nature of Korean religiosity is revealed strongly even in the Canadian immigrant context. Bramadat and Seljak (2008) report that:

. . . the 2001 Census reveals . . . a growing number of Korean newcomers who might, in the end, help to save the denomination from extinction. However, this rescue itself introduces new challenges into the Presbyterian community and into families of Korean newcomers. After all, the new Korean members tend to be more active in the churches and tend to embrace a more theologically and morally conservative form of Presbyterianism than the dominant congregants of European origin. (p. 425)

Korean people's strong religious beliefs and conservative tendencies can be explained by their religious backgrounds and experiences of *Han* through the Korean religious history discussed so far. First of all, elderly Koreans in Canada would retain most of all their strong religious backgrounds. Couto (2000) reports:

. . . (A)pproximately 75 per cent of the 100,000 Koreans in Canada identify themselves as Christian, with Protestants outnumbering Catholics. As a result, Korean congregations in Canada often serve as community centres for incoming immigrants. The most popular denominational affiliations are with those denominations that sent missionaries to Korea during the last century, with the high concentrations of Koreans among the Presbyterians, Methodists, United Church of Canada, and Baptists. Korean evangelicals have earned a reputation for their intense piety, zealous commitment to early morning prayer meetings, and missionary zeal, but like other immigrant congregations they too struggle with inter-generational tensions. (as cited in Guenther, 2008, p.383)

Among Korean Christian families in Canada, elderly Koreans comprise the highest numbers of churchgoers and retain at least one of the indigenous Korean religious cultures and faith styles. For a better understanding of elderly people, and to provide them with effective spiritual care, learning about their unique religious background is essential for creating a spiritual care framework.

Psychologies of *Han*

Jae Hoon Lee (1994) “*The exploration of the inner wounds – Han*” is one of the few books published in English that makes a direct study of *Han* and its relation to psychology. Among the various articles, there is also one that focuses on the *Han* issue and psychology: “*Jeong-han as a Korean Culture-Bound Narcissism: Dealing with Jeong-han Through Jeong-Dynamics*” by Yohan Ka (2010). Lee’s book (1994) is a thorough study of *Han* psychology - briefly covering psychoanalytical approaches in the initial section, with the main discussion concerning Melanie Klein’s object relations theory and, in a later section, a Jungian interpretation of Korean myths and folklore stories. The literature review will focus on the *Han* related psychological issues arising from the book. Ka’s article (2010) is an application of an aspect of *Han* to Heinz Kohut’s self-psychology. Kohut’s identification of *Han* with narcissism will also be examined in the last section.

A psychoanalytical approach to a Korean folklore story of *Han*. Lee (1994) briefly introduces a Korean scholar who interprets *Han* as repressed libido. Kyu Tae Lee (1983) uses Freud’s concept of “libido” and applies it to a Korean folklore story about young men and women who became bachelor-ghosts (몽당귀신 *mongdang-guishin*) or

maiden-ghosts (손각시 songaksi) because they die with *Han* before having a chance of experiencing sexual relationships (as cited in Lee, 1994). J. H. Lee identifies that Kyu Tae Lee's limitation lies in equating *Han* solely with sexual instincts. Lee provides the examples of Carl Jung and Viktor Frankl who do not see human instincts only in terms of sexuality. He goes on to provide a short explanation suggesting that Frankl understands the fundamental human instinct as meaning making, while Jung sees it as self-realization.

Lee (1994) criticizes Kyu Tae Lee's (1983) understanding *Han* as a Freudian theory as being too brief and simplistic. Even though the entire nature of *Han* cannot be explained by Sigmund Freud's repressed libido, the researcher assumes that *Han* does retain some aspects of the repressed sexual libido as an unfulfilled human instinct, especially in relation to the bachelor and maiden ghosts of the Korean folklore story. Because *Han* is a clustered entity, something is suppressed in one's psyche as unfulfilled human desire.

Conscious Ego

Repressed Libido - *Han*

In dealing with the young Koreans' libido, however, Kyu Tae Lee's approach also seems to omit a crucial aspect that we should mention – that is, the differences in gender.

To redress this lack, it is first necessary to discuss the issue of the male-oriented Oedipus complex. The *Han* of a young Korean man who died as a virgin and became a

bachelor-ghost can be explained by the Oedipus complex theory as a prohibited and unfulfilled human sexual instinct. In his classical lecture entitled “*The Development of the Libido and the Sexual Organizations*”, Sigmund Freud (1920/1989) explains the concept of the Oedipus complex: “The hatred of the father, the death-wishes against him . . . the affection for the mother admits that its aim is to possess her as a woman” (p. 417). Freud saw this instinct as evil and a cause of producing “guilt” in one’s unconscious: “There can be no doubt that the Oedipus complex may be looked upon as one of the most important sources of the sense of guilt by which neurotics are so often tormented” (p.412). According to Freud (1920/1989) this Oedipus complex, then, can be overcome by the following process:

. . . the human individual has to devote himself to the great task of detaching himself from his parents, and not until that task is achieved can he cease to be a child and become a member of the social community. For the son this task consists in detaching his libidinal wishes from his mother and employing them for the choice of a real outside love object, and in reconciling himself with his father if he has remained in opposition to him, or in freeing himself from his pressure if, as a reaction to his infantile rebelliousness, he has become subservient to him. (p. 418)

Referring to the failure of the process, Freud (1920/1989) remarks: “By neurotics, however, no solution at all is arrived at; the son remains all his life bowed beneath his father’s authority and he is unable to transfer his libido to an outside sexual object” (p. 418).

The Korean young man who becomes a bachelor-ghost in the folklore story is unable to find “an outside sexual object” during his life. In this sense, the Oedipus complex can be applied to him as a *Han* experience. Furthermore, the strict Confucian Korean society has traditionally emphasized a high standard of social ethics within the culture. Confucian ideas of stern patriarchy and sexual-abstinence—for example, □□□□□□□□, according to which a boy and a girl should not sit together after they have reached the age of seven—ruled Korea until the modern era. Freud (1920/1989) also mentions the relation between the taboo of sexual libido and religion: “. . . (hu)mankind as a whole may have acquired its sense of guilt, the ultimate source of religion and morality, at the beginning of its history, in connection with the Oedipus complex” (p. 412). Suppressed by an authoritarian religious culture, the young Korean man’s Oedipus complex and the resulting experience of *Han* could be intensified by his unconscious and overly guilt-ridden life.

The Oedipus complex is not confined to the young man’s experience in the folklore story. As Freud (1920/1989) indicates, if the complex is not properly resolved, this neurotic symptom produced by an overly guilt-ridden lifestyle will remain with him all his life. Erikson, Erikson & Kivnick (1986) confirm Freud’s approach even though not exactly from the perspective of Freud’s sexual libido. The Oedipus complex occurs in the phallic stage (3-6 years) of Freud’s psychosexual development.¹⁰ For Erikson¹¹,

¹⁰ Freud divided into five stages in the psychosexual development: oral (0 - 8 months), anal (8 months - 3 yrs), phallic (3 - 6 yrs), latency (6 - puberty), genital (puberty onwards).

¹¹ Erik Erikson’s eight developmental stages and their central conflicts are: “Trust and Mistrust”, “Autonomy and Shame/Doubt”, “Initiative and Guilt”, “Industry and Inferiority”, “Identity and Identity Confusion”, “Intimacy and Isolation”, “Generativity and Stagnation” and “Integrity and Despair.”

the corresponding stage in the Oedipus complex is the “Play” or “Purpose” age (3-5 years) in which the developmental conflict happens between initiative vs. guilt. In relation to the “initiative vs. guilt” developmental stage, Erikson, Erikson & Kivnick (1986) observe elderly people in the following way:

The ways these individuals are guiltily tied to the past make it difficult for them to demonstrate in the present the initiative that is essential for a satisfying lifelong sense of purpose. In no stage of life are people able to undo action taken or not taken in the past. What they may reasonably expect, however, is to acknowledge past experiences of initiative and guilt and to participate in purposeful involvements, in the present, that facilitate the integrating of these lifelong tendencies, while the opportunity remains to do so. (p. 188)

This approach can be applied to some elderly Koreans who have not properly resolved the Oedipus complex or who have an unresolved overly guilt-ridden life experience from the human developmental stages. *Han*, however, is not the repressed human libido itself, but may include it as a potential aspect. Nevertheless, *Han* is not a concept one can apply randomly to any kind of psychological pain or pathology. As indicated in the definition section, *Han* is primary a pain internalized in a person’s deep psyche or heart. In this sense, the unresolved Oedipus complex cannot be considered a core *Han* experience of many Korean people – even it could be a major pain of *Han* for some people. Deeper sufferings of *Han* may be found in an interpersonal wound or a broken relationship, in a more relational experience, rather than from an individual’s unfulfilled sexual libido.

The Freudian theory is thus not adequate to explain the Korean folklore story, in which the young woman becomes a maiden-ghost. Even though Freud dealt with boys and girls differently in the phenomena of the phallic stage of human development where the Oedipus complex occurs, (in males it is “castration anxiety” and in females “penis envy”), he nevertheless applied the same theory to both sexes. While Carl Jung applied a different concept from the Oedipus complex, namely the “Electra complex”, more recently Kaschak (1992) introduced the “Antigone complex” into her psychodynamic theory. The recent feminist perspective on the traditional Oedipus complex is more applicable in understanding the Korean young woman’s *Han* in the folklore story. Kaschak’s approach is supported by Nancy Chodorow and many other feminist object-relations theorists who observe different developments in boys and girls during the pre-Oedipus phase. Boys begin to separate from their mothers, but girls remain connected to their mothers for longer periods. (Kaschak, 1992; Brandon, 2005) Brandon (2005) succinctly introduces the concept of Antigone as follows:

In Sophocles’ plays, Antigone was the daughter of Oedipus and Jocasta (who was Oedipus’s mother). After Oedipus learned of his incest with Jocasta, he destroyed his eyes, and Antigone then became her blind father’s guide and caretaker. Antigone sacrificed an independent life to care for her blind father, and he considered it his right to have this level of devotion. (p. 115)

Kaschak (1992) adapts the concept to her psychodynamic theory: “As Oedipus’ dilemma became a symbol for the dilemma of the son, so might that of Antigone be considered representative of the inevitable fate of the good daughter in the patriarchal family” (p. 60). Kaschak sees that there are power differentials between males and

females in their human development in societies. The following table summarizes the Antigone complex theory compared with the Oedipus complex:

	Not Resolved	Resolved
Men (Oedipal phase)	Patriarchal Gaining power a major goal See women as extension of self- they have the right to have women serve them Sexually self-centered	Nonpatriarchal Gaining power not a major goal See women as independent Sexually unselfish
Women (Antigone phase)	Accept subservience Passive and dependent Accept male-defined sexuality Deny their own needs, including physical needs Cannot form friendships with other women	Reject subservient role Assertive and independent Define their own sexuality Accept and express their own needs Form friendships with other women

Gender: Psychological Perspective (4th ed.) p. 116.

The Antigone complex applies well to the Korean young woman who becomes a maiden-ghost with unresolved *Han* in the folklore story. The traditional patriarchal Korean culture has treated women as men's possessions. Compared with men in the Western world, many Korean men still seek powers that are often destructive to women in families, especially among the older generation. Brandon (2005) says: "For men, an unresolved Oedipus complex results in treating women as extensions of themselves rather than as independent people. With this sense of entitlement, men tend to seek power and sex in self-centered ways that may be destructive to others, such as family violence, incest, and rape" (p. 115). On women's side, Kaschak (1992) states:

A daughter in a patriarchal society, however, cannot live outside the world of the fathers. She cannot resolve the Antigone complex as long as the world of adulthood is a man's world, as long as she is the extension of her father or some

other man, as long as she is constantly subject to definition by even strange men in public. (p. 77)

The traditional Korean patriarchal society will have produced unresolved Antigone complexes in many Korean women. Elderly Korean women, especially those who experienced more of the male-dominant Confucian society, will have a greater chance of forming an unresolved Antigone complex in the developmental life stages, thus becoming social and family victims and deep *Han* bearers. In the folklore story, it is important to notice that the young woman who becomes a maiden-ghost has a more intensive unresolved *Han* than a bachelor ghost. That is why Korean people consider a maiden-ghost as the most fearful of the ghost images in Korean folklore stories.

A Jungian approach to Korean collective *Han*. For a deeper understanding of *Han*, analysing the inner dynamics of pathology is not enough. Lee (1994) explores the nature of *Han* from a Jungian perspective. Lee finds another indigenous Korean scholar, Yul Kyu Kim, who understands *Han* as a Jungian concept of the complex. According to Kim (as cited in Lee, 1994), the complex means a psychological entity existing in the Korean people's psyche. In this sense, *Han* is a Korean complex that blames and seeks revenge upon others. Thus, Korean people's *Han* is a complex producing a vicious circle of revenge and creating innocent victims. Kim (as cited in Lee, 1994) names it "the dark transference of *Han*." (p. 12) Kim, however, also mentions "the bright transference of *Han*." (p. 12) This is a positive aspect of *Han* in which the vicious circle of the destructive power is broken and sublimated into constructive motives by self-decision. Kim also observes an inherited collective aspect of the complex of Korean people. The Korean collective complex has been formed by repeated foreign invasions, political

oppressions and interpersonal conflicts in the large family system. For Kim, the collective *Han* becomes a motivation of power to change history in both good and bad ways. A positive case is the “Donghak Revolution” a peasant movement of Korea in 1894 as briefly introduced in a previous section. A negative example is the political stripe of the Yi dynasty that troubled the entire people of the country over hundreds of years.

In the latter part of his book, Lee (1994) explores Jungian psychology further, interpreting an ancient Korean myth of Shamanism - a folklore story about “Barikongjoo” who was an abandoned princess and who later became the first ancestor of all *Mutangs* (female shaman). He applies central Jungian concepts to the story: i.e. individuation process, archetype, father complex, mother complex, shadow, animus, persona, the self and vocation. To understand these Jungian concepts applied to *Han* in the folklore story, it is necessary to first introduce the epic. The story (T. K. Kim, 1985) is translated into English by Lee (1994):

. . .(There was) a King . . . who had no son but several daughters. When the seventh daughter was born, he was greatly frustrated and put her in a stone box and cast it into a pond. Out of compassion, however, Heaven sent a dragon king to rescue the girl. . .(she was taken) to the mountain spirit to be cared for. This daughter, “Barikongjoo” lived happily . . .without knowing who she was. One day the king became critically ill . . . (The) only . . . cure . . . was the medicine water in the western fountain . . .(The other) six daughters . . . refused . . .With the help of the mountain spirit . . . she (the queen) located the deserted princess Bari. . .Bari gladly returned to the palace with her mother. “Barikongjoo,” the

rejected princess, volunteered . . . to get the medicine water. She disguised herself as a man and left on the journey.

On her way she met an old man with an ox . . . who asked her to cultivate the whole field in return for directions. The work was too hard . . . (she began) to weep helplessly. Then, with a sudden strong wind, thousands of moles appeared from the heavens and cultivated the field in a moment.

Next on her journey . . . she met an old woman who was washing two huge piles of clothes by the stream. She wanted Bari to wash the clothes in return for her directions . . . Bari decided to help the lady, not because of her need but out of sympathy toward the lady. Bari had to wash the white clothes until they became black and the black . . . became white. Besides the cold weather, the task was extremely difficult . . . She finally found, however, that the white clothes became black if . . .(she) washed them in muddy water. After completing her task she removed all the lice in the hair of the old lady, who was taking a nap.

The third person she met on her journey was a young man, the keeper of the medicine water . . . he had committed (sin) in heaven. Only (if) he marries and has three sons will his sin be forgiven, and . . . ascend to heaven . . .When he discovered that Bari was a young women, he asked her to marry him and to bear three sons in return for the directions . . . (A)fter she gave birth to the third son, he revealed the way to the source of the medicine water.

She traveled thousands of miles more . . . (and) finally arrived at the place. Inside a flower garden stood a stone pillar, and from the top of it, which was shaped like

the head of a turtle, the medicine water was dripping. She filled a little turtle-shaped container and then sealed it with flowers of red, blue, yellow and white. On her journey back, she found that her husband returned to heaven leaving his three sons at home. With her three sons, she hurried back to her father's kingdom. On her way back to the world, she met many Buddhas . . . coming toward her in the ship sent to help her safely cross the sea that separates this world from the nether world.

When she arrived, her father was already dead and was about to be buried, but the medicine water she brought revived him and restored him. . . She was offered the highest position . . . but she refused and instead became the first ancestor of all mutangs (female shamans). Her task was to lead stray souls into heaven. (pp. 101-102)

Lee (1994) sees the shaman myth as “the process of the transformation of *Han*” (p. 100). He observes the healing process of Barikongjoo's *Han* in the story. Lee interprets Bari's happy childhood under the mountain spirit's care—not realizing her own identity—as a period of latency. As a teen, after returning home and reuniting with her parents, Bari's life challenge begins. Lee interprets Bari's journey to the western fountain to get the medicine as a journey to the world of death. Psychologically, it means the journey to the world of the unconscious. He applies a Jungian approach to this interpretation: “This journey and the return is equivalent to the ‘individuation’ process discussed by Carl G. Jung” (p. 106). The “individuation” process is a primary concept in Jung's psychology in which healing can occur. It is the process whereby one brings the personal and collective unconscious to consciousness and is able “to facilitate the

original potential wholeness of the individual” (Jung, 1976, p. 67). Carl Jung (1976) further states,

The aim of individuation, to divest the self of the false wrappings of the persona and the suggestive powers of primordial images, is presented . . . Analysis of these unconscious factors can be effected in part by examples from mental illness, creative inspiration and religious conversion (p. 69).

This individuation process starts with exploring the unconscious. The contents of the unconscious, then, are what Jung terms “complexes.” Jung (1976) explains the term: “Complexes are defined as constellations of psychic elements grouped around feeling toned contents, or complexes. These are said to consist of a nuclear element and a large number of secondary constellated associations” (p. 76). Edinger (as cited in Lee, 1994) also says, “a complex is an emotionally charged unconscious psychic entity made up of a number of associated ideas and images clustered around a central core . . . (which is) an archetypal image” (p. 106). He continues, “At the core of every complex is a transpersonal, universal human pattern of experience, symbolized in archetypal images” (as cited in Lee, p. 107). The Jungian word “archetype” means collectively inherited unconscious images, symbols or ideas universally present in the person’s psyche. Lee sees the psychic entity of the complex as the reality of *Han*.

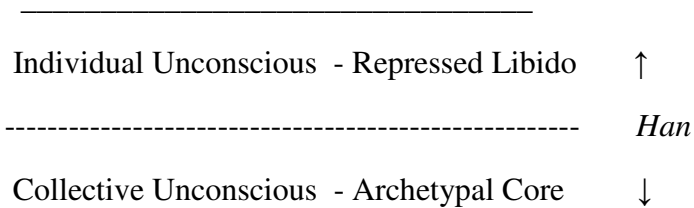
In the folklore story he interprets, for Bari the mountain spirit is a positive representation of the father archetype. Lee (1994) explains that “on the collective level . . . (t)he archetype of the spiritual father represents . . . symbolized by light, spirit, the sun, the heavens and the wind” (p. 108). The wise old man who assigns the work that

is too hard for Bari is interpreted as a negative image of the father archetype. Bari's father in the story, who rejects and even tries to kill her, is "a clear example of the negative father complex" (p. 108). Bari's first task, according to Lee, is to bring her father complex into her conscious ego. He interprets the barren field as the content of Bari's unconscious and the cultivation as bringing the contents to Bari's conscious ego. For Bari, the cultivation is beyond her capacity. Lee interprets this as the inability to control the unconscious by conscious effort. The sudden strong wind and a multitude of moles are the solution in the story. He says, "Wind represents the spiritual principle emanating from the father archetype that gave Bari not only the task but also the energy to accomplish it" (p. 109). The blind moles in the story represent Bari herself — neglected as something useless. Lee interprets this as follows: "By the help of the very instinctual energies . . . in contempt and repressed in the unconsciousness, the negative aspect of her father archetype was transformed into the positive aspect of the spiritual principle" (p. 109). Lee refers to a Zen Buddhist Dong Sik Lee's (1974) opinion, "Through the process of maturation of the personality the negative self-destructive emotions can be transformed into the constructive emotion of love" (as cited in Lee, 1994, p.109).

The old woman in the story is an archetypal figure of Bari's mother. In other versions of story, the old woman appears as an old witch who looks ugly and dirty (Lee, 1994). Differing from her previous meeting with the old man (the father complex), when Bari meets the old woman, she shows a compassionate heart and decides to help the old woman voluntarily. Lee interprets this as follows, "This change reveals the transformation that had already taken place within Bari's psyche." (p. 111) He then says,

“With the power of compassion, she could relate the two split images of her mother, the witch, and the loving mother” (p. 111). Lee also indicates that Bari is able to accept the negative (rejected and despised) aspect of herself that was projected onto the old woman. Now Bari forgives the mother who deserted her when she was a baby. Lee concludes it is “the restoration of the mother as the primary object in her inner world” (p. 111), and even connects the mother figure to the Jungian archetype of the eternal Mother and Mother of all. In the story, Lee interprets the images of black laundry as the symbols for the personal *Han*. In this sense, the *Han* is situated in the personal unconscious. Lee sees *Han* as containing an archetypal core in the collective unconscious, however.

Conscious Ego



In this way, *Han* can be divided into two levels: original *Han* and secondary *Han*. Original *Han*, Lee (1994) says, “belongs to a more archaic level of psyche, incapable of recognizing reality, blaming others totally” (p. 105). The secondary *Han* is “produced by the accumulated frustrations and losses of love objects that are experienced throughout life. It can reactivate or intensify the original han, but it cannot replace it” (p. 103). Jung (1976) says, “In addition to the purely personal unconscious hypothesized by Freud, a deeper unconscious level is felt to exist. This deeper level manifests itself in universal archaic images expressed in dreams, religious beliefs, myths, and fairy tales” (p. 91). In this sense, also, Lee prefers the Jungian approach (collective unconscious) in dealing

with *Han* rather than a Freudian method (individual unconscious). He asserts, “Without the archetypal core, the *Han* will become a mere shell or shadow which is only negative . . . the formidable negative forces disturbing the psychic balance of an individual” (p. 113). With the previous interpretation of the mother complex, Lee concludes, “The *han* in the story of Bari shows that it is in the process of transformation that negative energy is transformed into creative life force” (p.113).

Interpreting the folklore story, Lee (1994) discusses the shadow: “The shadow is the image used by Carl Jung to describe those mysterious, negative contents of both the personal and collective unconscious.” Jung (1976) describes the shadow as a human’s hidden nature: “The search into the unconscious involves confronting the shadow, (hu)man’s hidden nature; the anima/animus, a hidden opposite gender in each individual; and beyond, the archetype of meaning” (p. 91). In the story, Lee sees the old woman as the personification of Bari’s shadow and also as the image of the mother-complex. This shadow, on the individual level, is a detestable image in itself. However, Lee says, “When enough attention and care is given to this figure that represents those neglected aspects of ourselves, it becomes less threatening and more and more helpful to us” (p. 114). On the collective level, however, Lee warns, “But on the archetypal level the ego cannot assimilate evil per se. That would cause an ego-inflation or an ego-deflation . . . the ego as well as the group must . . .protect the self and the group, and carefully observe the ways of the evil powers” (p. 114). In the story, the old woman is a witch figure, who, “when well treated with care and love, turns out to be a good witch” (p. 114). If a shadow figure becomes negative, it will “drag us beyond the level of personal . . . to a

level of archetypal evil” (p. 114). The shadow that can be considered as an aspect of *Han* retains both positive and negative aspects (and directions) working in a person’s psyche.

Jung (1976) writes, “The anima is the feminine aspect of the archetypal male/female duality whose projections in the external world can be traced through myth, philosophy and religious doctrine” (p. 91). Animus has the same application in the opposite gender—a woman’s male figure in her deep psyche. According to Lee’s (1994) interpretation, the young man in the story is a representation of Bari’s animus figure. Bari’s task is “to integrate the contents of her objective psyche into her conscious ego. This is done by marriage, which symbolizes the uniting of the sexual polarities of feminine and masculine” (p. 115). In relation to *Han* Lee says, “On a deeper level of Bari’s *han* exists a split between the feminine and masculine elements in her psyche. The masculine . . . the young man, is condemned, isolated, and repressed.” (p. 116) As the animus of Bari, the young man in the story is a sinful person who is expelled from heaven. This symbolizes that “Bari’s self-assertiveness was rejected by the social norm . . .” (p. 116). In the story, Bari needs “to liberate the masculine aspect of her sexuality and integrate it in her total personality in order to utilize its energy when necessary” (p.116). Lee concludes that “For Bari this means to learn to be assertive . . . based on love” (p.116).

“Persona” in Jungian psychology is one’s masked social personality. Jung (1976) writes, “The persona consists of the sum of psychic facts that are felt to be personal. It is, however, only a mask for the collective psyche. One’s real individuality lies in the unconscious self”(pp. 68-69). In the story, Lee (1994) interprets Bari’s persona when she disguises herself as a man in order to protect herself from the dangers outside as “the

psychic function which mediates between the ego and the external world . . .The persona mediates between one's own individuality and the expectations of society" (p. 116). In this sense, Bari's removal of the disguise is meaningful in learning "to differentiate her persona from her identity" (p.116). This provides Bari with a more flexible identity to cope with her demanding social roles.

Lee (1994) finds Bari's "self" at the flower garden fountain where the medicine water is found. He interprets the ornaments of the fountain as the integrated symbols of feminine and masculine, heaven and earth. Bari finds her "self" as the wholeness of a person at the destination for getting the medicine water that also is symbolized as living water - as a source of life. Jung (1976) writes, "The center of the personality is more properly labeled as 'the self'. The ego is viewed as arising from the continuous interplay of the person's inner and outer experiences"(p. 110). In the symbolism of the story, through the journey of her ego, Bari finally arrives at her deepest inner self that is integrated and balanced. Lee interprets the colourful garden as Bari's vital somatic figure: "the revival of certain parts of the body, blood, bone, flesh, and breath" (p. 118). He sees this holistic development of Bari's self as the symbolism for the transformation of *Han*.

As the climax of the story, Lee (1994) interprets Bari's declining the highest position in the court and taking the role of shaman as the culmination of her individuation process. He writes, "Her destiny was to resolve the *han* of the souls of both dead and the living. In Korean Shamanism . . . dead souls go astray because of their *han*" (p. 118). He further states, "The psychological meaning of the shaman's role is the creation of a new person by transforming the negative *han* into creative energy . . ." (p.

119). Lee sees this task as Bari's vocation - as the highest goal of the individuation process.

Even though all previously discussed Jungian concepts are closely interrelated, Lee's main issues concerning *Han* from a Jungian perspective can be utilized and focused on two subjects: the complex and the self—especially in the care of elderly Koreans' *Han* in Canada. In relation to the issue of *Han* and the complex, Lee's work can be considered a refinement of Yul Kyu Kim's concepts of negative and positive aspects of *Han*, introduced previously. Lee's (1994) emphasis is:

On the negative side, *han* is responsible for the creation of unduly intense aggression and fearful images that cause difficulty in one's emotional and social life. It consists of feelings of inferiority, rejected wishes, and frustrations. On the positive side, *han* contains the potential of one's true life, protected by the shell part. (p. 107)

The complex, however, is mostly expressed by the negative aspects of *Han* as the distorted images of the archetype. Lee (1994) outlines the healing process of *Han* through the Jungian approach:

Han, yet, can be healed or transformed into the energy for creativity and expresses the genuine, proportionate, and whole picture of archetypes. The process of the healing of *han* parallels the process of the transformation of the images of *han*. The process of individuation parallels the process of the emergence of the true archetypal images of *han*, and our relating to them appropriately. (p. 107)

Concerning the issue of the self, it is possible to stereotype elderly people as having selves that are deteriorating and diminishing toward death. The Jungian perspective of the self, however, opens ways to journey into one's deeper inner world of self. In the epic of Bari's journey to the fountain to fetch the medicine, water represented the world of death. When she reached her destination, it was in fact a place for revival, cure and an abundant source of life. Eugene Bianchi (1997) writes,

Various conceptions of life after death can inspire the elderly self with a sense of immortality. For some, immortality means a continuance into God's future, either with a personal consciousness joined to an individual, spiritual mode of existence, or with a blending into a cosmic, universal consciousness. (p. 207)

For elderly Koreans, if they are able to resolve *Han* as distorted archetypal images in the deeper self, a fruitful spiritual journey is possible in their inner selves, appreciating their true selves more consciously. *Han* in nature, however, cannot be explained solely from a Jungian perspective on the individual's psyche. *Han* experience also can be explained in mutual human relationships. Through the following chapters of this study, *Han* issues will be discussed primarily in terms of the dynamics of human relations.

Klein's object relations approach applied to *Han*. Lee's (1994) major contribution to the study of *Han* is his interpretation derived from the psychology of Melanie Klein, and in particular her object relations theory. Lee believes that original *Han* is "formed through the early experiences of childhood in relation to parents, especially mothers" (p. 27). Using this perspective, he introduces Klein's anxiety theory,

saying: “Klein found that the child’s natural mode of expressing itself was play.” (p. 28)
Segal (1979), also discusses Melanie Klein and explains that

...play could therefore be used as a means of communication with the child. Play for the child is not ‘just play.’ It is also work. It is not only a way of exploring and mastering the external world but also, through expressing and working through phantasies, a means of exploring and mastering anxieties. In his play the child dramatizes his phantasies, and in doing so elaborates and works through his conflicts. (p. 36)

Klein (1955/1975) herself says, “I have been prompted by the consideration that my work with both children and adults, and my contributions to psycho-analytic theory as a whole, derive ultimately from the play technique evolved with young children.” (p. 122) Based on her observations of children’s play, Lee (1994) explains that Klein understands their primary anxiety as “the fear of annihilation.” According to Freud, the source of this fear is the death instinct. From her clinical studies of children’s play, Klein (1948/1975) notes sadistic behaviours from the children. She provides the following illustration:

A five-year-old boy used to pretend that he had all sorts of wild animals, such as elephants, leopards, hyenas and wolves, to help him against his enemies. They represented dangerous objects that he had tamed and could use as protection against his enemies. But it appeared in the analysis that they also stood for his own sadism, each animal representing a specific source of sadism. The elephants symbolized his muscular sadism, his impulses to trample and stamp. The tearing

leopards represented his teeth and nails and their function in his attacks. The wolves symbolized his excrement invested with destructive properties. He sometimes became very frightened that the wild animals he had tamed would turn against him and exterminate him. The fear expressed his sense of being threatened by his own destructiveness (as well as by internal persecutors). (p. 29)

The illustration shows how the child's sadism arises from the child's fear of death, which in turn results from the death instinct. Lee (1994) says that "Klein sees the death instinct as operating from birth, as does the life instinct. The death instinct is the ultimate source of primary anxiety, the fear of annihilation . . . felt by the child as persecution." (p. 32) Klein calls this anxiety the "persecutory anxiety." For an infant, the first external object that appears hostile is the mother's breast. The destructive impulses of the infant's ego thus work against the primary object. The breast becomes the bad object. Lee explains Klein's observations as follows: "the infant's ego tries to defend itself by defeating the persecutory objects, when persecutory anxiety becomes stronger the aggression is also intensified" (as cited in Lee, 1994, p. 32). According to Klein, this persecutory anxiety of infants is normal in their developmental process. However, if the normal process is disturbed by an excessive experience of anxiety, the persecutory anxiety develops into a permanent feature in an individual and creates emotional and psychical difficulties.

Lee (1994) connects this persecutory anxiety with a detailed *Han* concept: *Won-Han* (怨恨, hate, revenge). He discusses the death instinct in Korean culture in relation to the concept of *Han*: "According to the Korean folk beliefs, death is the ultimate origin of 'wonhan.' From death 'wonhan' is born." (p. 36) Lee refers to Yul Kyu Kim who

gives an example of *Han* as the death instinct from the Korean term *Mool- Gui-Shin* (물귀신, water-ghost). *Moolguishin* is a symbolic figure of *Won-Han*. The water-ghost is the ghost of a person who has drowned, and who then tries to drown others by haunting them in the exact location where it drowned, as a means of avenging its own death. Lee explains, “This figure can be understood as a symbolic image of the death instinct and persecutory anxiety” (p. 36).

According to Klein’s theory, there are two kinds of anxiety - not only “persecutory anxiety” but, as its counterpart, “depressive anxiety.” During the first three to four months of life, an infant experiences persecutory anxiety, and through the development of the ego, the infant also begins to experience another anxiety, namely “depressive anxiety.” According to Klein, an infant who experiences the mother’s breast as a good object begins to have depressive anxiety of “the fear about the loss of the loved object whereas the persecutory anxiety is the fear of annihilation” (as cited in Lee, 1994, p. 33). Lee (1994) explains that, “the basis of depressive anxiety is the synthesis between destructive impulses and constructive impulses expressed in the feelings of love toward the object . . . (T)he child suffers depressive feelings because its loved person . . . is felt to be injured” (pp. 33-34). The depressed feeling, then, produces the guilt and later the wish for reparation. Klein (1959/1975) observes:

At this stage they try to please the people around them in every way available to them - smiles, playful gestures, even attempts to feed the mother by putting a spoon with food into her mouth. At the same time this is also a period in which inhibitions over food and nightmares often set in, and all these symptoms come to

a head at the time of weaning. With older children, the need to deal with guilt feelings expresses itself more clearly; various constructive activities are used for this purpose and in the relation to parents or siblings there is an excessive need to please and to be helpful, all of which expresses not only love but also the need to make reparation. (p. 255)

Klein saw that the reparative wish starts from the depressive anxiety of a child. This depressive anxiety also happens in the normal development of personality that every child experiences, as does the persecutory anxiety. Lee (1994) explains Klein's theory thus: "Persecutory anxiety develops into genuine guilt and a wish for restoration of inner objects that are the basis for the morality" (p. 35). This depressive anxiety, however, can develop into a pathological state if the anxiety is excessive and is not resolved and if there is a lack of proper interaction with the mother, especially, through the developmental stages.

Lee (1994) applies the concept of "depressive anxiety" to another *Han* experience called *Jeong-Han*. While *Won-Han* is a hostile emotion that can be translated into the concepts of "grudge, hate and vengefulness," *Jeong-Han* is an intense emotion that contains "the feeling of sorrow, love, self-reproachment, resignation, and emptiness." (p.36) The word *Jeong* means love, affection and friendship. The compound word *Jeong-Han*, thus, means the mixed feeling of "love and hate" or the instincts of "life and death." Lee says, "Han is the mixture of love and hate. When hate gets stronger it becomes "wonhan," when love gets stronger it becomes "jeong-han" (p. 37). Lee puts an equal value on the depressive anxiety and *Jeong-Han*: "Jeong-han' is a painful emotion, for it laments the injury or death of loved object. The feeling of 'jeong-han' is

predominantly a depressive feeling” (p. 37). Like the depressive anxiety that can be considered as fear for the well-being of the loved object, *Jeong-Han* is also a dominant feeling of worrying about the well-being of the loved object. It is noticeable that *Jeong-Han* is a basic impulse of self-reproach. Instead of projecting onto others, the hate is turned inwards. In this sense, Lee asserts that “the sadism of ‘wonhan’ is turned into the masochism of ‘jeong-han” (p. 37).

However, Lee (1994) considers *Han* a larger concept than anxiety itself. To address the nature of *Han* more comprehensively, Lee thus applies the *Han* concepts to Klein’s position theory. He says, “In her thought the anxiety is part and parcel of a psychic reality, which she called ‘position”” (p. 38). In Klein’s theory there are two positions: “the paranoid-schizoid position” and “the depressive position”. For Klein, the concept of position is broader than the anxiety concept even though the position theory retains the anxiety theory as its principle element. Concerning Klein’s position theory, Lee says, “It includes the aspect of anxiety, the ego’s relation to objects, and the ego’s defense mechanisms” (p. 38).

For Lee (1994), the paranoid-schizoid position is divided into the paranoid position and schizoid position separately in order to be applied to *Han* concepts. For the paranoid position, Lee applies the “*Won-Han*” concept. He summarises the paranoid position as follows:

When anxiety is paramount, the child even denies the fact that he loves the object at all. The result may be a stifling of love and turning away from the primary

objects, and an increase in persecutory anxiety, i.e., regression to the paranoid state. (p. 41)

As discussed previously, Lee (1994) applies *Won-Han* to persecutory anxiety. At the same time, he applies the *Won-Han* concept to the paranoid position. In applying the *Han* concept to the paranoid position, Lee borrows a *Won-Han* concept of an indigenous Korean philosopher of *Jeungsangyo*¹² (증산교), Jung Rip Lee. J.H. Lee (1994) says that Jung Rip Lee's insights into *Won-Han* can be compared with the inner nature of the paranoid position:

When one fails to achieve his desired goals after a great effort and struggle, due to an unexpected mistake or any external persecution or intervention, he experiences frustration and disillusionment. Then takes place a split of the consciousness into two parts: positive and negative. The positive part, which carries the thought "it could have succeeded," remains in the self, while the negative part, which carries the thought "it failed because of this and that," brings about despair and regret. Then the feelings of despair and regret are channelled into the stream of regression, which flows backward and fixates at a certain point of regressed state. This is the place of "won" from which, through the vehicle of projection, arises "wonhan," the hate and vengeance toward others. (p. 46)

From the description of *Won-Han*, Lee notes two ego mechanisms: one splitting and the other projection. From the experience of *Won-Han*, one's consciousness is split into two

¹²This literally means "the teaching of mountain maturity." It is a new (the 20th century) Korean religion stemming from and influenced by Shamanism and Taoism.

parts: good and bad. The bad parts are then projected onto others. Lee says, “These two mechanisms belong to the ego mechanisms of the paranoid position in Klein’s thought” (p. 47).

Departing from Klein, Lee (1994) thus separates the schizoid position from her combined paranoid-schizoid position and introduces the schizoid mechanism by itself. A baby relates to its mother first via her breast. The baby doesn’t recognize the mother as a whole person yet, but the mother’s breast stands for the mother. Then, “the mother’s breast that receives projections of both the death and life instincts, is split in two: the persecutory part and ideal part” (p. 39). Because of the infant’s inability to integrate fully the mother’s breast as a whole into his or her undeveloped and still fragmented baby ego, the mother’s breast splits into two objects: bad and good. Lee further explains that, “In this process not only the object is split but also the ego itself. Schizoid mechanisms are used by the ego to defend itself from the threat of the persecutory parts. Splitting keeps distance between good parts and bad parts” (p. 39). Lee (1994) continues:

The good object is idealized as a defense measure against the danger of persecutory objects . . . When these defense mechanisms cannot defend the ego sufficiently, the defense mechanism of omnipotent denial is used against the fear of persecution. With the defense mechanism the child, in phantasy, totally denies the psychic reality of its fears, and, in phantasy, annihilates its persecutors. (p. 39)

For the schizoid position, Lee applies the “*Hu-Han*” concept. *Hu-Han* is the empty status of the human psyche. *Hu*(虛) means “emptiness” in Korean. In relating *Hu-Han* to the schizoid position, Lee asserts:

Schizoid feelings such as emptiness, despair, hopelessness, resignation, and boredom are the main characteristics of “*huhan*.” Seen in terms of object relations, “*huhan*” is essentially an escape from both external and internal realities, and flight into the deepest hiding place in the self. (p. 51)

Lee develops the *Hu-Han* concept from the *Han* experience of a Korean poet, Eun Ko:

Han is the world of emptiness existing in those minds who gave up the operation of their lives of positive will, courage, and adventurous spirit. . . . Han is not the emotion of possibility, but the emotion of impossibility. It is not the emotion of hope or dreaming, but that of “I-absence,” which can be obtained by the resignation of hope. Han is where the beauty of art and the emotion of “*jeong*” vanish and become nothing, a phase needed to reach the highest state of nothingness (p. 51).

Lee (1994), meanwhile, applies the same *Jeong-Han* concept that was applied to the depressive anxiety to Klein’s depressive position. He says, “The inner dynamics of ‘*jeong-han*’ are equivalent to that of Klein’s depressive position. The most prominent feature in ‘*jeong-han*’ and the depressive position is that they have love as well as aggression.” (p. 48) In fact, the *Jeong-Han* experience is well known in Korean culture. Lee rightly indicates, “This love is not a sweet love, but a painful love . . . the focus is not on the survival of self under the threat of annihilation, but on the well being of the

object that the ego relates to” (p. 48). Through this *Jeong-Han*, a baby is able to recognize the object as a whole object and the mother as a whole person. Guilt, sorrow and self-reproach accompany this growing process. When *Jeong-Han* is fully matured, however, Lee says, “it is no longer *han*, but love, which is the genuine power of healing.” (p. 49)

J. H. Lee’s contribution to the development of Korean *Han* concepts in relation to Melanie Klein’s object relations theory is prominent and thorough. He applies the concept of *Won-Han* to Klein’s persecution anxiety, whereas the concept of *Jeong-Han* is applied to depressive anxiety. Further, Lee applies the *Han* concepts to Klein’s two position theory: “the paranoid-schizoid position” and “the depressive position.” Differing from Klein, however, Lee develops the two position theory into a three position theory by separating the schizoid position from the paranoid-schizoid position. He applies *Won-Han* to the paranoid position, *Hu-Han* to the schizoid position and *Jeong Han* to the depressive position.

As discussed in the definition section of this study, Korean *Han* concepts are dynamically intermingled and hard to define in analytical terms. J. H. Lee, however, explores the dynamics of *Han* thoroughly in relation to object relations theory. This attempt provides a better understanding of the real entity of *Han*. It is discovered that *Han* is closely related to modes of attachment and engagement in human relationships. In particular, Lee’s detailed application of the sub-concepts of Han: *Jeong-Han* (情恨 love-hate), *Won-Han* (怨恨 revenge) and *Hu-Han* (虛恨 emptiness) will be utilized throughout this study.

Han as narcissism: Kohut's selfobject approach. In his article “*Jeong-han as a Korean Culture-Bound Narcissism: Dealing with Jeong-han Through Jeong-Dynamics*”, Yohan Ka (2010) explores the subject of *Han* in terms of the study of narcissism and depression, and in particular, Kohut's use of the “self-object concept” in order to understand this neurotic condition and provide methods for healing it.

Ka (2010) supplements his analysis of *Jeong-han* with Volney P. Gay's (2001) classification of primary and secondary emotions. For Gay, the primary emotions are fear, sadness, anger and joy, because these are universal feelings, basic to all human experience. The secondary emotions are more culture-specific, such as shame, guilt, courage and friendship (Gay, 2001; Ka, 2010). The secondary emotions are largely responses to the primary emotions. Ka considers *Jeong-Han* a secondary emotion: *Jeong* is a secondary positive affect and *Han* is a secondary negative. While Jae Hoon Lee (1994) compared the concept of *Jeong-Han* to Klein's depressive anxiety and position theory as discussed in the previous section, by contrast Ka sees *Jeong-Han* as Korean people's neurotic suffering from conditions such as narcissism and depression. He (2010) puts it as follows: “I would add *jeong-han*, the combination of *jeong* and *han*, also as an ‘other-focused emotion’ of contemporary Koreans, I suspect that *jeong-han* is a culture-bound narcissism and depression that contemporary Koreans experience in their daily lives.” (p. 223)

In order to develop his understanding of narcissism, Ka (2010) looks at different ways the phenomenon has been defined. He compares the theories of Sigmund Freud, Heinz Kohut and Donald Capps. Freud, he says, argued narcissism was caused primarily when a person's interest and instinctual energy, or *libido*, was withdrawn from things in

the world outside and invested instead in the person's own ego. This withdrawing causes problems in the person's ability to enjoy healthy relationships with others, and so the sufferer from narcissism becomes absorbed in him or herself (p.223).

According to Freud, then, narcissism results in a self-absorbed person who has withdrawn his or her ego from healthy interaction with the world outside. Kohut's version of narcissism, however, is different from Freud's. Kohut (1977) argues that it is not so much that narcissistic sufferers withdraw from the outside world; it is, rather, that they lack the ability to rely on their own inner resources. They fail to develop "strong, cohesive self structures" in their early lives (as cited in Ka, p. 223). Because of this failure to develop, their sense of who they are, and the whole structure of their being becomes weak. They become too attached to others. Something goes wrong with the development of the self in early childhood. Development has been halted and has not occurred as normal. (p. 223) Ka then applies Kohut's theory to Korean culture and observes that this narcissistic phenomenon is often found in Korean children. He notes the intense attachment of many Korean children to their parents. In order to explain how this narcissism comes about, Ka (2010) turns again to Gay (2001), and what he says about the kinds of circumstances that produce this condition.

. . . neurotic suffering begins in many cases in early childhood especially when children grow up in chaotic circumstance . . . Children raised under narcissistic and depressive parents . . . often experience the absence of joy . . .because they constantly have to do an almost impossible task such as reading and predicting a depressed parent's mind and emotion . . . the narcissistic parents usually feels and thinks inconsistently, and the parent has parental authority . . . in interacting with

the child . . . In the process, child can adopt a pattern of behavior that seems “to please their parents.” (p. 222)

Ka (2010) includes in his argument research data comparing the motivations and experiences of Korean and American young people. Young Korean students, he says, often are motivated in their academic studies by a desire to please their parents, while American students tend to be more interested in getting the right job.¹³ Most Korean children, in fact, are diligent in their studies because they want to meet their parents’ expectations. However, when the children find themselves unable to reach the standard set by their parents, they start to suffer from feelings of guilt and indebtedness because of the sacrifices that have been made for them and the love that they have received.

It is Ka’s opinion, then, that many Korean children suffer from a form of narcissism in which their inner selves are too weak to provide them with the resources they need and so they find themselves falling prey to excessive guilt feelings. Ka explores the narcissism issue further by including theories put forward by Donald Capps. Capps (1993) describes narcissists as people who are “haunted not by guilt but by anxiety.” Ka accepts Capps’ opinion that anxiety is separated from guilt, rather than the viewpoint which usually considers anxiety as a manifestation of guilt. Ka (2010) explains:

According to Capps (1993), developmental psychologists and psychoanalysts seem to have a shared opinion about the developmental roots of narcissism, in

¹³ Young-Shin Park & Uichol Kim (2006) found that 41% of U.S. students have a personal motivation for academic studies “to get the desired job”, while 62% of Korean students do so to please their parents (cited in Ka, 2010 p. 222).

pre-Oedipal experience before the age of three (pp. 27-28). During this period, infants realize that they are not the center of the world and they may not get enough attention and care from others. As a result, infants experience narcissistic injury, which is called primary narcissism. Those who have suffered a more severe narcissistic injury develop secondary narcissism . . . “normally due to inadequate parental attention and affection.” (p. 224)

Following Capps (1993), Ka (2010) also connects narcissism with depression and applies the *Jeong-Han* concept to generally agreed symptoms of depression, arguing that the depressive symptoms associated with narcissism and depression (melancholia), which include “emptiness, loneliness, boredom, lack of empathy and joy, emotional hunger, dissatisfaction with oneself, depression, mixed emotions of pride and inferiority, self-criticism, and self-reproach” are also the types of symptoms found in people suffering from *Jeong-Han*. (p. 225) *Jeong-Han*, then, Ka argues, is an outwardly directed feeling or emotion found among contemporary Koreans who are trying very hard to please and impress others in what is a very competitive environment or culture.

As noted in the previous section where the researcher explored Melanie Klein’s object relations theory, *Jeong-Han* is a Korean term, a mixed concept consisting of a combination of *Jeong* (love) and *Han* (hate). Ka (2010) has taken this concept of *Jeong-Han* and has incorporated Kohut’s understanding of narcissism as well as Capps’ explanation of the symptoms of depression or melancholia. In arguing that *Jeong-han* is a form of narcissism and depression, Ka suggests that *Jeong* by itself (as a pure affection) is the healing energy that is needed in the cure of *Jeong-han*. In order to make this point, he draws again on the work of Gay, who, as noted, argued that positive secondary affects

(positive ideals such as courage and friendship) can be used to help deal with negative secondary affects. Ka thus sees *Jeong* as a positive force – it contains ideals such as genuine friendship and it possesses the power to heal *Jeong-Han*, which he sees as a negative secondary affect.

Here a point made by Capps (1993) is relevant. Capps suggested that individualism is the main cause of narcissism. The cure for narcissism is thus found in the opposite of individualism – which is “some form of genuine community” (as cited in Ka, p. 228). It is not possible to find the true self in isolation, according to Capps (1993), and isolation is a breeding ground for narcissism:

The deepening and strengthening of our true selfhood will result in more satisfying, more authentic human associations . . . Absolute independence results in loneliness, but individuals are even more desperately lonely when . . . compelled to misrepresent themselves, to put forth a false self (p. 111).

As part of his search for a method to heal the negative effects of *Jeong-Han*, Ka (2010) refers to several Korean researchers who consider *Jeong* is itself a healing power in human relationships. Most importantly, he borrows the understanding of *Jeong* found in Wonhee Anne Joh’s (2006) book “*Heart of the Cross: A Postcolonial Christology.*” Joh (2006) argues that *Jeong* is the “in-between space created by the juxtaposition of *han* and love” (p. 121) and “the interstitial space” that “touches the self and the other” moving freely across the “permeable selves” in a group or community (p. 64). In the mutual, dynamic interactions in the interstitial space, *Jeong* emerges as a transformative power that transcends *Jeong-Han* (p. 75).

Ka (2010) applies this dynamic of *Jeong* to relevant sections of Heinz Kohut's Self-psychology: "The flow of *jeong* from a therapist/friend/pastor to the person with *jeong-han* can be explained by Heinz Kohut's concept of self-*selfobject* relationship and the process of transmuting internalization" (p. 229). Kohut observed through his clinical practice that narcissistic patients related to him in a special way. Ka (2010) refers to Kohut's work (Kohut & Wolf 1978) stating that:

The narcissistic patient regards Kohut as if he were a part of herself or himself. Kohut claims that the relationship between his patients and himself is not a self-object relationship but a self-*selfobject* relationship. Kohut defines *selfobject* as "objects which we experience as a part of our life" . . . He realizes that the border between self and others is fluid and permeable so that a self can cross interpersonal borders and include others. Similarly, people with *jeong-han* also show the pattern of self-*selfobject* interactions, rather than self-object relationship. (p. 229).

For the healing relationship, Ka (2010) uses *Jeong* dynamics, which for him consist of *jeong-cognition*, *jeong-emotion*, and *jeong-practices*. (p. 231) Patients or sufferers experience *Jeong* dynamics and a flow of *Jeong* in the course of their healing relationship with friends or family, pastors or therapist. The sufferer is then slowly able to return *Jeong* to the person who is engaging in the healing process. Initially, however, the return of *Jeong* is weak.

Kohut believes narcissism results from a weak sense of self, a weak structure of self, and an overly intense attachment to others. Ka (2010) considers the narcissistic state is the same as the *Jeong-Han* state. He also identifies narcissism as a symptom of

depression. Depression is thus also applied to his *Jeong-Han* concept. He proposes *Jeong* dynamics: cognition, emotion and practice – as the best healing resource for the neurotic sufferer. Ka also utilizes Kohut’s *selfobject* concept when applying his *Jeong* dynamics. Through the *Jeong* (self-selfobject) relationship, the therapist/pastor/friend or family member joins a part of the narcissistic patient’s self. The flow of *Jeong*, then, works as the healing resource and transforms the patients’ self from its weak *Jeong-Han* status to the healthier *Jeong* dynamism.

Ka’s application of the concept of *Jeong-Han* to narcissism is very meaningful for Koreans. He rightly indicates that many Korean children suffer from a weak sense of self and that this is followed by narcissism and depression. It is true that many Korean students strive for academic achievements “to please their parents.” This massive narcissistic symptom, however, is not confined to young Koreans. As Gay (2001) indicates, most narcissistic children are from narcissistic parents. Elderly Koreans have as much of a chance of suffering from the neurotic symptom of narcissism as young ones.

Ka’s *Jeong-Han* approach combined with Kohut’s selfobject method is practical and usable as a living therapeutic tool. Ka’s proposal, however, needs further development, especially with regard to the distinctive roles of professionals, spiritual caregivers and ordinary people like friends and family members, as well as further exploration of the issue of narcissism and depression in relation to the application of other sub-*Han* concepts like *Won-Han* and *Hu-Han*.

Korean Family and *Han*

It is difficult to find any in-depth literature on the Korean family written in English that relates directly to the subject of *Han*. In this section two significant issues

with a potential for causing *Han* are presented: 1) family conflicts and relational problems inside the traditional Korean family system, and 2) family conflicts and problems occurring between different family systems in the Korean and the North American contexts. In order to propose ways of resolving *Han* in families, especially in relation to elderly immigrant Koreans, not only the weaknesses, but also the strengths of both family systems (Korean and North American) are discussed.

Confucian values in Korean families and *Han*. As briefly mentioned in the earlier section on the history of Korean *Han*, one of the most serious family issues in present-day South Korea is the “low” fertility rate among newly married couples. Along with Hong Kong, Singapore and Japan in Asia, South Korea has one of lowest fertility rates in the world. People may suppose that the cause of this low fertility is a westernized set of family values adopted by Asian families. Yet, in most Korean families, the Western lifestyle would not be the main cause of low fertility. In an article entitled “*Confucian Family Values and Childless Couples in South Korea*,” Yang and Rosenblatt (2008) survey 103 Korean college students (female 83, male 20) on the subject of Korean traditional Confucian family values. Most participants do not wish to abandon Confucian family values, but rather want to preserve them. For young South Koreans, Confucian family values remain primary. According to Yang and Rosenblatt’s research, for young Korean couples, the main cause of low fertility is the economic difficulty of raising children within their means. In particular, the cost of educating children (among the 30 countries of the Organization for Economic Cooperation and Development in 2003) is more than double in Korea than it is in the United States and Japan (Korea Times, 2005, cited in Yang & Rosenblatt, 2008). To get or provide higher education

remains a key virtue of Confucianism, just as much as having children. The research concludes that “(t)he protocols provided by the young people give evidence of the continuing and quite possibly future dominance of Confucian values in South Korea, despite the increased number of childless couples in their country” (p. 588). This attitude of preserving the ethnic dominant culture in families is not confined to Korean experience. Research (Leung, Wong, Wong & C. McBride-Chang, 2010) entitled “*Filial Piety and Psychosocial Adjustment in Hong Kong Chinese Early Adolescents*” discovers that Chinese children (231 children, grade 5-6) do not want to discard the value of filial piety, one of the core Confucian teachings. These children, furthermore, consider the positive values of Confucianism overcome the negative. The article (Leung et al.,2010) presents the finding that

reciprocal filial piety had a positive association with both children’s life satisfaction and social competence, while authoritarian filial piety had negative associations with children’s self-esteem and social competence . . . Children’s reciprocal filial beliefs also significantly positively explained perceived peer acceptance in the present study (p. 661).

As a main reason for preserving the positive Confucian value of filial piety among Hong Kong Chinese children, the research concludes, “As a traditional Confucian concept, filial piety has existed for thousands of years in Chinese families. It has been regarded as a fundamental belief that children should understand and endorse” (p. 663). In the case of Korea also, this traditional cultural principle has been applied. As noted in the earlier section on Korean religions, the origin of Korean Confucianism can be traced to a period of ancient Korea’s early history. Confucianism infiltrated ancient Korean Buddhism, as

revealed in the way the five secular precepts became the principles of social ethics in Korea. Confucianism also influenced Christianity as a major faith style for Korean believers. Even the North Korean regime did not avoid Confucian influence in their political systems and life styles. In this sense, Confucianism has worked as a major ethical principle in Korean families.

Until a half century ago, the Confucian principle predominantly ruled Korean families. Most elderly Koreans in Canada are well accustomed to Confucian values and lifestyle. A core of the traditional Confucian ethical principle is generally expressed as 三綱五倫 (The Three Rules to Practice Five Principles) by Korean people:

Three Rules:

1. 君爲臣綱 The subject should keep moral rules for the sovereign.
2. 父爲子綱 The son should keep moral rules for the parents
3. 夫爲婦綱 Wives should keep moral rules for their husbands

Five Principles:

1. 父子有親 Father and son should keep a close relationship to each other.
2. 君臣有義 Integrity should be kept between the subject and the sovereign.
3. 夫婦有別 Husband and wife are kept properly distinctive.
4. 長幼有序 Younger people should yield to older people.
5. 朋友有信 Confidence should be maintained between friends.

Most elderly Koreans were educated in Confucian principles and raised in its traditional cultural values. During the last half century, however, the traditional teachings have diluted rapidly, and now few people would insist on the authoritarian old teachings. As previously noted, however, research reveals many young Koreans still retain and do

not want to discard Confucian values in their lifestyles. For them, however, Confucian values have become more contemporary, under the influence of more egalitarian Western lifestyles and ways of thinking. For example, the old Confucian principles (above) would be modified as follows.

Three Rules: 1. Good citizens keep moral rules for the nation. 2. Good children keep moral rules for the parents. 3. Good married couples keep moral rules for each other. Five Principles: 1. Ideal families have intimate relationships among the members. 2. Ideal citizens observe the law and love their country with respect. 3. Ideal married couples respect/protect each other's uniqueness/differences. 4. Ideal human relationships are respectful relationships. 5. Ideal friendships are trusting relationships.

If Confucian principles are developed into reciprocal ethics as in the above example, most Koreans would appreciate the cultural values shown, and would want to preserve the Confucian tradition as their own. However, if one insisted on retaining the old authoritarian values, they would be seen to produce ethical and relationship problems and people would deny and abandon that particular form of patriarchal Confucianism. In this sense, the *Han* experiences of Korean families could occur in two extreme cases: through the patriarchy of the old Confucian tradition in the family and, in the opposite direction, from a total denial of the traditional culture in which reciprocal principles and positive aspects are retained.

In this section, the patriarchal family issues relating to Confucianism and *Han* are dealt with, and then the total denial of the Confucian family will be examined in the next section. On the patriarchal problem, Andrew Sung Park (1993) says, "To unravel *han*,

we must understand that patriarchy is one of the major matrixes in which the *han* of the world is produced. Patriarchy, distorting the image of humanity, has oppressed, exploited, maimed, and killed women” (p. 50). In relation to Confucianism, Park (1993) says further,

Asian women have suffered under the teaching of Confucianism for approximately two thousand five hundred years. Confucianism teaches five basic types of human relationships: king and ministers, husband and wife, the older and younger, men and women, and friends. One is always superior to the other except “friends.” Women are seen as inferior to men. (p. 50)

Park (1993) provides a further example of the old Confucian principles that oppress women. Korean people call it “□□□□” (the seven evils for expulsion). Park calls it “Seven eligible grounds for divorce” applying not only to Koreans, but also to Chinese and Japanese people: 1. If she behaves disobediently to her parents-in-law. 2. If she fails to give birth to a son. 3. If she is talkative. 4. If she commits adultery. 5. If she is jealous of her husband’s concubine. 6. If she carries a malignant disease. 7. If she commits theft.

Park (1993) then describes the traditional women’s virtues in Confucianism: “. . . a woman must acquiesce to: 1. Her father when she is young. 2. Her husband when she is married. 3. Her son when she is old” (p. 54). Considering the above, in terms of authoritarian Confucianism, women’s human rights have been largely denied. Most elderly Korean women have in fact suffered and retained *Han* from the patriarchal family system. In the Korean family system, patriarchy is a major cause producing the *Han* mechanism. An article (Kim & Sung, 2001) from South Korea entitled “*Marital*

Violence Among Korean Elderly Couples: A Culture Residue” clearly reveals the uncomfortable *Han* mechanism that is still present in Korean families. The research data¹⁴ was extracted from the Korean National Family Violence Survey (KNFVS) carried out in 1997. Kim & Sung (2001) reach the following conclusion:

The findings of the present study indicate that marital violence among Korean elderly couples is a very serious problem. Over one-fifth of the Korean elders experienced marital violence . . . In this study, socioeconomic factors of the male elders were not associated with wife abuse . . . This finding is an alarming sign that the age-old culture of the male-chauvinistic practice of wife abuse is still lingering among many older husbands. The finding may be reflective of cultural traditions still influencing Korean couples, particularly those of older generations. Traditionally the Korean culture emphasized family harmony through hierarchical relationships in the male-dominant family system (Cho, 1986; Sung, 1995). In general, male abusers tend to adhere to a traditional patriarchal system. Many Korean husbands, particularly elderly ones, still believe that changing the traditional male dominant power structure will threaten marital harmony and family stability (Cho, 1986) . . . Results of this study indicate that Korean male elders with past wife abuse experience tend to use violence repeatedly, probably as a way to solve conflicts or to control wives in marital conflict situations regardless of socio demographic characteristics. (p. 86)

¹⁴ 144 elderly couples (above age 60) were selected from 1,523 cases.

In patriarchal families, elderly Korean women especially, often become victims of family violence and bearers of *Han*. Beside the *Han* issue between elderly couples, another conspicuous *Han* factor in the authoritarian Confucian family often occurs in the relationship between mother-in-law and daughter-in-law. Park (1993) also mentions that daughters-in-law are often controlled harshly by mothers-in-law, and that this situation affects almost all married women in China, Korea and Japan. He goes on to say:

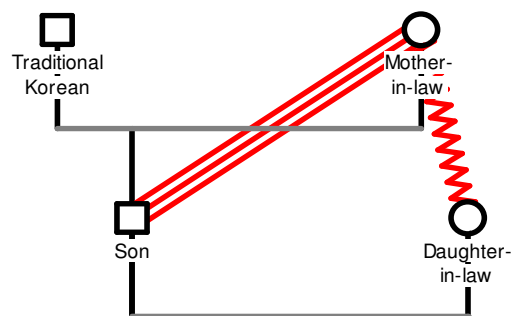
Jealousy of the daughter-in-law's claim to her son's affection is one of the main reasons for this ill treatment. The mother-in-law's desire to avenge the injustice she herself has suffered as daughter-in-law is a factor. It is absurd that such a vicious circle of misplaced vengeance continues throughout history. Such oppression by the mother-in-law is the work of the accumulated unconsciousness of han . . . To overcome this oppression of daughters-in-law, both mothers-in-law and daughters-in-law must *understand* their own entangled reality of han and determine to resolve it. (p. 55)

From the above description, we see two *Han* related issues that need to be dealt with. The first issue is the *Han* relationship between the mother-in-law and the daughter-in-law in traditional Korean families. The daughter-in-law becomes a victim and *Han* bearer. If the same daughter-in-law then becomes a mother-in-law herself, she in turn becomes an offender and a *Han* producer. From this, one realizes that there is no clear distinction between offender and victim in the *Han* experience in the family. This dual experience is not confined to particular individuals or even to gender differences. Certainly women are most likely to experience more intensive *Han* as family victims in the authoritarian Confucian families. Often, however, a feeble son who was a *Han* victim

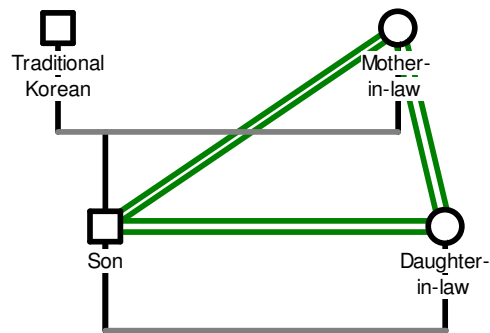
becomes a father and a *Han* offender. As shown in the previous chapter, narcissistic children usually become narcissistic parents who themselves then produce narcissistic children.

This vicious circle in the family, then, cannot be solved merely in terms of the victim and offender relationships. To solve or relieve the *Han* problems, a larger perspective of the family considered as a *system* is needed. Using the wider perspective of the family system, the second issue of *Han* will be dealt with in this section.

Contrary to Park's opinion (1993), outlined above, the *Han* conflict in the family cannot be solved adequately in terms of the mother-in-law and daughter-in-law relationship. It is not difficult to suppose that the *Han* of a daughter-in-law as a *Han* victim of her mother-in-law, would also be intensified, in her role as a traditional Korean wife, by the husband's male dominant lifestyle as a *Han* producer. Although stereotyping is dangerous, in this traditional Korean family situation, the wife's emotional attachment is usually poured out onto her child, especially her first son. Thus, the family conflict between the mother-in-law and the daughter-in-law should be dealt with as a triangle relationship including the son. A simplified genogram helps further our understanding of this dynamic:



Even though Park (1993) says that the relationship conflict usually occurs in the patrilocal residence, many younger Korean couples in fact live separately from their parents. Many of them, however, still suffer from the *Han* relationship between mothers-in-law and daughters-in-law. To relieve or lessen this *Han*, first of all, the mother and son relationship must be examined and rebalanced— in terms of the emotional attachment—before dealing with the mother-in-law and the daughter-in-law relationship. According to the Circumplex family system model, the mother-son relationship is emotionally “enmeshed.” David H. Olson (1993) describes the characteristics of the relationship: “Enmeshed relationships are characterized by an extreme amount of emotional closeness and demands for loyalty and consensus . . . Individual needs are sacrificed for the group” (p. 131). For the prescription, then, Olson suggests, “The major goal of therapy with enmeshed family system is to encourage a tolerance for some separateness and boundaries in relationships, while respecting needs for maintaining high connectedness” (p. 132). An ideal relationship development in the family is represented in the following diagram:



It is true that authoritarian Confucianism in the family produces a *Han* experience especially for women. Patriarchy even justifies family violence as seen in the example of

the elderly couples' issue with violence. To blame patriarchy, however, is not the ultimate solution for *Han* in the family. The problem of *Han* requires a family system approach. The Korean patriarchal family can be compared to the "rigid" family type in the Circumplex model. Olson (1993) describes this family type as follows: "In families with extremely rigid interactional patterns, leadership tends to be authoritarian, with one or both parents highly controlling. Discipline is typically autocratic, based on a simplistic principle of 'law and order,' and consequences are strict, even harsh, without leniency." (p. 129) Olson then suggests:

The chief therapeutic task with rigid families is to promote the interaction flexibility that is lacking. Tasks that facilitate more open communication, negotiated decision making, and experimental problem solving can be useful. At the same time, it is crucial to maintain stability in the family. A common clinical error with extremely rigid families is to push for too much change too fast, which typically only heightens these families' resistance to change. (pp. 129-130)

The Confucian tradition of ancestral worship in the family still prevails in South Korea. (Park & Cho, 1995) In this sense, Confucianism works not only as a culture, but also as a religion. Even when following other religions, families do not deny traditional family values. For example, many conservative Korean Christian families accept traditional family values in their own faith system. A father of a traditional Korean family is considered as a priest or even a person with divine authority. In this authoritarian religious atmosphere in the patriarchal family, the rigidity becomes stronger. For a therapeutic approach to *Han* in the family, as Olson (1993) indicates, to confront or deny Confucianism as a religious or cultural value would not be effective or admirable.

Many elderly Koreans in Canada still retain traditional family values. For effective spiritual care of *Han*, a gentler approach to rebalancing the rigidity, and creating a more a flexible dimension in the family is necessary, thereby not offending family values directly. As provided in an example in the initial part of this section, the rigid authoritarian family values would be able to move towards more reciprocal and egalitarian ones, through employing the family systems approach to *Han* experiences in traditional Korean families.

Korean family *Han* in the cross-cultural immigrant context. Elderly Koreans' *Han* experiences occur in the cross-cultural context of family life. As mentioned earlier, most elderly Koreans have grown accustomed to traditional family values and ways of life, whereas their adult children and grandchildren have been greatly assimilated into the North American family structure and lifestyle (Kim, Hurh & Kim, 1993, Lee, Gibson, Chaisson, 2010). Between the immigrant generations, *Han* experiences have occurred. Where there is a greater cultural and lifestyle gap between the generations, there has been a more acute *Han* in the family especially for elderly Koreans.

A research article (Kim, Hurh & Kim, 1993) entitled "*Generation differences in Korean immigrant's life conditions in the United States*" reveals clearly the immigrant family problems between the generations. The researchers interviewed 622 adult Korean immigrants in the Chicago area, and discovered that the majority of adult children and elderly parents lived in separate residences. These generation-segregated life conditions between the generations caused three major problems. Firstly, the differing conditions life of adult children and their elderly parents often resulted in contrasting ways of thinking and life-style. Adult children and younger Koreans in the immigrant context

were more Americanized and tended to prefer that lifestyle. By contrast, elderly Korean parents remained more closely tied to their traditional Korean thought patterns and lifestyle choices. These patterns and choices were reinforced by their bonds with their friends, neighbours and fellow churchgoers. Secondly, between the generations, there was a mutual lack of understanding of each other's life experiences. Parents didn't understand their children's problems and experiences, and the difficulties they experienced in fulfilling their filial obligations. For their part, the younger generation were often too busy and too young to understand the problems and hardships faced by their elderly relatives, especially the problems the elderly face in adapting to their present circumstances. Thirdly, adult children generally felt overburdened by their own immediate family roles and because of this became negligent of their elderly parents, who then suffered in different ways as a result.

A more recent research project (Lee, Gibson & Chaisson, 2010) entitled "*Elderly Korean immigrants' socially and culturally constructed definitions of elder neglect*" explores the problem of elder neglect more concretely and comprehensively. Interviews with 124 elderly Koreans in the Los Angeles area provided five themes on the elder neglect problem: 1) Informants' culture-specific definition of neglect, 2) Cultural contexts of neglect, 3) Consequences of neglecting parents, 4) Elders' expectations of adult children, and 5) Suggestions from elderly parents about dealing with neglect.

In response to the first theme, i.e. their culture specific definition of neglect, elderly Koreans identified three sub-themes: (a) passive neglect e.g., children consciously ignoring their elderly parents' situation or paying no attention to elderly parents, (b) active neglect e.g., absence of support in spite of being aware of elderly

parents' needs, and (c) absence of neglect due to government aid. One of the main responses to the survey fell in the category of "passive neglect" which included attitudes such as "indifference" and "ignoring." In relation to the second theme, that of cultural neglect, elderly Koreans experienced this in terms of two cultural-contextual categories: (a) their adult children had large families of their own, and (b) were too busy. Where adult children have large families of their own, they are more likely to demonstrate indifference to parents, because of the need to focus on their own children. When adult children are too busy, elderly parents often feel they are being neglected. When they are sick, especially, they seldom care to talk to their children about their problems. As a consequence of this neglect, elderly parents often also feel unappreciated, and are sad that their children do not fulfill their obligations and consequently experience loneliness. They also feel physically isolated from other family members, and experience a lack of assistance with problems such as meals and sleep, and are often forced to stay alone at home. What these elderly parents expect is that their adult children should help them by preparing and providing meals, making sure that everything is functioning smoothly in terms of daily living—issues such as eating, sleeping and health, taking them to their medical appointments or out for entertainment, talking with them often, and generally acting in a caring fashion. Elderly parents then suggested that neglect could be countered if they themselves became more independent and if they had more knowledge of self-care. The research conveys the elderly participants' opinion that: "We (elderly parents) should acknowledge that we cannot rely on our children for care anymore. Somehow, we have to be independent and responsible for our care." (pp. 129-131)

Discussing the results of the research, Lee, Gibson & Chaisson (2010) conclude that:

Elders expect their children to follow traditional Korean cultural values, while adult children behave according to more Americanized norms. Although the majority of the elderly Korean immigrants in the study have lived in the U.S. more than two decades, most have not acculturated to the same degree as their children, perhaps in large part due to living in ethnic enclaves within the U.S. (p. 132)

Augsburger (1986) effectively compares the different lifestyles and values distinguishing West and East. In Western culture, the healthy individual is a person with an assertive self-esteem. Eastern culture, however, sees a healthy person more as a cooperative person in the group (pp. 99-103). These differences work also inside the immigrant family. The two research articles examined above do, however, provide suggestions for overcoming the family difficulties that stem from these differences. In the first research article, Kim, Hurh & Kim (1993) suggest:

To improve the intergenerational relationship, both sides must have a better understanding of each other's life conditions and its implications for the welfare of elderly parents. Improved understanding can be achieved . . . by persuading both adult children and elderly parents to participate in a set of awareness training programs for their mutual welfare. For adult children and spouses, a training program should aim to enhance their sensitivity to their parents' (1) traditional way of thinking and life-style, (2) problems associated with the role

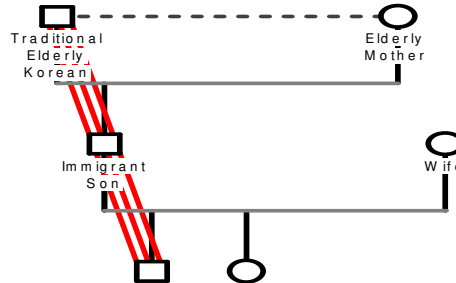
exit and status loss, and (3) the strains that accompany these experiences. For elderly parents, a program must aim to develop the parents' understanding of the changing nature of life conditions and stresses of adult children with multiple roles. Elderly parents may have to modify their expectations concerning traditional norms of filial piety. (p. 268)

Lee, Gibson & Chaisson (2010), also provide suggestions for dealing with the issue of elder neglect at the end of their research:

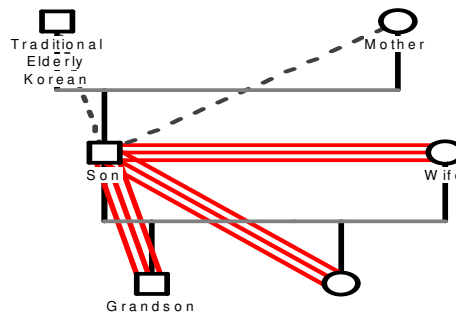
Professionals need to listen to elderly Korean immigrants' views of their adult children's obligations and incorporate these needs into provisions of services . . . Therefore, providing services under a family-centered approach is appropriate for this group . . . Further, elder neglect is associated with the health and mental health . . . emotional and physical consequences of elder neglect are serious and complex . . . such undiagnosed emotional states might represent undiagnosed complicated grief and loss issues, as highlighted by the perceived loss of filial piety noted in this study . . . Lastly, the findings suggest further research that is family centered. Examining the beliefs and values of children, grandchildren, and other family caregivers of elderly Korean immigrants would add a critical dimension to understanding elder neglect. (p. 133)

The researchers argue for better mutual understanding between the generations and more effective professionals and caregivers, who will then demonstrate a better understanding of the needs of elderly Koreans. It is necessary, furthermore, to approach the *Han*

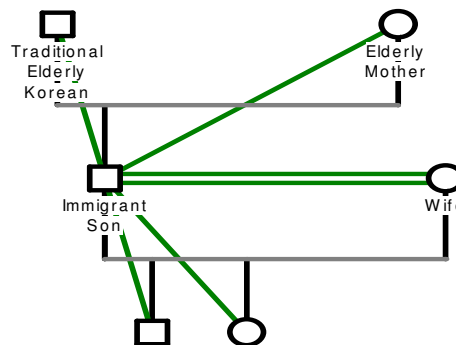
relationship from a family system perspective. The following genogram represents the way many elderly parents understand the traditional family system:



However, adult children who occupy overloaded roles in the immigrant family context would understand the system in this way:



Inbalances in the emotional systems represented above, need to be rebalanced into the following relationships:



Once again, if a Circumplex model is applied, Korean immigrant families, in which elderly parents are neglected, can be considered part of a “disengaged” family type. Olson (1993) describes this family type: “There is little interest, involvement, or sense of mutual caring between or among family members . . . There is little expectation that others can be counted on to support a member in distress” (p. 130-131). Olson provides the following suggestion:

We would propose that therapy with disengaged family systems aim toward the separated level of family Cohesion. As separated relationship (low to moderate Cohesion) has a good deal of emotional and physical separateness, yet it is more balanced with some connectedness among family members. Family loyalty and affective responsiveness are occasionally demonstrated. Although time and space apart may be preferred, there is some time together and some joint decisions. Activities, interests, and friendships tend to be separate, but a few are shared. A chief therapeutic goal with disengaged families is to promote connectedness through shared problem solving. Intervention is often problematic from the start because it is difficult even to convene members at the same time and place. A major therapeutic challenge is to engage family members work together on behalf of a symptomatic member. The therapist needs to frame treatment as a collaborative effort-valuing the input of each member and offering potential benefit to all who participate. (p. 131)

A positive example of a direction taken by elderly parents toward a healthier family system is, however, found in the Canadian context. In a very recent research article entitled, “*Korean Fathers on Canadian Shores*,” Kwon & Chuang (2012)

discover that Korean immigrant fathers in Canada have in fact become more reciprocal and cooperative within their families, discarding old authoritarian Confucian values and lifestyles. It is certainly true that younger immigrant fathers seldom demonstrate the traditional Korean lifestyle within the family by assimilating Canadian mainstream life style.

In this chapter, two main topics were explored: the first section looked at the potential for *Han* experiences in the traditional Confucian family system. Elderly couples' violence and the relationship between mothers-in-law and daughters-in-law were dealt with from the family system perspective. The family characteristics were identified as typically "rigid" and "enmeshed" relationships. The second topic was an examination of potential *Han* problems in the immigrant family context. Research on the subject of elder neglect was examined, providing valuable suggestions for overcoming this issue. Finally, a family systems theory was applied to the *Han* issue. Immigrant families were found to be a "disengaged" family type that is far removed from an "enmeshed" type. All proposals for resolving the *Han* issues in the family, however, involve a practical and gradual therapeutic approach within the system perspective.

For the Korean elderly, especially, a gentle care approach would be admirable and effective. Olson's Circumplex model is used as the proposed approach for this study. In the later parts of this study, the sub-concepts of *Han – Jeong Han, Won-Han* and *Hu-Han* will be applied and compared to the same family systems theory presented in this chapter—based on empirical data gained from Korean immigrant families in the Canadian context.

The Korean Immigrant Church/Community and *Han*

To live as an ethnic minority in a new country is itself a *Han* experience. Elderly Korean immigrants have experienced an acculturation process adjusting to life in Canada. In this section, means of acculturation of elderly Korean people will be examined and any factors with a potential for creating *Han* will be explored in the process. Even though it is difficult to find references to the acculturation issue that are directly linked to *Han*, there are nevertheless several pieces of research that deal with the acculturation process of Korean immigrants in the United States and Canada. While differences exist in socio-cultural policies relating to immigrants in the United States and Canada (for example, there is a “melting pot” policy in the US and “multi-culturalism” in Canada), close similarities can be found in the acculturation processes of the Korean immigrants in both countries as well as some visible differences. In relation to the elderly Koreans’ *Han* issues, then, this study will focus on two major categories in order to explore these issues: 1) elderly Koreans’ potential *Han* experiences in the mainstream of Canadian society and, 2) elderly Koreans’ *Han* issues within the ethnic community itself.

Elderly Koreans’ *Han* in the mainstream of society. In a research paper entitled “*Acculturative Stress among Korean Immigrants*”, Noh & Moon (2012) begin with the following description:

Immigrants and refugees are at risk of experiencing psychological distress due to heightened exposure to various stressful events in the country of settlement, including poor labour-market integration, poverty, identity crisis, social stigma, and racial discrimination. (p. 133)

Korean immigrants form a vulnerable population who experience the stress of acculturation intensely. However, Noh & Moon (2012) find, in fact, that elderly Koreans who have lived in Canada for a number of years feel less stress because they have experienced enough of the acculturation process: “(T)here was a significant relationship between acculturative stress and age, such that acculturative stress was significantly higher among younger respondents compared with older respondents” (p.141-142). Noh and Moon observe, furthermore, that the longer the period of residence, the lower the levels of acculturative stress. With the passing of the years, there is less strain from socio-economic factors, discrimination, and isolation in society (p.143). However, this does not mean that elderly Koreans who have lived in Canada for longer periods have necessarily settled their lives through a successful acculturation process. Like a wounded bird that cannot fly, but has grown accustomed to earthly activity, the elderly Koreans have certainly been able to adjust to immigrant life fairly comfortably, but nevertheless still retain its limitations and experience hardships.

Kwak & Lai (2012) provide a more recent research study on elderly Koreans’ social life in a Canadian context, entitled “*Social Support and Elderly Korean Canadians.*” For their paper, Kwak & Lai interviewed 12 elderly Koreans who live in Calgary and recorded their needs and difficulties in adjusting to Canadian social life: “Although they had adapted to a new lifestyle as elderly immigrants, they described themselves as living like “a comfortable frog in the well” - in short, accepting the stress and curtailment consequent on the resettlement experience” (p. 222).

Kwak & Lai (2012) see that the first social difficulty for elderly Koreans relates to their family life, because the family is found at the heart of the lives of participants in

the survey. The family is seen by elderly Koreans as their main channel of social support, even if they live in separate residences from other family members. For elderly people, then, lack of family support would result in their most intense social difficulty (p. 229).

For the elderly, language barriers and transportation difficulties are identified as major issues, creating social difficulties. In particular, they experience intense social difficulty when they receive health and social-service support from non-Korean speaking doctors or social-service professionals (p. 228). Another research project, however, provides a contrasting opinion taken from a larger city context – Toronto. Thus Kim & Chen (2011) argue that while acculturation in terms of proficiency in English may be a problem in smaller cities, Korean immigrants living in large urban areas, in large Korean communities, do not have to deal with the same stress:

Toronto, the current study site, is the largest city in Canada and has a large population of Koreans, and provides access to Korean churches, senior associations, cultural centers, and grocery stores through public transportation with a small charge for elders. A new Korean immigrant elder can quickly learn their way around in the Korean ethnic community through churches, temples, Korean associations, ethnic media (newspapers, a Korean TV channel, and Korean radio stations), a senior citizens association, as well as relatives and family. As a result, Korean elderly immigrants experience fewer linguistic barriers to social, cultural, and medical needs regardless of the length of residence and English proficiency (Kim, 2009) and thus no such significant relationship between acculturation and depression as found in smaller cities. (p. 293)

Returning to the findings of Kwak & Lai (2012), we discover that for elderly Koreans, a social life is their way of social networking: “Our participants shared their experiences and understandings of how they developed and extended their social support networks . . . Social interactions were mainly focused on their own families, friends, and their own ethnic community” (p. 228).

Another major finding from Kwak & Lai’s (2012) research is that elderly Koreans are dependent upon and appreciative of financial support from the government: “Most of the ‘old’ settlers considered their way of life to be stable, seeing government as their ‘good second son.’ However, the phrase is also relevant to the level of social support provided by children” (p. 229). This means that most elderly Koreans rely financially on the government and their adult children. If those support mechanisms are not sufficient, then elderly people fall into serious life difficulties.

Kwak & Lai (2012) also find that the senior Korean immigrants made considerable effort to pursue independent lifestyles:

They extended their support networks, continued to develop their own independent lifestyle, and reconstructed many aspects of their lives. The senior’s daily lives were becoming busier, and they tried to live in a way that met their own social and cultural needs. It was important for them to be fully occupied, to make various plans, and to participate in activities in order to live healthy and fulfilling lives. (p. 229)

Mentioned briefly in relation to the language issue (above), another recent research project on elderly Koreans in Canada is Kim & Chen’s (2011) paper entitled

“The Social Determinants of Depression in Elderly Korean Immigrants in Canada: Does Acculturation Matter?” which explores elderly Korean immigrants’ major depressive symptoms. Kim & Chen interviewed 148 elderly Koreans living in Toronto and found three major depressive symptoms among the participants: these were “low social integration”, “low financial status”, and “poor health.” According to this scientific research, elderly Korean immigrants who live alone and with less social activities are most closely connected with the depressive symptoms. Kim and Chen found that “financial strain is associated with depression in old age . . . health status is a significant contributor to depression” (p. 290). As previously mentioned, in Toronto, acculturation (English proficiency) was not a factor in elderly Koreans’ depressive symptoms.

Comparing these two main articles: Kwak & Lai (2012), which focuses on elderly Koreans’ social support in Calgary and Kim & Chen (2011), which looks at elderly Koreans’ depressive symptoms in Toronto, common elements can be found in both that are especially applicable for *Han* issues. Furthermore, even though it is not exclusively focused on elderly Koreans, Noh & Moon’s (2012) article, “*Acculturative Stress among Korean Immigrants*” is also a supporting source for building opinions about elderly Koreans’ *Han*.

For elderly Koreans, social isolation, especially isolation from their families, would be the experience likely to cause the most suffering and to contribute to their *Han*. Families and friends are the most important factors in preventing *Han* experience. For elderly Koreans who are not fluent in English, residence in small cities and rural areas is a *Han* producing factor. Insufficient financial support from the government and from their adult children is another main cause of elderly Koreans’ *Han*. To prevent elderly

people's physical deterioration becoming another cause of their *Han*, social activities including religious activities, hobbies and recreation are very important. For an effective spiritual or pastoral care for elderly Koreans, considering the above social factors should be a prime consideration.

Elderly Koreans' *Han* within the ethnic community. As revealed in the previous section, the acculturation of elderly Koreans tends to be within an ethnic enclave - rather than a closer assimilation into the mainstream of society. In the United States' context, Andrew Sung Park (1996) names the ethnic enclave as the "withdrawal model" and describes:

Encountering a language barrier, different foods, different social values, and racism in a new and strange land, most Korean-Americans tend to flock together, withdrawing into their Korean enclaves. They realize that the United States is a place where they are not welcome, where they are discriminated against and rejected. It is very difficult to break through social prejudice and discrimination. To survive the hostile environment, they "ghettoize" their community. They are not emotionally and socially ready to adjust to the dominant culture. (A good example) of these communities (is) Koreatown in Los Angeles. . . (p. 94)

In the ethnic community, as most researchers agree, the immigrant church plays the central role. Hurh & Kim (1984) explain:

Korean immigrants' extensive involvement in the ethnic church has become an important "way of life" of the immigrants in America. They seem to have a composite reason for such a *modus vivendi*: to pray, to seek peace of mind, to

meet friends, to see new faces, to be recognized, and simply to be with a large group of Koreans without particular obligation, threat, demand, or attachment - “a little Korea” in America. The ethnic church thus functions to provide the immigrants with a fellowship that is both religious (Christian) and ethnic (Korean). (p. 136)

Park (1996), also, says:

The church plays a very significant role in immigrant life . . . As centers of immigrants’ activities, Korean-American churches exercise great influence on the life of Korean-American communities. Korean-American churches provide the security and identity that immigrants cannot find in the society. The churches are the bastions from which they receive their *raison d’etre*. Thus, the Korean-American churches play a great role in establishing and sustaining the ghettoization of Korean immigrants and their children. (p. 94)

Pyong Gap Min’s (1989) article, “*The Structure and Social Functions of Korean Immigrant Churches in the United States*” which consists of interviews with 131 pastors in New York City, provides more concrete research about the role of the immigrant church. Min identifies four major functions of the Korean ethnic church in United States: “1) providing fellowship for Korean immigrants; 2) maintaining the Korean cultural tradition; 3) providing social services for church members and the Korean community as a whole; and 4) providing social status and positions for Korean adults immigrants” (p. 1370).

The ethnic church's activities are crucial and beneficial especially for the elderly Korean immigrants' improved social life. The immigrant church as ethnic enclave, however, can produce negative effects and cause many problems for Korean immigrants and especially the elderly. Even revealing the negative aspects of the immigrant church is a delicate matter, not unlike talking about a family stigma, Park (1996) states:

These churches tend to transplant Korean church systems to this country and repeat their traditional emphasis on church growth and faithful commitment to church activities. In a metropolis such as Los Angeles, Korean-American churches expand by absorbing other church members through various evangelical meetings or extending their influence through overseas missions, neglecting social missions in their own backyard - the inner cities (p. 94).

The Korean immigrant churches in Canada represent a similar situation to the cases of ethnic churches in United States. Most churches reproduce the tradition of churches in Korea and are affiliated to Korean denominations. The headquarters are located in South Korea. The Korean churches in the ethnic ghettos often perform unhealthy functions of church in the immigrant context. For example, church conflict issues happen between leaders and members of the church much as they do in traditional/authoritarian Korean families. In this sense, elderly Korean immigrants can be both *Han* offenders and victims according to their misuse of power and unhealthy relationships in the church. Ronald Richardson (1996) effectively expresses the ethnic church's phenomena as "enmeshed fusion" with his family system theories applied to the church system as a universal human experience:

In the extreme, when individuals, families, and congregations are operating within this area (enmeshed), they have trouble knowing where one person's boundaries stop and those of others start. The self of each is so fused with the other that when one itches, the other scratches. People think, feel, and speak for each other. Ask one a question and the other answers. They read one another's mind. Emotionally they seem like a stuck together blob with little sense that any of them have a life of their own, apart from the other. Murry Bowen's original term for this phenomenon was quite descriptive, despite its clinical sound: "undifferentiated family ego mass." (p. 102)

In his chapter entitled "*Signs of Serious Problems in a Church*," Richardson (1996) once again points to the highly fused churches and their emotional systems:

All churches have difficult times. But the more fused the congregation, the more likelihood that it will develop serious, long lasting problems during these difficulties. Given enough stress and challenge, even better differentiated churches can experience a reduced level of flexibility. But highly fused churches quickly develop problems with only relatively small amounts of stress. (p. 131)

The ethnic enclave churches in which the members are highly emotionally enmeshed would produce *Han* experiences in various relationships inside the church, especially for the elderly members. The ethnic enclave churches often have exclusive attitudes toward any relationships outside the ethnic community. An extreme example is the North Korean society. People outside the region seldom know or intervene with what happens inside—the excluded society—even human rights often are trampled and misuses of

power prevail. To reduce *Han* experience between Korean people in the immigrant context, it is necessary to listen to the following, even though it refers to a case in the United States:

Korean-Americans, however, need to move beyond their security zone. The purpose of their being in this country is not only to have their own community but to interact with other groups for mutual enrichment. Exclusive communal life was partially responsible for the Los Angeles eruptions. The withdrawal model misses interaction with other groups in a democratic social framework. Thus, the withdrawal model stresses cultural diversity without conferring true unity on the society (Park, 1996, p. 95).

Throughout the preceding chapter, my goal has been to review the existing literature in order to highlight material that will increase our understanding of potential *Han* experiences affecting elderly Koreans living in Canada.

The purpose of the extended literature review, then, was to introduce a concept that is largely alien to the Western world, and create the basis of a pre-understanding for the following chapters of original and empirical research. It was my finding that the existing literature and resources that relate directly to *Han* were very scarce and limited, and this is in part because the subject of *Han* itself is difficult to interpret or convey using the academic language of the Western world, because it is from the life context of the Korean people. One of the results of this study will be to draw out the meaning of this rich concept in more detail, particularly as it relates to elderly Koreans.

Fundamentally, the purpose of this research study is practical and has the aim of furthering the professional discipline of the Christian ministry. It is not primarily

intended as a theoretical academic study. However, the literature review does provide us with a helpful theoretical base that can then be accessed and utilized in practical ministry.

Providing a platform for hearing the voices of elderly Koreans speak about *Han* from their actual and concrete life contexts is, however, the most important purpose of the research study, and it is to this task that I now turn.

Chapter 3: The Research Method

An Ethnographical Approach

This research study has two basic subjective starting points. The first is a Christian care perspective. From the standpoint of a holistic Christian faith experience, this inclusive study incorporates insights from the social sciences, such as personality theories, and it also seeks to utilize human myths and experiences as hermeneutical tools (Gerkin,1984). This specifically religious starting point could be seen as a limitation to the research, especially by people who come from different faith systems or have different life values. However, while the research is intended primarily as a tool for a practical Christian care ministry, it also opens up the potential for constructive dialogue about people's care with those holding different life perspectives, and from different cultures and faith systems.

The second starting point for the research is the concept of *Han*—since the research subject is taken from indigenous Korean experience, and is thus a form of contextual theology. Robert Schreiter defines contextual theology as follows:

Schreiter identifies three model of local theology: . . a contextual construction that concentrates on the formation of cultural identity (ethnography) or the alleviation of oppression and social ills (liberation) . . . Schreiter affirms the contextual approach as the most fruitful and adequate (Kinast, 2000, p.41).

According to Schreiter (1985), the contextual models are divided into two categories: “ethnographic approaches” and “liberation approaches” (p. 13). In this study, it is mainly the adaptation and contextual models that are applied. Portions of this study

can be considered as an application of the adaptation model. For example, in the literature review, Jae Hoon Lee was introduced as a person who applies *Han* concepts to Melanie Klein's object relations theory, and similarly, in evaluating the research results, this study will also look at existing theories to see if they are applicable in increasing understanding of elderly Koreans' *Han* and its spiritual care.

The qualitative research that forms the core of the study, however, follows a contextual approach formed from the Korean cultural study of *Han*. For example, the research interviews are conducted out of a uniquely Korean cultural context. This qualitative research study, then, is primarily both cultural and contextual. From a research perspective, the fact that Christianity is the first starting point also contributes to it being seen first and foremost as a cultural study, although this might not be the way it is viewed from a religious perspective.

As Schreiter indicates, for a cultural study using a contextual model, ethnography is one of the most effective methods of approach. A clear definition of ethnographic research can be found in Spradly (1973): "Ethnography is the work of describing a culture. The essential core of this activity aims to understand another way of life from the native point of view." (as cited in Berg, 1998, p.120)

Another useful description comes from Marcus and Fisher (1986), who define ethnography as "a research process in which the anthropologist closely observes, records, and engages in the daily life of another culture—an experience labeled as fieldwork method—and then writes accounts of this culture, emphasizing descriptive detail" (as cited in Newfield, Sells, Smith, Newfield & Newfield, 1996, p. 26).

This research study of elderly Koreans' *Han* in the Canadian context is mostly suited to these definitions of "ethnography". The ethnographic research has a qualitative approach and also is a naturalistic research method carried out in the life setting of the elderly Korean subjects. The study of the spiritual care of *Han* comes from the elderly Koreans' life experiences in Canada as immigrants. In this sense, the research starts with an inductive method—although interaction with the literature reviews help also retain a deductive character to the work. Basically, however, the research takes as its starting point the elderly Koreans' life experiences of *Han* rather than attempting to impose any external theories first, to fit their experiences.

Through the study, the researcher will be a participant-observer. While not imposing by attempting to alter the elderly people's *Han* culture during the research, the researcher as a potential *Han* bearer from the same ethnic culture, will nevertheless share in and learn about a deeper *Han* experience in company with the elderly subjects. If necessary, the field notes will be utilized. As previously mentioned, this study is dynamically subjective rather than more mechanically objective, and the researcher as an ethnographer will be aware of his own bias in dealing with the research subjects.

Research Design

The purpose of the research is to design an effective spiritual care practice that will reach elderly Koreans as a marginal group among ethnic minorities. Approaching the elderly Koreans' *Han* in four major human relational areas (self, family, church/community and with spirituality as the integrating factor), the research will explore the four areas in relation to their potential *Han* experience. At the conclusion of the research, then, new implications relating to spiritual care for the elderly will be

presented. This qualitative research with an underlying ethnographic approach proceeds with the following settings and procedures.

Research ethics. The *Han* study involved the participants' traumatic memories and personal life experiences. For elderly Korean people especially, revealing personal life experiences in detail about self, family or ethnic church community can be a highly delicate matter and can often be considered as a stigma. In the circumstances, the confidentiality issue was very important so as not to offend the participants' privacy, even though all the research was performed with the participants' full understanding and their having signed the consent form. The researcher was thus careful to protect the participants' identities. The research interviews were performed in a safe place to prevent breaching confidentiality. Before the interviews, the nature and procedure of the study were carefully explained, the interviews were performed under the participants' agreement of the consent form. The researcher used study codes in handling the research data rather than revealing the participants' personal information. The research content was managed properly, confidentially and safely. The researcher did not and will not share the research data with any third parties by revealing the participants' identities except to the thesis supervisor. Pseudonyms for the participants were used in this research. All of the personal information was generalized into individually unidentifiable data (for example, reducing precision about religious, immigrant status and socio-demographic information of the participants.) Data access was restricted and kept safely/confidentially locked in a cabinet. Following the research, all recorded information from the recorder and all identifying information from the scripts will be erased and disposed of properly. Before the publication of the thesis, all content will be

examined thoroughly to see if any confidential issues are violated. This research is committed to ensuring that the Korean speaking ethnic minority aged population, which is scattered through Southern Ontario, will remain anonymous after the research—even though some participants were happy to disclose their identities. All research processes were performed with a participant-centred approach, following their wishes and needs, including stopping, cancellation, resuming and correction of interviews. Only relevant information from the participants was used, and this exclusively for the purpose of the study subject. This research project was designed in consultation with the thesis supervisor and reviewed/approved by the University Research Ethics Board, Wilfrid Laurier University.

Participants. The research setting is Southern Ontario including the major cities of Toronto, Mississauga, Kitchener-Waterloo, Hamilton and London. The researcher interviewed ten people, consisting of five male and five female (equal numbers in gender)—all elderly Koreans who were over sixty five years old and recruited from the ethnic churches and communities. The youngest participant was sixty five years old and the oldest eighty two. Except for one participant, all of them were Canadian citizens or landed immigrants. Except for one participant, their settlement in Canada has been more than ten years. They were all affiliated to Korean immigrant churches of both major denominations—Protestant and Roman Catholic. None of the participants were hospitalized or diminished in decision making and were physically/mentally healthy/competent. Nine participants lived with more than one member of their families. One lives alone. Four participants graduated from post-secondary schools. Five finished

high school and one had elementary education. All of them received their school education in Korea. The following table is the summary:

Table 1: Demographic Information

Age	Over 80 = 2 Between 70-79 = 3 Between 65 = 5
Gender	Male = 5 Female = 5
Immigration Status	Landed immigrant or Canadian citizenship = 9 Temporal visiting = 1
Length of immigration	Over 30 years = 4 Between 20-29 years = 3 Between 10-19 years = 2 Less than 10years = 1
Religious affiliation	Protestant = 9 Roman Catholic=1
Education	Post secondary education = 4 High school (including teacher's college) = 5 Elementary education = 1
Family Status	At least with one family members = 9 Alone = 1

Data collection methods and procedures. This research used an in-depth interview method for obtaining the data. Through the interviews, the research effectively accessed the participants' cultural and life experiences. The ethnographic interviews were useful in exploring and interacting with the empirical research subjects. The interviews were conducted primarily as a single interview spanning sixty to ninety minutes at a date/time convenient for the participants. As a supplement, one further interview of less than one hour was conducted with some participants. The interview locations were mainly churches and participants' homes. Some supplementary interviews were conducted at a park and a coffee shop. After finishing the first interviews, some

participants volunteered and asked for further interviews because they were willing to share further and provide more information about their *Han* life history and experiences. Before the initial interviews, as mentioned in the research ethics section, the researcher gave careful explanations about the nature of the study and procedures of the interview as well as explaining the content of the consent form. Semi-standardized interviews were conducted as well as a brief questionnaire of prepared questions. The interview questions focused on the three major life areas of elderly Koreans' *Han* experience. The researcher developed the research subjects concentrated into the following three topics of questions:

- 1) What are the participants' most *Han-bearing* experiences through their lives?
- 2) What are the participants' *Han* experiences in the family?
- 3) What are the participants' *Han* experiences in the church/community?

In most cases, the researcher focused on listening to the participants' *Han* experiences expressed verbally, but also paid attention to non-verbal facial expressions and gestures. (Berg, 1998) The researcher was attentive not only to the participants' literal expressions, but any potential further implications of those expressions, even engaging in a semiotic intercultural communication. (Schreiter, 1997) This effort was reflected also in the note taking. The researcher, however, made every effort not to randomly surmise the participants' intentions by their expressions. Where participants' expressions led to vague understandings (especially for the English translation) the researcher sought confirmation to clarify the real meaning. All interviews were conducted in the Korean language, and the raw data of interviews was recorded with a digital recorder. Any questions the participants were reluctant to answer were respected and all procedures were performed with a participant-centred attitude according to their

convenience as much as possible. The researcher made an effort to provide a safe and respectful atmosphere for the participants of the interviews and was attentive to the participants lest they feel any emotional disturbance or uneasiness during the process of the research interviews. Because accustomed to the Korean people's culture of respect, the researcher sought to construct as respectful an environment as possible for the participants. For the researcher personally, the interview experiences were invaluable—a life learning opportunity to experience mature spirituality from the elders of the community.

Data analysis and trustworthiness. From the recorded raw data stored as audio files in the researcher's computer, the first effort was made to convert these into written drafts. In this initial stage, all processes were conducted in the Korean language. After extracting the scripts of the interviews, the raw data was then arranged into four life environment categories: 1) individual, 2) family, 3) church and community, and 4) spiritual experience. In the next step, however, the data was arranged again into three main categories: individual, family and church community. Spirituality as a theme was planned as a means of integration at the end of the analysis and as part of on-going discoveries from within the main three categories.

Within the three categories, the data was then analyzed according to the themes. First of all, the data was analyzed into two sub-categories: the participants' painful *Han* experiences and their wish to resolve their *Han*. Further, within the *Han* experiences, the data was analyzed following the distinction between the positive and negative aspects of *Han* experience. Then, within the negative *Han* experience, the researcher classified the painful *Han* experience according to the three themes. In each classification and category,

the researcher was able to construct three sub-divided themes. Through all procedures, the constant comparative method was employed: Glaser & Strauss (1967) outline this method as follows:

Stage 1. Comparing incidents applicable to each category.

Stage 2. Integrating categories and their properties.

Stage 3. Delimiting the theory

Stage 4. Writing the theory (as cited in Newfield, Shells, Smith, Newfield & Newfield, 1996, p. 37)

With permission from the thesis supervisor, not all Korean contents of the interviews were translated into the English script. From the Korean drafts, the researcher was able to analyze the data into categories and themes and begin to apply English translation. The English translation was not a formal, grammatical correspondence or literal translation. A dynamic equivalence principle was applied to convey the theme as the priority. In order to preserve and convey faithfully the participants' expressions intact, however, careful attention was given not to alter the very meanings of words that the participants articulated. Some expressions were paraphrased, however, for better English understanding.

This research study was from people's personal life experiences. Thus the data was empirical and subjective. Further, as a qualitative study, the ten participants represented a relatively small sampling. The research thus needed an additional triangulation method that is "the use of multiple lines of sight" (Berg, 1998). Constant comparison with the content of the literature review and with other bodies of research

was thus necessary. Perspectives on the subject from outside of the ethnic culture were also useful—for example, the thesis supervisor’s feedback.

To sum up—the methodology of this research study is that it is an ethnographic approach within a qualitative method. In-depth interviews were used as the main tool for the research. Following the basic guidelines of the ethnographic research method, ethical considerations received careful attention. While ten participants as elderly Koreans in Canada cannot be considered representative of the entire population, nevertheless the particular method used (qualitative, rather than quantitative), means the results of the interview research will be useful and meaningful in understanding elderly Korean immigrants and thereby providing them with better and more effective spiritual care. The following chapters will present the findings of the interviews.

Chapter 4: Research Findings from the Interviews

The following interviews with participants afforded a precious opportunity not only to learn about the *Han* experiences of the elderly immigrants, but also to reflect more deeply on the meaning of human life, and about universal humanity. Often during the research interview process, the researcher was deeply moved by participants' *Han* life stories—a humbling experience for these respectable elderly Koreans.

Most participants were of relatively healthy appearance and seemed to appreciate their daily lives. Above all, most of them expressed their sincere faith in God as Christians in each of their life settings. In fact, the majority of participants seemed fairly satisfied with their present immigrant lives, gathering from their expressions. Yet the researcher found, in spite of this, that they have retained their *Han* experiences and he was able to record their *Han* stories from their life journeys.

When all prospective participants were asked, if, in general, elderly Koreans have *Han* experiences, they responded with a yes. Most participants agreed with the saying, “Koreans are people of *Han*.” However, there were in fact three types of initial reactions from prospective participants when introduced to the subject of the *Han* research. In initial contacts with the prospective participants, the elderly Koreans commonly responded by saying, “I don't have any special *Han* and I do not have much to say about it.” They agreed to the interviews, however, and were willing to share *Han* experiences from their life stories, especially when these related to World War II, the Korean War and the ensuing poverty and life difficulties in Korea for the younger generation or other people who did not go through the war experiences and their accompanying hardships. Thus, some participants were very positive in their responses, wishing to provide more

information about *Han* in the contemporary Korean history through which they have lived as well as talking about their personal *Han* experience. Also, there were some seniors currently suffering painful *Han* experiences in their present life situations.

During the recruiting stage, the researcher encountered these various reactions from the prospective participants. In a positive sense, the differing reactions helped the researcher impose fewer assumptions on the *Han* experience of the elderly Koreans. As discussed in the definition section, *Han* is a complex concept to define and the researcher intended to hear the elderly Koreans' actual and unique understandings of *Han*. In a negative sense, however, the researcher began to doubt if the participants would be able to talk about their personal *Han*, because the answers of some of prospective participants initially were negative, suggesting they do not have any *Han* at present.

When all the interviews were completed, doubt had disappeared. The results of the interviews were richer and more fruitful than expected. The researcher was able to listen to all the participants' deeper stories of *Han* and to make unexpected new discoveries. All three interview questions were posed according to the categories of personal, family and church/community. Three questions were focused on their *Han* experiences in the three categories. According to their answers, then, it was possible to arrange three themes from each question.

Elderly Koreans' Personal *Han*

In relation to their personal *Han*, five participants provided the stories of death or separation in the family. Four participants responded that hardship was the most intensive *Han* experience in their entire lives. (One participant spoke about the war experience as well as a family grief experience.) One participant, then, responded by

identifying her personal *Han* as *Hwa-Byung* that is “a culture-bound syndrome caused by longstanding suppressed anger.” (Choi & Yeom, 2009, p. 226) The literal meaning is “fire-illness.” Through these findings, then, three themes emerged from the elderly Koreans' personal *Han* experience: the grief experience in the family, the life-hardship through war and poverty and *Hwa-Byung* as folk illness.

Theme 1: grief experience in the family. This was an unexpected result for the researcher. Even though the researcher did his best not to come into the process with any assumptions and not to make any projections, in fact the bias was already towards the *Han* experiences of the elders' war/poverty experiences or hardships encountered in their immigrant lives. Yet in reality, the majority of responses about the *Han* experiences from the elderly Koreans were related to the grief experiences suffered, especially in the family. In fact, *Han* is found primarily not just as hardship or the experience of suffering itself, but as pain that is unresolved (especially in human relationships) within people's hearts. From the first question, the personal grief issue emerged as the first major theme in the *Han* research.

Participant 10 who is a male elderly Korean in his early eighties describes his grief:

Surely I have *Han*. If we are Korean, everyone has *Han*, especially those who are my age. I have so much *Han* . . . If I were to talk about the most intense *Han*, it is certainly the fact of my mother's death. I loved her so much. However, during the 6.25 (*Yu-ki-oh*, *Korean War*), my mother died . . . This was in spite of my best and desperate efforts to care for her . . . At the time I was a teenager, and I did everything I could to keep alive my mother. In the midst of war, there was no

medical care, and I could not just watch my mother dying. I ransacked villages and mountains to get any potential medicines or curative herbs. Also, I searched every possible food and nutrition through my village . . . The village people called me a *Hyo-Ja (filial son)* . . . Even though I was hungry, my mother was the priority in all moments of that time . . . But my mother died finally . . . Then, I hated my father first. He didn't care about my mother. He was so harsh. In those times women were not treated as a people of dignity . . . Through my whole life, my mother's death during the war has remained as a most intensive *Han* for me.

Participant 10's subsequent story relates more to family issues and is dealt with during the family *Han* section. As his most intense personal *Han*, it is evident that the participant's answer is focused on the grief issue of his mother's death during the Korean War. Then Participant 1, who is a female elderly immigrant in her early eighties, shared the experience of *Han* as grief:

After coming to Canada . . . my son had graduated from A university and B graduate school in C (*area*) and he worked for D. One day after work, he returned home and he entered his room on the second floor. He then suddenly collapsed and was unable to recover . . . Probably his brain was hurt after the collapsing . . . (*she shows her tears*). It was not a car accident and he was not killed by anything else . . . How can I tell all the story? . . . I just wept, cried before God. Two years, three years . . . I just wept every day and only prayed. How can I tell all the story? There was no consolation from this world . . . The pain has never left me through my whole life.

In fact the elderly participant did not share her story of grief as her initial answer to the interview question. When the researcher asked her what had been her most difficult experience in the immigrant life, she immediately answered it was that “I could not talk (English).” Then, when the researcher tried to confirm the language difficulty as *Han*, she denied that the English difficulty was her greatest *Han* experience. Instead, she began to share the family story of her grief at her son’s death. Meanwhile, participant 7 who is a female immigrant in her mid sixties answered:

I have no *Han* . . . even during the Korean war . . . Well, if I find any *Han* through my life, I may say that it was because I grew up without a father. My father died when I was six years old. But I did not realize it until I reached high school age. I was the only girl who wore leather boots at the kindergarten at that time (*just after the Korean War*). My grandfather was rich and brought me up without any lack of needs. But during my high school years, one day when I visited a wealthy friend’s house, there was a piano . . . and her father. From that time, I began to feel the absence of my father in my life. This could be the greatest *Han* for me . . . I don’t know. But, that time having a piano at home was a symbol of the wealth of the family. But rather than piano itself, it was the father’s presence at my friend’s home that was the thing I most envied, and I began to feel *Han*.

Even though Participant 7 mentioned the piano as a symbol of wealth, in fact the piano at the friend’s house probably symbolizes the happiness she really hungered for: not just the piano, but above all the father’s presence in the home. Rather than the war experiences in her childhood, her extended grief over her father’s death is revealed as her

most intensive *Han* through her entire life. In another interview, Participant 3, a gracious and intelligent elderly lady, shared the story of her husband's death during her early years of marriage. The participant's husband was a brilliant person and part of the Korean elite at that time:

I can say to you, pastor . . . It was very hard, because . . . the hardship means . . . I had several children . . . My husband was fluent in English and passed with the highest mark the exam of a company. As a reward, he was given a world tour. Then, my husband was selected for A country where he was to be the branch founder from B company in Korea . . . Our family all went to Europe . . . Then, as an overseas branch founder, my husband could not but overwork himself day and night and fatigue came upon him, and became severe, and he got sick. I went to a department store boldly to buy bed sheets even though I didn't speak the language but spoke English . . . and take care of my husband . . . but he was soon hospitalized . . . After the surgery, the doctor recommended me to return home, because my husband was discovered to be a severe cancer patient. The cancer had already metastasized all over his body. The doctor permitted and provided morphine injections during the flying to Seoul. On the plane, I gave the morphine shots to my husband. That time, via Hong-Kong one night . . . we returned to Seoul airport, and there was an ambulance on standby and he was immediately hospitalized. Then, two months later, my husband died . . . I didn't know what I should do from that moment. I was a just young housewife and had never had to do any hard work before.

During the interview meeting, Participant 3 seemed to be a very healthy senior with a positive life attitude who was satisfied with the immigrant life. In fact, according to her expression, she appreciates her daily life with a sincere faith. During the in-depth interview, however, she also graciously shared her life story of *Han*. At the end of the interview, the participant had a last word for the researcher saying: “Life seems to be fair to everyone, seemingly even to successful people, because they also have at least one painful life experience.” The research interviews then, covered a whole range of grief experiences in the families – relating to mother, son, father and husband. Participant 6, then told of a broken marriage as his most intensive personal *Han*. For the Korean immigrant community, marriage and family issues are very delicate subjects to access. In the conservative ethnic community especially, most churches see divorce or broken family issues as evil. Often they are harshly judgmental about divorce in a family. In this sense, Participant 6 found himself in a vulnerable position revealing his own isolated personal life experience as *Han*. However, the senior graciously shared the painful experience because, according to his own expression, the participant was able to overcome the difficulties involved with his religious faith.

I had earned some money, but it was found as nothing. When I gave up my business that I had painfully built up and gave it to A’s mom, I was comfortable about it and in peace in my mind. Every hardship and effort given for my life and family here in Canada, as a result, were found as nothing . . . The lawyers also were no help to me. Ultimately, I found, they worked for themselves only to earn the money . . . Nobody cared for me, not even the church pastor . . . I had developed a heart disease during my work . . . One morning I collapsed and, by

myself went to hospital. The doctor told me that it was very serious and that I immediately needed surgery . . . I had the heart surgery by myself . . . even though some of my extended family wanted to come, I declined and didn't want anybody . . . However, It became a chance to reflect on my entire life and the ultimate meaning of life.

Not only death in a family, but also separation, can be considered a grieving experience and the experience is explained as a *Han* experience here as one of most intensive personal *Han*.

Theme 2: life hardship experience: war (death threats, broken humanity), hunger, poverty or hard work. The second theme discovered in elderly Koreans' personal *Han* was their lifetime hardship experiences of war, hunger, poverty or hard work. Four participants responded that hardship was the most intensive *Han* experience in their entire lives. Participant 2 told of his Korean War experience:

If I were to talk of my own personal *Han*, it would be my childhood experience during 6.25 war . . . When I was six years old, 6.25 (*the Korean*) War broke out. It was in 1950. At that time we lived in H village of Seoul. I watched the bombing of Namsan (*mountain*) playfully (*by the US air forces*). Then suddenly, a bomb was falling on my head, and my house built with earth collapsed. I was crushed underneath it and was bleeding severely from my head. No medication at the moment was possible, and (*a few days later*) my head became swollen with festering. I was able to visit the field hospital with my mother, and the army surgeon asked to cut my ear off and to perform surgery. My mother, however, desperately begged him not to cut off my ear, because she didn't want me to

become disabled. Anyway, I didn't know the details about that because I was so young. The doctor didn't cut my ear and, until now, as you see, it is still OK (*smiles and laughs*) . . . Before the war, our family didn't starve. Even though my father had died after the Liberation (*from Japanese rule and World War II*), my mother had a good small business and saved a fair amount of money. I remember that the money was US mainland money. Then the war broke out. We originally lived in North (*Korea*) and came down to the South with other refugees. My mother hid the money inside the wrapped up luggage. Then, one day near the Han River, someone stole all the money and there was nothing left for us. From that moment we started to starve. I came to curse my life itself. Just I didn't want to live . . . One night, it was a moonlit night, I went to loosen my bowels. I had eaten nothing edible but I had diarrhea, and some tangible stuff came out and by instinct, I touched it, and I found dark blood. It was actually my bowel. It was a moonlit night.

Participant 5 who is in her early seventies also answered that it was the war and the ensuing poverty that was her deepest personal *Han* experience through her life—even though she now has no particular *Han* experience.

Well, except for financial difficulties . . . we have many siblings. Before the war broke out (*Korean War*), our family life was not bad (*in a socio-economic sense*). Even though I was young I don't remember any special difficulties during the period of Japanese Imperialism . . . (*during the Korean war*) . . . then my father was in a U.S army truck that turned over and he was wounded and transferred to hospital. Soon afterwards the 1.4 retreat (*a famous retreat of the Korean and U.S*

army during the Korean War) happened and we were transferred to Jeju Island . . . in the (*family*) situation, I only remember I was so hungry . . . just hungry. But I didn't think "why am I so hungry now?" or "if I was born in a better environment..." I didn't have any such kind of thought at all . . . If I met any circumstance . . . I just did my best to fit that moment . . . (*after the war*). Even though our family had starved for several days, my father surely sent us to school . . . so that all of us siblings would be able to get (*higher*) education.

Participant 4 who is in his early seventies shared his personal Han war experience as follows:

In my childhood, I was so hungry. But, in fact, I could not express the feeling. This was because the *Yangban* class education did not allow expression of such kinds of physical needs. The Confucian education was highly moral and strict, and I could not behave like a child. Thus, I could not but have a hypocritical attitude to the friends of my own age, pretending always I was not hungry. It was a really big pain as a child. In fact, always I was hungry . . . During 6.25 (*Korean War*) my uncle was a commanding officer of armored forces on the front line. . . and a relative was a policeman. During daytime our family was OK in our hometown. But at night we were in great danger... There were many Reds (*the local communist partisans who were fighting for the North Korean army hid in the mountains*) . . . Our families were almost killed by our own village people. . . It was such a scary experience. If I were to talk about *Han*, this could be called a *Han* experience . . . as we were also same Koreans.

Participant 4 spoke about his personal *Han* as the lifestyle of having to pretend not to be hungry during his childhood in a traditional Confucian scholar family and of the Korean War experience as a tragedy of fratricidal war. During the Korean War, the researcher's mother and maternal grandmother were also almost killed by their own village people who had become communists, because my maternal grandfather was a politician for the South Korean government. Participant 3 (who shared *Han* as her grief experience in the family) also told a similar story from the Korean War.

I would recall an experience from the War . . . our family tried to get away from the war. However, on the way, too many bullets poured in, the bus driver finally gave up driving and I began to run with my younger sister, holding her hand and running under the bank alongside the road (*to avoid the bullets*) . . . Then, we were running and found nobody. "What should we do, what should we do?" I was at a loss what to do . . . (*after many complications and dangers*) but we were taken to another uncle . . . this uncle, however, was beaten and tortured by the Reds (*communists*) because his elder brother (*the participant's father*) was a policeman, and the North Korean army wanted to find the location of my father.

Participant 3's story continued later to include her first religious experience and will be dealt with again in a later section. Participant 3 vividly recounted the tragedy of fratricidal war and its relation to Korean *Han*. Until the outbreak of the war, they were all peaceful extended families and friendly neighbours. The war turned them into the enemies of each other. Participant 8, who is in his mid-sixties, this time shared the story of his hardship in Saudi Arabia as a foreign worker:

It was March. But when we came out of the airplane on arrival, the breeze was so hot. It probably exceeded 40 degrees (*celsius*) . . . We travelled north by car for 8-9 hours along unpaved roads. It was just desert. Then, finally we found a building like a military barracks in the midst of desert. Those barracks were our work and living place. We woke up 5 o'clock in the morning and the work started from 6. Until 6 in the evening (*12 hours*) we worked and after dinner further office work remained . . . I slept 11 at night and woke up 5 in the morning . . . Well, I remember that there was no air conditioner. At night I felt cool . . . We made Kimchi with cabbages . . . For the road construction I spent two and half years there. Then I moved to an air base construction site and built the accommodation for pilots and engineers. It took four years. Then I moved to Libya and spent seven years there . . . It was so horrible, a shocking and aching experience for me . . . The pick up truck was hit by a big trailer. People on the back bounced out and they were bleeding here and there . . . my co-worker died at the scene. I was responsible for him and put the dead body onto a pick up truck covered with a blanket. I drove the truck accompanied by an engineer (*co-worker*). We drove 700 kilometers through the night. It was a dark night. I could not see anything in front. Then I felt some gravelly place and heard a sound of waves. I realized that we were lost . . . I stopped the car by instinct. In fact, the car was stopped at the edge of a cliff. Under the cliff there was the sea. I was so scared. The blanket covering the corpse flapped.

Participant 8 told the researcher that if he had to repeat his life, he would be unable to do it. For the senior, reflecting on his life journey, the life of hardship in foreign countries in

his younger years was his personal *Han*. He had spent all his golden years as young man in the desert working for the construction companies.

Theme 3: *Hwa-Byung*. Participant 9 who is in her mid sixties told of her personal *Han* as follows:

Do you know *Hwa-Byung*, pastor? . . . Every woman of my age or older would have the symptom . . . It is very hard to describe. It is a kind of stuffy feeling here (*indicating her chest*.) We were not treated as human beings. From husbands and from mother-in-laws . . . we were victims of the family . . . I cannot say it in detail. Just everyday, over all of our life is a perseverance, endurance and obedience . . . It was sad to live as a woman. How can I tell whole the story?

The participant did not provide further detail about her *Hwa-Byung*. From the beginning of the interview, however, Participant 9 seemed to fully agree with the theme of personal *Han* and understand the interview question. Then she clearly wanted to answer the *Han* experience in terms of her *Hwa-Byung*.

Through these interviews with the ten participants, the researcher discovered three themes connected to their personal *Han* experiences. The majority of answers involved family grief experiences and life hardship experiences. However, one participant responded by identifying the *Han* experience as *Hwa-Byung*. That answer could reasonably be applied to many Korean elderly people, especially elderly women. Perhaps the most striking finding in this section is that, for many Korean people, the personal *Han* experience is understood as a grief experience, especially as it relates to the family.

Family *Han*

Most participants seemed to have stable and happy families. Through the interviews, however, they revealed that they have all experienced at least one *Han* relationship or issue in the family. Some participants have wholly overcome their family difficulties, some are in the process of recovering their relationships, and other participants are still engaged in conflict relationships within the family. Listening to family *Han* experiences of the elderly Koreans, three themes emerged: patriarchy as a conflict relationship, strict relationships especially in the parent-child relationship, and negligence in the family.

Theme 1: conflict relationship: patriarchy. Concerning the question of *Han* experiences in the family, the researcher analyzed the accounts of six senior participants who have experienced at least once conflict relationship in the family. This result does not mean that they are currently in a situation of conflict in the family. Most of them have, in fact, overcome their hardship and now enjoy better relationships within their families. Participant 2 shared his family story involving *Han* as follows:

When I was young in Korea, I didn't want a married life. If I marry, I thought, the life will likely cause too much inconvenience. After coming to Canada I soon came to marry a Korean woman . . . then the vague thoughts I had had about marriage came to reality. It was harder than I expected. At that time, I had a kind of patriarchal attitude. So, at that time, I didn't have a good Christian character . . . I asked my wife to make and bring me a coffee, but would my wife listen? No. (*Big laugh.*) Then a domestic battle happened. (*Laughs.*) Someone presented us with a rice cooker (*as a marriage present.*) Within days it broke

down. A domestic war broke out. Recalling that time, probably the conflict between my wife and I was not the sole cause of our problems. At that time, I was having a difficult time with much pressure for survival in a new country.

Participant 2 is a senior, and the participant no longer seems to be engaged in any serious family conflict. Like other ordinary people, in his younger years of marriage the conflict can be considered as part of a normal life process. In many cases, however, couple conflict in Korean immigrant families can last many years and sometimes develop into more serious domestic conflict. In particular, the patriarchal attitude of Korean husbands, as discussed in the literature review section, is found to be the main cause of family conflict. Participant 6, who is a male senior, provided a further example of the patriarchal family structure causing a *Han* experience for its members:

I was wrong. I grew up besieged by my elder sisters. My parents finally had me as the son whom they desperately wanted . . . When I arrived at the age of marriage, my understanding of women was so absurd. In my thinking I expected nothing from a woman except beauty . . . Yes, a beautiful appearance . . . I didn't think anything about a woman except her appearance. . . When my daughter became a university student, one day she confronted me, and I became furious. Even my wife said, "Why do you deal with your daughter who is now adult in this kind of forcing way?" I was just furious and angry with her about her attitude toward me.

Participant 6 no longer seems to have a patriarchal attitude towards his family. In fact, the patriarchal lifestyle and attitude derives from the traditional Korean family

system and often spreads to conflict between other family members. Participant 10's experience exemplifies this:

I didn't appreciate my father in my youth. The only reason was that he didn't care for my mother enough during the (*Korean*) War. During the time my father was alive (*in Korea*), my relationship with my father was not good . . . I still feel guilt about that. This is a kind of *Han*, if I can say it . . . However, the strict Confucianism (*in the past*) was not good. In that era (*of my mother*), women's lives (*in Korea*) were so hard . . . Because I observed my mother's suffering (*during the time she was alive*), I have thus tried to respect my wife and support her as a fair life partner . . . Often I admit that she is better than me. Also, I taught my children (*sons*) to respect their mother and also their spouses. A most cowardly man is one who misuses women whom he considers weak and inferior.

In the case of Participant 4, even though he did not respond by identifying his own *Han* as a family conflict, he shared the *Han* of his mother.

If I were to talk about *Han*, even though it is not my own, I would talk about my mother's era rather than my own. This is the *Han* that I am going to talk about here. During that time, married women had intensive *Han* because of their children. At that time, a daughter (*as a child*) is useless. But (*my mother*) bore a daughter, and again, then another daughter . . . A married woman's purpose is only to bear a son. If a wife has many sons, she is proud of it and is highly esteemed in the (*entire extended*) family. However, more difficulty comes if there is comparison made in the family. My mother's sister-in-law had several

sons, but my mother did not. Her *Han* about children (*not having many sons*) was so intense.

Participant 7, who responded earlier that her personal wish was to have a better relationship with the husband who she hoped would learn to follow the example of mainstream Canadian husbands, also expressed her family *Han* as the difficult relationship she shared with her husband:

(*After coming to Canada*) I had no difficulties getting a job. In the work place everybody was so kind and there were few difficulties in the (*social*) life. Even though my English was not excellent, I didn't experience any serious language difficulty. At that time my husband didn't have a job. However, even though he didn't work, we had little difficulty (*financially*) in our family life. My salary was not bad and at that time social support from the (*Canadian*) government was great. If my husband wanted, he would have been able to register for a free language school, and the government even gave money to prepare for a job. Canada was the best place to live and cannot be compared with Korea. At that time (*South*) Korea was still a very poor country (*economically*) . . . I have had few difficulties except within my family (*couple*) life. The difficulty has lasted many years.

Participant 9, who had answered her that her individual *Han* was *Hwa-Byung*, expressed her greatest family difficulty as the conflict relationship with her mother-in-law in the early years of her marriage.

The life of *See-Jip* (*the house of husband's family*) was so harsh. But at that time, every Korean (*woman*) would have experienced it. The mother-in-law

controlled everything, and we had to totally obey her. She taught everything about the family life and we had to listen to all her sayings. We had to imitate whatever the mother-in-law was teaching. We lived in such a kind of age. The life of *See-Jip* is as a dumb one. We were unable to talk back about whatever we heard from her . . . not only the mother-in-law but, in fact, also the husband's entire household. All older Koreans know this saying, "The three years of life of *See-Jip* is three years of being dumb" (*this is a kind of proverb*). So, probably many old Korean wives have *Hwa-Byung*, because we have no place to let out what we have really wanted to talk about and what really we have needed to ask. Meanwhile, Participant 1 talked about her *Han* experience with her husband from a religious perspective.

My husband was an educator (*teacher*) and nice gentleman (*after the marriage*.) But after I believed in Jesus and began to attend the church, he became to me like a thorn. He didn't like my going to church. His attitude was suddenly changed (*toward me*.) So, before God, I just wept and cried. I prayed God would change my husband and he would believe in Jesus . . . One day, finally, he accepted Jesus and totally changed. We began to attend the church together . . . After coming to Canada, he (*continually*) served the church as an elder. He has been doing very well (*in the church and family*.) Even through many difficulties and sacrificial (*circumstances*), he has been very devotional (*to God*.) He is still very nice. I am grateful to God.

Theme 2: strict relationships. Three participants described their experience of family *Han* as stern education for their children and strict relationships within the family,

which they have come to regret. However, the participants' feelings would not necessarily accord with their children's reactions and perceptions. Participant 8 responded to the question:

Now, if I reflect on my past life, I have much *Hoe-Han* (*regretful Han*). I could have worked harder for the company. I could have been more kind and done better towards my wife. Above all, to my children I could have done better. Now that I have become a senior and reflect upon my (*past*) life, I think I have not lived my life prudently. I could have given more love and care to my children. I was wrong. There are many things that I was wrong about . . . Many cases . . . I did wrong to my wife . . . I could have been a better husband to my wife. To my children I didn't show proper love and care. It's really regretful *Han*. In these days, I frequently fall into this kind of thinking . . . I was wrong so many times. Reflecting on my life, family is very, very important. Also the leader of the family is most important, of course, even the wife is important . . . but the leader of the family (*the Korean meaning here is always father of a family*) should be an example to the rest of the family.

In fact, according to the participant, his children are behaving well towards him. In spite of the present good relationship with his children, the participant as a father has regretful *Han* towards his children, thinking that he was a strict and uncaring father. Participant 4 provided a similar life story concerning her family *Han*:

I am so sorry for my children. When they were growing up, they were very pitiful. They were unable to sleep enough. They were unable to play enough. They were unable to fulfill their needs enough. Day and night, they only studied

hard . . . I had pushed them too much. Even now, my youngest (*son*) I feel pity for him (*for overwork*) . . . I should have had a better time with him (*in his younger years*) . . . This would be my *Han* in the family . . . However, above all, I still believe a right and highly moral life is most important for my children.

Participant 4, in addition to the answer he gave above, further expressed an apprehension about the families of the younger generation because of the moral decay stemming from issues like easy divorce, unfaithfulness and disobedient children. In the case of Participant 3, while taking over her deceased husband's role, she could not be anything but strict with her children, in order that they would grow up to be independent and confident. She emphasized each of the responsible roles of the individual family members. However, her strict education and attitude towards her children created a demanding role for her in her particular life circumstances. In fact, the participant would have been a more tender mother to their children if her husband had been alive and still with her. This could be seen as an unfulfilled *Han* from her younger life journey.

Theme 3: negligence. Two participants indicated the issue of negligence as part of a multiple experience of family *Han* along with patriarchy. One participant lives alone, separated from other family members including his children. He seems to be still engaged in conflict with family members and suffers feelings of neglect by his family. This is a form of family *Han* for him. The other participant, who lives with his spouse, is not in a conflict relationship with his children. The elderly participant (and possibly his wife), wish they had more frequent contact with their children, not as a result of their own initial contact, but rather as a result of the adult children initiating this contact. Now in his old age, the participant wishes his children demonstrated better care and concern

towards him. Even though the elderly participant feels weak in coping with his daily life, he is unable to express his difficulties to his adult children and often feels neglected. Although both participants feel neglected, however, their wish is for their children's well-being rather than their own. Their attitudes are expressed in sentences like, "I am lonely and neglected. I pray, however, for my children's well-being first." By contrast Participant 5 who lives with her adult children, according to her statement, does not have any concerns and difficulties from her children:

They (*my children*) are doing very well. I have no complaint, no wish for anything from our children. They have been through many hardships in the immigration. I have a feeling of pity for them. I really appreciate them. I am always grateful for (*their heart of filial piety*) to live with us (*my husband and I*). I am fully satisfied with my family and they are no problem at all. I have no *Han* from our children . . . We are mutually in caring relationships. Nothing special. We just live in harmony. Our children are not trouble-makers. They are good (*adult*) children. I am just grateful to them.

In the initial stages of analyzing the content of the interviews, the first main findings concerning family *Han* seemed to be general issues of strict education imposed on children and family relationships of conflict. However, after examining each interview again, the main *Han* theme to emerge was specifically "patriarchy", a theme that was discussed in the literature review chapter as a significant issue for the family. Another particular finding from the family *Han* research interviews was that, in all cases, the emotional attachments of the participants seemed to be rather intense – whether there was conflict, or whether there was neglect.

Church/Community *Han*

Three themes were extracted from the elderly Koreans' *Han* experiences in the ethnic church community: church conflicts, injustice and lack of caring. To extract the *Han* themes, the research interviews did not directly confront the *Han* experience in the church community. This is because *Han* is an intensive experience of psychological pain that is internalized. Thus, rather than questioning the elderly participants about their *Han* experiences in their churches and communities, the researcher preferred to use the expression a "negative" experience, because that is a milder expression and concept than *Han*. By listening to their negative experiences, however, the *Han* issues in the church/community were discoverable. Furthermore, the subject of *Han* in the immigrant church and ethnic community is a delicate matter to access, and can easily be misunderstood or misused. There is no intention of identifying specific churches in this section. All the opinions from the participants are general observations about the immigrant church and community as a whole. In this section, even the participant's numbers (used to distinguish them in previous sections) have been generalized. There are thus no distinctive means of identifying the participants.

Theme 1: church conflicts. Six participants answered that the problem in the church, and a potential source of *Han*, arose from church conflicts. Among the six answers, four participants said that church *Han* arose from people fighting one another in the general Korean immigrant church. According to their descriptions, this fighting would usually occur in the triangular relationships of clergy, church leaders and ordinary church members. One participant said:

What do you think is the core of Christianity? What is the core of the Bible's teaching? . . . As you know, it is Love. But how difficult it is in the church! Once the relationship is distorted (*broken*), the distortion lasts so long and it is so hard to restore. The Bible teaching is of love and forgiveness . . . then, why in the church it is so difficult? Unbelievers forgive better rather than church people.

Another participant emphasized:

Innocent people were often hurt by the church(es) and were disappointed with the church (*community*). Some people say, "If the conflicts could be overcome, only one church would be enough for one religion (*in the ethnic community*)." But my thought is different. Many churches are OK. Peaceful co-existence is important. Getting along and harmony are, I think, most important . . . Each person has their own opinion. There are many and various voices from all the people in the church. I remember a case (*in the past*). There were new immigrants who had attended mega churches in Korea, and coming to the immigrant church, in their eyes, everything (*the ministry*) in the church was awkward and they were not satisfied . . . Probably, in this sense, I think again, that the church conflict would be inevitable . . . (*In the past*) I was so angry and had an ache in my heart (*when observing*) the church fight.

Two participants briefly mentioned their negative church experiences as involving insincere Christians who move frequently from one church to another, produce trouble and spread gossip and rumours (*in the immigrant community*). Another participant said:

At first (*after immigrating*), while attending the church, I didn't know anything. I just followed the friendly families whom I knew (*in the church*). When a conflict happened, I thought, there must be a big problem with someone. But later I found that there were in fact just little issues. I am sorry for those I misunderstood. I think the immigrant church ministries are very hard. The immigrant church is a specially difficult place for a (*Christian*) mission . . . I just hope that everybody gets along well and peacefully.

The overall impression from the participants was that they didn't want to talk about the church conflict they have been involved in. Some participants seemed satisfied with their churches and community lives. Others were not, but were very cautious about revealing the issues. Gathering the interview data revealed that generally church conflicts occurred between clergy and congregation, church leaders (mostly elders) and congregation, and old timers and newcomers in the church. One participant expressed the Korean ethnic community problem as follows:

In Canada, J people, C people (*other ethnic people*) gather together and become one easily. In the immigrant life, they help each other and support each other in businesses. But Koreans, they are like sand. Individually they are excellent. But a spirit of cooperation seems to be insufficient. Korean people envy others easily. They are an ethnic people of strong jealousy. They don't want to see another's success.

In fact there is a Korean proverb, "If a cousin buys land, one feels a stomach-ache" (Turning green with envy). It is not certain the participant's comment can be applied to all Korean immigrants however, as it is just one of the participant's opinions.

Theme 2: injustice. Three participants answered the question about their potential *Han* experience in the church by means of themes of injustice, corruption and hypocrisy. One participant said:

The problem is the elders (*of the church*). I don't know why, but once they became an elder, they think they are the owner of the church. I believe that an elder's role is to serve the church members. But they want to rule them. The elder's role should be a kind of facilitator between the church members. However, they are only with the groups that they prefer . . . Of course, I understand that kind of behaviour in the church. As you know, our immigrants have many limitations (*in mainstream social life*) outside the church, but they can do whatever (*they like*) only inside the church. This is our immigrant church problem.

Another participant voiced the issue as follows:

Often I am regretful as a Jesus believer. What Jesus taught us is 'to love each other'. However, in reality, it's not that way. It is far from the truth . . . Even in the church, they care, 'only for my own church people', 'only for my own home province (*background in Korea*) people', 'only for my own alumni', 'my *Honam (province)* people, my *Youngnam (province)* people' They only care about and protect their own people. It is wrong.

Another participant criticized the church more harshly:

Korean Churches are corrupt. They don't know the Bible. They don't know what Christianity really is. Not only the pastors, but the so-called Christian politicians and businessmen, and all (*Christian*) people who have (*socio-economic*) powers.

They are all far from the Bible and the teaching of Jesus. (*Present*) Korea is not far from (*overcoming*) the past poverty. Economic growth has occurred in recent years. But they all forget the hard times (*of the past*). The lavish (*church*) lifestyles are disgraceful. They think the waste (*of materials*) is a blessing. In Korea, I believe there are still so many poor people. The rich pastors are so shameful.

Theme 3: uncaring/rejection. One participant described his *Han* in the church community as an experience of lack of caring and rejection.

I was hurt by a pastor (*in the past, in a former church experience*). At that time, I was in a really difficult (*life*) situation. But even the pastor was judgemental to me. I trusted him and wanted to serve him as a servant of God . . . Now, I no longer have such an attitude towards any pastors. I found the pastors were also just humans. Maybe my expectation was too high of him (*the pastor*) . . . Even though the Word of God is important, it is also very important to accept unconditionally people who are in difficulties.

In a general sense, it is a fact that many Korean pastors have adopted an authoritarian leadership style, considering themselves as the representatives of God and imposing upon their church members a requirement for an attitude of blind obedience. This misuse of the power of the pastors could be a cause of the church members' *Han* experiences in the church.

To understand the elderly Koreans' *Han* in a holistic way, the researcher has accessed, with the three interview questions, the elderly participants' major life experiences: personal, family and community. In connection with their individual *Han*,

the participants shared the experience of “grief” in the family, “life hardship” like war and poverty, and “*Hwa-Byung*” caused by mistreatment, negligence and isolation. For their family *Han*, the participants spoke of “conflict relationships” mainly stemming from patriarchy, “strict relationships” as the producer of regret and also “negligence” from other family members. In relation to the church/community *Han*, the participants as Christians provided the potential experiences as “conflicts”, “injustice” and “uncaring” relationships within the ethnic community.

To discover how to resolve or overcome *Han*, the researcher was also able to record the elderly Koreans’ wishes—even though the full interview content is not presented in this study. Personally, they wished for better religious lives in their old age, for peace and harmony, and also for the well-being of their children. One participant said, for example, “Only gratitude is what I can talk about now . . . my best wish is to continue this peaceful life in faith.” As for their family wishes, the elderly participants responded that they hoped for peaceful stability in the family, *Hyo* (filial piety) volunteered by their adult children, and also for more understanding and esteem from other family members. One participant expressed, “Getting older every year, we are becoming weak. We miss more caring words and any persons (*who are*) caring for us more, even with a small, kind and warm word.” For a better church and ethnic community life, the elderly Koreans suggested they would like excellent harmony (peace/unity/hospitality), and sincere faith and effective leadership in the church community. For example, one participant said, “I have no special wishes for a better church life. I just wish that everyone would be peaceful . . . If we yield to my claims, then peace will come in the church.”

The overall impression to emerge from the participants was their family and community-centred attitudes. They revealed a strong group mind as Koreans in answering all the questions. There is something uniquely Korean about their answers. The rich data provided by the participants afforded the researcher numerous meaningful discoveries into the research subjects during the analytical process. Each participant's life journey related to their *Han* experiences forms part of a unique living Korean history.

The opportunity to conduct the research interviews has been a deeply meaningful experience, not only in terms of the research study itself, but also as a vehicle for rediscovering the researcher's personal identity and existential roots as an ethnic Korean. All the interviews were deeply moving experiences. The next chapter will contain discussions relating to the proposed spiritual care that is based on these research findings.

Chapter 5: Discussions and Proposed Spiritual Care

Based on a foundation formed by the contents of the research findings, along with the literature reviews, the discussions on the elderly Koreans' *Han* and proper spiritual care will be dealt with in this chapter. In order to integrate the elderly Koreans' *Han* experiences, no clear boundaries between individual, family and church community are set in this discussion, but instead the *Han* concept will be divided and explored in terms of the three sub-concepts of *Jeong-Han*, *Won-Han* and *Hu-Han* that were introduced in the literature review. It should be noticed, however, that the three sub-concepts of *Han*, move mutually in and out of each of the categories dynamically, and multiple aspects of *Jeong-Han*, *Won-Han* and *Hu-Han* can be found in the same person's *Han* experience. To each *Han* sub-concept, then, as proper healing resources, three corresponding Korean terms will be applied: for *Jeong-Han* - *Jeong*(情), for *Won-Han* - *Dan*(斷), and for *Hu-Han* - *Shin*(神). The three *Han* healing concepts *Jeong*, *Dan*, *Shin*, can also be articulated as mixed emotional experiences in a person's life.

***Jeong-Han* and *Jeong* Re-Connecting**

***Jeong-Han* as emotional attachment.** When talking about their individual *Han*, the theme that emerged from the majority of answers from the participants had to do with grief experiences in their families. Of course these grief experiences in the family can be considered as universal phenomena for all kinds of people, and not just for elderly Koreans. In terms of *Han*, however, for the elderly Koreans, the grief would be a more intense and unresolved experience in the long term. A major reason for this is that Korean people (possibly along with other some East Asians) have much stronger

relational identities in their personhood. Elderly Koreans especially, retain a stronger collective self-concept and relational identity in terms of the Eastern notion of the self (Park, 1996). All participants in the research use the word “we” rather than “I”. The best and most fundamental example is that the Korean etymological term for human is *In-Ghan*, which consists of two words: *Inn* meaning person; and *Ghan* meaning between. This points to the fact that a human being exists between separate personalities (Park, 1994, Joh, 2006). In this sense, the elderly Koreans demonstrate more family and community centered lifestyles. Above all, their emotional attachments, even to their deceased family members, are still intense. In particular, in a Korean family, often the father and eldest son represent the entire household. A typical example of this is that in the daily life of a Korean family, a wife is not called her own name by others, but is given the name of ‘the children’s mother’, and many elderly Korean parents consider their adult children’s social status as their own. Their children’s social success is the elderly parents’ success, and the children’s failure is synchronized as their own failure. In this relational way, the elderly people consider grief in the family as their most intensive *Han* experience, rather than their own individual hardships or painful experiences.

The elderly Koreans’ *Han*, therefore, is also found in the relationship with death. For the elderly Koreans, the grief experience, especially in the family, is thus a fundamental crisis for their own existence, because they experience it as if it were their *own* death. If this is explained in terms of an attachment theory, the grieving relationship with the deceased family members would be closer to the case of a mother’s grief experience at her baby’s death: more intense and even symbiotic. The intense grief as a

collective experience is not confined within gender differences. Except in the cases of extremely patriarchal men who are emotionally cut-off, in general, for Korean people, the grief experience is highly intense—especially compared to ordinary Westerners, although stereotyping is of course dangerous. As seen from the previous chapter, the research findings also support this idea of the grief experience as the elderly Koreans' deepest *Han*.

The grieving experience is very much a *Jeong-Han* experience for Koreans. Jae Hoon Lee (1994) puts it as follows, “The Korean word ‘jeong’ means affection . . . (it) has more of a connotation of libidinal love.” (pp. 36-37). *Jeong* is a kind of instinctive affection mutually occurring between persons. Especially within the family, the *Jeong* relationship is intense. A person in a Korean family grows up in the *Jeong* relationship. Death in the family, thus, is an intensive *Han* experience within the *Jeong* relationship with the deceased. In this sense, *Jeong-Han* is a strong emotional attachment to the deceased in the family. This *Jeong-Han* experience is not confined to family deaths, but often occurs in the emotional separation associated with divorce, or separation from other family or community members.

In relation to family grief, *Jeong-Han*, can be explained as a typical grief experience of a fragmented self. It can be seen as the intense other-focused emotion attached to the deceased or disconnected persons, which then produces a crisis in one's identity or ownership in self. Thus the concept of *Jeong-Han* can be applied not only to personal grief, but also to some unhealthy relationships within Korean families and communities. In the family especially, the *Jeong-Han* relationship often occurs between parents and children—and more traditionally along the father and son axis. In the

research interviews, the issue is expressed by the participants as the *Hyo* relationship in the family. Ka (2010) explains the emotional status of the parent child relationships of *Jeong-Han*. He notes Gay's (2001) description of *Jeong-Han* as "living with the absence of joy (p. 96) and goes on to describe *Jeong-Han* as "a neurotic suffering related to narcissism and melancholia."(p. 226). Ka (2010) further notes,

Parent-child interactions can be involved in the formation process of *jeong-han*. *Jeong-Han* as an other-focused emotion can be formed while the child tries to read and predict parents' minds, to take care of parents' feelings, and to please or impress their parents. (pp. 226-227)

In relation to the parent-child relationships in the family, as shown in the interviews as well, many elderly Koreans showed regret about the strict education they imposed during the period of bringing up their now adult children. This strict relationship between parents and children can be considered a *Jeong-Han* relationship. In the *Jeong-Han* relationship, the parents often control most aspects of their children's lives during the children's growing up process, and this without sufficient mutual sharing of feelings and opinions. The children seek desperately to placate their parents' control and meet their subsequent expectations.

Some elderly participants in the research interviews also expressed their regret about their ways of relating to their adult children during their upbringing. As seen in the former chapter, one participant said, "To my children I didn't show proper love and care. It's really regretful *Han*" (Participant 8). Referring to the context of the interview, this expression does not mean the father had neglected or hated his children. Rather, it is an

indication of an insensitive attitude toward his children's emotions, especially during the period of their childhood. Usually Korean parents were themselves brought up in this way and, thus, became accustomed to the traditional Confucian *Hyo* culture in which the children are expected to obey blindly and follow the guidance of their parents. In the authoritarian vertical relationship, the children cannot express their own opinions or emotions to their parents. Recalling his own childhood, the researcher remembers how he was expected to maintain a polite attitude during admonishment from his parent. Talking back to parents was a serious ethical violation in the Korean culture of family and society. From the parents' side, however, it was not their intention to mistreat their children. Rather, this attitude can be explained as *Jeong-Han* or as the depressive anxiety in which the parents worry excessively or become over-concerned about their children's well-being. Lee (1994) explains, "As depressive anxiety is the fear about the well-being of the loved object, 'jeong-han' worries about the well-being of the loved object." (p. 37) Often the excessive depressive anxiety causes Korean parents to shape the *Jeong-Han* relationship with their children. Ka (2010) describes this process further:

The child tries to get the affirmation and approval of their parents by following their expectations and values rather than searching for one's own needs and expectations. In order to receive approval and affirmation, the child denies his or her own emotions, which eventually may create fake emotions. Thus, the child may lose access to one's own emotions and joys of life, which generates tragic struggles throughout the child's lifetime. (p. 227)

In terms of its effect upon their children, the parents' *Jeong-Han* as depressive anxiety produces the children's false selves, and a low sense of self or life ownership. When the

children become parents themselves, the *Jeong-Han* relationship repeats as a vicious circle through the generations. In the *Jeong-Han* relationship, it is difficult to build a healthy human relationship. The excessive anxieties in the relationship prevent a genuine mutuality. Not all, but many Korean families would have retained this collective *Jeong-Han* in the family throughout Korean history. As seen in the research interviews, the elderly Koreans also still reveal evidence of the *Jeong-Han* relationship in the context of the immigrant family.

In the ethnic church and community also, *Jeong-Han* relationships are to be found. From the research interviews it was apparent that cases of major church conflict arise out of the *Jeong-Han* relationship. Unlike the conflicts of the *Won-Han* relationship, *Jeong-Han* conflicts do not start from harmful or revengeful intentions between the opponents. The problems of the relationship are caused instead by the intensive other-focused emotion of *Jeong-Han* as an excessive anxiety. As seen in the interviews, if a church conflict occurs between the church leaders and lay members, there is a strong tendency for each group to try to control the other rather than to confront or blame each other. In the church context of ethnic enclave especially, the immigrants usually have difficulty forging active social activities outside the church. Many of them pour out their social needs mainly inside the church. Here, social needs would be explained as Abraham Maslow's (1954) hierarchy of human needs. Maslow sees five human basic needs: physiological needs, safety, love/belonging, esteem and self-actualization. For Korean immigrants especially, social desires like belonging and esteem are sought intensely inside the ethnic church. Maslow's social needs are natural and healthy desires for all people. For Korean immigrants, however, the social needs are directed into the

ethnic enclave church community—and not diverted in a balanced way into the mainstream of society. In their social needs, many elderly Korean immigrants build *Jeong-Han* relationships in the church in which they ceaselessly try to control other members and impose their emotional attachments upon them. Most elderly Korean immigrants are part of this type of lifestyle inside the ethnic church. As seen in the previous chapter, a typical example was found in a research interview in which the participant said:

“. . . they think they are the owner of the church . . . they are only with the groups that they prefer . . . our immigrants have many limitations (*in mainstream social life*) outside the church, but they can do whatever (*they like*) only inside the church. This is our immigrant church problem.”

The climate of *Jeong-Han* within the immigrant church can also be explained by family system theory. According to the Circumplex Model (Olson, 1993), as introduced in the literature review chapter, the ethnic church can be compared to the *rigidly enmeshed* family style. The characteristics of a *rigid* family are authoritarian leadership, roles that seldom change, strict discipline and too little change. The characteristics of an “enmeshed” family are a very highly developed *we* consciousness, high loyalty and high dependency. These characteristics are as suited to the ethnic church/community as to an extended Korean family style. In this sense, the *Jeong-Han* relationship is an emotionally highly fused relationship from a family system perspective. David Olson (1993) says:

In the enmeshed relationship there is an extreme amount of emotional closeness, and loyalty is demanded. Individuals are very dependent on each other and

reactive to one another. There is a general lack of personal separateness, and little private space is permitted. The energy of the individual is mainly focused inside the marriage or family, and there are few outside individual friends or interests. (p. 106-107)

Olson further indicates that “(b)ased on the Circumplex Model, very high levels of cohesion (enmeshedness) . . . might be problematic for individuals and relationship development in the long run” (p. 107). For the elderly Koreans, also, this problem occurs in the *Jeong-Han* relationship of the ethnic family and church community.

The elderly Koreans’ grief experiences, the traditional relationship with their adult children, and major conflicts in the immigrant church can be explained as a *Jeong-Han* experience that is characterised by excessively emotionally attached, unhealthy and unbalanced human relationships. The next section will propose a way to overcome the pathological *Jeong-Han* relationship.

Re-connecting with *Jeong* as the proposed spiritual care. When *Jeong-Han* is applied to grief, Jae Hoon Lee’s (1994) explanation is that, “The sorrow and longing for the loss of the loved object turn into the source of energy for creating arts. The love in a more mature form of ‘jeong-han’ is better integrated with the aggressive impulse” (p. 48). As a means of overcoming *Jeong-Han*, then, Lee suggests a process of self-transformation that takes a person through to the mature stages of *Jeong-Han*: “When ‘jeong-han’ becomes fully mature it is no longer han, but love, which is the genuine power of healing” (p. 49). He saw that, “the love overcomes hate . . . by mingling with it and becoming transformed into a new quality of love that can obtain hate in it” (p. 49).

Lee's (1994) method of overcoming *Jeong-Han*, thus, would be explained as the self-transformation of the suffering person into his or her own maturity.

Also, as discussed in the literature review section, Ka (2010) sees *Jeong-Han* as narcissism in which people usually have a weaker sense of self and suffer because of it:

The neurotic sufferings of narcissism and melancholia, such as emptiness, loneliness, boredom, lack of empathy and joy, emotional hunger, dissatisfaction with oneself, depression, mixed emotions of pride and inferiority, self-criticism, and self-reproach, are also the common experiences of people with *jeong-han*. (p. 225)

Dealing with *Jeong-Han*, Ka (2010) proposes *Jeong* dynamics that can be applied to Heinz Kohut's theory: "The flow of *jeong* from a therapist/friend/pastor to the person with *jeong-han* can be explained by Heinz Kohut's concept of self-selfobject relationship and the process of transmuting internalization" (p. 229). If this proposal is applied to the spiritual care ministry, a spiritual caregiver who has *Jeong* energy can use his or her self as a mirroring and healing tool for the person in the *Jeong-Han* state, thereby enhancing the suffering person's weakened and fragmented self caused by the *Han* of the intensive grief. Ka's (2010) prescription is primarily that a therapist or caregiver provides help to the *Jeong-Han* ridden person using *Jeong* energy from the provider. A process of *Jeong* mutuality occurs since the healing process occurs more evidently in the provider/curer and recipient relationship.

As Lee (1994) and Ka (2010) indicated, the *Jeong-Han* experience presents psychological difficulties that can easily become depressive anxiety, depression or

narcissism—if they are not resolved or overcome properly. Comparing the two different proposals, however, there are some doubts that can be raised, as well as some agreement, about both methods. The question about Lee’s method of self-transforming *Jeong-Han* is that the sufferer is in a weak or fragmented state as a self that is experiencing narcissism. It is doubtful if the sufferer would be able to find sufficient resources within him or herself to overcome the pain of *Jeong-Han* from within. As Ka indicates, someone’s help would most likely be needed to enhance the self first. On the other hand, Ka’s method includes a potentially harmful aspect, concerning a control or misuse issue from the *Jeong* provider. There is thus a harmful potential that the recipient who is the weaker self could easily be manipulated or controlled by the *Jeong* provider.

To prevent these kinds of improper applications, above all, more clearly defined *Jeong* concepts, especially for accountable clinical use, would be necessary. Often Korean people confuse *Jeong* and *Jeong-Han* mainly because both involve the term *Jeong*: love and affection. However, as discussed previously, from a family system perspective, *Jeong-Han* is a *Han* involving unbalanced attached emotion which is different from a healthy *Jeong* offered as a genuine healing energy. So, to overcome the *Jeong-Han* status, the *Han* aspect should be eliminated and resolved. Thus, if the therapist or care provider projects *Jeong-Han* onto the recipient instead of providing genuine *Jeong*, the relationship could degenerate into the vicious circle of a pathological *Jeong-Han* relationship. Further, the roles of *Jeong* providers need to be more clearly defined and should be distinguished according to their professionalisms and specialities – and in this regard Ka makes inclusive mention of therapists, friends and pastors. At

the same time, it is necessary to emphasise and focus on encouraging the recipient's self-healing potential. It is need to develop into a more collaborative approach.

As a thesis of this study, then, the researcher would like to propose another way of overcoming the *Jeong-Han* that is part of the elderly Koreans' family grief experiences. Through in-depth interviews with the elderly Koreans, the researcher observed some participants who were clearly more able to overcome their family grief as *Jeong-Han*. These individuals did not appear to have experienced an idealistic mature self-transformation or to have received any special *Jeong* energy from others to help them overcome the main *Han* of their grief. In fact, their healing began when their emotional relationships with the deceased began to be transferred to, or were transformed by, other objects. For example, a participant's grief over her husband was resolved when her relationship was transferred to God: "In the past . . . I talked with my husband . . . But (after the husband's death) one day, I found that I was talking to God on the bus . . . I was myself surprised that the talking object (counterpart) had changed" (Participant 3). In this sense, *Jeong-Han* as grief can be overcome through re-connecting the former relationship with the deceased to a new object which then replaces the former *Jeong* relationship with the deceased. If the major personal *Han* experiences of the elderly Koreans are grief experiences in the family, it is not difficult to suppose that the core of *Han* occurs in human relationships. It is particularly true for elderly Koreans who retain a strong relational identity and collective consciousness, that the *Jeong* relationship between people is their most important category for their fundamental understanding of the meaning of existence or life. In this sense, relationships are key

experiences for the elderly Koreans, not only negatively as major producers of *Han*, but positively as a means of resolving *Han* as well.

The elderly Koreans' *Han*, more specifically *Jeong-Han*, can resolve the strong emotional attachment and pain of the grief through transforming or transferring the attachment to a new *Jeong* relationship. This is possible if emotional attachment replacement is positive enough in the *Han* ridden person's inner self. From this perspective, Jungian archetypal images discussed in the literature review section might be useful. For Participant 3, experiencing and initiating a relationship with God can be considered as an example of the archetypal image of her deceased husband. In relation to archetypal images, Lee (1994) says,

“Han can be viewed as ‘a network of emotionally charged images’ . . . The archetypal images are charged with powerful energies that can be channeled into both negative or positive usages . . . Han, yet can be healed or transformed into the energy for creativity and expresses the genuine, proportionate, and whole picture of archetypes” (p. 107).

Through re-connecting to the relationship with God, who then became a positive archetypal image of her deceased husband, the elderly Korean would be able to successfully overcome a significant portion of her *Jeong-Han*, something that could also potentially go in negative directions, if this did not occur. In the case of Participant 1, also, her intensive *Jeong-Han* for her deceased son was positively transferred onto her grandson and, in the re-connected relationship, the *Han* element was significantly reduced. During the interview, it was noticed that the grief story about the son's death

immediately connected with the story of the grandson in which the latter is doing very well. The good *Jeong* relationship with her grandson is a major consolation for the participant's grief as an intensive *Jeong-Han* experience. The researcher's personal experience also supports this. After the death of his first child and when the second child was born, the researcher's wife named the baby "Joyce". Even though the name could be seen as a popular conventional name, for her the baby was a real joy as the term of an inspiration that came during her Bible reading.

However, it seems that re-connecting is not successful in all the cases. Some participants in the study are still in *Jeong-Han* as an unresolved grief state—and have not effectively re-connected the relationship as *Jeong. Jeong-Han* towards a deceased father could be projected onto a husband not as *Jeong* but as the yearning for compensating *Han*. In this case, the mutual *Jeong* connection is unavailable, and instead a more conflict-filled relationship is produced, as found in the symptoms of narcissism or depression. Intensive *Jeong-Han* towards a deceased mother is often projected onto a wife. However, falling short of the ideal, the unbalanced *Jeong-Han* status of a husband often means he fails to build up a healthy mutual *Jeong* relationship with his wife. From one of the participants, however, a noticeable case was found: "Every hardship and effort given for my life and family . . . were found as nothing . . . Nobody cared for me . . . However, it (the experience) became a chance to reflect on my entire life and the (ultimate) meaning of life" (Participant 6). The participant is in a typically lonely and grieving state of *Jeong-Han*, separated from his family. The participant, however, does not project his *Han* onto any others. Through the painful *Jeong-Han* experience, in his inner self, the participant re-connects instead to his true self, and that could be his

positive archetypal image. This shows that in order to overcome *Jeong-Han*, re-connecting to one's deeper self is just as important as are the mutual human relationships.

For effective spiritual care for elderly Koreans' *Han*, it is important to understand the nature of *Han* first. The *Han* experience as grief can be explained with the concept of *Jeong-Han*. *Jeong-Han* is an intensive emotional attachment to the deceased or unattainable person. *Jeong-Han* happens in human relationships and is a deep wound in one's relational self. Thus to overcome *Jeong-Han*, a healing should start from the wounded relational self. The proposed spiritual care in this study is about re-connecting. Through the re-connected *Jeong* relationship, the elderly Koreans' wounded relational self would begin the healing process. The research findings support this healing approach. Thus re-connecting is an effective way to resolve the *Jeong-Han*.

To facilitate this re-connecting, the spiritual caregiver needs to pay particular attention to the elderly Koreans' faith systems. Major participants of the study have experiences of re-connecting to God, each in their unique faith styles as part of the resolving process of *Han*. In this sense, it is also important to respect the elderly Koreans' faith systems. As reviewed in the religious background section, the elderly Korean Christians are usually in the traditions of one of three major styles: charismatic Christianity influenced by Korean Shamanism, conservative Protestantism influenced by Confucianism and monastic Christianity influenced by Taoism. Some elderly Koreans re-connect with God through their charismatic religious experiences. While, many elderly Koreans experience re-connecting with God through the obedience of the Word of God, others pursue re-connection through meditation and self-transformation.

Spiritual caregivers' awareness of this, and their having a proper facilitating role in re-

connecting sufferers with God, each in their own faith traditions or systems, would be most important for an effective spiritual care ministry.

Won-Han and Dan - Building Trusting Relationships

Won-Han suffered by victim experiences. The life hardships suffered as a result of the Korean War and ensuing poverty can be considered as victim experiences for the elderly Koreans. Clearly they hated both the war and poverty and in this sense, the life hardships became for them *Won-Han* experiences. As discussed in the literature review chapter, *Won-Han* is a hostile emotion that is internalized into one's psyche. Lee (1994) describes this process as follows: "The contents of 'wonhan' include grudge, hate, and vengefulness, whereas the 'jeong-han' contains sorrow, longing, resignation, and emptiness" (p. 35). The war experience in particular can be viewed as a main cause in producing the elderly Koreans' *Won-Han*. During the research interviews, most participants revealed their ongoing intense hostility towards the North Korean regime. This is because the elderly Koreans believe that the North Korean communists started the Korean War and also because they killed many South Koreans. The participants were themselves also direct victims of the war during their childhoods. Most elderly Koreans have experienced the trauma of the threat of death, family deaths or separations. In a different context, North Korean people use the word *Won-Han* in relation to the United States and its South Korean allies. Although more than half a century has passed, they still harshly blame the United States for indiscriminate bombing of the North Korean territory, and for killing innumerable North Korean people during the Korean War. Through its official propaganda broadcasting, the North Korean government promotes intensely revengeful feeling of *Won-Han* among the people by blaming the United States

for its hostile policy towards North Korea. Many North Koreans consider that their starvation and life hardship resulted from the US imperialistic sanctions and embargoes against them.

Lee (1994) compares *Won-Han* to Melanie Klein's *persecutory anxiety*. For Klein, this primary anxiety is *the fear of annihilation* that can be understood also as Freud's concept of *death instinct*: "The death instinct is the ultimate source of primary anxiety, the fear of annihilation that the helpless infant experiences in face of internal and external dangers" (p. 32). In other words, the fear of death results from the death instinct. Most elderly Koreans retain the traumas of war and poverty from the life experiences of their childhood and youth. For the elderly Koreans in particular, the Japanese rule, World War II, the Korean War and the ensuing life-threatening poverty and brutal military dictatorship were sufficient causes to create *Won-Han* with its excessive anxiety relating to the fear of death or persecution and subsequent persecutory anxiety. War and poverty threatened their lives and survival. In this sense, the long-term dangers of war, dictatorship and poverty functioned to create a constantly hostile environment producing gradual *Won-Han* reactions in the Korean people.

One of major emotional components of *Won-Han* is a strong destructive feeling. In this sense, *Won-Han* can become a form of sadism in which, typically, a person can be offensive to others, especially those who are considered weaker. In fact Lee (1994) asserts that "the fear of death comes from the death instinct that is the source of the sadism." (pp. 31-32) These sadistic phenomena appear above all in the relationship between the South Koreans and the North Korean communists (as well as in patriarchal families and societies.) It is noticeable that the participants in the research used the

Korean word “빨갱이(Reds)” to denote the North Koreans communists. The word is an expression of contempt. As revealed in the interviews, major participants vividly shared their life threatening childhood experiences at the hands of the North Korean armies during the Korean War. One participant experienced his mother’s death during the war, and another participant cursed his very life because of the war and poverty. In contrast to the younger generation, not only the participants, but most elderly Koreans in general have developed hostile attitudes toward the North Korean communists. As noted in the Korean history section, many elderly people lost family members and experienced horrific family tragedies during the Korean War, in particular.

As discussed in the previous section, the family grief experience is considered to be *Jeong-Han*. However, certain causes or producers of *Jeong-Han* can also lead to *Won-Han*. In other words, the *Jeong-Han* concept is applied to the grief over the loved one, while the revengeful emotion towards the hostile offender who produced a victim of *Jeong-Han* can be classified using the concept of *Won-Han*. This hostile emotion is deeply situated in many elderly Koreans as a consequence of their childhood trauma and excessive persecutory anxiety.

Along with the persecutory anxiety, sadistic impulses are also often expressed in the family and social life. This offensive life attitude has prevailed collectively through modern Korean history even among South Koreans. It can be discerned between the left and right wings in their socio-political stances, between military dictators and *Minjung* (people), between rich and poor and so on. This confrontational life attitude does not mean, however, that the natural temperament of many Korean people is more hostile and offensive than that of other nationalities. In fact, historically Korean people have loved

peace and have not been offensive towards their neighbours or their neighbouring countries. Rather, as seen in the Korean history section, the people have mostly been victims of invasions. Usually Korean people are kind and hospitable, even towards strangers. When they feel themselves to be severely offended, however, excessive persecutory anxieties result. This is especially the case as a consequence of the Japanese rule and World War II, and also because of the Korean War and the military dictatorship that lasted until the 1980s. The military culture in South Korea produced a *Won-Han* culture in which violence and hostility became the dominant forces. The researcher himself was also a victim of such a violent society. During the compulsory three years of military service especially, he was often brutally beaten by senior soldiers because of his former student movement career as a dissenter against the military South Korean government and was wrongly considered to be a North Korean follower. During his twenties he was often detained and physically/mentally abused by the contemporary police. He was unable to study at school peacefully or to obtain a job securely. While the younger generations are less violent, older Koreans however, have been through this violent *Won-Han* culture. Most elderly Koreans in Canada may also have experienced this kind of *Han* culture in Korea.

It is, however, difficult to distinguish clearly between *Won-Han* and *Jeong-Han* experiences at a deeper level, because both are *Han*-based, that is, they are experiences of repressed and internalized psychological pain. Lee (1994) says, “Han is the mixture of love and hate. When hate gets stronger it becomes ‘wonhan,’ when love gets stronger it becomes ‘jeong-han’.” (p. 37) This means that there are possibilities of moving from

Jeong-Han to *Won-Han* or from *Won-Han* to *Jeong-Han* in a person's *Han* experience. This fluctuation of *Han* experience often occurs within the family and community.

Through the interviews with the elderly people, especially with the male seniors, family violence problems emerged. Although the researcher did not cite all the content of the stories in this thesis, it was evident that there had been misuse of power issues within the immigrant families. Two participants described their own misbehaviour in the past: one was towards his wife, and the other was towards his children. Until recently in South Korea, it has been common that family violence be considered a private family matter that outsiders are not usually supposed to concern themselves with or intervene in. While women and children's human rights are gradually improving in Korea, the patriarchal society is still faced with the challenging task of changing from a male dominant lifestyle to a more egalitarian one in the family and in society.

In a family conflict between the members, a *Han* experience usually starts from *Jeong-Han*, that is a mutual affectionate pain. When any violence or mental/physical abuse occurs, however, the *Jeong-Han* has a much greater chance of turning into *Won-Han* or a hate involved emotion. Then, especially if the violence is repeated, *Jeong-Han* inevitably turns into *Won-Han*. In some extreme cases of abuse, intensely revengeful *Won-Han* feelings are involved. This *Won-Han* experience, then, is not confined to the direct victims of the abuse, but extends to the rest of the family's experiences. For example, one elderly participant had a relationship of conflict with his father, because of the father's mistreatment of his mother. His grief about his mother, who died during the Korean War, turned into hatred towards his father because the father did not care properly for his wife during the war. As previously explained, in the son's eyes the father

was a *Won-Han* offender who produced a *Jeong-Han* relationship between the son and mother. The participant considered that the causes of his mother's death during the Korean War were not only the war itself, and the resulting famine and disease, but also his father's mistreatment and uncaring relationship towards her. Lee (1994) mentions that Klein's Paranoid Position theory explains the concept of *Won-Han*. According to Lee, the *Won-Han* experience has two prominent processes: *splitting* and *projection*.

The consciousness is split into good and bad parts, and the bad parts are projected onto others. These two mechanisms belong to the ego mechanisms of the paranoid position in Klein's thought . . . Hate and vengeance are the prominent qualities of the "wonhan" feeling. The hate and vengeance of "wonhan" accompany the phantasy of manic nature; the persecutory objects are ruthlessly annihilated. Ruthlessness is a characteristic of "wonhan," for it lacks concern for the objects. "Wonhan" does not know about guilt . . . there is no place for a super-ego in "wonhan." (p. 47)

The bad aspects of the elderly participant were projected onto his father during the father's life. In contrast to the above description of intensive *Won-Han*, however, the participant also revealed his overwhelming guilt about the deceased father. He regrets *Bul-Hyo* (불효 不孝, unfilial behaviour) while his father was alive in this earth. Growing older himself, the participant came to understand his father better and the circumstances through which his father had lived. Thus the case cannot be explained simply as a ruthless *Won-Han* experience, but rather as a guilt-ridden *Jeong-Han* experience that was

originally created from the hateful *Won-Han* experience. Lee's (1994) description of the ruthless *Won-Han* can be seen rather as a typical example from the North Korean communists. Their revengeful *Han* is extremely intense and carries no guilt at all. This intense *Won-Han* phenomenon can be explained with the help of Klein's Paranoid Position theory. If the North Koreans feel increasingly threatened, their ruthless *Won-Han* will be further intensified.

As shown through the research interviews, the immigrant church and the ethnic community were also found to be a cause of *Won-Han* experienced by the elderly Koreans. Most cases, however, can be considered as rather mild *Won-Han* experiences, in which people would usually return to *Jeong-Han* instead of developing into intensive and lasting *Won-Han*. Some people, however, can be caught up in intensive *Han* experiences in which they then project their merciless anger or revengeful feelings onto those they consider the offenders. In such cases, *Won-Han* involves revengeful or hostile feelings and life attitudes that are caused by victim experiences.

For the victim whose experiences become *Won-Han*, issues concerning justice or ethics can be applied. During the research interviews some participants raised justice issues. These issues were found mainly in three areas: improper church role/ministry, discrimination/misuse of power, and corruption/unethical behaviour. For example, one participant expressed the view that there is no love in the church. Another participant pointed to the exclusivity and sectarianism in which power struggles occur in the immigrant church/community. There was another participant who severely criticized the corruption of the Korean church. These critical attitudes cannot all simply be considered examples of *Won-Han*. Even where there is no *Won-Han* experience, people may raise

sound criticisms and prophetic voices for human justice. *Won-Han* experiences, however, start from victim experiences and involve hate and revengeful feelings. Thus the *Won-Han* experience not only expresses the desire for the restoration of justice, but also reveals the wounded emotions of victims. In this *Won-Han* state, people often lose sober judgement and are engulfed by intensely hurtful feelings within themselves and furious revengeful feelings toward the objects considered as offenders. This pathological *Won-Han* cannot be cured merely by the external restoration of justice. The hurts of the victims who retain *Won-Han* should be healed fundamentally as well. The next section will propose effective methods for the healing of *Won-Han*.

***Dan* and re-building relationship as a proposed spiritual care.** As a further thesis of this study, a proposed spiritual care of *Won-Han* will be presented. The healing of *Won-Han* is a large task closely bound up with issues like anger, mistrust, forgiveness, and reconciliation. In this study, however, the concept of *Dan* will be the primary focus, considered as a means of preventing the destructive power and influence that leads to *Won-Han*. Because *Won-Han* is one just one aspect in the dynamics of the *Han* experience, along with *Jeong-Han* and *Hu-Han* as its other aspects, the focus on *Won-Han* will be treated as part of an holistic effort to resolve broader *Han* problems. *Won-Han* is primarily a destructive power which should be eliminated for the healing of *Han*. In order to effect this elimination, a Korean concept of *Dan* (cutting off) will be applied. Lee (1994) describes *Dan* as follows:

Most Minjung theologians accept Chi-ha Kim's idea of "dan" as an invaluable part of Minjung Theology, for it provides a way of overcoming the problem of *han*. According to Kim, *han* is responsible for the creation of a vicious circle of

violence and repression, and this circle should be broken by the practice of “dan.”
The literal meaning of “dan” is “cutting off.” (p.152).

When Korean people express familiarity with the general experience of *Han*, mostly they mean *Won-Han*. This is because people usually say they have *Han* when they have undergone some sort of victim experience of violence or mistreatment. Repeated and accumulated victim experiences are more conspicuously and readily identified as *Won-Han*. To overcome *Won-Han*, this vicious circle of the misuse of power needs to be cut off at the source. Three distinct and multiple aspects of *Dan* are proposed and described in this section: external *Dan*, internal *Dan* and the *Dan* process.

In order to overcome *Won-Han*, it is important first to review the nature of *Won-Han*. As mentioned in the previous section, a *Won-Han* experience has its roots in victim experiences. According to Andrew Sung Park (1993), the major roots of *Han* are the capitalist global economy, patriarchy and racial and cultural discrimination. More specifically, these three roots of *Han* are closer to the *Won-Han* experience than they are to *Jeong-Han* or *Hu-Han*, because all three are the result of offender-victim experiences. These three major *Won-Han* experiences can readily be applied to the elderly Korean immigrants who participated in the research, because the elderly participants were generally victims of the war and extreme poverty that produces *Won-Han*. Park (1993) writes:

Whereas the capitalist structure of the world order has bestowed benefits on the rich-who are, after all, minorities in the world - it has produced the tears, perspiration, and outcries of the poor. It has also brought forth animal cruelty via

animal factory farming and has devastated nature. In short, the capitalist structure of world economic order is the matrix of the han of many humans, animals, and nature. (p. 49)

Rather than capitalism itself, however, it is the exploitative structures of capitalism that produce *Won-Han* experiences. A participant in the research interviews, who experienced life as a foreign worker in the deserts of Middle Eastern countries, said that he did not have any *Won-Han* as a result of the many years of hard work endured in foreign lands. This was because he felt that the monetary reward for the work was appropriate. He was in fact paid double the amount of contemporary wages in Korea. His particular *Won-Han* resulted instead from poverty endured during and after the Korean War. The war produced an unjust and hopeless social climate in which he was unable to obtain sufficient resources for his basic human physical needs, nor any fair social opportunities for education. Neither was he able to obtain the employment he was desperately seeking. Another participant, who experienced extreme hunger and danger to his life as a child, revealed that he did not have any *Won-Han* after migrating to Canada, even though the move had involved hard factory work over a period of thirty years, and the discarding of his former white collar career in Korea. He felt Canadian life was fair and safe and he appreciated the government support received after his retirement as a senior. Considering these cases, it is fair to say *Won-Han* does not result from the experience of life hardship itself, but rather from any unjust and helpless victim experiences suffered within it. For example, most elderly Koreans lived in peace in Korea before the war, even though in considerably poor social situations. When war broke out, they suddenly became innocent victims of a terrible conflict, losing everything,

including their families, property and normal social lives. It is these kinds of extreme victim experiences that produce *Won-Han*. Thus, to overcome *Won-Han*, first of all there needs to be a cessation of war in order to put an end to the victim experiences. In this sense, *Dan* (or cutting off) of the offender-victim relationship is the first step in overcoming *Won-Han*. This *Dan* or cutting off of improper relationships should be extended to all relationships of injustice, exploitation and all kinds of misuse of power.

Within family relations, Park (1993) sees patriarchy as a major root of *Han*. If one talks about *Won-Han* in a family, however, the traditional family values themselves are not the cause of *Won-Han*. Since *Won-Han* starts from a victim experience, the main cause or producer of *Won-Han* is violence, domestic abuse, mistreatment or any misuse of power within the family. To prevent this occurring in the family, first of all violence or misuse of power by any family members should not be allowed. In this sense, the first step for overcoming *Won-Han* in the family is the *Dan* of the potential misbehaviour. However, if patriarchy itself is considered a misuse of power in family structures, then patriarchy should itself be opposed as a high structural potential producer of *Won-Han* experiences. In the context of the immigrant church and ethnic community, the same principle can also be applied. In relation to the mainstream of society, as Park indicates, any racial or cultural discrimination needs to be stopped. The *Dan* (cutting off) of such inhumane relationship is the only effective means of preventing *Won-Han* experiences. It is noteworthy that many elderly Koreans retain the effects of *Won-Han* trauma in relation to Japanese people, because they once were discriminated against and exploited by imperial Japanese forces, especially during World War II. In this *Won-Han* relationship, assassination of Japanese leaders was considered a heroic act for the Korean

people, whereas for Japanese people, such action was viewed as terrorism. A similar *Won-Han* relationship still exists between the United States and some Muslim countries, and between Israel and the Palestinian settlers. Within the North American context, even though the intensity of conflict is different, the same dynamic can be found, as William Doherty (1995) suggests:

In a powerful article on middle-class African-American men in therapy, Anderson Franklin wrote about the pileup of social indignities many black men experience in their daily lives--cabs passing them by, restaurant checks handed to their white colleagues, fearful looks from fellow passengers on elevators--along with larger discriminations such as restricted work assignments that carry less opportunity . . . In some circles, this might be considered good reality-based therapy: you can't change cab drivers and waiters, so why get worked up over it? This sanitized therapeutic discourse, however, robs human experience of its moral fervor. Outrage about injustice in society has an important place in psychotherapy (p. 92).

Not only in psychotherapy, but also in spiritual care the underlying issues of social justice need to be dealt with as a matter of priority. In the case of elderly Koreans in Canada, as discussed in the literature review chapter, most seniors who reside in large cities like Toronto and Vancouver encounter few difficulties in their social life. There are plenty of large self-sufficient ethnic communities existing in such places. Smaller immigrant communities, however, need to pay more attention to the care of their elderly immigrants. The ethnic churches in small areas can play a major role in helping and facilitating the immigrants' social lives as well as protecting them from any potential

social misbehavior. This applies not only to abuses directed towards them from the mainstream of society, but also to those that might occur within the ethnic church or community itself. In both arenas any misuse of power should be eliminated utilizing the *Dan* attitude, in order to prevent the occurrence of *Won-Han* experiences. Some participants in the survey indicated the existence of misuses of power within their ethnic churches and communities. The ethnic enclave community is more likely to exhibit elements of power abuse, because the enclave can function as a ghetto that is isolated from the mainstream of society, which thus has little opportunity to discover and concern itself with what happens inside the exclusive community. Within the ethnic enclave community there are thus vulnerable victims of the misuse of power. James Poling (1991) indicates:

To understand this betrayal by community and society, we must understand how families, churches, schools, and societies become organized so that their most vulnerable members experience extreme suffering . . . Power and privilege become organized in institutional forms that resist change, and these forms are protected by powerful ideologies that promote the power of some groups at the expense of others. Unjust ideologies create a state of affairs in which adults are privileged over children, men are privileged over women, whites are privileged over people of color, and rich privileged over poor. We must know how society becomes organized in such an unfair manner, how it is maintained, and why the testimony of the victims of the abuse of power leads to so little change in institutions and attitudes. (p. 123)

The conservative climate of the immigrant churches, as described in the literature review of the religious background to immigrant communities, often produces forms of authoritarian leadership in which misuse of power can easily occur. If any abuse or injustice is found in the church, however, the crime cannot be condoned. Here a prudent *Dan* attitude is necessary. This would be one of the best ways to prevent the production of innocent victims and the generation of *Won-Han* relationships in the church.

As the second step in preventing and resolving *Won-Han* experiences, self-awareness on the part of the *Won-Han* victim is necessary. If a victim has no self-reflection, he or she can readily fall into one of two major dangerous psychological extremes: 1) becoming engulfed with intense feelings of hatred and a ruthless vengeful attitude toward the offender, or 2) exhibiting sadistic behaviors towards those whom he or she considers weaker. As found in the North Korean case, the people's vengeful attitude toward the United States and its South Korean allies became ruthless and had no guilt associated with it. According to Klein's object relations theory, this extreme attitude is a highly pathological state diagnosed as the paranoid position. Among the elderly immigrants, there were found those who severely blame others without guilt or self-reflection. In their intensive *Won-Han* situation, they consider themselves as merely innocent victims and the offenders simply as objects to be punished. One participant, for example, expressed his hurtful and disappointing experience in the church, but did not demonstrate any reflection about his own shortcomings.

Fundamentally however, the black and white dualistic view contrasting offender and victim should be overcome in order to heal *Won-Han* issues. As previously discussed, the first step in overcoming *Won-Han* lies in identifying the external offenders

and preventing victim experiences by using the concept of *Dan* to emphasize human rights and uphold justice issues. Yet even once the external offending elements are stopped or removed, the wounds and trauma are retained in the victims. The next step in resolving *Won-Han*, thus, is facilitating the victims' self-awareness of their wounds and preventing their own use of power turning in destructive directions. This is made possible by a form of *Dan* that is directed at the internal destructiveness of the victims—i.e. *internal Dan*. Two major destructive directions in particular should be identified and prevented. One is the projection of a ruthless vengeful attitude towards those whom the victim considers to be the offenders. (Becoming a terrorist would be an extreme form of this.) The other is sadistic and offensive behavior towards those whom the victim considers weaker. (For example, a wife abused by her husband often abuses their children.) In fact, throughout the modern Korean history through which most elderly Koreans have lived, many Korean people have expressed their intensive *Won-Han* experiences mainly in one of these two ways. Many socio-political victims have used their destructive power, filled with a revengeful attitude, to strike back against the offenders. For example, Korean people who were once victims of systems of cheap labor as foreign workers, have in turn exploited and mistreated many foreign workers from third world countries in South Korea. These vicious circles of the *Won-Han* climate of Korean culture should be cut off and rebuilt with new trusting *Jeong* relationships. In the context of the elderly Korean immigrants also, the *Dan* principle needs to be applied to these destructive *Won-Han* experiences. The role of the spiritual caregiver in relation to destructive *Won-Han* is not only to help in cutting off external offender-victim

relationships, but also in facilitating the *Won-Han* victims' internal self-monitoring, thereby preventing the *Won-Han* from going in destructive directions.

The third aspect of the application of *Dan* to *Won-Han* experiences is focused on its process. *Won-Han* people have undoubtedly suffered trauma as victims. These psychological wounds are not healed in a moment. Also, offensive behaviors from *Won-Han* producers are not stopped immediately. The *Dan* process is thus needed. As the goal of overcoming *Won-Han*, the value of *Dan* cannot be compromised. To attain the goal, however, the entire process needs to occur. In fact, if one sees *Won-Han* as persecutory anxiety, the process from *Won Han* through to healing starts from human birth itself. It is a normal defensive mechanism in human developmental processes to protect oneself from outside dangers with the production of feelings of fear. As noted in the literature review, Lee (1994) indicates, “. . . but when this normal process is disturbed by the experience of excessive anxiety . . . it creates the most severe kinds of emotional and psychical difficulties” (p. 33). This means that any intensive *Won-Han* experience suffered during the period of personality growth is retained as a serious trauma for the person. Victim experiences that can produce *Won-Han* are many and varied, and it is often difficult to identify the main cause, especially if the experience occurred in infancy or childhood. Often the *Won-Han* trauma is projected onto the wrong objects. For example, the participant who lost his mother during the war had a *Won-Han* feeling towards his father because the father did not care for his mother properly. For this participant, in fact, the first and most important *Won-Han* experience did not occur in the relationship with his father, but originated from the terrible war experience and from the death of his loving mother. His *Won-Han*, however, was projected and he began to hate

to his father, and during the rest of his father's life they existed in a hostile mutual relationship. The participant's father's own *Won-Han* experience from other unidentified causes was also possibly projected onto his son.

For a deeper understanding of the nature of *Han* in this particular case, the Oedipal theory can prove useful. Lee (1994) says, "the Oedipal conflict is primarily a triangular relationship between the parents and the child' (p. 63). The *Won-Han* experience of the elderly participant as a son did not occur in the direct relationship with his father. In the family triangle relationship, the son loved his mother so much, whereas he hated his father intensely. As a result of his hatred, the son retained the guilt of violating the traditional family ethics of *Hyo* (filial piety). If this perspective is adopted, the elderly participant's *Han* experience with his father cannot be considered as pathological *Won-Han*. His persecutory *Won-Han* experience towards the father moved gradually to become the depressive mode of *Jeong-Han*. This is a case that reveals graphically the gradual process of overcoming *Won-Han*.

Won-Han experience can also be explained by means of the Jungian theory of the *father complex*. Another elderly participant in the interviews experienced extreme danger and difficulties during the Korean War, to the point where he cursed his own miserable life, becoming filled with *Won-Han*. He was unable to believe in the presence of God in the world, because his life was so hard to endure. He found no meaning in life. When discharged from military service, however, he was finally able to have a religious experience: "I found myself with tears streaming down my face and I confessed 'Thank you God, You have protected me until this moment and allowed me to return home safely'" (Participant 2). The participant's father had died during his early childhood.

During the Korean War, even though his mother took care of him and the family, the participant suffered from enormous fear and insecurity and was unable to find any reliable object he could trust. For this man, his father's negative archetypal image was thus nothingness or total helplessness, with no positive bearing on his extreme life difficulties. Discharged from the army, and as an adult, the participant began to realize that his life had been securely protected by God until that moment. Here it is necessary to pay attention to the participant's precise expressions, using words like "protected" and "safely". He was able to overcome his *Won-Han* as an excessive anxiety of the fear of death, insecurity and danger, by experiencing security and survival especially during the period of his military service. Now the participant's father complex, which had been that of a father image characterized by powerlessness and helplessness, turned into the image of God who had protected him and led him securely into his future life. For this man, experiencing God was a restoration of the positive archetypal image of his father. The participant's deeper self-awareness process through the painful *Won-Han* experience of intensive fear and anxiety, in fact led to the religious experience and the realization of the preciousness of the securely protected moments of his life. From that moment, the participant was gradually able to overcome the *Won-Han* feelings in his life. Now an elderly immigrant, the participant has no more *Won-Han*, and enjoys his life of faith in God.

The spiritual caregiver's role towards *Won-Han* people needs to incorporate the three major directional approaches of *Dan*. Firstly there is the *Dan* directed at the offender-victim relationship. For this a prophetic voice about social justice is important in order to stop the abuse of power, and to prevent offenders from producing innocent

Won-Han victims. At the same time, in a different direction, *Won-Han* victims' self-awareness of their destructive reactions is also important. Often offenders were themselves initially victims. To facilitate the *Dan* of *Won-Han* sufferers' resulting destructiveness is the caregiver's most important task. The *Won-Han* energy can be converted into positive directions. For example, many elderly Koreans poured their *Won-Han* energy derived from poverty into their diligent, hardworking life attitudes and towards their children's better education. To fully overcome *Won-Han*, a process with plenty of time and space is needed. The fear and anxiety of a painful *Won-Han* trauma can be gradually healed by *Dan* and through building up new trusting relationships. From a family system perspective, as was also seen in the literature review, a patriarchal family needs a gentle and gradual re-balancing of the family relationship structures. (Olson, 1993, pp. 129-130) Through the *Dan* process, a caregiver will be concerned with various *Won-Han* related issues like anger management, forgiveness, reconciliation, restoration of human relationships, building new safe/trusting relationships, life changes and so forth.

The elderly Koreans' three major faith systems are invaluable resources for practicing the *Dan* process and overcoming their *Won-Han* experiences. Through the charismatic religious experience, reformed faith or meditation traditions, the *Won-Han* trauma can be healed and converted into the power of love or genuine *Jeong*, in order in turn to heal others who are also suffering from *Won-Han*. The *Dan* of *Won-Han* and rebuilding of new healthy relationships is made possible by experiencing God, by building new trusting relationships between people, or by self-transformation through a deeper self-discovery of the positive archetypal self. Here, the role of the knowledgeable and

aware spiritual caregiver is crucial in helping elderly Korean people overcome their *Won-Han* experiences.

***Hu-Han* and *Shin* Care Relationship**

***Hu-Han* as emotional disconnection.** *Han* is a suppressed feeling and an internalized psychological pain. It is thus difficult to understand the precise nature and origin of the pain. *Han* is a mingled combination of emotions that include love and hate as its major components, as Jae Hoon Lee (1994) indicates. If the emotion of hatred is dominant in the *Han* experience, it turns into *Won-Han*, whereas if love and affection, which are stronger, even in the midst of the suffering of *Han*, come to dominate, the experience becomes that of *Jeong-Han*. There is a further state of *Han*, however, besides *Jeong-Han* and *Won-Han*: and this is called *Hu-Han*. As introduced in the “object relations” section of the literature review, *Hu-Han* is a *Han* state of emptiness—the word *Hu* literally means emptiness. Lee (1994) describes it as follows: “Schizoid feelings such as emptiness, despair, hopelessness, resignation, and boredom are the main characteristics of ‘huhan’” (p. 51).

Some *Han* experiences that emerged from the research interviews can be considered *Hu-Han*. For example, one elderly participant expressed her *Han* experience as *Hwa-Byung*. As briefly noted in the previous chapter, *Hwa-Byung* is a culture-bound syndrome and a somatized symptom of *Han*. The literal meaning of *Hwa-Byung* is composed of two separate words: *Hwa* which means fire or anger and *Byung* which means sickness or disease. *Hwa-Byung* is, thus, literally a fire-illness. Here the fire is an internalized anger accumulated over a long period of time. Hence this *Hwa-Byung* is a general somatic symptom of *Han*, that is, internalized psychological pain. In this sense,

Hwa-Byung can be either *Won-Han* or *Jeong-Han* rather than *Hu-Han*, and thus not all *Hwa-Byung* can be considered as *Hu-Han*.

The *Hwa-Byung* case in the interview, however, is closer to a *Hu-Han* experience. In a serious *Hu-Han* experience a person cannot even articulate his or her *Han* symptoms and has no wish to do so. Lee (1994) further states, “Seen in terms of object relations, ‘huhan’ is essentially an escape from both external and internal realities, and flight into the deepest hiding place in the self” (p. 51). The participant, however, would theoretically be able to express her *Han* experience as *Hu-Han* even though she did not wish to provide any further details about it. While she did not appear to be in an intensive *Hu-Han* experience, the content of her *Han* nevertheless provided a typical example indicating a *Hu-Han* state. The participant introduced a popular Korean proverb: “The three years of life of *See-Jip* (the house of husband’s family) are three years of being dumb.” The participant said that her *See-Jip* life was very hard. Her mother-in-law controlled every detail of family life and the participant could do nothing other than blindly obey the mother-in-law. So she said, “the life of *See-Jip* is as a dumb one. We were unable to talk back about whatever we heard from her . . . not only the mother-in-law . . . also the husband’s entire household.” The participant felt an intense isolation from the household of her husband’s family. Furthermore, she did not have any suitable person with whom she could talk freely. The participant said, “probably many old Korean wives have *Hwa-Byung*, because we have no place to let out what we have really wanted to talk about and what really we have needed to ask.” This phenomenon would then develop into the state of *Hu-Han*.

The *Hu-Han* issue is raised not only in mother-in-law and daughter-in-law relationships, but also in the relationships that exist between elderly parents and adult children. As seen in the literature review, the social isolation of the elderly Korean immigrants is a main cause producing *Hu-Han* experiences in their lives. This *Hu-Han* pain experienced by the elderly Koreans emerged also from the content of the research interviews. One participant expressed his *Han* as his loneliness and his desire to be contacted regularly by his adult children. Older people are especially inclined to experience *Hu-Han*. In their old age the seniors begin to decline both physically and mentally. In their weakening state, *Hu-Han* can become a major symptom of *Han* that the elderly Koreans easily fall into. Often elderly Korean immigrants live with no special hope for the future. Most participants in the research did not have any special wishes or plans for their future. In a positive sense, this implies that the seniors live with little pressure for future life achievements and are free of social responsibility. Indeed, many elderly Korean immigrants enjoy a moderate life-style without being troubled by greed or ambition. They mostly accept their stage of life and appreciate their communal relationships and their adult children's support —whether they live together or separately. They also appreciate the government's support as their social security. Not all elderly Koreans, however, are in such stable life situations. For some elderly Korean immigrants, no hope means despair, discouragement, resignation, and intense and chronic pain associated with having no meaning in their lives. These *Han* experiences of the elderly people can be considered as having reached *Hu-Han* status.

This sort of *Hu-Han* experience is also found in the immigrant church and community context. One participant described the church's uncaring attitude toward him:

“That time, I was in a really difficult (life) situation. But even the pastor was judgemental to me.” As discussed in the earlier section on *Won-Han*, we are reminded that Poling (1991) said,

“Power and privilege become organized in institutional forms that resist change, and these forms are protected by powerful ideologies that promote the power of some groups at the expense of others”, thus, “their most vulnerable members experience extreme suffering” (p. 123).

Along with offensive behaviours such as mistreatment or abuse, negligence or lack of caring can also be typical, yet invisible misuses of power in the church or community. An extreme example is that of the lonely death of an elderly Korean woman in Markham, Ontario (*The Korea Times Daily*, Digital Edition, May, 18, 2012).

According to the newspaper article, even with her dementia symptoms, she lived alone in a senior’s apartment run by an ethnic community church. Her death was discovered by a cleaning person who recognized the malodor emanating from her corpse more than ten days after the death. The deceased elderly woman did not have any family around her. Once an extended family lived in Toronto, but they had moved to Vancouver years before. She did not have any human relationships and was totally alone. Further, her dementia had prevented her from forming any normal human relationships. The elderly Korean lady might well have died with considerable *Hu-Han*.

Hu-Han experiences are not confined within the ethnic community. Often considered as foreigners, many immigrants experience social negligence and uncaring attitudes from society at large. Language and cultural difficulties enhance the experience of estrangement from the mainstream of the society. Often foreign students and workers

experience this kind of uncaring behaviour and negligence in their schools and workplaces. In this sense, the elderly immigrants are among the most vulnerable populations who might easily experience *Hu-Han*.

An extreme Hu-Han experience may result in a suicidal attempt. Lee (1994) explains how this occurs:

People of “huhan” can withdraw so completely into themselves that they may lose touch altogether with their external object world. They may face the danger of depersonalization of their ego along with the derealization of their environment, a psychological catastrophe that may lead to suicide.” (p. 51)

It is not difficult, in fact, to find cases of suicide committed by sufferers of *Hu-Han* symptoms in the Korean immigrant community in the North American context. In the last few years, especially in the Korean immigrant society of the United States, suicide problems among elderly Korean immigrants have begun to increase significantly. Identifying the motivations for suicide in elderly Korean immigrants in the United States, a research survey (Jo & Sohn, 2011) revealed participants replied using mainly the following words: loneliness, confined life, despair, helplessness, chaos, break of social life, feeling of isolation, loss of self-respect, collapse of family relations, feeling of dryness, self-blame, anger, powerlessness, bankruptcy, sense of inferiority, depression, betrayal, bitterness, hollow feeling, loss of self identity, physical pain, burn out, being pitied, heartbreak, loss of nationality, loss of self esteem. Even though some of these words are closely related to *Jeong-Han* or *Won-Han*, most, however, are more closely related to *Hu-Han* experiences, because it relates to the schizoid symptoms.

The theme of *Hu-Han* emerged also from the research findings of the previous chapter. Some elderly participants named their *Han* experiences as *Hwa-Byung*, isolation and indifference. This *Hu-Han* is an extreme pain of emptiness and can even go as far as attempted suicide. The following section will propose a way to address this *Hu-Han* problem.

***Shin* care relationship as a proposed spiritual care.** In the midst of the *Hu-Han* experience, people isolate themselves from the external world. To heal *Hu-Han*, someone's help is thus needed to draw the sufferer out from the withdrawn and isolated *Hu-Han* state in which they find themselves, back into the external world. Yet solely drawing sufferers back to the outside world and reengaging them in social activity is not the primary means of healing *Hu-Han*. If they are not properly drawn out, the *Hu-Han* sufferers can readily fall into other *Han* experiences—*Jeong-Han* or *Won-Han*. Alternatively, the sufferers can lapse back into a more serious *Hu-Han* condition. For this reason, church programs or social activity services for seniors who are in the grip of a *Hu-Han* experience would not be the complete solution. These social supports for the elderly are indispensable and are to be encouraged, but at the same time it is important to help and support the *Hu-Han* sufferers' self-motivation, will and energy, thereby enabling them to join in these social activities and to resume their interaction with the outside world. Care-giving for the *Hu-Han* people thus requires not only outstretched hands from outside, but also the sufferers' voluntary willingness to emerge from their isolated selves. This double-sided, mutual effort can then produce the overcoming of *Hu-Han* experiences in a more holistic way. To facilitate this mutuality of healing, an indigenous Korean term, *Shin*, will now be introduced.

The word *Shin* (神) means *divine, inspiration or spirit*. When Korean people say *Shin-nada*, it means that they are inspired, excited, animated, encouraged, spirit imbued, joyful or simply enjoying themselves. When people experience *Shin*, they usually dance joyfully, play and sing. From ancient times, many Koreans have exercised *Shin* or *Shin-Myung* (神明, deity and brightness) as one of the traditional ways to overcome *Han* experiences. *Tal-Chum* (a Korean traditional mask dance) and *Pan-Sori* (a genre of Korean traditional music) have long been means of stimulating *Shin* and relieving *Han*—especially *Hu-Han*—experiences. Historically, it has mainly been the lower-classes and people isolated from the mainstream of ancient Korean society who have expressed and thus relieved their *Hu-Han* through artistic live performances such as *Tal-Chum* and *Pan-Sori*. These kinds of performances are found even today. For example, the famous contemporary Korean rapper Psy has developed a form of awkward horse dancing music called *Gangnam Style*, which could be considered as made in the first instance for *Hu-Han* people in Korea. Appealing to Korean people who are suppressed by, and suffering from, individualism and loneliness in the rapidly industrializing society of capitalism, the ridiculous dancing music provides a spontaneous, if temporary, opportunity to release their *Shin* in a voluntary instinctive healing effort. The horse dancing as a social mask works in a similar way to the *Tal-Chum* (mask dance) in releasing people's *Shin* energy. The flash mob (spontaneous crowd), especially, reveals the *Hu-Han* people's yearning for community and social relationships at an instinctual level.

However, the *Shin* energy derived from *Tal-Chum* performance or the *Gangnam* style of dancing is superficial and momentary. The dance or music itself cannot be an effective solution for serious sufferings of *Hu-Han*. Furthermore, the counter-cultural

words of the *Gangam* style songs, express human id without the balanced interaction of the super-ego's function. Ethical issues are raised, and the attempt reflects just temporary consolation for *Hu-Han* suffering, rather than something deeper and more lasting on a spiritual level. The phenomenon of *Shin* life energy itself, however, is worth exploring further and adopting as a genuine healing energy of *Hu-Han* - rather than focusing on its form as just a performance or activity. There are characteristic features to *Shin*. Among the characteristics, three major aspects can be identified: 1) it emerges from sheer voluntarism, 2) it can be drawn out and encouraged by others, and 3) it can be found in any experience that has meaningful values. These three aspects of *Shin* are briefly dealt with in this section as part of proposing the employment of the *Shin* concept as a healing energy for *Hu-Han*.

In order to heal *Hu-Han* experiences; it is first of all necessary to allow a *Hu-Han* sufferer to emit his or her *Shin* energy freely by self-initiated voluntary motivation. The *Hu-Han* status is a condition that has resulted primarily in the sufferer becoming rejected by and isolated from the external world. As a result of the experience, the *Hu-Han* sufferer withdraws completely from others and does not reveal a positive life attitude, energy or engagement towards anything or anyone outside of him or her self. In this *Hu-Han* suffering situation, it is therefore important to provide an unconditional positive regard or offer in which the *Hu-Han* sufferer is able to freely reveal whatever he or she wishes to express. A classical Rogerian approach could well be of considerable benefit in allowing the *Hu-Han* sufferer's *Shin* energy to find external expression from within.

Peter VanKatwyk (2003) writes:

In 1959 Carl Rogers presented his conclusions about what makes a therapeutic relationship a safe place where growth will take place. He maintained that the relational triad of congruence, acceptance, and empathy will create a therapeutic space or climate in which healing will naturally follow. (pp. 24-25)

Among the three conditions of therapy, in relation to *Hu-Han*, the focus is on the element of *acceptance*. VanKatwyk (2003) writes further:

In *acceptance* the counselor prepares a place of positive regard of and belief in the other. The core task of religion may well be located in the symbols and rituals representing the sacred place of acceptance. To meet in mutual confirmation is a universal human need, and the essence of love. In the context of a person-centered counseling relationship, there is the analogy of the transcendent place offering full attention and unconditional acceptance. The caregiver provides a presence that symbolizes an enduring place. (p.25)

Henri Nouwen (1975) also provides an insight into the issue of an unconditional offer of acceptance:

Hospitality is not to change people, but to offer them space where change can take place. It is not to bring men and women over to our side, but offer freedom not disturbed by dividing lines The paradox of hospitality is that it wants to create emptiness, not a fearful emptiness, but a friendly emptiness where strangers can enter and discover themselves as created free; free to sing their own songs, speak their own languages, dance their own dances; free also to leave and follow their own vocations. (p. 51)

One of the participants observed that “Once the relationship is distorted (broken), it becomes to last so long and it is so hard to restore. The Bible teaching is love and forgiveness . . . then, why in the church it is so difficult?” This is how the participant expressed the climate within the immigrant church community. Among the participants, those elderly Koreans who have experienced rejection and isolation from family, ethnic church or community are in all likelihood experiencing a *Hu-Han* status. For them especially, a caregiver needs to provide a constant safe environment and an unconditional offer in which the elderly people are able to freely open up and express their isolated emotions and any suppressed *Han* experiences that they have retained.

Secondly, a *Hu-Han* sufferer needs someone’s direct dynamic interaction in order to evoke *Shin* energy from within their own self. As seen from the previous discussion, *Hu-Han* people suffer from the loss of self-identity, the loss of self-esteem, or the loss of self-respect. This weak sense of ownership of self can be distinguished from the *Jeong-Han* experience. *Jeong-Han* is an other-focused emotion in which the *Han* sufferer experiences low self-esteem and is constantly seeking to meet other people’s expectations and gain their approval. In this sense, *Jeong-Han* can be described as an excessive emotional attachment to others. Unlike *Jeong-Han*, *Hu-Han* is an excessive self-focused emotion in which the *Hu-Han* sufferer escapes not only from the outer world but also from the self that is exposed in real life. In this way, according to Lee (1994), the *Hu-Han* sufferer flees “into the deepest hiding place in self” (p. 51). This schizoid phenomenon prevents the sufferer from having to face the reality of the self and leads to depersonalization of his or her ego. Extreme *Hu-Han* sufferers, then, do not feel a sense of self-worth and even suffer from a confused notion of self-identity. These

symptoms can lead to the contemplation of suicide, because the *Hu-Han* sufferer begins to lose all hope and sense of meaning from either themselves or from the external world. In this *Hu-Han* status, the sufferer first needs to have positive experiences from the outside world and their own self in order for healing to commence. Lee (1994) writes:

What is most needed for the schizoid position is the internalization of the good object through the work of introjection. The operation of the reparative impulse in the schizoid position can be most effective in the ego's work of internalization of the objects, if it does not project too much of its own phantasy. With the lessening of persecutory anxiety and repeated good experience of the real objects, the withdrawn ego can be freed from its frozen shell and restart its growing process in the world of object relations. (p. 52)

As previously discussed, *Hu-Han* status can be considered as the schizoid position.

When the *Hu-Han* sufferer has more positive experiences from others and the self, he or she is then able to overcome more of the *Hu-Han* status. When the *Hu-Han* sufferer enjoys a good experience from self or others, *Shin* energy begins to flow. The *Shin* energy, then, is not just a passive spirit of consolation or comfort that is given by the care provider, but is an encouraged, joyful or triumphant spirit that is generated from the sufferer's side. One of best illustrations of the meaning of *Shin* is the way that Korean children usually say *Shin-nanda* when they begin the summer break after finishing the school term, or when they go on a picnic or vacation that they have been desperately awaiting. This reveals that *Shin* is a joyful energy that is released when one overcomes difficulties, finishes assignments or is liberated from hardships or pains. *Shin* is a powerful life energy that can overcome any destructive power. A caregiver's role in

relation to *Hu-Han* sufferers, then, is to become an agent who is able to promote *Shin* from within the *Hu-Han* sufferers themselves. From this perspective, a care provider can be a living human document or tool to stimulate the *Shin* energy that is retained as potential in the sufferer. It is to be remembered, however, that *Shin* energy should be emitted primarily from the sufferer and is not something given by the provider to heal the sufferer's *Hu-Han* experience. Nevertheless, the provider's own *Shin* would also be useful, beneficial and effective in this process.

That being said, Korean Christians often bring weak *Han* sufferers (especially *Hu-Han* and *Jeong-Han*) to church revival meetings to provide an opportunity for them to heal through experiencing the spiritual and emotional stimulation or strong impact of others. This kind of attempt can in many cases be dangerous or even harmful to the *Han* sufferers. The *Han* sufferers can deteriorate into even more neurotic or vulnerable conditions. If an excessive emotional excitement is received from outside, most *Han* sufferers would not be ready to receive and internalise the sudden strong impact as a good and safe experience. For many *Jeong-Han* sufferers, such an experience could well produce a more serious neurotic symptom in their weakened self, because they would perceive the experience as a strong controlling emotional manipulation. Most *Hu-Han* people would simply seek to escape further from the burden of a sudden strong impact that has occurred from outside of them.

For *Hu-Han* people, the healing power should thus be generated from within. Until they are able to enjoy good experiences from others, these positive experiences cannot be turned into *Shin* life energy. Utilizing Lee's (1994) description above, the following statement is possible: *Shin* is generated by the process of *the internalization of*

the good object through the work of introjection. In this sense, an effective care of *Hu-Han* experience requires more than just formal professionalism in therapy or spiritual care. A core of *Hu-Han* healing is the sufferer's repeated good experiences from the self and others and the emergence of more *Shin* life energy from within the sufferer. The care provider, as a living tool, should thus work as a good and safe object for the *Hu-Han* sufferer. From this perspective, for *Hu-Han* people, a person-centred and dignified approach is essential. An existential approach in which a genuine human relationship becomes possible between the *Hu-Han* sufferer and care provider would also be effective (Yalom, 1989/2000). Heinz Kohut's self-object approach that is introduced in the literature review, would also be useful in healing *Hu-Han*, and not only *Jeong-Han* as Ka (2010) proposed. The narcissistic experience or the depleted self (Capps, 1993) are not only applicable to *Jeong-Han* experiences, but also to *Hu-Han* experiences. This is because *Jeong-Han* and *Hu-Han* experiences can be found at one and the same time in a single person's experience of *Han* dynamics. These two *Han* experiences can be distinguished, however, because *Jeong-Han* is an other-focused emotion and *Hu-Han* is a self-focused withdrawal emotion. The common element between them is found in the self-defeating and self-destructive behaviour of both, although the intensity levels of *Hu-Han* and *Jeong-Han* are different. Sufferers of both types of *Han* need positive experiences of good external objects to promote their potential *Shin* energy. Because it is the result of a victim experience, *Hu-Han* and its healing can be understood in terms of the following statement by James Poling (1991):

As a person internalizes new relationships that are not abusive, healing is made possible. When new relationships characterized by love and support are

internalized with enough strength, they counteract the previous trauma, leading to a new self. Our witnesses report the loving therapists, pastors, and support groups helped nurture confidence in them that they had not experienced before. New relational experiences created a new sense of self (p. 99).

When *Hu-Han* people are loved, encouraged, supported, esteemed and respected, the *Shin* energy within them begins to increase. The *Shin* energy makes the *Hu-Han* sufferer more creative and assertive, by building up healthier self-esteem and increasing human potential. The *Han* sufferer, then, is able to face the reality of life more assertively and even make changes for the better with the help of the victorious spirit of *Shin*.

Poling's description of *love and support*, above, can be replaced with the concept of *Jeong* for Korean people. Receiving genuine *Jeong* as a good experience, the *Hu-Han* sufferers would produce *Shin* energy and be healed of their *Hu-Han* suffering. As discussed in the literature review, for the elderly Koreans, family support is especially important for maintaining their old age with *Shin* energy and for preventing *Hu-Han* experiences. Most elderly Koreans would wish to meet their last day of life on this earth enjoying a *Jeong* relationship with their families. Even if they do not have any families, the seniors still wish for *Jeong* relationships with the community as an extended family. For the elderly people, accustomed to a *Jeong*-filled communal life, any isolation from the family and community is a most painful experience and can be identified as *Hu-Han*. The elderly Koreans who suffer from *Hwa-Byung* will also experience powerful *Shin* energy and be healed when they constantly receive genuine *Jeong* from the caregivers.

Thirdly, as the last point, some *Hu-Han* sufferers receive *Shin* energy and are led to healing experiences when they are able to discover precious value and meaning from their suffering experience. In this sense, Viktor Frankl's logotherapeutic approach is also useful. For example, a participant in the research interviews reflected that after experiencing loneliness and life hardship separated and isolated from his families, "it (*the experience*) became a chance to reflect on my entire life and the (*ultimate*) meaning of life". He spoke further about his religious experience:

The suffering and hardship (*in my life*) were hard to bear with. But when I understood the Word of God, I became grateful to God . . . (*Reciting*) "The suffering was beneficial for me . . ." (*Psalms 119:71*.) After understanding the Word of God and entering into the truth, I am grateful for everything. (Participant 6)

For this participant, a painful *Hu-Han* experience was converted into a religiously meaningful experience. Nouwen (1975) suggests a way of converting inner gnawing painful loneliness to fruitful appreciative solitude:

Instead of running away from our loneliness and trying to forget or deny it, we have to protect it and turn it into a fruitful solitude. To live a spiritual life we must first find the courage to enter into the desert of our loneliness and to change it by gentle and persistent efforts in a garden of solitude. This requires not only courage but also a strong faith. (p. 22)

Here a strong faith can be considered as a meaning-making process. If a good meaning is given to a *Hu-Han* experience, for some people the painful experience can be converted into a precious life experience. It is thus important to listen to the elderly

Koreans' *Han* life stories and to help reframe or reconstruct the painful narrative into meaningful life experiences. Often a meaningful truth comes from a marginal experience like *Hu-Han* suffering. The reframing approach (Capps, 1990) can also be a way of healing the *Hu-Han* life trauma. The aging population who are going to meet their last stage of life need some opportunities to reflect upon their entire lives and provide precious meanings to their life journeys. The caregivers' role in helping and facilitating the meaning-making of *Hu-Han* experience is thus very important.

Hu-Han care is especially suitable in the clinical settings of the elderly. Because they are mentally and physically suffering and deteriorating, the seniors are more likely to feel *Hu-Han*. In the clinical context, the three aspects of *Shin* care presented above would be effective. *Shin* can also be applied to the faith systems of *Hu-Han* people. Love, kindness, goodness and gentleness belong to the fruits of the Holy Spirit (Gal 5:22-23). The Holy Spirit is not just a controlling power, ruling dogma or emotional excitement. *Shin* energy can be understood as a holy life energy or spirit. If a caregiver's loving and gentle spirit (for Koreans this is *Jeong*) can work as a good experience for the *Hu-Han* sufferers, *Shin* (divine) spirit will work from within the sufferers themselves as a self-healing power through divine intervention. If one finds spiritual meaning from a *Hu-Han* experience, the suffering is worth bearing and can be converted into a starting point for the healing process.

The Survival Stances of the Satir Model and their *Han* Application

The Survival Stances of the Satir Model in family therapy can be considered one of the best sets of concepts to adequately explain Han experiences in a language of the Western world. In this section, Satir's survival stances will be introduced and compared

to the three major sub-concepts of Han: Jeong Han, Won-Han and Hu-Han. The Satir Model was devised by Virginia Satir (1916-1988), one of the pioneers of family therapy. Over the course of more than 30 years of empirical work in the field of family therapy, Satir developed her therapeutic model. In the book, *The Satir Model: Family Therapy and Beyond*, Satir, Banmen, Gerber and Gomori (1991) introduce four types of survival stances that people typically adopt. These are Placating, Blaming, Being Super-Reasonable, and Being Irrelevant. In this section, these four types of survival stances will be adapted to match the three aspects of Han (Jeong-Han, Won-Han, Hu-Han) as providing corresponding and equivalent concepts and elements. Satir et al. (1991) explain the basic concept of the survival stances as follows: “People adopt survival stances to protect their self-worth against verbal and nonverbal, perceived and presumed threats” (p. 31).

Placating and Jeong-Han. The following table provides a concise description of the Placating Stance:

The Placating Response

Words	Affect	Behavior
<p>Agreement:</p> <p>“It’s all my fault.” “I’m nothing without you.” “I’m just here to make you happy.”</p>	<p>Begging:</p> <p>“I’m helpless.” Pleading expressions and voice Weak body position</p>	<p>Dependent Martyr:</p> <p>“Too good” conduct Apologizing, excusing Whining and begging Giving in</p>
Inner Experience	Psychological Effects	Physiological Effects
<p>“I feel like a nothing.” “I’m worthless.”</p>	<p>Neurotic Depressed Suicidal</p>	<p>Distressed digestive tract Stomach disorders, nausea, etc. Diabetes Migraines Constipation</p>

Satir Model, p. 40

Satir et al. (1991) explain the Placating Stance in this way: “When we placate, we disregard our own feelings of worth, hand our power to someone else, and say yes to everything . . . (a person) does not honor his or her own true feelings” (p. 36). As discussed previously, *Jeong-Han* also reveals characteristics of this self-blaming stance or life attitude. Lee (1994) says, “In ‘jeong-han’ the basic impulse of hate expresses itself in self-reproach. Instead of being projected onto others, the hate is turned inside” (p. 37). Lee identifies the predominant feelings of *Jeong-Han* as, “sorrow, love, self-reproachment, resignation, and emptiness” (p. 36). Korean people who are in the other-focused emotion of *Jeong-Han* placate ceaselessly to please others and *do not honor their own true feelings*. Rather they often make matters harder for themselves and are engulfed with excessive guilt. In the *Jeong-Han* experience, as Ka (2010) indicates, people often produce a fake emotion to placate others, and, in fact, thereby somatize themselves. Satir et al. (1991) observe:

Placating means handling stress by telling ourselves, ‘The way to keep myself alive and keep peace is to say yes no matter what I feel.’ This attitude causes us to repress our anger and manifest physical disorders instead. If we placate constantly, we often suffer gastrointestinal problems, especially ulcers, diarrhea, constipation, and vomiting. Taken to extremes, placating can lead to self-sacrifice, self-annihilation, and suicide as an expression of total worthlessness. (p. 39)

This placating phenomenon, from a family system perspective, can be explained as excessive emotional attachment to others in human relationships. As discovered in the course of this research, in the grief experience especially, *Jeong-Han* pain is at its most intense and leads to crises of self identity. The elderly Koreans’ lifestyle, which involves

a strong relational identity and emphasis on communal life, makes the grief experience of *Jeong-Han* harder to bear. Major aspects of *Jeong-Han* experiences can be found in the symptoms of the Placating Stance of the Satir Model. *Jeong-Han*, as the other-focused emotion that is heavily attached to others, is very similar to elements of the Placating Stance: “I’m nothing without you” and “I’m just here to make you happy”. Also, *Jeong-Han* as an overly guilt-ridden self-reproaching emotion is similarly reflected in one of the typical Placating Stance expressions: “It’s all my fault.” When experiencing a family death, Korean people often consider the death as their own fault, even though there are no reasonable grounds for doing so. If a son dies in an accident or from sickness, often his mother cries out with the expression, “I killed my son”. This is because the grieving mother is engulfed in the excessive guilt and feelings of having insufficiently protected and cared for her deceased son. This would be a typical example of “It’s all my fault” for *Jeong-Han* people.

Blaming and Won-Han. The following explanation is for the Blaming Stance.

The Blaming Response

Words	Affect	Behavior
Disagreement: “You never do anything right.” “What’s the matter with you?” “It’s all your fault!”	Blaming: “I’m the boss around here.” Powerful body position Tightness	Judging Dictating Finding fault
Inner Experience	Psychological Effects	Physiological Effects
Isolated: “I’m so lonely and unsuccessful”	Paranoid Delinquent Homicidal	Muscle tension and back trouble Circulation problems and high blood pressure Arthritis, Constipation, Asthma

Satir Model, p. 44.

Satir's Blaming Stance can in this instance be compared to the *Won-Han* experience. Satir et al. (1991) describe blaming as follows:

Blaming is diametrically opposed to placating. The blaming stance is an incongruent way of reflecting society's rule that we should stand up for ourselves and not accept excuses, inconvenience, or abuse from anyone . . . To protect ourselves, we harass and accuse other people or circumstances. (p. 41)

Won-Han is primarily a revengeful feeling that results from a victim experience. The offended *Won-Han* sufferers project their hurtful emotions onto the offenders, blaming the offenders for their wrongdoings towards them. Most *Won-Han* experiences are caused from misuse of power, and violence is a major factor in producing *Won-Han*. Satir's Blaming Stance is articulated using similar terms: "Symptomatic extremes stemming from the blaming stance include rape, wife- and husband-battering, and other forms of assault. In blaming, we decide that the only way we succeed in life is to fight our way through." (p. 42)

According to Lee (1994), *Won-Han* arises from persecutory anxiety that is a defensive mechanism in which the fear of death and injury is escalated: "Underneath the destructive impulses of 'wonhan' exists a belief, in phantasy or in reality, the subject is threatened to be annihilated and victimized by bad figures" (p. 35). When it develops into a pathological status, as discussed in the previous section, the persecutory anxiety advances to the paranoid position in which a person's ego is "split into good and bad parts, and the bad parts are projected onto others" (p. 47). This psychological phenomenon coheres with the description of Satir's Blaming Stance: "It all your fault", "You never do anything right" and the psychological effect of both is that of *paranoia*.

Some family and church *Won-Han* conflict issues can also be explained in terms of the Blaming Stance.

Being super-reasonable/ irrelevant responses and *Hu-Han*. Satir et al.

(1991) explain the Survival Stances of Being Super-Reasonable as follows:

“The super-reasonable pattern of communicating discounts the self or the other person. Being overly reasonable means functioning with respect to context only . . . The outstanding characteristic of this stance is being inhumanly objective. When we act this way, we do not allow ourselves or others to focus on feelings.” (p. 45)

The following description identifies the main characteristics of the Super

Reasonable stance:

The Super-Reasonable Response

Words	Affect	Behavior
Extreme objectivity: References to rules and the “right” things Abstract words and long explanations: “Everything is academic” “One must be intelligent.”	Rigid, aloof: “One must be cool, calm, and collected-at all costs.” Stiff body position Superior expression, if any	Authoritarian: Rigid, principled conduct Rationalized acts Manipulative Compulsive
Inner Experience	Psychological Effects	Physiological Effects
“I feel vulnerable and isolated.” “I can’t show my feelings.”	Obsessive-compulsive Sociopathic Withdrawn socially Catatonic	Drying-up illnesses involving mucus, lymph nodes, other secretions Cancer Mononucleosis Heart attacks Backaches

Satir Model, p. 48

Although not all aspects of the Super-Reasonable stance can be compared to the *Hu-Han* experience, the basic stance of emotional cutting-off can be explained as a symptom of *Hu-Han*. Lee (1994) describes Eun Ko, a Korean poet's experience of *Han* thus: "Han is . . . the emotion of impossibility. It is not the emotion of hope or dreaming, but that of 'I-absence,' . . . Han is where the beauty of art and the emotion of 'jeong' vanish and become nothing . . ." (p. 51). Lee considers this *Han* phenomenon as a *Hu-Han* experience. In the *Hu-Han* experience, then, people experience an emotional apathy. This schizoid state parallels the Super-Reasonable expression of "I can't show my feelings." Further, *Hu-Han* tends towards a socially isolated status. The Super-Reasonable Stance also does so, as manifest in the descriptions of "I feel vulnerable and isolated" and "withdrawn socially". As seen in the research findings, some elderly Koreans who suffer from rejection and isolation from the family or church are often unable to express their emotions and remain in a state of emotional apathy. As the fourth survival mechanism, then, Satir et al. (1991) introduce the Irrelevant Stance:

The Irrelevant Response

Words	Affect	Behavior
Extraneous: Make no sense, not to the point Constantly "leave the field" verbally	Confusing: "I'm not really here" Features in constant motion Angular and loose body position	Distracting: Inappropriate conduct Hyperactive Interrupting
Inner Experience	Psychological Effects	Physiological Effects
"Nobody cares." "There's no place for me." Out of balance To interrupt to be noticed	Confused Inappropriate Psychotic	Distressed central nervous system Stomach disorders, nausea, etc. Diabetes Migraines Constipation

Satir Model p. 51.

The Irrelevant Stance is also very close to the *Hu-Han* state. The descriptions “Nobody cares” and “There is no place for me” typically belong to *Hu-Han* experience. In an intensive *Hu-Han* experience, people often even lose their own identity. From an object relational perspective, *Hu-Han* is “essentially an escape from both external and internal realities.” (Lee, p. 51) Satir et al. (1991) also describe the characteristics of people being irrelevant: “This is an attempt to distract people’s attention from the issues under discussion . . . The self, the other person, and the context of their interaction do not matter to such people when they are being irrelevant.” (p. 49) Some elderly Koreans who suffer from *Hu-Han* resulting from *Hwa-Byung* often do not wish to engage with their own painful issues in the family or ethnic community context. Instead, they manifest cheerful attitudes in order to avoid revealing their problems. This phenomenon can be considered as comparable to the Irrelevant Stance.

Satir’s congruence and *Han* application. The Satir family therapy model has as its goal moving people from their extreme survival stances towards a stance of “congruence.” The following table sets out Satir’s three levels of *Congruence*:

Congruence

Level 1: Feelings	Awareness Acknowledgment Ownership Management Enjoyment	High self-esteem
Level 2: The Self (“I am”)	Centeredness Wholeness Harmony	High self-esteem
Level 3: Life-Force	Universality Spirituality	High self-esteem

Satir Model p. 68

At the first level, a person needs to be honest about his or her own feelings in a nonreactive way. The person may then be able to acknowledge their good or bad feelings and, further, to share these feelings with other people freely. Through this process, the person is then able to manage his or her feelings and even to enjoy many positive feelings. At the second level, the person can focus on their deeper inner self and experience wholeness and harmony. At the third and deepest level, the person enters the realm of spirituality and universality in an experience of self as being more fully human. At all three levels, high self-esteem is attained.

As the goal of this therapy, then, Satir et al. (1991) present the Congruent Stance as set out in the following table:

The Congruent Response

Words	Affect	Behavior
<p>Real:</p> <p>Words match the body position, the voice tone, and the inner feelings.</p> <p>Words show an awareness of feelings.</p>	<p>Consistent with words:</p> <p>Expressions flow</p>	<p>Alive</p> <p>Creative</p> <p>Unique</p> <p>Competent</p>
Inner Experience	Psychological Effects	Physiological Effects
<p>Harmony</p> <p>Balance</p> <p>High self-worth</p>	Healthy	Good health

Satir Model p.73

In the congruent state, a person enjoys greater harmony, balance and fullness of life, both mentally and physically along with higher self-esteem. Satir et al. (1991) acknowledge that every human being does retain elements of the four survival stances: Placating, Blaming, Super-Reasonableness, and Irrelevance . They do not seek to remove

the survival stances completely because they function as natural defensive mechanisms. For the goal of congruence, Satir suggests instead the attainment of deeper awareness of the inner self and a refusal to be deceived and controlled by the unhealthy extreme survival responses and their consequent life behaviours. In the therapeutic approach, thus, deeper self-awareness is the main factor and starting point for the correction and healing of the unbalanced survival stances. For Satir, the three areas (self, other and context) are the key reference points in fashioning a person's congruence. For Satir, a healthy status is reached when a person is congruent in a balanced way, coping with self, others and context.

To recap, the *Han* experiences of the elderly Korean immigrants can be classified into the three sub-concepts of *Han*: *Jeong-Han*, *Won-Han* and *Hu-Han*. The first major finding was that the older people's major *Han* experience is *Jeong-Han* in which the elderly Koreans suffer from grief or conflict relationships in the family or church community. These *Jeong-Han* relationships are found primarily in the excessive emotional attachments between families and church members. To overcome these *Jeong-Han* conflicts, the empirical research study proposed a therapy of *Jeong* aimed at re-connecting relationships. The reconnecting can take the form of a pursuit of new healthy human relationships in which excessive depressive anxieties and emotional attachments are overcome. Alternatively the new relationship can be a transferring of the original relationship to another object, a rebalancing in existing relationships, or self-transformation in the relationship with the self. If this re-connecting effort is explained in terms of the Placating Stance of the Satir Model, the *Jeong-Han* sufferers would

demonstrate less placating attitudes and would command better self-ownership and self-worth in their human relationships.

The second main theme of the research findings related to the elderly Korean immigrants' *Won-Han* experiences and relationships. The *Won-Han* relationships were found to be the result of victim experiences of war, poverty and misuse of power in family and the ethnic enclave as well as the mainstream of society. To solve these *Won-Han* problems, various therapeutic approaches were identified, including anger management, forgiveness, reconciliation, and so on. In this study, the *Won-Han* therapy advocated focused on preventing the destructive directions of the *Won-Han* experience. For this, the concept of *Dan*, a Korean indigenous way of overcoming *Han*, was proposed. Three aspects of *Dan* can be applied for overcoming the destructive power of *Won-Han* – and these are the external *Dan*, internal *Dan* and *Dan* process. In terms of the external aspect, the *Dan* approach identifies the *Won-Han* offenders and cuts off the source of the abuse or misuse of power in the human relationship. Through the internal *Dan* approach, the *Won-Han* victims achieve enhanced self-awareness of the destructive directions of their *Won-Han* emotion in order to prevent the victims' own sadistic misuse of power towards other weaker objects. *Dan* process, finally, provides continual opportunities for overcoming the destructiveness of *Won-Han* both externally and internally. In relation to the Blaming Stance of the Satir Mode, the need for external *Dan* supports the fact that there is usually sufficient reason for blaming the offenders. In the Satir Model, the Blaming Stance also points to sufficient reason to blame the offenders and indicates the need to protest assertively against the act that caused the offense. A victim needs an honest attitude about his or her offended feelings. Satir's

point, however, is that the victim should not be controlled by the feelings of anger or revenge. Through better and deeper self-awareness, Satir suggests, one can acknowledge one's own offended feelings as the blaming stance, but nevertheless can control and manage the feelings constructively: thereby moving toward the congruent stance of *self-validation and acceptance of the other*. In this sense, internal *Dan* is compatible with the process of increasing self-awareness in the Blaming Stance. Through the internal *Dan* process, a victim can manage his or her offended emotion and avoid becoming engulfed with destructive feelings, but instead convert these into constructive paths. The *Dan* process can thus also be compared to the deepening levels of congruency in the Satir model. Through the *Dan* process, *Won-Han* victims may grow and deepen into forming and appreciating a better and more positive understandings of self.

The third major finding from the research study is the seniors' *Hu-Han* experience. *Hu-Han* is an experience of emptiness in which the sufferer is isolated from normal human relationships and social interaction. As Lee (1994) observes, "Schizoid feelings such as emptiness, despair, hopelessness, resignation, and boredom are the main characteristics of 'huhan'" (p. 51). In the schizoid experience, *Hu-Han* sufferers escape from both external and internal realities. This *Hu-Han* symptom can be compared to basic aspects of Satir's Super-Reasonable and Irrelevant Stances. As a major characteristic, the emotional apathy resulting from the Super-Reasonable Stance can be considered as a typical phenomenon in *Hu-Han* experience. To overcome this problem, Satir suggests valuing equally the sufferer's feelings as well as their intellect. Also, through better self-awareness of self, other and context, the sufferer can develop improved flexibility, creativity and openness in his or her person. In the case of the

Irrelevant Stance, one of the major symptoms is to avoid facing all three elements of self, other and context in the sufferer's personhood. To overcome this avoidance, Satir suggests reframing the sufferer's old perceptions into new perceptions. In the *Hu-Han* healing approach, *Shin* energy takes the role of enabling the sufferer's positive emotions and making the *Hu-Han* sufferer more creative and free. *Shin* (divine) is a cheerful energy that emerges from a genuine voluntarism in a person. It can then be encouraged by others. Also it is found in meaningful experience. These are the three characteristics of *Shin* that are proposed in this study. In relation to the reframing of the perceptions in the Irrelevant Stance, the *Shin* approach is useful in reconstructing the old perceptions into meaningful new experiences.

The four survival stances (Placating, Blaming, Super-Reasonable, and Irrelevant) of the Satir Model can thus be applied to the three sub-categories of *Han* experience (*Jeong-Han*, *Won-Han* and *Hu-Han*). Furthermore, the three *Han* concepts are generated from human relational dynamics, and the four survival stances are identified in the relationship with self, other and context. In this sense, the Satir Model and *Han* Model are closely related in sharing their concepts and experiences. Satir's four survival stances do not correspond perfectly with the three categories of *Han*, however. The somatic symptoms of the Satir Model do not correspond exactly to each of the three *Han* categories. However, basic ways of relating to people are similar between the Satir Model and *Han* experience. This means, also, that there are universal aspects that exist between Western and Eastern, or Korean life experiences, especially in human relationships. This section's discussion not only was aimed at comparing the Satir Model and *Han*, but also was intended to serve as a summary of the theme of this entire chapter.

Chapter 6: Theological Reflection

As mentioned briefly in the chapter dealing with methodology, this research study is an ethnography based on, and with implications for, the study of culture. Throughout the study, the Korean indigenous term *Han* was extracted from the living context of Korean immigrants in Canada. The practical research focused on the real life context of the elderly immigrants in which potential *Han* issues are presented. The purpose of the study, however, is not for the *Han* research to be an end in itself as a social science study, but rather, for providing better spiritual care from a Christian religious perspective. It is thus not primarily aimed at psychological counselling, family therapy or social work - although some practical benefits can also be expected in each of these areas or disciplines. This study is instead primarily intended for the purposes of Christian ministry and is conducted within a Christian faith tradition and discipline. As a means of integrating the study, a theological reflection is therefore indispensable, and the theological reflection which follows proposes effective spiritual care for the elderly as its intended outcome.

Robert Kinast (1996) defines theological reflection with a simple statement: “. . . theological reflection refers to ‘learning from one’s experience.’” (p. vii) In 2000 he put it thus: “Theological reflection works out of specific contexts rather than working with generic truths.” (p. 1) He characterizes theological reflection as consisting of a threefold movement: “It begins with the lived experience of those doing the reflection; it correlates this experience with the sources of the Christian tradition; and it draws out practical implications for Christian living.” (p. 1) The study of *Han* is drawn from the concrete life context of the elderly immigrants, which then connects to the movement of

theological reflection and finally leads to a proposal for a better model for Christian living. Three theological concepts - relational, incarnational and paradoxical - will form the basis of the theological reflection, each being examined as counterparts of the three *Han* experiences. Thus relational spirituality is the counterpart of the *Jeong* of *Jeong-Han*; incarnational theology matches the *Dan* of *Won-Han*; and paradoxical theology connects with the *Shin* of *Hu-Han*. Just as the three dynamics of *Han* can work within a single person, the three theological concepts also work together in a dynamic unity. It is only for the convenience of a clearer explanation that the three theological terms will be dealt with separately and briefly in each of the sections of this chapter.

***Jeong* Re-Connecting and Relational Spirituality**

Through the research study, the elderly Korean immigrants' *Han* experiences were found to be chiefly *Jeong-Han* experiences. The *Jeong-Han* status is a grieving relationship or an unhealthy human relationship in which the emotional attachments are excessive. The intensively other-focused emotion of *Jeong-Han* produces low-self esteem and guilt-ridden emotion in the sufferer. In this state people often seek to control and manipulate others as part of an unhealthy, anxiously over-caring relationship and lifestyle. To overcome the unbalanced emotional status of *Jeong-Han*, this study has proposed re-connecting to sound *Jeong* relationships, both with others and with the self. This reconnecting can occur in new or existing relationships.

From a theological point of view, the pursuit of this reconnected healthy *Jeong* relationship can be explored using the dynamics of Martin Buber's *I-Thou* relationship. In his classic work, *I and Thou*, Buber (1958) compares two fundamental relationships, that of I-Thou versus that of I-It. I-Thou is a relationship involving the meeting of an "I

and You” in which two whole beings encounter one another fully as subjects. By contrast, I-It is a “thing” relationship, in which that which is encountered is considered as an object and the two beings or subjects do not actually meet as whole subjects. Mutuality, thus, occurs only in the genuine I-Thou relationship. Buber identified three spheres in the I-Thou/I-It relation, or in our relationships in general. These are: 1) our life with nature, 2) our life with people, and 3) our life with spiritual beings. In the third spiritual relationship, especially, Buber talks about “the eternal Thou” that can be understood as God. He asserts that the eternal Thou is present in every sphere of I-Thou relationships. In other words, in the moments of any genuine I-Thou encounter, God is with us: “No one has ever seen God: if we love one another, God lives in us, and his love is perfected in us.” (1 John 4:12) This I-Thou relationship, then, is not confined within a religious perspective. Even in a general scientific sense, for example, in his book “Love’s Executioner,” Yalom (2000) clearly shows the effectiveness of I-Thou mutuality in the medical field and the existential method of psychotherapy.

This *I-Thou* relationship can thus readily be compared to a genuine *Jeong* relationship. In order to make this comparison, it is necessary firstly to provide a clear definition of the *Jeong* concept. Andrew Park (1996) sees *Jeong* as “affectionate attachment” and explains it as four sub-concepts: as the “feeling of endearment”, “warmth of human-heartedness”, “compassionate attachment” and “an intense longing for somebody or something” (pp. 110-111; note that Park spells *Jeong* as *Jung*). W. A. Joh (2006) says: “Jeong is . . . an emancipative and healing power even in relationships that have been reduced to simple binarism, as is often the case between the oppressor and oppressed” (p. 97). Ka (2010) explains the term in greater detail:

Jeong is a deeper, heavily loaded Korean term, which cannot be directly translated into a single English word . . . Jeong is recognizing others' need and suffering, sharing sympathy for others' emotions, as well as practicing something helpful for others. It is a powerful emotional bond, love, empathy, and friendship between people. It can be an effective resource for overcoming loneliness, anxiety, depression, and narcissism" (p. 228).

In addition to the above definitions, this thesis asserts that the fundamental and core concept of *Jeong* is found in its etymology in the Sino-Korean word: 情. The word is composed of two meanings: one is heart (心) and the other is the color of blue or green (青). In the character, the blue color also has the meaning of "cleanness." Thus, the word *Jeong* means naturally flowing life energy from *the clean or pure heart*. In this sense, it is not difficult to compare the *Jeong* concept to various Western concepts. As already discussed, the best example is found in the dynamics of Martin Buber's I-Thou relationship. The I-Thou, rather than the I-It relationship is a genuine and pure relationship between the subject and nature, between the subject and other humans and between the subject and the divine. The subject possessing an I-Thou attitude is an unselfish spirit who does not expect any reward, (as is the case in an I-It relationship, which tends to use the other as an object), but rather bestows his or her own freely giving spirit. *Jeong* also is a freely giving spirit that springs forth from a pure and genuine heart. It is often found in the unconditional love bestowed by parents, families and close friends.

Jeong-Han, by contrast, is an inaccessible status of *Jeong* found especially in experiences of grief and separation. In the painful *Jeong-Han* status, as discussed previously, the sufferers usually go to one of two opposite extremes. One extreme is where the sufferer, if he or she is in a dominant position in the relationship, tries anxiously to control every aspect of the other's life in a desperate effort to attain the *Jeong* relationship. This phenomenon occurs typically in many Korean parents and parents-in-law, as Ka (2010) indicated, manifesting in narcissistic *Jeong-Han* parents. The other extreme is that the sufferer, if he or she is in a submissive position in the relationship, tries anxiously to placate and please others, also in a desperate effort to attain the *Jeong* relation. A typical example here would be those Korean children who study hard at school solely to please their *Jeong-Han* parents. The major problem, however, is that in both types of *Jeong-Han* relationship - in either the dominant or submissive positions - produce false emotions. *Jeong-Han* people do not know their own honest emotions and focus on others only in order to please or over-protect them.

In the *Jeong-Han* relationship, if Buber's theology is to be adopted, the eternal Thou cannot be present. God as the eternal Thou can be present only in a pure *Jeong* relationship which is thus also a genuine I-Thou relationship. Many Korean Christians, however, rather than manifesting *Jeong*, are entrapped in or pursue unhealthy *Jeong-Han* relationships with God. In their religious lives and activities, many Christians anxiously try to control God. Rather than becoming more honest with themselves first and building and appreciating a pure *Jeong* relationship with God, they are often anxiously preoccupied with greater religious achievements, contributions, devotions, outward growth and so on – in order to please God. This can be seen as a misdirected *Jeong-Han*

experience in their religious lives. The pathological *Jeong-Han* relationship, in fact, produces opposite negative results - totally different from the initial good intention of attaining *Jeong*. From Biblical times onward, many religious leaders have indulged in the religious rituals and practices of the *Jeong-Han* relationship with God, and have been unable to encounter God or Jesus in a pure *Jeong* relationship. It could be argued that Jesus, as the incarnated God, would seek to demolish their achievements (Mark 13:2) and would prefer honest *Jeong* relationships with socially insignificant people rather than the fake emotions of *Jeong-Han* relationships with prominent religious leaders.

On a larger scale, *Jeong-Han* examples can be drawn from the attitude of the North Korean regime. The regime has *Won-Han* towards the U.S.A and South Korean allies. They also have *Jeong-Han* in a collective sense towards their own people. The regime's intention towards their people is protection and furthering common prosperity. Nevertheless many North Korean people have died from hunger, life hardship and inhumane treatment. In *Pyongyang*, North Korea, there is a beautiful church building with regular church members. The church, however, is a fake church. Real churches have gone underground, enjoying the pure *Jeong* relationship with God and have produced genuine martyrs. God is not to be controlled or manipulated by any creatures. God is God, and in Christianity and Judaism, Yahweh or God is "I am who I am" (Exodus 3:14). We as human beings need to let God be the God whom we can worship and revere. The Creator is, from most Christian perspectives, fundamentally different from creation. In a *Jeong-Han* status, people are often preoccupied with their religious activities and achievements in the name of pleasing God and even try to control God

with their ideas and desires. A *Jeong* encounter with God as religious experience would be a healthier starting point for building genuine faith.

At the other extreme, and taking a more submissive attitude, *Jeong-Han* suffering Christians anxiously seek to placate God in order to soothe God's anger and avoid punishment. Like a child who studies hard at school only to please the parents, many *Jeong-Han* Christians obey the church authorities' demands blindly and are overly devoted to church activities. In many cases, these commitments are not performed out of their own spiritual joy or cheerful voluntarism. Led by an authoritarian and controlling leadership, Korean Christians who are accustomed to and influenced by the group mind, blindly devote themselves to church activities and missions in a collective *Jeong-Han* spirit. In many cases, these intense commitments do not flow from a pure I-Thou *Jeong* relationship with God, but from the collective motivation of rewards for a better, more secure and successful life, recognition from the church community, compensation for their misbehaviours/dishonesties in daily life, or from the need to soothe guilt or reduce the possibility of punishment from God. Perhaps they do this unconsciously. The researcher himself once experienced such a *Jeong-Han* stage in his faith journey. Following his first baby's death, his grieving process was unhealthy. The excessive guilt-ridden grief made every moment of his life fragmented, unbalanced and overly anxious. In extreme *Jeong-Han* suffering, he fell into a pit of darkness of soul. The researcher, then, returned to a fundamental Christian faith and became excessively devoted to the church, offering most of his possessions, time and energy. However, the heavy commitments were not from a genuine *Jeong* relationship with God, but were to soothe his overwhelming guilt in which he considered the baby's death his own fault and a

punishment from God. The researcher was in a typical *Jeong-Han* status –living a self-reproaching guilt-ridden life. The researcher then learned of a gracious God who does not want to punish people and wants only a pure I-Thou *Jeong* relationship after overcoming the grieving process of *Jeong-Han*. It is those *Jeong-Han* sufferers who are in vulnerable life situations and suffer from low-self esteem that are most easily entrapped in unhealthy *Jeong-Han* religious commitments.

Many elderly Korean immigrant Christians, however, do overcome such *Jeong-Han* in their style of faith and come to appreciate intimate *Jeong* relationship in their religious experiences. However, others are still entrapped in an unhealthy *Jeong-Han* religion. The majority of participants in the research interviews stressed the importance of their intimate relationship with God rather than their religious activities or achievements. One participant was able to have a religious experience in which she encountered God intimately in the place of her deceased husband. She began to talk candidly and freely with God in a monologue, much in the way she had talked with her husband while he was alive. Another elderly participant appreciated her prayer time where she could talk freely about any problems or subjects. One participant, however, still seems to be in the *Jeong-Han* state of pleasing God by his charitable efforts to help needy people. If the act is from a *Jeong* relationship between God and people, then good deeds will be admirable as a fruit of genuine faith. If it is from a *Jeong-Han* motivation, however, as a compensation or reparation for a guilt-ridden *Jeong-Han* lifestyle, the charity becomes a deviation from a healthy Christian spirituality, although it can certainly be encouraged, valued and commended as a benevolent social act.

In relation to *Jeong* re-connecting spirituality, one noticeable observation to emerge from the research was the elderly participants' powerful wisdom that resulted from them *reflecting* on their past life experiences. Some common reflections included recognizing and emphasizing God's grace during their lifetime journeys. The elderly Christians confessed that God had led their lives, provided everything they needed, and protected them from war, life hardship and all kinds of dangers. One participant said, "Like the Israelites in Exodus, I believe God led me here. Even though my daughter invited me here to Canada, ultimately God led me. God has led me my entire life . . . Everything is the Grace of God. I am always, everyday, grateful." Another participant expressed it thus: "God has led my life. Then (*during my younger years*) I didn't know it. When I reached my seventieth birthday, I reflected overall on my whole past life. From my childhood, God has led me." The elderly participants' reflections support the importance of *Jeong* relationship with God. If *Jeong-Han* experiences are dominant in their faith reflection, their deeds and life achievements tend to be emphasized. The elderly participants, however, mostly only confessed the unlimited Grace of God, which can be experienced only in pure I-Thou/*Jeong* relationship.

In the Old Testament story, old Jacob stood before Pharaoh and said, "The years of my earthly sojourn are one hundred thirty; few and hard have been the years of my life . . ." (Genesis, 47:9a). Elderly Jacob did not value his life achievements at the last stage of his life. His spiritual journey had had its culmination in the God-encountering experience at Peniel. Jacob sent all his life achievements, possessions and even families across the ford of the Jabbok and stayed alone for the spiritual wrestling: "He took them and sent them across the stream, and likewise everything that he had. Jacob was left

alone; and a man wrestled with him until daybreak” (Genesis 32:23-24). For Jacob, the I-Thou *Jeong* encounter with God was the prime religious experience of his spiritual journey of life, rather than any *I-It* or *Jeong-Han* relationship with anything or anyone else. Most Bible characters demonstrate the I-Thou *Jeong* relationship with God and people, and, from the predominantly Christian perspective, the perfect example of this is Jesus as Christ.

This *Jeong* at the heart of the spiritual encounter, as shown above, is developed in concrete life experiences and relationships. Mature spirituality in a person, thus, means their spirituality is deepened by experiential *Jeong* relationships with God, people and nature. In this sense, the *Jeong* encounter is not merely a concept or a single event, but a process developed in real on-going relationships.

If the reconnecting *Jeong* is to be seen in terms of relational dynamics, there is another theoretical framework that can be used to compare and explain it further – i.e. process theology. Kinast (1996), who was influenced by Alfred North Whitehead’s process philosophy, introduces the basic understanding of process thought. According to Kinast, truth is not a static concept; rather it flows from the past through the present and into the future in the real facts of life experience. Kinast, then, focuses on “action-oriented” and “change-oriented” methods of theological reflection.

If this principle is applied to the unhealthy *Jeong-Han* spirituality and reconnecting *Jeong* issue, it is found that overcoming *Jeong-Han* and reconnecting *Jeong* relationship are very practical on-going processes that take place throughout the Christian’s entire life journey. The *Jeong-Han* relationship cannot be overcome at once or over a short period of time. To overcome the *Jeong-Han* relationship requires one’s

entire life process and it is perhaps impossible for it to be completely removed from one's life. This is because, from an object relations perspective, the *Jeong-Han* experience as depressive anxiety is an instinctual experience for all human beings. Some degree of *Jeong-Han* is natural and in fact necessary as a sound defensive mechanism in the development of human life. This is similar to the normal (rather than the extreme) Placating Stance advocated by Satir. God knows and understands all these human limitations in this earthly life.

The discussion of the unhealthy *Jeong-Han* religious lifestyle in this section is thus not intended as a criticism or judgement on *Jeong-Han* Christian commitments. According to a story from the Gospels of the New Testament, while Jesus showed the same *Jeong* friendship to Martha and Mary, He nevertheless taught and favoured “the better way” (Luke 10:38-42; John 11:1-44, 12:1-8). When Mary met Jesus, she was able to relate to Him in a genuine *Jeong* relationship, but Martha was worried and distracted about serving Jesus in a *Jeong-Han* way.

One of main purposes of the theological reflections in this section is to better understand an attribute of God in Christianity that reveals Him as the pure I-Thou *Jeong* relationship provider—and not as an unhealthy *Jeong-Han* relationship builder. According to the Bible, God created human beings in the image of God, possessing free-will and dignity. Even if a reformed Christian perspective is adopted, God is respectful even to fallen humanity and creation, and does not seek to control or manipulate human beings after His own random will. Jesus told the woman who was caught in adultery: “. . . Neither do I condemn you. Go your way . . .” (John 8:11). Humans are in a covenant relationship based on mutual respect, and the core of covenant is found in a loving

relationship: “I give you a new commandment, that you love one another. Just as I have loved you . . .” (John 13:34). This loving relationship is echoed in Buber’s I-Thou relationship and also in the pure *Jeong* relationship for Korean people.

The purpose of reflecting upon unhealthy *Jeong-Han* religious experiences is to build a better model of spiritual care in which *Jeong-Han* sufferers are able to reconnect to God or the image of God in genuine I-Thou /*Jeong* relationships. It is important that *Jeong-Han* sufferers, as well as spiritual caregivers, are able to reflect upon their *Jeong-Han* experience in daily life, because this can influence their spirituality directly. Through such theological reflection, the same principles of *Jeong-Han* psychology can be applied to spirituality. In cases of pathological *Jeong-Han* suffering, it is necessary to obtain professional help from society as well as spiritual support. Furthermore, if *Jeong-Han* develops into *Won-Han*, misuse of power could produce destructive results even from the religious or spiritual care-giving practitioners. It is a lifelong spiritual journey to overcome unhealthy *Jeong-Han* and to reconnect to genuine *Jeong* relationships. The spiritual formation of re-connecting *Jeong* relationships is a relational dialectic process in which dualistic (black and white) judgemental world views are overcome. Spiritual *Jeong* reconnecting is not a dogmatic concept, but an evolving and concrete life process in which a Christian can enjoy intimate I-Thou relationships with nature, people and the divine. In the relationship with nature especially, people often manipulate the creation in an unhealthy *Jeong-Han* spirit. Indiscreet exploitation of nature (including animals) or artificially processed foods would be typical examples. Re-connecting efforts of *Jeong* relationship with nature are thus also urgently needed - such as the protection of natural environment.

To overcome a *Jeong-Han* spiritual status, it is first of all necessary to be more honest with oneself. As a starting point for *Jeong-Han* healing, self-awareness and acknowledgement of one's own hurtful *Jeong-Han* spiritual status is needed: "The sacrifice acceptable to God is a broken spirit; a broken and contrite heart, O God, you will not despise." (Psalm 51:17) For reconnecting *Jeong* spiritual relationships, one needs to be genuine enough in self in each moment of life in order to receive the infinite Grace of God and connect with the graceful *Jeong* relationship of the spiritual experience: "Blessed are the pure in heart, for they will see God." (Matthew 5:8) In the spiritual *Jeong* relationship experience, the self experiences better self-esteem and congruency. In human relationships, if one is able to share *Jeong* relationship with others, a spiritual experience of divine presence is possible. If one has a clean *Jeong* attitude toward nature, one will see the divine glory through the creation.

The reconnecting spiritual *Jeong* relationship can occur and mature in the elderly Koreans' individual faith traditions through the born again *Jeong* relationship in the Holy Spirit; through overcoming *Jeong-Han* as humanity's old nature and building a new Christian character as a *Jeong* person; or through deeper genuine self-discovery as part of a spiritual journey. A spiritual caregiver can facilitate this process and should not control and drive the sufferer's faith journey into any particular faith tradition. As part of their Christian life time mission, many elderly Korean immigrants have matured into just such a reconnected *Jeong* relationship. Their spiritual wisdom attained through their life experiences is a great testimony and teaching to the reconnected *Jeong* relationship between God, people and nature. For this reason, many elderly Korean Christians still

love an old hymn, "Take me as I am." The following words are the fourth verse of the hymn:

Behold me, Savior, at Thy feet, Deal with me as Thou seest meet;
Thy work begin, Thy work complete, And take me as I am,
And take me as I am, And take me as I am,
My only plea Christ died for me! Oh, take me as I am. A-men.

Dan Re-Building and Incarnational Spirituality

According to Kinast (2000), the origin of *theological reflection* as an independent discipline was influenced by the following theological movements and trends: "Latin American liberation theology, feminist theology, Black and Hispanic/Latino theology, catechetical theology, clinical pastoral education, spiritual renewal and ecumenical dialogue." (p. 1) From these theological movements, two major common aspects can be identified. The first is that they are all practical theologies generated from real life contexts. The second is that they are advocated mainly as a result of minority, marginalized, oppressed or victim experiences. In the Korean context, *Minjung* theology is the corresponding Christian movement that shares these two features. Like liberation theology in Latin America, *Minjung* theology was born from the life context of South Korea during the second half of the last century, and it too focused on poor, estranged and oppressed people embroiled in an exploitative capitalist society.

In relation to *Han* issues, then, *Minjung* theology should be considered indispensable, because, as mentioned briefly in the literature review, *Han* is the core theme of *Minjung* theology. Lee (1994) explains:

The understanding of the word *minjung* is incomplete until it is seen in relation to the meaning of *han*, because the inner reality of *minjung* is *han*. *Minjung* are those who have *han* . . . *Minjung* Theology was born out of the experience of *han*. (p. 136)

As an oppressed victim experience, *Won-Han* is a leading theme in *Minjung* theology, a contextual theology that originated from concrete life experience. *Han* experience thus finds its way into an incarnational spirituality in which God became flesh and suffered (John 1:14; Philippians 2:6-8). *Minjung* theology similarly concerns human suffering in the life context of this world, and can thus be seen as an incarnational. For a proper theological understanding of the *Won-Han* experience that occurs in a real life context, it is thus necessary to reflect on the *Han* experience from just such an incarnational perspective. Further, in order to assess whether the proposed *Dan* approach would be an effective and appropriate means of overcoming *Won-Han* in the Christian practice, theological reflection from this incarnational perspective is required.

In terms of their understanding of Christian doctrine, many Korean Christians judge a *Han* life experience, especially a revengeful *Won-Han* experience, as a sinful act. When the researcher began this study of *Han*, some Christian immigrants initially told him that they did not have any *Han*. If a person retains any *Han*, he or she is not considered a *good* Christian. To be a real Christian means overcoming negative and dark life experiences and attitudes and retaining only a positive and bright attitude in the spiritual life. Popular preachers in South Korea often preach this theological perspective to Korean believers, who were once just as naturally called people of *Han* as Korean.

Others, by contrast, consider a *Han* experience as an innocent victim experience. In this view, sinners are not the people who have come to have *Han*, but rather the *Han* offenders. From this perspective, Christians who misuse their power and work as offenders in the name of God are criticized as sinners and even criminals. People who advocate on behalf of *Han* sufferers usually emphasize the suffering context of human life and the cross of Jesus as the incarnated God in their Christian life journey, rather than promoting a theology of secular prosperity or socio-economic success in this world.

These contrasting understandings and theological differences concerning *Han* experiences arise from the fundamentally different origins of the two main types of Christianity found in Korea. Traditionally, for Koreans, *Minjung* theology represented the majority of the population, which was comprised of the lower classes, rather than the minority population of the ruling class (*Yangban*). In this socio-historical context, Korean Christianity thus developed out of the two major opposing social class streams: *Minjung* vs. ruling class. The major Christian denomination in Korea is that of the Protestant church. In much the same way that Buddhism entered ancient Korea, most North American Protestant missionaries first entered the country via royal families and the upper class of Korean society, and did not experience any serious persecution or resistance in so doing. (This was in contrast to the previous experience of Roman Catholic missionaries to Korea, who were in fact persecuted.) The majority of Protestant missionaries focused on medical missions and education through their building of Western style hospitals and schools. Usually the missionaries followed the foreign policies of their own homelands (mostly the U.S.A) and were cooperative during the

period of Japanese rule in Korea. Theologically, the missionaries brought a North American fundamentalism to Korea which focused on the Bible-centred dogmatic theology of individual salvation, rather than on concern for social justice or human rights. This fundamentalist Christianity later mixed favourably with Pentecostalism and became a mainstream of Korean Christianity. Many *Minjung* Christians were evangelized into this major stream, because Pentecostalism appealed to Shamanistic tendencies already present in Korean religiosity. Gil Soo Han (1994) writes, “. . . a prevalent tendency of the Korean church itself is that it tends to be shamanistic . . . which (is) much inclined to seek blessings in material wealth, good health, and other forms of personal and financial well-being.” (p. 9) This mainstream of Korean Christianity has thus focused on personal blessing, salvation and religious life.

As a minority strand, *Minjung* Christianity, as previously mentioned, has more indigenous roots in the Korean historical context. Regardless of social class, many direct victims of the Japanese invasion received Christianity, and through the Christian movement they fought for liberation from Japanese rule. Among the missionaries, some were also involved in social justice issues and human rights for the *Minjung*. The social gospel was spread among the victimized people and lower classes as a priority. *Minjung* Christians have often been persecuted by the military regimes in South Korea. They have fought for liberation against any unjust socio-political powers and for human rights for the *Minjung*.

Contrasting these two streams of Christianity in Korea is helpful as the specific Christian backgrounds referred to reflect the *Dan* and *Won-Han* issue more inclusively,

theologically. To demonstrate this more fully, Kinast (2000) introduces Robert Schreiter's three models of local theology:

. . . a translation of one cultural expression of the faith (e.g., European) into the equivalent categories, if they exist, of another culture (e.g., African); an adaptation of one cultural expression into the philosophical worldview or indigenous framework of another culture; and a contextual construction that concentrates on the formation of cultural identity (ethnography) or the alleviation of oppression and social ills (liberation). (p. 41)

The mainstream of Korean Christianity can be compared to Schreiter's (1985)

Translation Model:

The most common model for local theology has been what could be called a translation model, which sees the task of local theology as one that calls for a two-step procedure. In the first step, one frees the Christian message as much as possible from its previous cultural accretions. In so doing, the data of revelation are allowed to stand freely and be prepared for the second step of the procedure, namely, translation into a new situation. An underlying image directing this procedure is one of kernel and husk: the basic Christian revelation is the kernel; the previous cultural settings in which it has been incarnated constitute the husk. The kernel has to be hulled time and again, as it were, to allow it to be translated into new cultural contexts. (p. 7).

Under the influence of the translation model, many Korean church leaders and Christians stuck to the literal meaning of the Bible, through the dogmatic theology that was introduced from the Western missionaries and, above all, emphasised personal salvation,

blessing and prosperity – with less consideration for the *Han* sufferer’s specific cultural and life context.

By contrast, *Minjung* Christianity can be considered in terms of the Contextual Model of Schreiter (1985):

The contextual models, as the name implies, concentrate more directly on the cultural context in which Christianity takes root and receives expression.

Whereas the adaptation models continue to emphasize somewhat more the received faith, contextual models begin their reflection with the cultural context.

(p. 12)

Minjung theology as a Contextual Model is a representative theology for indigenous Korean people. *Minjung* literally means the mass of people. In the Korean context, *Minjung* indicates more specifically underprivileged, oppressed and poor people separated from the mainstream of society. As introduced in the Korean history section, throughout the generations, the oppressed *Minjung* have suffered all kinds of life hardships, not only from the neighbouring dominant foreign powers, but also from the ruling class within the country. During the long history of war and poverty, the Korean *Minjung* have been direct victims of the society. *Minjung* Christianity emphasises the life context of the suffering *Minjung* rather than any church doctrine or metaphysical truths and in this sense is incarnational. For example, when the researcher joined with the life of *Minjung* in his younger years in South Korea, the Christian community sang a song before mealtimes instead of saying grace. The song was from a poem of Chi Ha Kim, who was a contemporary and renowned *Minjung* poet. The poem clearly exemplifies and explains the nature of contextual Christianity. The researcher translates the Korean poem

and the word *Bap* (rice meal) as the English word bread that symbolizes the body of Christ.

The Bread is Heaven

Like heaven cannot be possessed by only one

The bread is for sharing with each other

The Bread is Heaven

Like (seeing and) enjoying the numerous stars in the Heaven

The bread is for (sharing and) eating together with many people.

When the bread come into the mouth

We receive the Heaven to our body

The Bread is heaven

Ah! The bread is for sharing with each other.

In order to clarify further the dividing differences between the mainstream of the Korean church as representing a Translation Model and *Minjung* Christianity as a Contextual Model, and to point to a way of overcoming these differences, the incarnational theology of Charles Girkin (1922-2004) is useful. Girkin (1984) borrows the concept of horizon from Hans-Georg Gadamer's philosophical hermeneutics. According to Gadamer, any text retains a horizon of meaning— it can be called a standpoint. In addition, the interpreter of the text also has a horizon of meaning. Between the two, a fusion of horizons occurs. This interaction, then, produces a new meaning. Thomas O'Connor (1998) summarizes Gerkin's incarnational theology as having four characteristic features in articulating the fusion of horizons. Typically the fusion is constructed from 1) a basic standpoint as a Christian interpretation, 2) interdisciplinary

interpretations/languages—inside and outside theology, 3) a dialectic process between theory and practice, and 4) interpretations woven together in a narrative.

From Girkin's incarnational theology two basic principles can be drawn. One is hermeneutics, and the other is a dialectical process. Both principles can be applied to both text and context, or to theory and practical life experience. If these principles are applied to the *Won-Han* issue as part of an incarnational theological reflection, it is found that the *Dan* approach that is proposed in this study can be an appropriate and inclusive method for overcoming *Won-Han* experience in both the Translation Model and the Contextual Model of Korean Christianity.

In relation to the theological reflection on the *Won-Han* and *Dan* issue, the above two Korean models—both Translation and Contextual—have their limitations. First, the Translation Model exhibits a limited understanding of human suffering in its life context. This is evident in the way that the mainstream of Korean conservative churches has demonstrated insufficient ability in interpreting the Bible as their sacred text, and in applying this interpretation to the painful life context of *Han* experiences. As a main cause, probably the fundamental faith stands on the theology of impassibility of God. Andrew Park (1993) writes:

The passibility of God was condemned as heresy in the orthodox tradition of the church . . . orthodox theologians emphasized the trinitarian distinction of God and Christ. Tertullian, in his *Against Praxeas*, reputed the idea of patripassianism by asserting that God the Father cannot suffer with the Son on the cross. This denial of God's suffering was due to the influence of Stoicism, whose highest virtue was to achieve the state of *apatheia*, being above passion or

emotion . . . Clement and Origen, the Alexandrian Fathers, supported the idea of divine impassibility . . . Augustine and most scholastic theologians followed suit.

(p. 111)

Park asserts, however, the passibility of God:

There have been, however, many theologians who have held to the idea of God's passibility, even though they have denied patripassianism. Among them, I would single out Saint Anselm, Luther, Kitamori, and Moltmann as strong advocates of the concept that God can suffer. (p. 111)

For mainstream Korean Christianity, *Han* experiences are not a matter for understanding; instead they become a matter for removal or denial. *Won-Han*, especially, becomes a forbidden emotion for mainstream Christians under this model. Instead, in the Translation Model, Christians often condone the misuse of power in church and society. They are indifferent not only to *Won-Han* victims, but also to the *Won-Han* offenders. In this way, Translation Model Christians have condoned and even supported military dictatorships, unjust socio-economic powers, and have even allowed family violence. (The mainstream church leaders held regular prayer meeting for the brutal military dictators' well-being. This can be compared to fascist churches in Europe during WWII.) The mainline churches in Korea, in this way, have not stood on behalf of *Won-Han* victims' sufferings, but have stood more comfortably on the side of the offenders. It is difficult to deny the fact that Korean mainstream Christianity lacks understanding about the context of *Won-Han* as a victim experience, but, rather condones offenders and even works in the role of a *Won-Han* producer.

To overcome these problems in the Translation Model, it is necessary for two major issues to be resolved. One is the lack of understanding of *Won-Han* as a victim experience. The other is minimal self-awareness of their own *Won-Han* producing tendencies as potential offenders through misuse of power. For a better understanding of *Won-Han* experience, it would not be necessary for mainstream Korean Christians to give up their faith system and to convert into another model of faith, such as the Contextual Model of *Minjung* Christianity. Even while remaining in a Translation Model, these Korean Christians can expand their hermeneutical horizons, a result of which might be that *Won-Han* could be reflected and interpreted afresh as an innocent victim experience—one that God and the Bible text properly champions and supports. Korean people have in general retained *Jeong* relational identity in their personhood and thus have sufficient capacity to fully understand other people's life experiences. This collective good quality of *Jeong*, however, has been hampered by the pariah capitalism, extreme competitiveness, individualism and cruel exploitation by unjust social powers. Through the Translation Model, North American fundamentalism and charismatic Christianity, along with their negative cultural by-products, have been introduced into the Korean church and society. If Korean Christians discern these negative by-products of the Translation Model Christianity, they will be able to understand better the *Won-Han* victims of Korean society, while still retaining their Bible-centred faith system. It would not be easy, or even desirable, for elderly Koreans to change their faith systems. Within each of the three faith systems that are identified in this study (Shamanistic influenced charismatic Christianity, Confucian influenced fundamentalist faith and Taoistic influenced monastic tradition), the elderly Korean Christians would do better to

expand their hermeneutical horizons and bring the perspective of their own mature experience and spiritual wisdom to bear in better understanding *Han* victims. This understanding can be achieved with the help of the spiritual caregiver's prudent facilitation.

Following a different process from this path towards better understanding of *Won-Han* victim experiences, however, the *Won-Han* offenders' misuse of power should not be condoned or allowed. Here, a clear *Dan* (cutting off) attitude is necessary. This *Dan* approach was described as *the external Dan* in the previous chapter of this study. In relation to situations of the misuse of power in Christian practice, *Dan* is essential not only to stop and prevent the violence and misuse of power by the *Won-Han* offenders, but also to advocate on behalf of the innocent *Won-Han* victims. This *Dan* approach is not aimed at denying any particular Christian model or faith system, but rather aims at firstly identifying and then preventing unethical, unjust and harmful human behaviours regardless of faith styles and religions. Poling (1991) asserts:

Social injustice and individual abuse of power are evil. They harm the power of life itself within the relational web. Power so used stifles the possibility of mutuality and interdependence. Abuse of power not only destroys individuals, it also destroys the web of relationship on which all life depends. (p. 31)

He (1979) further observes that the "Abuse of power is denial of communion and denial of freedom for self, others, and God." (as cited in Poling, p. 31)

It is not the experience of a *Won-Han* victim emotion that constitutes a forbidden Christian act, but rather the misuse of power that Poling describes. With the spiritual recognition that the misuse of power is a fundamental violation of God's will and the

teaching of the Bible, a *Dan* attitude should be applied to any offending *Won-Han* acts of violence. In the immigrant context of the elderly Koreans' care, the *Dan* approach should also be applied to any *Won-Han* producing acts or offences emanating from the mainstream of the society, from within the ethnic enclave church/community, or within families. Any religious dogma and any culturally dominant ideologies should not be misused for the abuse of power. (Extreme cases can still be found in some Middle East and South Asian countries, where rape victims are often killed by their family members, because the victims are thought to have brought dishonour and shame on the family. This kind of victim-blaming attitude stems from authoritarian and rigid families and societies. They do not consider the victim's life context at all, but indulge in their own ideologies or religious dogmas. This kind of horrible violence should be stopped with a firm *Dan* attitude as a fruit of theological reflection.)

As the opposite stream to the Translation Model of Christianity, *Minjung* theology advocates *Won-Han* as a victim experience. As a Contextual Model, Korean indigenous *Minjung* Christianity understands more clearly the *Han* experience of people in their concrete life contexts. As previously discussed, *Minjung* Christians have fought for human rights for *Han* victims and have raised prophetic voices against social injustice and misuse of power. In this sense, for a deeper understanding of the *Won-Han* as a victim experience, *Minjung Christianity* provides the best contextual model. Also, the indigenous concept of *Dan* as a way of overcoming *Han* was originally adopted by proponents of *Minjung Theology*. According to Chi Ha Kim, who was once a *Minjung* poet, *Dan* has two aspects. At a personal level, *Dan* is self-denial, and at a social level, it is the cutting off of the vicious circle of *Han* and revenge. (Lee, 1994; Son, 2000) Son

(2000) states, “For Kim, ‘dan (read: daan) is for the transformation of the secular world and secular attachment.” (p. 58) Other *Minjung* theologians, however, apply the *Dan* concept more aggressively to social revolution and change as a means of cutting off the offending powers.

The two *Dan* approaches, however, seem to have limitations especially from a spiritual care perspective. Kim’s approach is more nihilistic and masochistic, while others are more sadistic and revengeful. Rather than taking either of these two extreme views of *Dan*, this study, especially in the previous chapter, proposed three ways or methods of *Dan* (external, internal and process) as a more practical approach in overcoming *Won-Han* experiences. In relation to external *Dan*, the limitations of the Translation Model (Korean mainstream Christianity) have been examined in the theological discussion above. In relation to the internal *Dan*, limitations of the Contextual Model (*Minjung* Christianity) can also be identified. *Minjung* theology as a Contextual Model has received criticism from the mainline Korean churches. A *Minjung* theologian Hiheon Kim (2009) explains this well:

The conservative’s criticism can be summarized into two issues: a problem of theological sources and the absence of Christology. First, because of their strong adherence to traditional doctrines, the conservatives basically suspect the value of theological contextualization, which is filtered by the *minjung*-centered perspective . . . Second, the conservatives criticize the concept of *minjung*: *minjung* theology erroneously idealizes and idolizes *minjung*. According to them, the idea of the self-redemption of *minjung* does not require christological beliefs . . . (p. 17-18).

Even among *Minjung* Christians and churches, these two major criticisms have been taken seriously. In fact, many people who once were *Minjung* theologians and Christians, have left Christian beliefs and churches that are centred on Christology, and have moved to pluralistic social lifestyles and activities with no specific religious involvement and no longer refer to themselves uniquely as Christians. The idealization of *Minjung*, also, became a continuing controversial issue not only among the mainstream theologians of Korea, but also from within *Minjung* Christianity itself. For example, some *Minjung* theologians consider the core subject of the theology as Jesus and *Minjung*, while others simply emphasize *Minjung* without Jesus. Or, more recently, they have tried to overcome the dualistic theologies of Christology and Soteriology through a radical anthropology or humanism. (Kim, 2009)

If Girkin's theology of incarnation is applied once again to *Minjung* Christianity as a *Context Model*, it can be seen that *Minjung* theology lacks understanding of the sacred text of Christian belief and focuses predominantly on the *Han*-ridden *Minjung* as social victims, and even idealizes them. *Minjung* theology thus needs self-reflection and recognition that *Minjung* are not perfect and are not the only subject of theology—even though *Minjung* are indeed firstly innocent victims. Proponents of contextual Christianity would thus be able to expand their life experience based hermeneutical horizons through interacting more with the Bible as the sacred text and a norm of Christian faith. The idealization of *Minjung* remains a problematic aspect of theological reflection. As discussed in the previous chapter, *Minjung* as *Won-Han* victims also have destructive tendencies toward the offenders and sadistic tendencies towards the ones whom they consider weaker. In this sense, the application of *Dan* in the form of a social

revolution would justify violence or destructive power in order to cut off the offending misuse of power. This would be the result if the *Won-Han* victims are idealized and unconditionally justified. The external *Dan* proposed in this study, by contrast, is not aimed at the removal of offenders and radical socio-political change by any violence, but aims rather for a spiritual life principle in which people's life stances against any misuse of power are applied. The internal *Dan* approach is thus necessary in *Minjung* Christianity— taking the form of a reflection that interacts with the norms of the Christian faith—the result of which is to prevent the victim's destructiveness and any revengeful violence or sadistic abuse of power. For some elderly Koreans, the confrontational lifestyles resulting from being *Won-Han* victims, could be overcome by reflecting on the Word of God, a norm of Christianity as “non-violence”, and from applying the mature spiritual wisdom of their old age, converting these into more congruent life stances.

For mainstream Korean Christianity as a Translation Model, theological reflection that interacts with the *Won-Han* victim life context is especially necessary for the external *Dan* of *Han* offenders. For *Minjung* Christianity, by contrast, theological reflection on the norms of Christianity using the Bible as sacred text is necessary, especially for the internal *Dan* of *Won-Han* victims. The *Dan* process is a means of expanding hermeneutical horizons in each faith model and system. In principle, the theological reflection of the *Won-Han* and *Dan* subjects starts from an ethnography and Schreier's Contextual Model. Departing from *Minjung* theology, however, the reflection has moved closer to an Adaptation Model. In relation to the *Won-Han* and *Dan* issues, two contrasting Korean Christian faith systems were examined. To propose three ways

of *Dan* (external, internal and process) theologically, the basic principles of Gerkin's incarnational theology were applied. All these principles can be applied to the spiritual care of the *Won-Han* experiences of the elderly Korean immigrants in Canada.

***Shin* Mutual Care and Paradoxical Spirituality**

A well-known summation of the thought of the Danish philosopher Soren Kierkegaard (1813-1855), can be found in his identification of three existential modes of life: the aesthetic, the ethical and the religious. People who are in an aesthetic life style or mode pursue intellectual enjoyment, sensual desire or natural/artistic instincts. People in the ethical life stage or mode, however, become more aware of and responsible for choices concerning good and evil. They keep the law, live by their conscience and attain a more purposeful consciousness. Finally, the highest mode or form of life or existence is the religious. (Malantschuk, 1963) According to Kierkegaard, this religious mode of life is a paradoxical type of existence. The religious realm is not easily understood by those holding the world-view of the aesthetic or even by those of the ethical mode of life. In Christianity, the prime example of this religious mode of life can be found in the paradox of Jesus – the incarnated God. One of the most mysterious aspects of the Christian gospel is that the omnipotent God became a humble human being. The most powerful One voluntarily became the most powerless:

Let the same mind be in you that was in Christ Jesus, who though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form he humbled himself and became obedient to the point of death - even death on a cross (Philippians 2:5-8).

The most profound paradox is that God became a human to save people from the power of death and to restore eternal life. God does not use the divine power directly to save human beings, but is instead born as a powerless baby, whose life is threatened and who becomes a humble person, Jesus, living as a marginal Jew. Further, the Biblical teachings reveal a paradoxical worldview in this connection: “So the last will be first, and the first will be last” (Matthew 20:16); “Those who love their life lose it, and those who hate their life in this world will keep it for eternal life” (John 12:25).

This principle of divine paradox will be applied to the theological reflection on the elderly Koreans’ *Han* experience - especially to the *Shin* spiritual care of the *Hu-Han* sufferers. As discussed in the previous chapter, the Korean indigenous concept *Shin* is the proposed care for overcoming *Hu-Han* experiences. *Shin* is a life energy and literally means divine (spirit). The three aspects of *Shin* care proposed in this study are: first, that *Shin* energy should emerge voluntarily from the *Hu-Han* sufferers; second, that it can be encouraged by dignity-enhancing approaches from the caregivers; and third, *Shin* can be found in the *Hu-Han* sufferers’ life experiences that can then be given meaningful values. In each of these themes or aspects, the spiritual principles of paradox will be identified and applied as part of this theological reflection.

In *Hu-Han* sufferers, the *Shin* life energy has diminished and is no longer working properly. Sufferers feel intense *Hu* (emptiness) in daily life. This is because, as discussed in the previous chapter, they are in an emotional state that is incapable of receiving good experiences from self and others. The *Hu-Han* sufferers thus disconnect

themselves from relationships with other people and even from their own selves. This social isolation easily turns into a *Hu-Han* experience. In this *Hu-Han* experience, people often feel a loss of self-respect, low self-esteem and even loss of self-identity. They feel themselves to be totally useless as persons. In this painful psychological status they sometimes even attempt suicide. The Korean word, “*Tadollim*” means “bullying” in English, and “*Ijime*” in Japanese. When people experience “*Tadollim*” they feel especially painful *Hu-Han*. In terms of elderly people’s care and counselling, the psychological concept “selective inattention” can be seen as relevant. (Clements, 1979)

People often hold a prejudice, a result of which older people are ignored in social activities, including those of church communities, and even in the family. Although in terms of the traditional culture and social climate, Korean seniors are deeply respected by younger people, recently more and more disrespect and negligence towards older people is becoming apparent in South Korean society. Further, elderly immigrants find themselves in more vulnerable situations of rejection and ignorance about their needs. As shown in the research findings, traditional *Hyo* (filial piety) is diminishing and is changing into more egalitarian approaches. In a positive sense, it is an admirable phenomenon to overcome traditional patriarchal family structures in which fathers of the families in a male dominant society often misuse their power. Yet, if the *Hyo* spirit itself disappears and even further, if ignorance of and abuse towards the elderly increases, Korean society will lose the virtue of *Hyo* as one of its inherited traditional social treasures.

The elderly Korean immigrants experience *Hu-Han* especially as a result of stereotyping by other people, not only within the family, but also from the mainstream of

society. “Elderly Korean Immigrants” are three words that can easily become a target for stereotyping. The Western world that has been influenced by Greco-Roman culture has created an ideal of humanity that represents an individual hero who is strong and healthy in mind and body at its pinnacle. This can be compared to the Eastern world in which relational harmony in the social hierarchy, which is organised by age, is emphasized as a primary collective virtue. In the dominant Western culture, and furthermore in pragmatic individualism, often the word “elderly” is taken to mean weakness, deterioration and even uselessness. For many Western people, also, “Korean” means simply a group of people from one of Asia’s countries. Rather than recognizing an individually unique person, a Korean person can be stereotyped collectively as just one of the Koreans or Asians. The third word, “immigrant”, is also a common term for stereotyping. People often think of immigrants as merely foreigners and strangers in the society. Asian, African and South American immigrants are usually more subject to stereotyping than Western European and North American immigrants in the North American context. Hence the elderly Korean immigrants can be seen as one of most vulnerable populations likely to be subject to stereotyping by the mainstream of the society. Such stereotyping considers them as rather useless people and serves to accelerate their isolation. This stereotyping, however, is not just from the mainstream of society. Between Korean people themselves, and within the ethnic community, stereotyping also frequently occurs. Here stereotyping is according to wealth, education, social status, family background and social popularity. Many Korean people are not accustomed to seeing people as unique individuals, but rather view them in terms of their social and family backgrounds, from a collective identity perspective, as discussed in former chapters.

In the divine paradox, as affirmed by the Bible, God does not stereotype any human being. Each creature is equally unique in God's eyes. The best biblical example demonstrating this theology of paradox as applied to stereotyping can be found in the story of Zacchaeus in the Gospel of Luke. Zacchaeus was hated and isolated because of his role as a chief tax collector in Jericho, and as a result of stereotyping by the Jews. Furthermore, his short height and physical stature would not have been considered attractive, not only by others but also by himself. Zacchaeus could be seen as a person of *Hu-Han* who found little meaning in life, in spite of his material wealth. When Jesus saw him in the sycamore fig tree, he notably called him "Zacchaeus" by name and met with him personally. In this unique encounter with Jesus, Zacchaeus showed his voluntarism: "Look, half of my possessions, Lord, I will give to poor; and if I have defrauded anyone of anything, I will pay back four times as much" (Luke 19:8b). Jesus then offered him salvation, saying: "For the Son of Man came to seek out and to save the lost" (Luke 19:10). Zacchaeus' reaction to Jesus' ministry can be explained as *Shin* life energy emerging from Zacchaeus. Through the life change resulting from this voluntary *Shin* energy, Zacchaeus would have been able to restore his social relationships, overcome his isolated *Hu-Han* status, and finally find his salvation.

Here, Jesus' method of spiritual care towards Zacchaeus demonstrates the importance of providing a circumstance of undeserved acceptance and grace to people, each seen as a unique being in the care setting. In this sense, a person-centred spiritual care can provide a safe environment in which the *Hu-Han* sufferers are able to express freely their pains and divulge the contents of their *Han*. A spiritual caregiver can thus encounter the *Hu-Han* sufferer, not as a stereotype, but as a unique person. When the

caregiver meets the sufferer in this way (through an unconditional offer and as a unique person), voluntary *Shin* life energy will flow from the *Hu-Han* sufferer as in the case of Zacchaeus. This *Shin* energy generated from the *Han* sufferer can thus become a major resource in healing *Hu-Han* symptoms and restoring sound human relationships.

Alongside providing a secure spiritual care environment in which the *Hu-Han* sufferer is not stereotyped, but is valued as a unique person, a spiritual caregiver's active intervention using a dignity-enhancing approach is also essential in the care of *Hu-Han*. The elderly Korean immigrants often suffer not only from stereotyping, but also from discrimination. If their feelings of being despised in human relationships are repeated and intensified, they are likely to go on to develop *Han* symptoms. In relation to *Hu-Han*, their life dignity, self-worth or self-respect will be damaged significantly. In an article on Viktor Frankl and Charles Gerkin, Robert Rost (2001) summarizes these two prominent therapists' dignity-enhancing approaches well:

Both Frankl and Gerkin strongly uphold the primacy and dignity of the human person. Frankl perceives the person as a unique, indivisible unity which cannot be labeled nor split into or reduced down to component parts. Each person is spiritual and not just a psycho-somatic organism. The unconditional dignity of the person warrants unconditional reverence. Each person is existential, i.e., each person exists, not only as a factual being, but also in his or her potentialities and choices. Girkin, building on the work of Anton Boisen . . . the life of the self is a process of interpretation which takes shape in the person's story. (p. 36)

For *Hu-Han* sufferers, the dignity-upholding approaches would be highly effective and meaningful, especially as a form of spiritual care-giving. When the *Hu-Han* sufferers experience being sincerely respected and valued through human-centred dignity-enhancing spiritual care, their damaged emotions, their self-respect, self-worth and self-identity will be gradually healed— above all through being enabled to emit their *Shin* life energy.

The *Han* healing process occurs in the therapeutic relationship. In the relational process, a paradoxical attitude is especially suitable when it comes from spiritual caregivers; more so than from general therapists or caregivers. This paradoxical approach requires the voluntary spiritual offering of *Jeong* and *Shin* energy from the spiritual caregivers. Henry Nouwen's (1972/2010, 2000) spiritual approaches of "Wounded Healer" and "Clowning Theology" are useful models for this paradoxical relationship. Between the great scenes of theatre, humble clowns often perform trivial scenes in the intermission. Nouwen (2000) recognized the paradoxical value of such clowning acts, and believed it could be applied to spiritual care. Through a humble, paradoxical and gentle, almost 'clowning' approach by the caregiver, the *Han* sufferer can become more resilient and acquire self-esteem. Here spirituality is found in a paradoxical realm: ". . . for whenever I am weak, then I am strong." (2 Corinthians 12:10) "and whoever wishes to be first among you must be slave of all" (Mark 10:44). By the same token the role of "wise fool" can also be an effective paradoxical role for the caregiver. Alastair Campbell (1981) identifies three pastoral self-images: the shepherd, the wounded healer, and the wise fool (as cited in Capps, 1990, p. 5) and Capps adopts the "wise fool" image into his "reframing" theology:

A house painter was standing on his ladder . . . Suddenly, feeling movement on the ladder below, he looked down and saw a little girl on the third rung of the ladder; she was climbing toward him . . . His first instinct was to shout at her, telling her to go down. But would this frighten her and cause her to lose control? Would she fall between the rungs as she reserved course? Instead, he greeted her with a friendly hello and encouraged her to continue climbing. As she proceeded upward, he reached down to her until she was within his grasp. He caught her up in his arms and together they made their descent safely to the ground . . . This is an example of reframing . . . he *reframed* the situation and, in doing so, violated his instinctive reaction. To encourage her to continue upward did not appear to make much sense, but, on reflection, it was the wiser course. (p. 9)

Capps suggests that not only by introducing the spiritual presence as a wounded healer but, also by portraying the spiritual caregiver as a wise fool, a spiritual caregiver can utilize him or herself as a wise and useful tool. The wise-fool paradox can work effectively in the spiritual care-giving context. In *Hu-Han* care especially, a spiritual caregiver's role is not merely that of listening to and accepting the sufferer's story, but also it is one of providing proper and safe guidance for an accountable healing process. In this sense, the wise fool approach can be utilized as an aspect of dignity-enhancing and supportive skills in the therapeutic process.

Even in painful contexts in which proper care is not provided, *Hu-Han* sufferers might overcome their symptoms by transferring to the spiritual realm the meaning and value of the experience that they have undergone. Viktor Frankl (1986) observed features of the realm of human spirituality that cannot be properly explained by

psychotherapy or by any biological assessment for understanding human nature. He found that the human is a being who pursues ultimate meaning in life, and not merely biological and psychological satisfaction. In this meaning-making realm, a life of paradox can occur. As a holocaust survivor, Frankl himself observed that the extreme suffering environments of the concentration camps often produced, counter to the Nazi's intention, saintly prisoners who were able to reveal an unimaginable resilience and an ideal human maturity/goodness.

From the researcher's own experience, a parallel example of the paradoxical results of suffering can be provided. In his younger years in South Korea, the researcher often observed the hypocrisy of the mainline Korean evangelical churches. They prayed and yet also supported the brutal military dictatorship and its exploitation of the poor and powerless. In his view they blindly obeyed and followed so-called American imperialistic and fundamentalist Christianity. Then the researcher began to doubt and did not trust mere religious words or metaphysical ideologies. The grassroots people of Korea at that time desperately needed food, rather than sophisticated or beautiful sermons. He came to be interested in Marxism and its materialistic worldview, but fell into an agony in his Christian faith, overcome with serious doubt and came close to giving it up. The famous thesis of Ludwig Feuerbach—*God is just an outward projection of humanity's inward nature*—enticed him. In the midst of this spiritual crisis, he discovered the writings of Dietrich Bonhoeffer (1971): “. . . / Who am I? They mocked me,/ these lonely questions of mine,/ Whoever I am, Thou knowest, O God,/ I am thine” (p. 348).

This poem saved him from several suicidal impulses during his experiences of physical and mental abuse in the military. That was a meaning-making experience and the researcher's fundamental motive for remaining in the faith. Under the influence of Bonhoeffer, he came to stand before God, existentially, without god, and has since been able to retain his own Christian position pursuing an incarnational spirituality. This could be an example of a paradoxical spirituality emerging out of harsh circumstances.

This sort of paradox can be applied to the spiritual care of the *Han* suffers. A spiritual caregiver may help the suffering patients' spirituality in their meaning-making processes. In many cases, proper *Han* carers cannot reach out, and potential *Han* producing contexts are not eliminated or easily improved. Harsh life experiences are potentially present everywhere and always. In these painful situations, the *Han* sufferers may be able to cope only through a resilience in which meaning-making spirituality is present in the midst of their *Han* sufferings. James Fowler's (1981) famous six "stages of faith" are divided into: 1) Intuitive-Projective, 2) Mythic-Literal, 3) Synthetic-Conventional, 4) Individual-Reflective, 5) Conjunctive, and 6) Universalizing. Among these, Fowler saw "Conjunctive faith" as the adult stage of the life cycle. In this stage, mature religious people are able to appreciate a paradoxical lifestyle. A mature spiritual caregiver is able to work in the paradoxical life stage – even if it costs a voluntary and healthy giving spirit or a self-sacrificing commitment. From an evangelical perspective, C. S. Lewis (1980) provides the following biblical principle for being a Christian:

Give up yourself, and you will find your real self. Lose your life and you will save it. Submit to death, death of your ambitions and favourite wishes every day

and death of your whole body in the end: submit with every fibre of your being, and you will find eternal life. (pp.226-227)

As discussed in the previous chapter, *Hu-Han* is a psychological experience of isolation from self and others. In the *Hu-Han* state, people suffer mainly from a serious emptiness or loneliness in their daily life—even though the pains are various (e.g., despair, helplessness, chaos, depression, bitterness, burn out, and so on). A theological reflection on this *Hu-Han* suffering results in a paradoxical spirituality in which the three ways of *Shin* care (unconditional offer, dignity-enhancing care and meaning-making) can be suitably applied.

Chapter 7: Conclusion

Through the course of this research, several notable findings or conclusions emerged as outcomes. In these concluding pages, these findings or conclusions will be represented diagrammatically. The first conclusion of note was that the elderly Koreans retain a strong relational identity in their understanding of self. As discussed throughout the study, their *Han* experiences are mainly located in their problems with human relationships. From a family systems perspective, *Han* experiences can be described as emotional and mental sufferings located in unbalanced and broken relationships. In this sense, *Han* can plausibly be explained from a family systems perspective. It is one of the distinctive and original outcomes of this study, in fact, that the *Han* experience can be compared to findings of contemporary system theories. As a conclusion of the study, the researcher is able to present the following simplified relational principles in diagrammatic form:

Joeng-Han

(excessive emotional attachments)



Won-Han

(offender-victim conflicts)

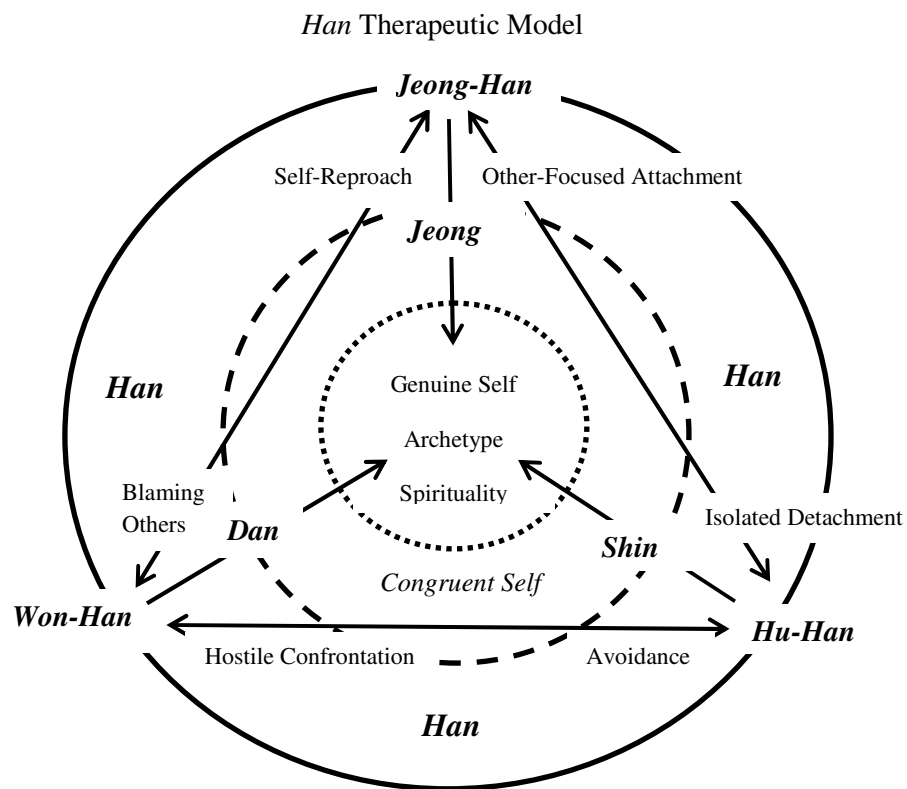


Hu-Han

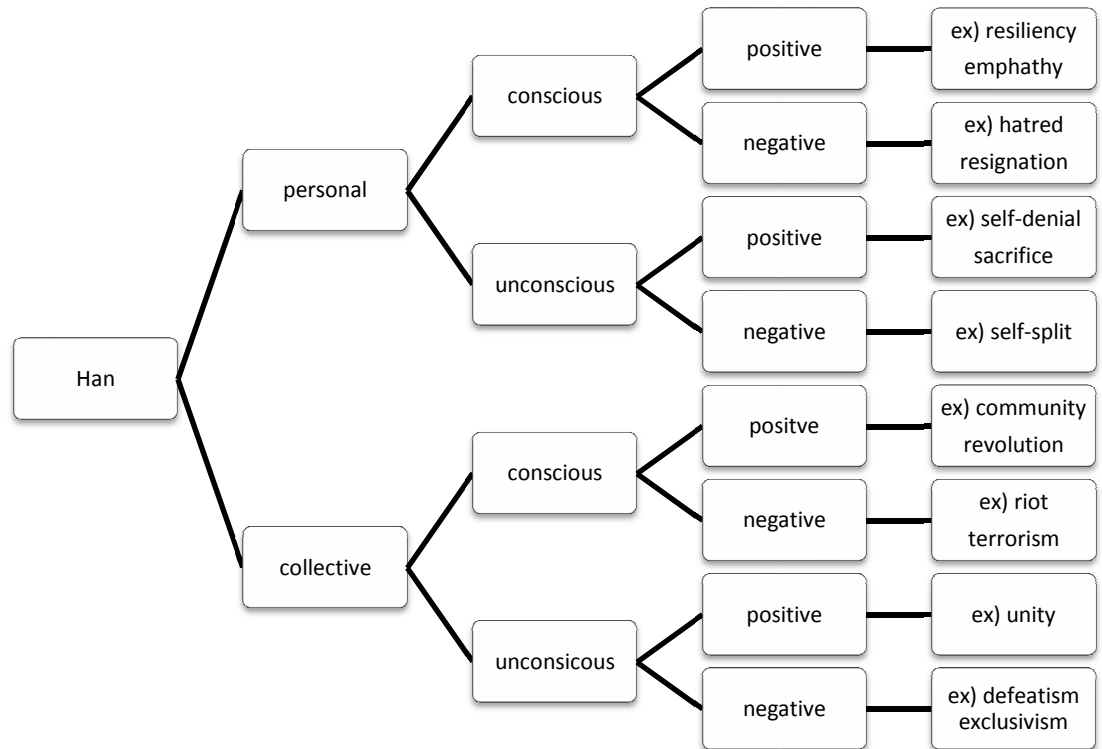
(emotional cut-off /disconnections)



The second finding to emerge from the study was that a holistic approach is required to fully understand the subjects' life journeys and *Han* experiences. To apply this holistic approach, the thesis first examined the elderly Koreans' historical, religious, psychological, family and community backgrounds. With the help of this background analysis, the empirical data of the elderly Koreans' *Han* interviews were analyzed and categorized into three sub-concepts of *Han*, namely *Jeong-Han*, *Won-Han* and *Hu-Han*. The three sub-concepts of *Han* were seen to move mutually in and out of each of the categories dynamically, and multiple aspects of *Jeong-Han*, *Won-Han* and *Hu-Han* were discovered in the same person's *Han* experience. The three proposed healing concepts for *Han*—*Jeong*, *Dan*, and *Shin*—can also be articulated as mixed emotional experiences in a person's life. This multifaceted approach to the study of *Han*, and an overview of the whole study, can also be uniquely summarized in a simplified diagram:



The third major conclusion reached by the researcher was that the elderly Koreans' painful *Han* experiences retain paradoxical or positive values—they are not solely negative or victim experiences. Thus *Han* cannot be considered simply as a pathological life experience. The elderly Koreans' life journeys have usually taken them through turbulent life experiences, both as immigrants in Canada and as witnesses of modern Korean history. This means that the elderly Koreans' life perspectives, lifestyles and culture have changed dynamically and have evolved to adapt to each unexpected new environment. Their resilience is extraordinary. In this sense, most elderly Koreans' past life experiences or statuses are conspicuously different from the present. For example, one elderly Korean who spent many years in his younger days in the deserts of the Middle East working extremely hard as a foreign worker, as a senior now enjoys having successful adult children and playing golf in Canada. Another older Korean, who once became rich, now lives alone with just basic means of life support. In both cases, however, the elderly people retain positive values that are mainly revealed in their wisdom and spiritual maturity. The research study discovered that this experiential wisdom and maturity resulted mainly from the elderly Koreans' greater ability to interpret their past *Han* sufferings as meaningful life experiences in light of their faith systems and life reflections. The *individuation process* in a Jungian approach, as discussed in the literature review supports this potentially positive aspect and value of *Han*. Departing from the initial *Han* definitions in the early chapters of this study, a further diagrammatic perspective on the definition of *Han* is proposed as one of conclusions of this study:



This thesis has provided a broad overview of a large subject, with the intention of laying the groundwork for further, more detailed work. Further work is required, for example, in investigating more deeply and extensively the *Han* of the elderly Korean population in Canada. A developed work can be applied to a concrete context of spiritual care or church ministry. The qualitative study, with its relatively small samples, does not claim to represent the entire elderly Korean immigrant population. Furthermore, it has brought together material from two very different disciplines—the social sciences and theology. On the one hand the research study was conducted from a Christian perspective retaining an evangelical slant, with the participants’ bias and the researcher’s intuitions clearly apparent, especially in the theological reflection. On the other hand, in spite of the fact the researcher is himself a born again evangelical Christian, the thesis is

not overtly expressive or assertive of a Christ-centered evangelical perspective. Both angles – the evangelical perspective, and the social-scientific angle, could be developed in greater depth in the future.

The study thus covers an extensive area, and while more in-depth analysis is required, it does point the way for future professional *Han* study and therapy, both from a spiritual and a social-science perspective. Possible future research directions might include exploring *Han* as the deep pain of humanity in relation to biological symptoms—or even from a spiritual care perspective—such as can be found in the Satir Model, for example. This is because human pain is inseparable from body, mind and spirit. The indigenous Korean terms and concepts in the approach, because they have been dealt with by so few Korean scholars in the past, could also be further refined in the future. The researcher has applied the indigenous concepts to a family systems perspective in a unique and experimental attempt. Any errors in the application of the concepts and theories, if found in the future, should be indicated and corrected. Building on the groundwork provided here, a sophisticated work of *Han* therapy and spiritual care can be expected in the future.

Appendix: Consent Form

WILFRID LAURIER UNIVERSITY

INFORMED CONSENT STATEMENT

The research study on “The experience of elderly Korean’s “Han” and its implication for spiritual care-in the Canadian immigrant context” by Rev. Jong M. Park, D.Min. (Cand.), (519) 896 –3982 pastorjpark@gmail.com

Thesis advisors: Dr. Kristine Lund, WLS, klund@wlu.ca (519) 884-0710 ext. 2246

You are invited to participate in the research of “Han (suffering).” The purpose of this study is to understand the experience of Han by elderly Koreans and to develop an effective spiritual care practice for elderly Koreans who have experienced/retained Han. The researcher Jong Park is a Doctor of Ministry candidate at Waterloo Lutheran Seminary, a federated college of Wilfrid Laurier University.

INFORMATION

Under the supervision of the thesis adviser, the researcher Jong Park will interview 8-10 (both male and female, equal numbers in gender) elderly Koreans (over 60 years old) who reside in Southern Ontario over the span of a 1-1.5 hour interview (in special cases, one additional supplementary interview would be necessary). Only volunteers consenting to the study who meet the criteria and are not hospitalized and diminished in decision making will be prospective participants and interviewed. The research questions are focused on the issue of the individuals’ “Han (suffering)” experience. The research design is a Korean people’s cultural/lifestyle approach in a face to face in-depth interview method. Interviews will take place in various locations with preference given to safe places including churches, senior’s residence or seminary. The interviews are expected to be completed in 3-6 months. The interview will be recorded and transcribed, and the records will be erased with the conclusion of the study in an effort to ensure interview confidentiality. Only the transcripts with the identifying information removed will be kept for future research possibilities. The Korean data will be interpreted into English by the researcher for the proper use of the research.

RISKS

The “Han (suffering)” research interview includes an area of exploring the past psychological traumatic memories from older Koreans. For some participants, some potential psychological or emotional risks are expected. If the participants feel psychologically or emotionally pressured or shamed during the process of the interview (individual or group), the interview will be stopped immediately with the participants’ wishes/opinions. The interview focused on elderly Koreans’ “Han” experience will perform one time in 1-1.5 hours range for each participant. The participants have a right to refuse answers from any interview questions and will be able to withdraw the research participation freely if they want. All content of the interviews will be kept confidentially,

and the recorded files will be erased securely under the supervision of the thesis advisor at the end of the study.

BENEFITS

The research will be beneficial for developing a spiritual care model to the marginal population - elderly Koreans. By participating in this research, participants will have the opportunity for their experiences to be shared with the mainstream church and society. Oftentimes these experiences have gone unheard and unnoticed by the larger community. The ethnic church and community may utilize the research results to build healthier/congruent immigrant society and preserve/develop the respecting culture for the elderly Koreans. In general sense, further, the research will be beneficial to all people for a better understanding and care on human marginality and minority experience/lifestyle.

CONFIDENTIALITY

The researcher himself performs all the process of the research faithfully following the ethical protocol. The data are gathered from the participants to the researcher directly in a safe environment, encrypted by the researcher and will not be shared with any third party (except the thesis supervisor). All personal information of the participants will be translated into English and generalized into anonymous and unidentifiable data. During the research period the data will be kept safely and confidentially only at the researcher's confidential place, and data access will be restricted locking them in a filing cabinet. Finishing the research, all recorded information from the recorder and all identifying information from the scripts will be erased and disposed properly. Only the transcripts with the identifying information removed will be kept for future research possibilities. Without permission from the participants (through this consent form), any quotations from the interviews will not be used. The content of the quotations will be generalized as individually anonymous and unidentifiable. Any participants will not be identifiable in any cases including quotations. The recorded data retaining period will not exceed one year as maximum from the gathering.

COMPENSATION

No compensation will be applied in this research.

CONTACT

If you have questions at any time about the study or the procedures, (or you experience adverse effects as a result of participating in this study,*) you may contact the researcher, Rev. Jong M. Park. (519-501-5477) or Dr. Kristine Lund (519-884-0710 ext.2246). This project has been reviewed and approved by the University Research Ethics Board. If you feel you have not been treated according to the descriptions in this form, or your rights as a participant in research have been violated during the course of this project, you may contact Dr. Robert Basso, Chair, University Research Ethics Board, Wilfrid Laurier University, (519) 884-1970, extension 5225 or rbasso@wlu.ca

PARTICIPATION

Your participation in this study is voluntary; you may decline to participate without penalty. If you decide to participate, you may withdraw from the study at any time without penalty and without loss of benefits to which you are otherwise entitled. If you withdraw from the study, every attempt will be made to remove your data from the study, and have it destroyed. You have the right to omit any question(s)/procedure(s) you choose.

FEEDBACK AND PUBLICATION

The results of the research will be used as written-up resources/portions of the researcher's doctoral thesis. At the end of the research, the researcher will inform the results of research with a summary of responses, and the participants, if any of them wants, will be able to give feedback on them through contacting the researcher

CONSENT

I have read and understand the above information. I have received a copy of this form. I agree to participate in this study.

I allow /do not allow to use quotations (in an unidentifiable manner) from the interview.
(Check in the box)

Participant's signature _____

Date _____

Investigator's signature _____

Date _____

윌프리트 로리에 대학교

설명에 입각한 동의서

(Informed Consent Statement)

“한인노인들의 한(恨)의 경험과 영(靈)의 돌봄의 적용: 캐나다 이민 현장에서”에 관한 연구

연구자: **박종민 목사**, D.Min. (Cand.), (519) 501-5477 pastorjpark@gmail.com

논문지도: **크리스틴 룬드 박사**, WLS, klund@wlu.ca (519) 884-0710 ext. 2246

귀하는 한(恨)연구에 참여함을 초청을 받았습니다. 이 연구의 목적은 한인 노인들의 한의 경험을 이해하고, 한의 경험이 있으신 노인들을 위해 보다 효과적인 영의 돌봄을 개발하기 위한 것입니다. 연구자 박종민 목사는 윌프리트 로리에 대학원 산하의 워터루 루터란 신학교의 목회학 박사학위 후보과정에 있습니다.

알려드리는 말씀

논문지도교수의 감독 하에, 연구자 박종민 목사는 남부 온타리오에 거주하는 노인 (60 세 이상) 8-10 분 (같은 비율의 남녀 성별로)을 1-1.5 시간의 인터뷰를 가질 예정입니다. 본 연구에 동의하시는 지원자들이 가능한 참가자 될 것이며 인터뷰를 갖게 될 것입니다. 연구 질문들은 각분의 한의 경험의 주제에 중점 할 것입니다. 연구 고안은 질적 방법으로 민족지학적인 접근입니다. 인터뷰는 교회나 노인들의 거처 혹은 신학교 등 여러 곳에서 진행될 수 있는 데 보다 안전한 장소를 선택할 것입니다. 인터뷰 전 과정은 3-6 개월이 걸릴 것으로 예상 됩니다. 인터뷰는 녹음과 함께 원고화 될 것이며, 연구가 마쳐지면 인터뷰의 비밀보호를 위해 모든 녹음과 기록들은 지워질 것입니다. 다만 미래 연구의 가능성을 위해 익명으로 일반화된 자료들만 보관될 것입니다. 모든 한국어 자료는 연구목적에 의해 연구자에 의해 영어로 번역될 것입니다.

위험 요소들

한(恨)연구는 한인 노인들의 과거 심리적으로 아픈 기억들을 찾아보는 영역을 포함하고 있습니다. 아마도 참여자 중에는 혹 심리적이거나 감정적인 어려움을 겪으시는 분이 계실지 모릅니다. 만일이라도 참여자 중에 그 어떤 심리적 감정적 부담이나 혹은 인터뷰도중 수치감등 그 어떤 마음에 불편함이 계시면, 참여자의 원하시는 바 의견을 존중하여 즉시 인터뷰를 중지할 것입니다. 인터뷰는 한인 노인의 한 경험에 중점 할 것이며 각 참여자와 일회 1-1.5 시간 동안 행해질 것입니다. 참여자가 원하면 연구참가를 자유롭게 취소할 수 있습니다. 모든 인터뷰 내용은 비밀로 지켜질 것이며 연구의 마침과 함께 논문지도교수의 감독하여 모든 기록 서류들은 안전하게 삭제될 것입니다.

혜택 요소들

본 연구는 주변부 인구인 한인노인에 대한 영의 돌봄의 모델을 개발하는데 유익이 있을 것입니다. 이 연구에 참여함으로써, 참여자들은 주류 교회와 사회에 그들의 경험을 나눌 수 있는 기회를 가질 것입니다. 종종 이러한 경험들은 보다 큰 지역사회에서 무시되거나 간과되어 왔습니다. 한인 교회와 공동체는 한인 노인들을 보다 존중하는 문화를 개발하고 보존하여 보다 건강하고 조화로운 이민 사회를 건설해 나갈 수 있을 일에 이 연구를 활용할 수 있을 것입니다. 한층 더 나아가, 일반적인 의미에서 이 연구는 모든 인간의 주변부/소수의 삶의 양식과 경험을 보다 깊이 이해하고 돌보는 일에 공헌 할 것입니다.

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보상

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연락처

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참가

귀하의 이 연구에 대한 참여는 자발적인 것으로 어떤 조건 없이 참가를 거절하실 수 있습니다. 만일 귀하께서 참여하기를 결정한 경우에도 언제든지 불이익 없이 연구참여를 철회하실 수 있습니다. 만일 귀하께서 연구로부터 철회하신 경우에는 귀하의 자료는 연구로부터 제거될 것이며, 파기될 것입니다. 귀하는 그 어떤 질문/절차들에 있어서도 본인의 선택에 의해 간과할 수 있는 권리가 있습니다.

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동의

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