Christian Spiritual Direction in the Confucian Culture: A Korean Perspective

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Korean Protestant churches have grown enormously since the missionaries arrived at the end of the nineteenth century. Today, however, many Korean Protestants feel this growth is problematic. The churches have tended to follow a capitalistic model in development, looking at numbers of parishioners, showing competitive attitudes to other churches, and continuously trying to expand their facilities. The churches have also focused on external spiritual practices, such as worship, Bible studies, quiet time, verbal prayers, and conferences, which do not always fully meet their deep spiritual thirst or desire to experience an intimate relationship with God. What is lacking is a sense of inner spiritual search and personal development. That is why many Korean Protestant pastors knock on the doors of Catholic retreat centers in Korea, in Europe, and in the United States. From my experience of spiritual direction in the United States, I have come to believe that spiritual direction is a precious spiritual practice that can help Korean Protestants transform their spiritual lives.

Christian spiritual direction is a process in which one Christian helps another to deepen his relationship with God and live out the results of the

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relationship. Nonetheless, there are many stumbling blocks in adapting spiritual direction into a Korean context. Korean expressions of experiences and attitudes about relationship are very different from Western Christians. Western spiritual direction, therefore, should be complemented by knowledge about Korean assumptions and behaviors in relation making. This is my intention in this essay. I choose the Jesuit William Barry as my conversation partner because his perspective on spiritual direction plays an important role in forming contemporary North American Christian spiritual direction. I also select Confucianism among many religions and philosophies in Korea as a cultural background for Koreans' relationship because Confucianism has been a major influence on Koreans' ways of relation making. If spiritual directors for Koreans and Korean Americans understand how the Confucian rules of relationships have impacted Koreans' relationships, they can more easily handle the disturbances occurring in spiritual direction with Koreans and Korean Americans.

After exploring the theological roots of and the cultural aspects of cross-cultural adaptation of spiritual direction, I will show how Barry's thoughts on the directee's relationship with God and on the relationship between director and directee can be complemented by knowledge about the Korean ways of relating to God and people as influenced by Confucianism. I intend to bring these resources on spiritual direction and on Confucianism together in order to provide some assistance to Western-trained spiritual directors who deal with Korean directees.

Cross-Cultural Adaptation of Christian Spiritual Direction

Two useful perspectives help us to recognize the theological roots of and the cultural insights for spiritual direction. The first perspective, a theological one, is Bernard Lonergan's transcendental method, which provides the roots of cross-cultural adaptation for spiritual direction. The transcendental method concerns interiority or intersubjectivity and analyzes the structured process of the four levels of our knowing operations, that is, experiencing, understanding, judging, and deciding.[1] William Barry and William Connolly, well-known theorists and practitioners of spiritual direction and the authors of *The Practice of Spiritual Direction*, ground the practice of spiritual direction in the transcendental method: "The search for a rock upon which we could ground our search for meaning has led us to the realization that

attention to inner experience, a continuing concern of spiritual theology and spiritual direction, is of central importance."[2] According to the transcendental method, human beings have the capacity for self-transcendence: A human is "a being whose basic dynamism is toward self-transcendence in knowledge and love, as a being on the lookout for God."[3] This understanding of human being as having the capacity for self-transcendence makes a cross-cultural dialogue on religious experience possible.

The second perspective is a practical and cultural one. By culture, I mean a set of assumptions or values of a group, expressed in verbal and body language, behaviors, symbols, myths, rituals, and systems, serving as the source of identity and solidarity for the group and guiding the members in the group to determine the way to feel, think, behave, organize, and relate.[4] Susan Rakoczy's insights on cross-cultural spiritual direction help us to avoid the possibility of misunderstanding the Western-based spiritual direction as a metanarrative and to recognize the uniqueness and benefits of culture in spiritual direction.[5] Rakoczy is an American theologian and spiritual director who has worked in Ghana, Africa, since 1982. In a number of essays, Rakoczy gives us practical insights on cross-cultural spiritual direction in case of Africa.[6] In "Unity, Diversity, and Uniqueness," she introduces three concepts useful for understanding the spiritual direction relationship in cross-cultural perspective. First, based on Lonergan's understanding of the transcendental nature of religious experience, spiritual directors should know that all human beings are "like all others." Second, spiritual directors have to admit that because of the distinct cultural experience—such as African views of the self, the world, and religion—each person is "like some others." Finally, spiritual directors should see each person's uniqueness "like no other" and approach the directee with sympathy, empathy, and "interpathy,"[7] which allows spiritual directors to have "a progressively deeper experience of psychological-spiritual bonding with people who come in all their uniqueness."[8] Rakoczy's emphasis on the importance of recognizing cultural differences can be applied to cross-cultural spiritual direction with people from the Asian culture as well as from the African culture.[9]

Christian Spiritual Direction for Koreans and Korean Americans

Spiritual direction considers two primary relationships: the relationship between a directee and God and the relationship between a director and a directee. Spiritual directors giving spiritual direction to Koreans and Korean Americans should keep in mind that the directees come from a Confucian society and their ways of thinking and behaving has been greatly influenced by Confucianism. In this part of the paper, I will compare Barry and Connolly's thoughts on the two relationships in spiritual direction with the Confucian ideas of relationships, in order to help directors deal with some unexpected situations evoked by ignoring or misunderstanding the Confucian thoughts on the relationship with God and the relationship with people.

The Relationship with God

Christian spiritual direction concerns the experience of encountering God and growing in that relationship. For Christians, God desires to be in personal relationship with human beings. According to Barry and Connolly, individual religious experience can be "an expression of God's desire to be in personal relationship with us, a relationship initiated by him and acknowledged and responded by us."[10] God who is Creator, Trinity, and Mystery desires to have an intimate relationship with us. Human beings also have a desire for God experienced as "the deepest desire of the human heart."[11] The Christian tradition through the centuries has shown openness to the individual's experience of God and offered encouragement for the dialogical relationship with God.[12] The image of God as One who desires to have an intimate relationship with human beings is the basis for making spiritual direction possible.

However, there are many obstacles that may block humans from realizing an intimate relationship with God. William Barry refers to five of them and their remedies in his book, *With an Everlasting Love: Developing an Intimate Relationship with God*.[13] The first obstacle is the fear of God's face, which comes from recognizing the human reality that we are not in control, self-sufficient, and immortal; however, if we allow God to come close despite the paradox of being in awe and in love with the mystery, we will find that he is only love and delights in us and in our love.[14] The second obstacle is shame and hiding, which come from the consciousness of being

a sinner before God; in order to leave our hiding place and to return to an intimate relationship with God, we must turn away from those ways of thinking and acting that have disrupted the relationship.[15] The third obstacle is the unexpressed anger and distrust towards God, who seems to disregard our sufferings; however, a developing intimate relationship with God may require that we pour out the embarrassing and hurtful things in our hearts to God with a willingness to become totally transparent with God.[16] The fourth obstacle is the avoidance of talking about our sexual impulses, feelings, and drives with God because we think it is impolite; however, our own efforts to control our passions and desires can lead us to become self-absorbed and guilt-ridden.[17] Speaking openly to God about our passions and desires and asking God's help can draw us into passionate intimacy with God. The fifth and final obstacle is the pain and darkness itself experienced on the way to union with God; however, we must continue to pray despite the darkness and dryness because "the pain of not being perfectly one with God" would come from "the fact that we are made in the image of God who is One-in-Three."[18] According to Barry, obstacles to an intimate relationship with God can be overcome through under-standing the nature and intention of God correctly. Those five obstacles can also block Koreans' relationship with God, but the obstacles that Koreans meet in their spiritual journey can be more complex and aggravated because of the Confucian way of understanding God.

Confucians have a tradition of believing in Heaven,[19] the absolute, as God who is a personal being and can intimately communicate with human beings. This understanding of God makes the practice of spiritual direction possible. Many people have considered Confucianism as a philosophy or an ethic; however, there are not a few scholars who argue that it is a religion. One of them is Julia Ching, a renowned scholar of Confucianism. Ching affirms Confucians' belief in the absolute as a personal being even though she maintains that belief in God is not always central to Confucian spirituality.[20] Confucius' philosophy is clearly grounded in the belief in the Lord on High or Heaven, the supreme and personal deity: "[Confucius] makes it clear that it was Heaven which protected him and gave him his message (Analects 7:23). He believes that human beings are accountable to a supreme being (Analects 3:13)."[21] Confucius also emphasized the worship offered to "Heaven as supreme lord (*Shangdi*, i.e., Lord on High)." According to Ching, there was a transition from the personal God of the Classics

to the later God-absolute of the Neo-Confucian philosophers in the history of Confucianism. Neo-Confucians, such as Zu Hsi, who greatly influenced Korean Confucianism, tended to focus more on the practice of self-cultivation in order to become a sage rather than on the relationship with God. However, they did not deny God's existence.

Though Korean Confucian scholars under the influence of Zu Hsi have not focused on a personal God in their writings, common Koreans traditionally have had a strong belief in a personal God. Many Christian missionaries from abroad in the end of the nineteenth century witnessed this phenomenon. One of them, J. S. Gale, writes:

> As God was ever present to the true Hebrew and was spoken of and addressed by a wide variety of names, so it has been with the Korean…the Korean has used many names that point to the same Spirit, infinite, eternal and unchangeable. Who, though He dwells out of sight of the eye, controls all the doings of the earth. Some of these names are *Hananim* and *Ch'un*—[Heaven], the One Great One, *Sang-je*—the Supreme Ruler, *Sin-myung*—the All Seeing God, *Tai-chu-jai*—the Master, *Ch'un-koon*—Divine King, *Ch'u-kong*—Celestial Artifier, *Ok-whang*—the Prince of Perfection, *Cho-wha-ong*—the Creator, and *Sin*—the Spirit.[22]

Gale as a missionary clearly identifies *Hananim*, the ruler of Heaven, which became the name of God for Korean Christians, with *Ch'un*, Heaven, which means the absolute in Confucianism. Another article in a late nineteenth-century Korean Christian bulletin, *Chyosyŏn K'ŭrisŭdoin hoeboa*, shows that early Korean Christians accepted *Shangdi*, meaning "the supreme God," another name of Heaven in Confucianism, as the name of Christian God in Korea: "Although their pronunciations are different from Confucian *Shangdi*, Christian *Syangjyu*, *Syangdye*, *T'yŏn-jyu*, *Taejujae*, or *Hanănim* are identical with it in the meaning...Examine carefully the Confucian classics."[23]

This shows why the early Korean Christians did not find it hard to accept the Christian God from the missionaries; they already had belief in God who was introduced by Confucian classics and other primal religions. Common Koreans' image of God has been formed through the practice of various religions, such as shamanism, Daoism, and Buddhism as well as Confucianism.[24] The syncretic trait of Korean religions seems to make it easier for Koreans to see Heaven as a personal God under the Neo-Confucian ruling society, which tended to focus on self-cultivation rather than the relationship between God and people.

Even though Koreans have experienced Heaven as a personal God, their relationship with God was far from intimate because their ways of relating to God and their images of God are different from North Americans. This fact also challenges the naïve understanding and application of Barry's five obstacles occurring in the relationship with God. The obstacles that Korean Christians face in their relationship with God mainly come from a fear before God, strengthened by the strict Confucian rules on relationship that dominated the country for over six hundred years. Korean Christians' fear and shame before God, which hinder the close relationship with God, arise from the habits of mind which were formed consciously and unconsciously by the strict rules of Confucian rituals and propriety. The two strong images of God in the Confucian world, the king and the father, especially contribute to this hindrance. How can these two images hinder the intimate relationship with God by evoking fear in Korean Christians' hearts?

Two representative virtues in the Confucian society, *chung* and *hyo*, are useful to explain this. Chung means the minister's sincere service for the king. The king was known as the son of Heaven. Therefore, one's attitude about the king intrinsically reflects her attitude about God. Disobedience to God as the king naturally evokes the fear of death. Meanwhile, *hyo* is the filial piety of the descendants for their ancestors, including parents. Confucianism emphasizes that father is Heaven and mother is Earth. Therefore, the son and daughter's attitude to their father implies their attitudes to God. In sum, the ministers and the descendants were said to learn a virtue of humble sacrifice from *taw*, the earth.[25] As the earth serves the Heaven, so the minister serves the king and the son serves the father. Korean Christians' attitudes to the heavenly Father can be related to and understood as practicing filial piety. It is natural that Korean converts to Christianity can interpret Jesus' obeying to his father's will unto death as "a perfect example of the most filial son."[26] The stronger the emphasis on filial piety is, the more severe the fear of the disobedient is. In the Confucian society, which emphasizes the hierarchical relationship between the king and the minister and between the father and the son for the purpose of maintaining social order and harmony, the intimate relationship with God that Christian spiritual direction suggests can be very hard.

Adding to fear, a sense of guilt and a suppressed hostile feeling generated from the anxiety and conflicts in the relationship with parents also can disturb the intimate relationship with God. The Korean psychologist

Dawnhee Yim states in his article, "Psychological Features of Ancestor Worship in Modern Korean Society," that the demands of filial piety as a moral obligation cause "a sense of guilt" and "the suppression of hostile feelings to adult offspring," especially to the eldest sons who are responsible for taking care of their elderly parents.[27] Yim also cites an article that argues that a major cause of emotional disturbance among Korean men is suppressed hostility toward superiors, especially parents.[28] When a Korean Christian considers obeying God's will as a moral obligation of filial piety, a Confucian virtue, but fails to live up to it, he might easily get caught in a sense of guilt or suppressed hostility to self or God. Spiritual directors who give spiritual direction to Koreans and Korean-Americans should check if their directees' relationship with God is hindered by the Confucianized images of God and by their attitudes to God's will interpreted as moral obligation, as well as Barry's list of the five obstacles.

The Relationship between Director and Directee

The other relationship occurring in spiritual direction is one between director and directee. Here I focus on two issues, establishing the working alliance and dealing with transference. First, Barry and Connolly suggest that the most important element in establishing the relationship between director and directee is "the working alliance."[29] In order to establish the working alliance, both the director and the directee must make a clear mutual agreement about the purpose and the means of spiritual direction. On the part of the directees, the agreement is to always keep the desire to grow in relationship with God as the motivation for spiritual direction. On the part of the directors, the agreement is to acknowledge three things: their purpose, which is to facilitate the directee's relationship with God; the role of the indwelling spirit, which is the source of the directee's desire and effort to develop that relationship; and the existence of the forces within the directee that resist the Spirit's impetus.[30]

Barry and Connolly give two examples of things that can make the working alliance difficult to establish. Those are the "conflicting loyalties" of the director and the "conflicting desires" of the directee.[31] For example, if the director notices that something in the directee's behaviors does not fit in Christian values, she can counter with conflicting loyalties. That can interfere with the director's ability to listen by forming an conflicted relation-

ship with the directee. Will the director remain loyal to the directee or to the Christian values? The director's primary loyalty should go to the working alliance. Meanwhile, if the directee seeks a director of high reputation or if the directee attempts to receive spiritual direction from a specific person because he is a minister rather than a lay person, the directee can become caught in conflicting desires and motivations that can hinder the directee's recognition of her own freedom before God and before the spiritual director. Therefore, in order to solidify the working alliance, the director and the directee need to check their primary loyalties and their deep desires and motivations. Barry and Connolly's suggestions for establishing the working alliance in spiritual direction should be considered in the cross-cultural spiritual direction, but directors have to bear in mind that in Confucian culture the conflicting loyalties of directors and the conflicting desires and motivations of the directee can be generated from a very different way of thinking and can be more intense.

Second, according to Barry and Connolly, the relationship between director and directee can be a source of disturbance to the directee's relationship with God when the director's person, characteristics, and method of approach become the focus of a directee's reactions. Therefore, it is very important that the director always tries to notice what is going on in her relationship with directee. In that sense, Barry and Connolly emphasize the importance of recognizing the transference reactions of both which can disturb their relationship.[32] On the part of the directee, transference reactions can be recognized by "their intensity and inappropriateness, such as intense love, intense anger, and intense dependence, and by strong ambivalence." On the part of the director, countertransference can be noticed by "a disproportionate, inappropriate, and punitive response." For example, if the directee tries to please the director as if the director is his father, a result of transference reaction, he cannot focus on the relationship with God. When the director has her own unresolved emotional conflicts, she can experience countertransference reactions during a spiritual direction session. Therefore, recognizing transference reactions of the directee and countertransference reactions of the director is crucial for the effective spiritual direction. The importance of setting the working alliance and of recognizing the transference reactions in the relationship between director and directee should be stressed in the cross-cultural spiritual direction. However, for effective spiritual direction in Korean context, directors

should be aware of the Confucian ways of relating to people because the transference reactions of Koreans can be evoked by reasons different from North Americans.

Koreans are known as having relational selves. Hazel R. Markus, Patricia R. Mullally, and Shinobu Kitayama point out "a strong other- and family-centeredness in Korean selfways" as a characteristic of Korean selves.[33] According to these scholars, Korean selves are presented as relational parts of a greater whole, rather than being conceived and experienced as separate entities. Therefore, the Korean self's boundaries are different from those of Americans: "Korean selves blur with the family, whereas U.S. selves are defined most fundamentally as an entity separate from others." Two Korean psychologists, Sang-Chin Choi and Soo-Hyang Choi, emphasize "we-ness" as an expression of Korean collectivism, which is essential to understand the Korean self and Koreans' relation making.[34] According to them, for Koreans, the meaning of "we" or *woori* as a group is different than for North Americans. When Koreans say "we" or *woori*, the word involves "affection," "intimacy," "comfort," and "acceptance," while for North Americans, it relates to "I and others," "two people," or "people around me."[35] If American directors from the culture of individualism can notice the difference of the meaning of "we" between Koreans and Americans, they can give more effective spiritual direction. Along with "we-ness," Sang-Chin Choi also introduces other characteristics of Koreans' relation making such as the great concern on saving face, on being quick-witted, and on being courteous in the relationships.[36] Most Koreans hate to be seen as ill mannered, so they tend to place great emphasis on showing courtesy rather than giving any hint of rudeness.

Confucianism has strongly influenced the construction of Korean selves and on Koreans' relation making. "Confucian spirituality is fundamentally relational."[37] Confucianism, which emphasizes five key relationships, has strengthened Koreans' relational selves and collectivism: father-son, emperor-subject, husband-wife, elder-younger, and friend-friend.[38] Most of the Confucian practices, self-cultivation, are about relationship because their goal is harmony and order in the world. The representative rules of relationship for achieving the harmony and order in the world are the "Three Bonds" (*sam gang*) and the "Five Relationships" (*o ryun*). The Three Bonds read in the Han bi za (*Han fei tzu or Han fei zi*): "The minister serves the king, the son serves the father, and the wife serves the husband.

If the three are followed, the world will be in peace; if the three are violated, the world will be in chaos."[39] In order to make the world peaceful, ordering the three relationships between the king and the minister, the father and the son, and the husband and the wife are very important.

The Five Relationships are explained in Mencius:

> This gave the sage King further cause for concern, and so he appointed Hsieh as the Minister of Education whose duty was to teach the people human relationships: love between father and son, duty between ruler and subject, distinction between husband and wife, precedence of the old over the young, and faith between friends (*Mencius*, III A. 4).[40]

According to Tu Weiming, the three principles, that is, hierarchy, age, and gender, are emphasized in both of the two rules of relationship: "Confucians accept the concrete living human being differentiated by hierarchy, age, and gender as an irreducible reality."[41] While Wei-ming mentions the mutuality of the relationships, the unilateral relationship of dominion and obedience penetrated Korean culture in reality.

These principles of relationship, hierarchy, age, and gender have affected the relationships of people in the Confucian society and would, therefore, influence the working alliance and the transference reactions occurring in spiritual direction. First, in the Confucian society, a respect for hierarchy is pressed in all aspects of social life. As the minister should serve the ruler, family members must obey the father, the head of the family. There is an epigram in Korea that shows who should be respected as the authorities and how to respect them. "The ruler, the teacher, and the father are one body or the same (*Gun sa bu il che*)." It means that you have to respect and obey the ruler and the teacher as you do your father. Likewise, in the contemporary Korean church, members are expected to obey the clergy or pastor as the head of the community. Therefore, in spiritual direction, directees influenced by Confucianism may be more interested in and affected by the relationship with directors than by the relationship with God if the directors are perceived as authoritative figures. Some of them would also be inclined to follow any suggestion from a director as if it came directly from God. Another expression which shows well Koreans' common recognition of hierarchy in society is *kwan jon min bi* (Official High, People Low). According to*kwan jon min bi*, government officials are respected because of their authorized positions, but common people should be treated as lower than them. Even in the contemporary Korean society, this tradition seems to largely remain. Koreans

tend to overly respect those who get official recognition or certificates from the institution authorized by the government. In many Korean churches, the congregation prefers pastors who have doctoral degrees to pastors who do not, even though the degrees are not directly related to their pastoral service. In this respect, they would pay more respect to spiritual directors who are ordained ministers than those who are lay.

Second, in the Confucian society, age is a crucial factor to be considered in organizing human relationships. "Precedence of the old over the young" in the Five Relationships governs the relationships with the old as well as sibling relationships. "Age is an ordering and sequencing principle.[42] Even though Confucians recognize that virtue takes precedence over rank and age, pragmatically, they use age in establishing stability and harmony in society. As a result, Koreans attempt to know the age of a person when they first meet. Once they know the age, or at least recognize if the person is older or younger, then it is easy to decide what kind of relationship can be formed and what kind of language can be used. The age factor has stronger effects in the relationships between males than in ones between females.

Age can influence the level of openness of the directee. For example, Korean directees tend to avoid sharing their negative feelings toward directors who are in a position of authority or older because they unconsciously feel it violates the Confucian rules of relationship, which demand the younger to respect the older by showing always a smiling face and calm attitude. In this case, it is helpful for the director to check the inner movement of the directee by asking gently if there is anything uncomfortable in the relationship with the director. To offer the directee an atmosphere to speak freely about her own inner feelings is very helpful.

Korean directees commonly feel shame to posit themselves in the vulnerable situation before someone who is younger. In Korean society, age has meant wisdom. Therefore, a teacher in Korean is *sunsang*, which literally means "being born earlier." The older is assumed as having more experience, knowledge, character, and wisdom. Therefore, it can be felt as shameful for the older to be honest about his mistakes and weakness in front of a younger spiritual director.

Third and finally, in the Confucian society, gender is another important factor in the relationships of male and female. Confucian gender rules have primarily affected the relationship between husband and wife, as shown in the Three Bonds and the Five Relationships, but have also ex-

tended to most relationships between men and women. Three examples show this influence very well: *Sam jong ji do* (Three Virtues of Obedience), *Nam nyu chil se bu dong suk* (The Sitting Rule for Men and Women), and *Nam jon yeo bi* (Men High Women Low). *Sam jong ji do* means that women should follow after three men through their lives: father, husband, and son. *Nam nyu chil se bu dong suk* requests that boys and girls cannot sit together after they become seven years old. *Nam jon yeo bi* demands that more respect be paid to men than women because man is high and woman is low from the birth according to the Confucian rules of relationships. *Sam jong ji do* and *Nam jon yeo bi* are based on the *yin-yang* theory in which women are *yin* so should follow and obey men as *yang*.[43] Korean men are not familiar with the situation in which they have to follow the order or the suggestion of women leaders in workplace or in church. On the contrary, Korean women do not find it easy to climb to a leadership position in society or in church. In this situation, women spiritual directors can have some difficulties in giving spiritual direction to Korean men who were raised in a family that had emphasized the Confucian perspectives on gender.

One of the negative effects of the gender factor in Korean relationships is Korean women's low self-esteem. Korean women have suffered low self-esteem more severely than Korean men, even though low self-esteem is frequently shown in Korean men. Their low self-esteem has been generated by "patriarchal power dynamics" of Confucianism.[44] Spiritual directors need to encourage women directees in low self-esteem to trust their discernment and insights and the work of the Holy Spirit inside of them. They also should be cautious in using the terms, "peace" and "harmony," in the Confucian sense; these terms can be understood as demanding women's unilateral sacrifice in the family.

Another negative effect of the gender factor is Korean men's clumsiness in expressing their emotions. Korean men, according to BouYong Rhi, did not learn how to deal with "hostility, sexual and erotic desire, power drives, aggressiveness, impulses to compete with others, active exploitative interference in the external world, belief in supernatural powers, and all the irrational aspects of man's life and personality.[45] Sharing the inner movements and emotions and showing tears seem to be considered as "women-like" behaviors. I assume that the reason for this is the misunderstanding of the images of sage in Confucianism. The sage, the ideal person like the saint in Christianity, shows always harmony, balance and order. To make the good

human nature appear, to make the society in peace and harmony, and to be a sage, a man in Confucian society has been taught to strictly suppress or overcome his most personal desires and feelings, as selfish, material and low.[46] Consequently, many Korean men seldom talk about their innermost desires and feelings to others, even to spiritual directors.

The strict Confucian rules of relationship are not observed in the contemporary Korean society any more, and there have been many recent attempts to rediscover the goodness and the benefits of the original Confucian thoughts and practices.[47] However, the negative effects and the misunderstandings of the Confucian rules of relationship around hierarchy, age, and gender still remain in Korean men and women's minds and behaviors so they can disturb the relationship between director and directee in spiritual direction. Spiritual directors for Koreans and Korean-Americans should be aware that the working alliance can be threatened and transference reactions can occur in spiritual direction as a result of the Confucian rules of relationship around hierarchy, age, and gender.

Confucian Models

The next step in understanding spiritual direction in the Confucian context is to examine the Korean Confucian tradition itself for constructive models of relationship. These models can provide a beautiful pattern for spiritual direction in Korean Confucianism, even though it has never used the term "spiritual direction." These models can be found in the relationships between teacher and disciple, between father and son, between mother and daughter, or between friends. If the spiritual directors for Koreans and Korean-Americans grasp the practice of spiritual direction through the various relationships in Korean Confucianism in a positive way, they can come to a deeper understanding of the ways of Koreans' relation making and gain a clearer insight into how to establish a working alliance free of the transference and countertransference reactions.

NOTES

1. Bernard Lonergan, *Method in Theology* (New York: Seabury Press, 1979).

2. William A. Barry and William J. Connolly, *The Practice of Spiritual Direction* (San Francisco, Calif.: HarperSanFrancisco, 1982), 19.

3. Ibid., 20.

4. Gerald A. Arbuckle, "Cross-Cultural Pastoral Intimacy," *Human Development* 23, no. 1 (Spring 2002): 17; Peter C. Phan, "Spiritual Direction in a Multicultural Church: Helping Others Encounter God in Their Own Cultures," *New Theology Review* 13, no. 1 (2000): 18; Peter Bisson, "Cultural Conversion and Cross-Cultural Communication: A Basis for Communal Discernment," *The Way* Supplement 85 (Spring 1996): 57.

5. Leonard Blahut's short reflection on his experience at Papua New Guinea also gives practical insights on cross-cultural spiritual direction: "The Spiritual Director as Guest: Spiritual Direction in a Cross Cultural Situation," *Presence* 3, no. 2 (May 1997): 57–61.

6. Susan Rakoczy, "Unity, Diversity, and Uniqueness: Foundations of Cross-Cultural Spiritual Direction," *Common Journey, Different Paths: Spiritual Direction in Cross-Cultural Perspective*, ed. Susan Rakoczy, (Maryknoll, N.Y.: Orbis Books, 1992), 9–23; "When Difference Matters: Reflections on Spiritual Direction in Cross-Cultural Settings," *The Way* Supplement 91 (Spring 1998);"Cross-Cultural Issues in the Ministry of Spiritual Direction," *Heavy Blessings, Light Burdens: Challenges of Church and Culture in the Post Vatican II Era*, ed. Mary Heather MacKinnon and others (Quincy, Ill.: Franciscan Press, 2000), 267–279.

7. "Interpathy" means "an experience of feeling with and thinking with the other." With interpathy, I try to believe, feel, and think as this person does. Rakoczy borrowed the term from David Augsburger's *Pastoral Counseling Across Cultures* (Philadelphia, Penn.: Westminster Press, 1986). According to Augsburger, "Interpathy is an intentional cognitive envisioning and affective experiencing of another's thoughts and feelings, even though the thoughts rise from another process of knowing, the values grow from another frame of moral reasoning, and the feelings spring from another basis of assumptions."

9. Rakoczy, "Unity, Diversity, and Uniqueness," 18.

10. Based on Rakoczy's insights on cross-cultural spiritual direction, Theresa Utschig and Peter C. Phan show more practical examples of cross-cultural spiritual direction in the specific settings of Taizé community and a seminary: Theresa Utschig, "Bridging the Gap: Cross-Cultural Spiritual Direction," *The Way* 42, no. 2 (April 2003); Peter C. Phan, "Spiritual Direction in a Multicultural Church: Helping Others Encounter God in Their Own Cultures," *New Theology Review* 13, no. 1 (2000).

11. Barry and Connolly, *The Practice of Spiritual Direction*, 34.

12. William Barry, *With an Everlasting Love: Developing an Intimate Relationship with God* (New York: Paulist Press, 1999), 25.

13. Barry and Connolly, *The Practice of Spiritual Direction*, 27.

14. Barry, *With an Everlasting Love*, 39–112.

15. Ibid., 49–50.

16. Ibid., 60.

17. Ibid., 83.

18. Ibid., 87.

19. Ibid., 109.

20. The word, "Heaven," is a translation of a Chinese character, *chun* or *tien*, which literally means "heaven." Most English translations of Confucian classics use "Heaven" for that word.

21. Julia Ching, "What is Confucian Spirituality?," in *Confucian Spirituality I*, ed. Tu Weiming and Mary Evelyn Tucker (New York: Crossroad Publishing Company, 2003), 94.

22. Ibid., 82.

23. Sung-Deuk Oak, *Sources of Korean Christianity, 1832–1945* (Seoul, Korea: Hanjuk Kidokkyo Yoksa Yonguso, 2003), 265; originally from J. S. Gale, "The Korean's View of God," *Korean Mission Field* (March 1916), 66–67.

24. Ibid., 2612; originally from "Tongbang Syŏng'in tŭldo Hanănim ŭl konggyŏng hayŏtso" ("Ancient Eastern Saints Worshipped God"), *Chyosyon K'urisudoin hoebo* (KH), June 14, 1899, translated by Oak. The author is anonymous.

25. James Huntley Grayson, *Korea: A Religious History* (New York: Routledge Curzon, 2002), 156, 200, 221.

26. MeYoung Kim, *Yukyo munwhawa yeosung* (*Confucian Culture and Women*) (Seoul, Korea: Sallim Books, 2004), 18–21.

27. Su Yon Pak and others, *Singing the Lord's Song in a New Land: Korean American Practices of Faith* (Louisville, Ky.: Westminster John Knox Press, 2005), 49.

28. Dawnhee Yim, "Psychological Features of Ancestor Worship in Modern Korean Society," in *Confucianism and the Family*, ed. Walter H. Slote and George A. De Vos (Albany, N.Y.: State University of New York, 1998), 165–167.

29. Yim cites from Dongse Hahn, a Korean psychiatrist, "Maturity in Korea and America," in *Transcultural Research in Mental Health*, ed. W. T. Lebra (Honolulu, Hawaii: University of Hawaii Press, 1972).

30. Barry and Connolly, *The Practice of Spiritual Direction*, 135–154; Barry and Connolly borrowed the term, "the working alliance," from Ralph R. Greenson, *The Technique and Practice of Psychoanalysis* (New York: International Universities Press, 1967).

31. Barry and Connolly, *The Practice of Spiritual Direction*, 141.

32. Ibid., 142–44.

33. Ibid., 155–74.

34. Hazel Rose Markus and others, "Selfways: Diversity in Modes of Cultural Participation," in *The Conceptual Self in Context*, ed. U. Neisser and D. Jopling (New York: Cambridge University Press, 1997), 35.

35. Sang-Chin Choi and Soo-Hyang Choi, "We-ness: A Korean Discourse of Collectivism," in *Psychology of the Korean People: Collectivism and Individualism*, ed. Gene Yoon and Sang-Chin Choi (Seoul, Korea: Dong-A Publishing & Printing Co., 1994), 57–84.

36. Ibid., 69.

37. Sang-chin Choi, *Hangukin symnyhak* (*Korean Psychology*) (Seoul, Korea: Chung-Ang University Press, 2000), 245.

38. Thomas W. Selover, "Forming One Body: The Cheng Brothers and Their Circle," in *Confucian Spirituality II*, ed. Tu Weiming and Mary Evelyn Tucker (New York: Crossroad Publishing, 2004), 63.

39. Markus and others, "Selfways," 35.

40. Tu Wei-ming, "Probing the 'Three Bonds' and 'Five Relationships' in Confucian Humanism," in *Confucianism and the Family*, ed. Walter H. Slote and George A. De Vos (Albany, N.Y.: Albany: State University of New York, 1998), 122; originally, *Han Fei Zi soyin* (*Index to Han fei tzu*), compiled by Zhou Zhongling, Shi Xiaoshi, and Xu Weiliang (Beijing, China: Zhonghua Book, 1982), 863.

47. Wei-ming, "Probing the 'Three Bonds' and 'Five Relationships'," 125; originally, *Mencius*, trans. D. C. Lau (Hong Kong, China: Chinese University Press, 1984).

41. Wei-ming, "Probing the 'Three Bonds' and 'Five Relationships'," 130.

42. Ibid., 127.

43. Kim, *Yukyo munwhawa yeosung* (*Confucian Culture and Women*), 69; The *yin-yang* theory is a basic Confucian theory for explaining the creation of the world and human beings. While *yang* is a strong and initiative force, *yin* is a soft and dependent one. According to the theory, a male is *yang* and a female is *yin*.

44. Boyung Lee, "Caring-self and Women's Self-esteem: A Feminist's Reflection on Pastoral Care and Religious Education of Korean-American Women," *Pastoral Psychology* 54, no. 4 (March 2006): 347.

45. Bou-Yong Rhi, "Mental Illness in Its Confucian Context," in *Confucianism and the Family*, ed. Walter H. Slote and George A. De Vos (Albany, N.Y.: State University of New York, 1998), 306.

46. Han DougUng, *Hanguk yuhak simnihak* (*Korea Confucian Psychology*) (Seoul, Korea: Sigma Press, 2003), 490.

47. The scholars such as Tu Weiming and Feng Youlan are representatives of this movement, New Confucianism, which tries to rediscover and renovate the goodness of Confucian ideas for the contemporary world. Many Confucian scholars in Korea, especially from Sungkyunkwan University, which is known as the major institution of Korean Confucianism, attempt to reinterpret Confucian thoughts and practices for the contemporary Koreans. For example, *Yukyo wa feminism* (*Confucianism and Feminism*) by Hanguk yukyo haghoi (Korean Confucianism Society) (Seoul, Korea: Cheolhak kwa Hyunsil sa, 2001) shows the dialogue between Confucians and feminists in Korea; *N saedaereul wihan yukyo cheolhak essay* (*Essays of Confucian Philosophy for N Generation*) by Yuhak juim gyosusil (Faculties of Confucianism Department) (Seoul, Korea: Sungkyunkwan University Press, 2001) tries to explain the *ethos* of Confucianism for N generation of Korea; finally, *Jigeum, yeogi eui yuhak* (*Here-and-Now Confucianism*), ed. Sungki Kim and Youngjin Choi (Seoul, Korea: Sungkyunkwan University Press, 2005) deals with diverse contemporary issues, such as democracy, art, feminism, ecology and world peace.