

Globethics Repository



Madang Journal [Vol 14, December 2010]

This page was generated automatically upon download from the Globethics Repository. More information on Globethics see <https://www.globethics.net>. Data and content policy of Globethics Repository see <https://repository.globethics.net/pages/policy>.

Item Type	Journal volume
Authors	Institute for the Study of Theology, Sungkonghoe University
Publisher	Sungkonghoe University
Rights	With permission of the license/copyright holder
Download date	2026-07-13 09:06:20
Link to Item	http://hdl.handle.net/20.500.12424/184072

4 Foreword

Articles

- 7 In The Beginnnng Were Stories, Not Texts
C. S. Song
- 17 Encountering the Minjung through Three Symbols
- The Multitude, the Inmin, and the Subaltern
Kwon, Jin-kwan
- 35 New Voices: Threat of Promise?
John, L. Kate
- 53 Reflections on the 2008 Candlelight Vigil in the Republic of Korea
- A Nationalist Movement with Authority, not with Power
Kim, Hyun
- 75 Understanding Multicultural Society from the Perspective of the Old
Testament
- Focusing on the Problem of the Stranger (Ger)
Ha, Kyung Taek
- 91 Deborah as a Leader
Park, Young Ran
- 107 Statement
For a World of Peace: A World Free of Nuclear Weapons
- An Ecumenical Call from Hwacheon

Foreword

Theological Education in a Pluralistic World

I am honored for having the opportunity to serve the *Madang* as a chief editor for a few years ahead. I believe that the *Madang* has contributed, and will continue so, to the world theological community by providing theological ideas and wisdom of scholars in East Asia, specially Korea, to the world. But the writers and contributors for the *Madang* are not limited to this particular reason, but open to other parts of the world. We have been trying to maintain our theological orientation, doing theology in our concrete contexts and dealing with theological problems arising out of them. Taking advantage of this chance for writing the Foreword of this volume, I would like to share with you my own theological reflection on theological education in the age of globalization.

Theological education aims to raise the ministers who may respond to the challenges and change of the world by obtaining intellectual, personal, and spiritual ability and to provide Christians the direction of christian life. The churches are now facing the challenges of the so-called globalization. Therefore, the most urgent mission task is to help those churches and Christians who are influenced by both positive and negative changes of globalization. Among many problems caused by globalization, the most serious challenges in theology and theological education are the problem of poverty due to the economic polarization and the problem of religious conflict and violence.

The most serious victim of globalization is the poor and poor countries. They are exposed, with no protection, to the problems of restructuring processes, massive layoffs, long term unemployment, irregular employment, chronic farm debts, environmental disruption, disease, and etc. Globalization accelerates the migration of the international labor, which results in multi-cultural and multi-religious encounters. East Asia is a multi-religious society for a long time. And if we include the middle east into Asia, Asia is a homeland of all the world religions, and a place of the most

serious conflicts among religions and races.

But the traditional theological education does not reflect on this situation and the most churches are exclusive toward other religions. Although the history of Asian theological education is short, no more than 200 years, it is a byproduct of western mission movement. The content, approach and goal is the product of Western missionaries' theology, built upon the development model of the colonial expansion of Europe and the U.S. However the paradigm of theological education went through massive changes.

The characteristics of ecumenical theological education reveal its openness toward other theological tradition within Christianity and with other religions. At the same time, ecumenical theological education is characterized by its inclusive attitudes toward social problems and its commitment to deal with those problems. The openness also includes the participation of lay people to theological educational process. Ecumenical theology is not an area or a supplement in theology. 'Oikumene' sets the norms for the direction and characteristics of theology. Theology is ecumenical or not ecumenical in its essence. 'Oikumene' in a broad sense, means 'housekeeping/lifekeeping', that is, to bring life out of death in life, economy and environment. Ecumenical theology thus purports for the equality and life. Theology must not ignore the reality of life destruction, but witness to the God of life. It ought to move beyond traditional theological disciplines and refine them from the perspective of life-giving.

I wish all the readers and editors of *Madang*, a merry Christmas and a happy New Year!

Chai, Sooil, Chief Editor
President of Hanshin University, Korea

In The Beginnng Were Stories, Not Texts

C. S. Song*

Doing Christian theology in stories has become a major trend in Christian theology today. This is the way it should be. After all, the Christian Bible is a story book. Take away stories from it, what would be left? Is the Christian Bible still our Bible? Writers are story tellers. Painters are story tellers. Even scientists today are learning to be story tellers.

The strange thing is that Christian theology, although trying to serve the story book called Bible, has largely been theology of ideas, concepts and texts. This is a grave mistake most of our theological fathers and mothers made. I also found that this is why Christian theologians, among them Minjung theologians, have not been able to make a break-through in their efforts to develop theologies in Asia. They get stuck in ideas, concepts and texts from the western theologies and bogged down in the latter's theological quagmire. The outcome is a little like what the prophet Isaiah in ancient Israel said (Isaiah 28:10):

Concepts upon concepts
Ideas upon ideas
Here a little, there a little
(My free rendering)

Dr. Song was invited to give a seminar lecture by Hanshin University for its 70th anniversary. This article was presented by Dr. C. S. Song at an occasion organized by three theological groups: the Korea Association of Minjung Theologians, the Uri Theological Institute, and the Institute for the Christianity of the Third Era.

This, as I see it, is a wrong approach and direction. It has continued for many centuries in the West, and here in Asia we have not been liberated from it. This is evident from the theological books we read, text books we use, and theological debates we carry on. This “orthodox” way of doing Christian theology has to be reversed and changed. That is why my lecture today is entitled: “In the Beginning were Stories, not Texts.” What I advocate is to do Christian theology with stories, in stories, not in and with texts.

What’s Wrong with Textual Criticism?

What we teach and learn in theology is mostly textual criticism and not reading and appreciation of stories. This is **the first thing** I would like to remind you today. The Bible consists of texts, we are taught, hence we must treat it as texts. Treating the Bible as texts, trying to elicit meaning out of it, we are taught to study it, analyze it, dissect it, to make it into small units, then to stitch it together calling it periscope. This is what we do with texts. We have to learn many difficult theories of textual criticism such as redaction criticism, literary criticism, form criticism, and so on.

But the texts that can be dissected, made into small pieces and units, are dead things. There is no life left in it. You want to elicit meaning from it, but the meaning you elicit is not the meaning of the story but the text. You may stitch back the pieces and units together, but it is no longer the same thing as the story you turned into texts.

To continue our analogy. We can compare textual criticism to what anatomists do in a morgue. What they dissect is a dead body. After they have done with their anatomical examination, they would stitch back the body. But the body they stitch back together is still a dead body; they cannot perform the miracle of making it a living person. I think this is a good parable for the biblical criticism we study at theological schools. The result is disastrous, to say the least, only we do not know it. Through textual criticism, we conduct biblical anatomy on the Bible. We treat it as a dead book, not as a living book, book alive with life, full of life. We process it a closed book, not as an open book filled with uncertainties and excitements.

Stories, in contrast, are very different. This is **the second thing** I want to emphasize. You have to read it from beginning to end. You cannot skip parts of it in a hurry to get to the end. There is no short cut to it. A story is a

story because it is filled with twists and turns. It may be quite contrary to our initial expectations. You cannot predict the end of it before “the end of time.” And what we may predict at the beginning or in a mid-way may turn out to be entirely wrong.

This, for example, is the way most of us learn about the history of Israel and Judah. Our western counterparts are in such a hurry to get to the end of it that they have set aside and left unattended many crucial meanings on the way. They have developed the theology of Canaan as the promised land, created the paradigms of promise and fulfillment, Israel as the old chosen people of God and Christians as a New Israel, and so on. But the present situation of conflicts between Israel and Arabs tells us a totally different story. The sad thing is that theological textbooks we read, theological education we receive, have not changed a bit in spite of the realities of Palestine with which the world has to deal. We still play with the same old paradigms, praying God to bring about the end time as soon as possible.

This is not the way we read literature. Can we predict, reading the Greek classic of Homer’s *Odyssey*, wishing that Odysseus, one of the Greek heroes who sacked and conquered Troy, did not have to spend ten long years wandering the world, undergoing all sorts of pain and suffering? Can we read the French novelist Victor Hugo’s *Jean val Jean*, wanting the story of Jean val Jean to reach a happy end? Or can we read Charles Dickens’s *Tale of the Two Cities*, hoping that the repercussions of the French Revolution on certain persons and their families in Paris and London would be different?

It is no difference with detective stories. Reading detective stories has taught me many things, especially having taught me how to study the Bible. Reading a detective story by Agatha Christie or P.D. James, for instance, I may predict the outcome of a murder case. But my predication is often wrong, being upset by the authors. The authors have often taken me by surprise, taking me to entirely different directions and destinations.

Then the order of reading a story has to be reversed. This is **the third thing** I would like to share with you today. After reading a story from beginning to end, it has to be read again from end to beginning. You will then discover hidden messages of the story in your second reading. You realize that a story has messages crying out to you, messages you have never dreamt of before.

Almost none of us would read a theological book twice, first from

beginning to end and then from end to beginning. There is practically no theological book that can stand reading more than once, except to pass the exam. Who has read Karl Barth's twelve volumes of *Church Dogmatic* twice? To be honest, I didn't read it twice in its entirety. I dare say, none of us read the whole Barth's *Church Dogmatic* twice. It is even rare that it has been read once. I imagine Karl Barth now spends more time with God than with Mozart, busy cutting his Church Dogmatic down to size so that God could read it at least once. Karl Barth is one of the few western theologians who made efforts to tell theology like stories, but he did not succeed quite well. His conceptual power far outweighed and then outmaneuvered his story power!

The fourth thing is this. A story has to be read as a whole. There is no *pars pro toto* for a story. As a matter of fact, it is the other way round, that is, *toto pro pars* is more likely. I have already said that you cannot dissect a story and make it into small pieces, hoping that you could put the pieces back together as a story. This is a futile exercise. Reading a story could be compared to a jigsaw puzzle. Another comparison! Each piece of the puzzle, although a part of the whole, is not the whole. It is only you finish the whole picture that you see the role and function of a piece.

How to read a story as a whole? It is not as simple as it seems. It is an art. It is an association. It is an intuition. I learned this from Socrates, that eccentric Greek philosopher around 2,500 BCE. The method he used, as we know, is called "midwifery method." He went round the streets of Athens trying to help young people understand and practice love and justice. But not many had the intuition to understand what he tried to inculcate in them, not to say, to practice it. He was condemned to death by members of the Athens Assembly, some of them had sat at his feet. His was very similar to the case of Jesus. Among the mobs that cried out for Jesus' crucifixion before the Roman governor Pontius Pilate was those who used to follow him

In Zen Buddhism there is a difference between the so-called "sudden illumination" and the so-called "gradual illumination." What makes the difference is intuition. Those endowed with quick intuition would come to the awareness of truth and untruth much faster than those equipped with slow intuition, although they all study same books, undergo same training, going through same exercises. Is God unfair? I do not know. But this is what we have to reckon with. Confucius of ancient China taught the

education principle of “providing education for all people without discrimination” (*you jiao wu lei*). That is why he had as many as three thousand students, but only a few of them achieved a high level of scholarship. Why? Because they were able to “infer three from only one that they have been told,” or “to infer the rest from what is already known.” This is the power of intuition.

We are surrounded by Stories

But do not despair. There are methods to reading and intuiting what a story is trying to say to us. This way, this method, we have to apply to the comprehension of the Bible and theological studies.

First of all, we need to realize that we are surrounded by stories. The same thing is true of the women and men of the Bible. This is not a profound theory but a fact of life. Think of our birth story. Is it not the story of our parents, our grandparents, and generations of our forebears? Is it not, in a word, stories of our ancestors? An English saying is true, that says: “no person is an island.” At this point, that Jewish philosopher and theologian Martin Buber comes to mind. He is correct when he says in *I and Thou* that in the beginning were relations. Scientifically, this seems what DNA tells us.

If our birth is a web of stories, so is our life. This is evident when we read biographies and autobiographies. The worst kind of biography and autobiography, in my view, is one that manipulates life stories into justification of one’s ideology, extolling of one’s religious faith, or justification of one’s particular worldview. Here stories are no longer stories, but like pieces of the jig-saw puzzles, showing an idealized picture of what one had actually been.

Secondly, history, any history, is stories, more accurately, history is made up of stories. Is this not true with history of Korea, history of Taiwan, history of Malaysia? Take, for instance, Korea. The history of Korea, basically, consists of “moving stories of bravery and fortitude of people” (*kho ke khe chi*)? Is it not the stories of *Ochlos*, as Professor Ahn Byung-moo, a New Testament scholar, used to say? In this sense the early Minjung theologians were right when they resorted to the stories of people over against the texts of the rulers. But they did not carry stories of people to theological conclusions and develop Korean theology of people’s stories.

They abandoned stories of people on the way. Instead of painstakingly and “systematically” creating Christian theology with these stories of people, they reverted back to the texts of western theologians, leaving you younger generations of theologians in Korea in a lurch or at cross-roads. My guess is that many of you have also left stories of people for the texts of western theologians. This is one of the reasons, I am afraid, why it has died a premature death. Minjung theology, as far as I can see, has no credible heirs. Am I wrong? I hope I am wrong.

Thirdly, stories cannot be moved around, in their original form, crossing national borders and ethnic boundaries. If you do not respect the national borders and ethnic boundaries of a story, you are bound to do injustice to it and misunderstand it. But this is what we do all the time with stories of the Christian Bible. Our Bible is stories of the Hebrew people and stories of the followers of Jesus. But without further ado, the Christianity “Christianize” stories in the Bible, distorting it, mistakenly applying it to the Christian faith for the last two thousand years. Is this not the way the Bible and theology are still taught and learnt in theological schools?

How to Read Stories?

How should we then read stories, above all, stories in the Bible? I have a few suggestions to make, derived not from biblical or theological scholarship, but from other disciplines.

First, stories have to be read **archaeologically**. What do I mean? In archaeology there is a particular thing called “*in situ*”. In an archaeological dig, you are required to leave whatever you find, be it a potsherd, a nail, a clay pot, in a layer of the earth or debris in which you find it. The purpose is to determine the age of your find, its use, its function, etc., with the help of the entire layer in which it has been left for centuries.

Applied this to stories, we have to read them, especially Bible stories, *in situ*, that is, to read it the way you find it in the Bible so that you can identify the age, the purpose and function of the story. If you misplace it, then you are bound to misinterpret it, distort it and eventually misunderstand it. Unfortunately this is what we routinely do in the study and exegeses of the Bible and the history of Christianity.

Second, a story has to be read **anthropologically**. Over the centuries, not only in the West, but here in Asia, Christians and pastors have

developed the habit of ascribing the Bible and their faith to God, forgetting that stories are very human to the core. What we read in stories are human struggles with life and death before they can be taken as divine stories. Stories, in actual fact, are stories of hope and despair, stories of joy and suffering, stories of life and death, of people. They reflect human longing for something that is beyond or surpassing human finiteness. The stories in our Bible are no exception. If they are read as divine stories from the very beginning, our reading is either redundant or futile, for we already know their outcome. But stories with happy ending are exceptions rather than the rule. It is also true with the stories in the Bible.

To mention Karl Barth again. I remember his small book called *The Humanity of God*. It contains the lectures he gave to Swiss pastors late in his life. I often wonder what his *Church Dogmatic* would turn out to be if he re-wrote it with *The Humanity of God* as the preface. Did he not change in the mid-course of his work on *Christian dogmatic* to *Church Dogmatic* in the aftermath of struggle against the Hitler regime in the 1930's? Unfortunately, a more "mature" Barth did not have the time to write his dogmatic with totally guided by the "humanity" of God.

Third, we have to read a story knowing that particular **historical situations** create particular stories. If there were no history, there would be no stories. History essentially is not an idea or concept, but a series of happenings identifiable with particular persons, particular places and particular times. Originally, stories have to do with particular persons, places and times. It stands to reason, therefore, that stories have to be interpreted in light of particular persons, places and times. Read Plato's *Dialogues*. Could these *Dialogues* be read apart from the historical situations prevailing in Athens in those days? Or could one understand what Confucius said and did in *The Analects* apart from what Confucius had to face in his time?

Are stories in the Bible exempted from this general relation between history and story? I do not believe so. Take Genesis 12:1, for example. This has become a standard text for theologians and pastors who emphasize that Abraham left his home in response to and in obedience to God's call, not bothering to suspect if there might be historical and personal reasons as to why Abraham had to leave Mesopotamia for Palestine. This example alone makes us sit up and think.

Fourth, a story has to be read **culturally**. This is of utmost importance

for us in Asia because of the ways in which relations between Christianity and Asian cultures are debated, always with Asian cultures ending up a loser.

To be frank, I have never come across anyone who is “cultureless” or not endowed with culture from birth, not even Christians. I have never encountered anyone not having inherited cultures of his or her parents, cultures of his ancestors. God did not create a cultureless world, not least human being without being bearers of his or her culture. Even the author of John’s Gospel had the theological insight to say: “the word became flesh (read history, culture) and dwelt among us” (1:14).

It is a matter of fact, then, a foregone conclusion, that a story has to be read culturally. The same thing applies to the stories of Bible. How can one understand the *Leviticus* without knowing something of the culture of ancient Israel? There is this curious story in the book of *Exodus* in which Moses is saved from being killed by God. The story goes like this:

During the journey(on the way to Egypt), while they(Moses and his company) were encamped for the night, the Lord met Moses, meaning to kill him, but Zippora(Moses’ wife) picked up a sharp flint, cut off her son’s foreskin, and touched him (Moses)with it, saying, “You are my blood-bridegroom.” So the Lord left Moses alone. Then she said, “Blood-bridegroom by circumcision.” (Exodus 4:24-26)

This is a Jewish religious culture of circumcision in story. If you do not know this story is told to explain that culture, your theological imagination would run wild, as generations of pastors have done. How important it is, then, to read stories, including stories in the Bible, culturally.

Fifth, stories contain **contemporaneous** implications. Let me emphasize that stories that have no contemporaneous implications would be like a “mid-summer dream” vanishing without trail as soon as one wakes up from sleep. One can imagine there are countless stories fallen into oblivion and vanished from human memories.

Why do we call some literature classic? Certain literature is classic because it has implications beyond its time and place. Take Jane Austen’s *Pride and Prejudice* for instance. She wrote it in 18th century English suburbs, but it is still widely read today. Why? Because it is contemporaneous, its implications for us post-modern men and women in

workplace, in social circles, are still very valid. Stories without contemporaneous significance will vanish without a trace.

Stories in the Bible are, of course, innately contemporaneous, otherwise it would not be read by Christians, if they read them at all. But the Bible is fast losing its contemporaneous implications because most Christians and pastors make a short cut of it.

A story's contemporary meanings cannot be fathomed until it is explored archaeologically, anthropologically, historically and culturally. We live in an age of fast food. Christians and pastors want to make the Bible a fast food, eager to get to the meaning for today, bypassing the other efforts we mentioned. Without these efforts, they can only distort and misread the Bible. This is what is happening in Bible study sessions and on the pulpit today. Reading story requires a lot of patience and perseverance. But Jesus said, "those who endure to the end will be saved" (Matthew 10:22). Reading a story, we must read it to the end, Bible stories or not!

Sixth, and only after exerting all the efforts mentioned, a story can be read **religiously**. Human being is by nature endowed with religious propensity as well scientific curiosity. Why is there this universe? How did it begin? When did it come into being? Why is there me? Why are there other human beings? Why is there evil in the world? Lots of questions! Questions such as these are religious as well as scientific questions. These questions cannot be answered by texts. Texts turn answers into creeds, doctrines, even dogmas. These questions have to be answered through stories.

God of Stories

That is why in the beginning were stories, not texts. God is the God of stories, not of texts. It is this God of stories that empowers human being to tell stories. Stories expand human visions, while texts delimit it. Stories deepen human awareness of mysteries of life and death, whereas texts restrict it. Stories enable human being to traverse space and time, but texts confine us to a certain space and time. Stories create companies of friends and fellow travelers, while texts make friends into strangers, even enemies. Stories from ordinary folks, stories old and new, ancient and contemporary, east and west, South and North, are theological in nature, reflecting divine-human struggles. When our Bible is read and searched as consternations of

stories of women and men who try to make sense of the world that does not make sense, that give account of human communities full of strife, then it opens up visions of a merciful God who created heaven and earth, whose word become flesh and dwelt among us. In the beginning, therefore, were stories, not texts, for God is the God of stories and not of texts. (2010/11/04)

Encountering the Minjung through Three Symbols: The Multitude, the *Inmin*, and the Subaltern

Kwon, Jin-kwan*

Introduction

In this essay, I will discuss some of the unspoken, but broadly taken-for-granted, conceptions and beliefs about the minjung in present Korean society. Such conceptions lead to misunderstanding the reality of the minjung. So I will suggest three important ideas or symbols that will help us explore the reality of minjung. They are multitude, *inmin* (人民, a people with a proletarian connotation), and the subaltern.

Each of the three symbols portrayed here provides us with a certain insight into the reality of the minjung. But it is a limited and partial insight in disclosing the reality of the minjung. Thus, by evaluating and integrating all of the three symbolical understandings, one can hope to arrive closer to the reality of the minjung.

He is professor of constructive theology of Sungkonhonghoe University in Seoul, Korea. He published *Jesu Minung ui Sangjing*, *Minjung Jesu ui Sangjing* [Jesus, Symbol of Minjung; Minjung, Symbol of Jesus] (Seoul, Korea: Dongyon, 2009) and *The Holy Spirit as the Life of Minjung* (Seoul, Korea: Nanum, 2001). Professor Kwon is interested in reconstructing minjung theology in a changed situation and in reformulating it with more universal terms and categories by way of dialoguing with secular thinkers as well as with other third world theologies and Western theologies.

In order to make clear the method I employ here, I should like to state that I will draw on the conception of symbol expounded specifically by the well-known Catholic theologian Karl Rahner. His major idea about symbols is that every being must realize itself in others, that is, in symbols. This is an ontological requirement. I will regard each of the three ideas of the multitude, the *inmin*, and the subaltern as the symbol that expresses the reality of minjung each in its own way. Also, I will draw on Indian dalit theology in my discussion on the subject matter; I learned of and adopted the term subaltern from dalit theology.

The subaltern perspective was kept alive in the first generation of minjung theology in the 1970's and 1980's, but it seems to me that the new-generation minjung theologians, including myself, tend not to take it as seriously as their predecessors. The reason for this lies in the big change of our context and situation. The economic backwardness and political dictatorship and oppression, which had been a trade mark of Korea in the 1970's and 1980's, when minjung theology was first created, are today no longer dominant phenomena. The subaltern perspective, however, ought to be activated as an integral element for the reality of minjung. By *subaltern* I mean the most marginalized and oppressed people in society. They are poorer than any other constituents of the minjung. In my thinking, the category of subaltern includes temporary physical laborers, migrant workers, poor women and children, and chronically unemployed people in the Korean context.

Finally, I will show that the symbolic relationship of Jesus with the minjung will help disclose the most important aspect of minjung: minjung as the subject of history and the messianic being for history.

The major purpose of this essay is to understand who the minjung really are in the changed context. This is a theological matter. The Indian dalit theologian A. P. Nirmal stated thus: "We must note first of all that dalit theology is concerned with a people who are denied their essential humanhood. ... It is therefore a people's theology. The primary datum for doing this theology is people themselves. The word 'people' here becomes a theological category, a theological concept. It is both a theological concept and a sociological reality."¹⁾ What makes Asian liberation theology such as

1) A. P. Nirmal, "Doing Theology from a Dalit Perspective," *A Reader in Dalit Theology*, ed. Arvind. P. Nirmal (Madras, India; Gurukul Lutheran Theological

minjung and dalit theologies distinct from Latin American liberation theology is that the latter focuses on an idea, liberation, whereas the former starts with and focuses on the real people. The late minjung theologian Suh Namdong emphasized that minjung is the major concern of theology and that even Jesus is a means to understand minjung.²⁾ Another late minjung theologian, Ahn Byungmu, did pioneering research on the *ochlos* (the multitude) in the Gospel of Mark in order to better understand the minjung in our context.³⁾

Unspoken Popular Beliefs about Minjung

I will delineate popular beliefs about the minjung in our times. My approach to this matter will be made by employing the concept of the “Big Other,” a concept borrowed from Jacques Lacan. Such expressions as “It is said” and “They say” denote the reality that we are heavily influenced by the other being. This other being does not necessarily exist as an entity. It is rather an unwritten symbolic order. We live and think unconsciously in this order, and we cannot control it. It has power defining our world and our thought and belief. The Lacanian school calls it language. It is like the Trojan horse, which was a gift from the Greeks, but which turned out to be a trick to capture Troy. Like the Trojan horse, language is a gift for us, but it arrests us. It is a convenient tool for our communication, but it enslaves us by its determinate meaning system.

It is said (by the “Big Other,” to borrow the term from the book on Jacques Lacan by Slavoj Žižek)⁴⁾ that the ordinary poor people (minjung) no longer play an active role in the historical and political arenas that are controlled by the neo-liberal capitalist symbolic system. Žižek says that, “the Big Other operates at a symbolic level.”⁵⁾ Predominant neo-liberal global capitalism as a system creates a symbolic world that sets a certain set

College & Research Institute, 1991?). 139.

2) Suh Namdong, *Minjungshinhak ui Tamgu* [Quest for Minjung Theology] (Seoul: Hangilsa, 1983), 53.

3) Ahn Byungmu, “Jesus and Minjung in the Context of Mark,” *Minjung Theology: People as the Subjects of History*, ed. Kim Yongbock (London; Maryknoll, N.Y.: Zed/Orbis, 1983), 138-152.

4) Slavoj Žižek, *How to Read Lacan* (New York, N.Y.: W. W. Norton, 2006), 9.

5) Ibid.

of rules and presuppositions. In such a world it is commonly believed that the minjung are not the subjects in history, but objects of sovereignty. It is commonly accepted that lower classes and subalterns are inferior in many respects, including intelligence, morality, and spirituality. Such a symbolic world is a highly stratified one. Individuals and collectivities are classified in terms of the social statuses they are in. Dominant classes have their voices heard. The people at the bottom strata do not have voices in the public arena. It is assumed that they are simply objects, and that they are simply there to be disposed of by the powers of society. The minjung in this context are often regarded as passive, inactive, indifferent, and even obeying and rule-abiding, masses. Such minjung are thought to be incapable of realizing democracy and liberation. Very often, however, the silent masses turn into violent rioters and mobs destroying the order imposed upon them. That is why the counter-minjung surveillance system is operated all the time by central governments and powers.

Thus, there is not only a symbolic order that has effective power on us all, but also actual bio-political powers that put into effect the written or unwritten rules of the neo-liberal capitalist symbolic order. Governments, states, and imperial powers, global financial institutes (IMF, World Bank), the group of powerful states (G8 or G20) and many local governments, institutions, and their elite groups are agents of the bio-political power, which not only maintains and strengthens the present symbolic order, but controls all aspects of our life deep into our mind and body by its written and unwritten belief system and effective forces. The collective intellect facilitating the global order comes from the top of the hierarchy. In this case the collective intellect is no more than the sovereign will of Empire.

The spirit and power (in fact, spirit has an effectual power on us) of the present global capitalist world is imbued in, and effective on, every corner of our life, in education, business, politics, and culture, and keeps the minjung in a state of passivity and voicelessness. In order to break up such an all-pervasive symbolic and political order, some thinkers have proposed alternative worlds where the minjung are considered as multitude, *immin*, or subaltern, which I would suggest refreshes our ideas on minjung and is useful in envisioning an alternative (symbolic) world.

Minjung as Multitude

Multitude is a useful symbol to express who the minjung are today. Minjung are multitude, and multitude minjung. Minjung is composed of the two words: min(民, ordinary people) and jung(衆, multitude). So minjung by definition is the multitude of ordinary people. In the past, the minjung was referred to as an alliance of many different oppressed classes.

The idea of multitude emerged out of the examination of, and reflection on, the postmodern Western world. Simply speaking, the idea of multitude is a product of the postmodern Western world, although this idea is indebted to Baruch Spinoza, the Jewish and Dutch philosopher of the 17th century. The particular idea of minjung came out of the context of the modern but underdeveloped Korea in the 1970's-80's. I would argue that the concept of multitude can be applicable to the current postmodern society in Korea, and useful because it casts a new light on the current minjung.

In postmodern society the immaterial labor is a hegemonic labor, which will determine the characteristics of the future society; and intellectual workers constitute a leading group that creates communication within different groups and classes in the multitude and helps construct the commonalities such as common goals of the movement of the multitude.⁶⁾ Of course, the poor migrant workers, informally employed workers, unemployed workers, and other poor people, who are traditionally called *minjung*, certainly fall under the category of the multitude. The idea of multitude is inclusive, taking into itself many different classes and groups, intellectuals and non-intellectuals, and immaterial workers and material workers, who are commonly exploited, though in different ways, under the domination and the so-called rationalization policies of the Empire. The concept of multitude points to the ordinary people under the dominance of Empire. In our post-modern times, minjung seem to be emerging into a new breed, multitude.

6) The information (immaterial) workers and intellectuals were at the core in mobilizing massive candle light demonstrations in Seoul, in May, 2008, when they protested against the government that had permitted the import of the potentially unsafe beef from the U.S. Negri asserted that intellectual workers unite other exploited sectors in the struggle against Empire. Refer to Antonio Negri, *Empire and Beyond*, trans. Ed Emery (Cambridge, UK: Polity Press, 2008), 49.

Empire here does not refer to a specific country like the U.S. It refers to overruling, global, sovereign, network power. Empire symbolizes a global political and economic sovereignty which has as its core rationality, order, efficiency, and dominance, aided by high and sophisticated technology and science, military forces, and bureaucratic and hierarchical systems. Empire is immanent in any country. It is widespread and controls the world. Empire is a consensus or a network of global elite groups and countries. Empire employs its kin ideology such as neo-liberalism to control nations, groups and individuals under its control. It curtails the potentiality, creativity, and subjectivity of the multitude and *minjung*. It wants to leave the multitude as the object of government and rule. It never stops creating scapegoats. But, the multitude represents power against the Empire and its way of life.

Again, the transition from underdevelopment to development results in the emergence of the multitude out of the context of South Korea. In Korean history, modern times fall into the period of the 1960's through to the early 1990's. In modernity, the term *people* or *minjung* could be identified with such classical categories as the social class and the nation. Minjung were then composed of the poor and industrial workers in general; they were also the people within the boundary of the nation and country. In modern times, the consciousness of minjung was mainly that of class and nation. The minjung in the modern world were the people in the factory and within the national territory. In postmodern times, roughly since the 1990's and on, minjung is no longer limited to a relatively narrow concept, but burst the outer boundary of the nation and the factory and expanded its boundary to the globe and society; *minjung* is now multitude, which is the solidarity of many different and singular individuals, groups and classes, whose bodies and minds are commonly objectified, controlled and exploited by the systems of Empire.

Antonio Negri argues the exploited subjects not only resist, but in the long run will contain the power of Empire.⁷⁾ The major characteristics of postmodern labor are very negative ones: "mobility, flexibility, and precarity," according to Negri. But these negativities can be turned into a positive power to resist and transform the "capitalist bio-power, or Empire."⁸⁾ Negri asserts that the power for transformation of the world comes from the

7) *Empire and Beyond*, 42-43.

8) *Ibid.*, 50.

ability of the multitude to construct “common objects of struggle” among many singularities (singular groups and classes).⁹⁾ The leading sector of the multitude is the intellectual working class.

The most crucial element that makes multitude transformers and protesters in the world is their ability to make commonality. This commonality is already given to the multitude because the latter are commonly under exploitation by the Empire. But in order for the multitude to actualize this resistance, the common must be constructed and created by concretizing the common objects of struggle. The ability to construct the common transforms the scattered sectors of the society, or singularities, into the multitude,¹⁰⁾ the postmodern minjung resisting and transforming.

Then, what is the role of the subaltern and the people most alienated and lacking a place in terms of employment, citizenship or residence rights, the caste, and the race? The representative advocates for the idea of multitude, Negri and Hardt, seem rather optimistic about the situation of the poor and subaltern, the most oppressed and alienated. They affirm that “the poor do have an enormous wealth in their knowledge and power of creation.” They point specially to poor migrant workers who seek better opportunity in more affluent countries.¹¹⁾ Hardt and Negri argue that although migrant workers are poor and disadvantaged, they are “full of knowledge, languages, skills, and creative capacities.”¹²⁾ Negri and Hardt seem to think that the subaltern people such as the poorest and lowest classes and outcasts such as dalits, belong to the category of the multitude, and that the multitude are the only forces to bring the Empire down and then to create an alternative society, by never-ending communication and cooperation among themselves.¹³⁾ However, the weakness in the thought of Hardt and Negri lies in their treating the voiceless subaltern people in the world just like other constituents of the multitude such as cognitive migrant workers and affective laborers. Can the service a dalit housemaid provides for the family be categorized under an affective labor? They seem to

9) Ibid., 49.

10) Cesare Casarino & Antonio Negri, *In Praise of the Common* (Minneapolis, Min.: University of Minnesota Press, 2008), 177.

11) Michael Hardt and Antonio Negri, *Multitude: War and Democracy in the Age of Empire* (New York, N.Y.: Penguin Books, 2004), 129-134.

12) Ibid., 133.

13) Ibid., 194.

consider the subaltern people simply as the poor. The subaltern people are lacking in necessary knowledge and the skills to survive in this high-tech, postmodern, postindustrial world. On top of that, they are discriminated against along the lines of gender, caste, class, race, religion, and ethnicity. They cannot not receive education, nor can they afford to invest in their health, education, and other necessary things for their own life. They are situated in the most alienated condition in the society. However, their demands and voices are not delivered to the public. The situation the subaltern people find themselves in is much more tense and despairing than Hardt and Negri imagine.

Minjung as Subaltern

I am adapting here the concept of subaltern to the purpose of my paper. Some postcolonial thinkers define it as a word to refer to marginalized groups and lower classes without social status in the context of a postcolonial world.¹⁴⁾ I would define the subaltern as the most oppressed, most marginalized, and most powerless. In other words, the subaltern are the most oppressed among the multitude and minjung. *Altern* is derived from the other, who is regarded as different and other. *Sub* is by definition below and inferior. Subaltern, in this essay, refers to poor and alienated people who constitute the lowest strata in a society.

In fact, as I have indicated in the above, multitude is comprised of various different classes and groups, intellectuals and non-intellectuals, and immaterial workers and material workers, who are commonly struggling for their human living. Because the multitude is many, it includes many components. But the term subaltern refers to those more particularly oppressed and more isolated up to the point of their being voiceless and having no being. Their ability to have a voice is weakened and nullified by the absolutely dominant power of the hegemonic intellect in society. The suffering servant of God pictured in Isaiah 53:3 ("He was despised and rejected by men; a man of sorrows, and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not") is most aptly applied to the subaltern in our times. Subalterns are the lowest people in society. They are regarded as non-being by domestic and

14) "Subaltern (Postcolonialism)" *Wikipedia: The Free Encyclopedia*.

global elites. Their voices are not heard. They are simply non-existent in political and public arenas. In the present context of South Korea, temporary workers and migrant workers can be seen as belonging to the category of subaltern. Those people are most discriminated against by the neoliberal market system. The present neoliberal biopowers have succeeded in plucking the sprouts of self-consciousness of these subaltern people.

The category of the subaltern is necessary because people belonging to that category are constantly created in the global and postindustrial society. Cognitive labor is becoming a dominant type of labor. But the subaltern is outside the main stream.

The subaltern minjung are the most oppressed; however, they are the site where the life-giving and liberating Spirit moves. The site and space of the truth is located in the subaltern minjung. Their situation and their hopes and aspirations constitute the site. We are all invited to enter this space so that we may become collaborators of their truth and resistance. At least we can affirm that the place the subaltern people belong to is the site of truth and resistance.

The most typical subaltern in the world are the dalits, the untouchable, in India. Dalits are treated as the untouchable, impure, and outcasts. In Hindu society, dalits are below the Sudra caste, the caste of slaves. Dalits suffer from dire poverty and the stigma of untouchability. They are engaged in physical labor as opposed to cognitive labor. Subaltern peoples are not able to be at home in a technologically fast advancing society. They are poor and powerless, and they are forced to be fatalistic about their destiny. Such an inhuman and unjust state of the dalits is justified and defended by the Hindu religion, the dominant religion in India

Traditional components of middle class such as college students and young college graduates tend in our times to plunge into the status of subaltern. Many college students and graduates are employed as minimum-waged, part-time temporary workers. Their future is hardly bright and their present suffering will continue. In the past, poverty was the phenomenon of the deprived classes such as the uneducated urban and rural poor. But now, poverty is far spread into the middle classes. Some of the middle class family members are poor, and have to be dependent on their parents. Although their poverty is much less serious than the typical subaltern, they have the potential to become active protesters against neoliberal capitalism. The site of protest and struggle in the age of the global market, however, is

the site of the most marginalized and oppressed. All the marginalized and alienated groups and classes must be united in alliance. And when they are united in overcoming differences, they must give precedence to the wellbeing of the subaltern and must demand it (the precedence) of the whole society, because the subaltern is the most oppressed and the most disfavored.¹⁵⁾

Minjung as *Inmin*

The Korean term *Inmin* (人民) is composed of two words: *in* (人) and *min* (民). *In* refers to human, and *min* people. *Inmin* is equivalent to minjung by meaning. But the term *inmin* has developed in a different context and attained a different meaning in comparison to minjung. The term *inmin* is used and developed in Communist Korea (North Korea), whereas the term minjung is used to refer to the people under oppressive governments in Capitalist Korea (South Korea). Both *inmin* and minjung refer to ordinary people as opposed to ruling elites. Minjung in the context of South Korea attains a political meaning, that is, the subjects of history. As subjects of and in history, minjung participate in socio-economic matters, resist injustice, and create historical events of liberation. *Inmin* in the context of North Korea likewise attains a political meaning, that is, part and parcel of the self-reliant, nationalist, communist Korea.

Inmin is one of the basic components of the North Korean political subjects: the leader, the party, and the *inmin*. *Inmin* is in theory the subjects of the nation, historical actors, and the source of power. But in practice the leader with the support of his bureaucracy is the actual subject and holds the key to determine the destiny of the nation. In this framework of power

15) I would like to quote the renowned Indian national figure and dalit Leader Dr. Ambedkar (1891-1956) in this regard. He said, "In order that it may produce ... justice in society, different people have to be treated unequally... What we want is equity. This equity cannot be produced, if we propose to treat the strong and the weak, the rich and the poor, the ignorant and the intelligent on the same footing." His subaltern viewpoint of the society differentiates him from Gandhi's Hindu viewpoint, which resulted in exacerbating the suffering situation of the dalits in India. Quoted in P. Arockiadoss S.J., "The Significance of Dr. Ambedkar for Theologising in India," *Frontiers of Dalit Theology*, ed. V. Devasahayam, (Madras, India: Gurukul Summer Institute, 1996), 296.

arrangement, *Inmin* have to be in agreement with the leader and have to fully trust in the leader's personality, intellect, will, and decision-making. It looks like this agreement and trust actually happen in North Korea. *Inmin*, I would say, is a people that are incorporated fully into the state. In North Korea the experience of the people (*inmin*) united with the state and especially with its leader has lasted more than 60 years. We can assume that the *inmin* culture has been stabilized and structured in North Korea. The corporate intellect of *inmin* has been incorporated to the intellect and will of the party and its leader.

Still there have been reports, official or unofficial, that some of the *inmin* desert their land and cross the borders, and that quite a few women and children are roaming around for food and shelter in neighboring Chinese towns and cities. There are political prisoners harshly treated in North Korea. The situation of human rights in North Korea has been deteriorating. It is obvious that there are subalterns in North Korea, too.

Theoretically speaking *inmin* stands for a people who tend to be in unity and in agreement with the sovereign state (and its leader), give trust to it and are loyal to it. They became *inmin*, because they are favored by the ruling powers. We can imagine a state of perfect harmony and full agreement between the ruling power and the ordinary people (the *inmin*). Such harmony may occur when the intellect of the people (*inmin*) is fully integrated into the intellect of the government, and vice versa. Political theology and philosophy regard such a state as of an eschatological hope. But such a state cannot be achieved without prophetic critiques and transformational conflicts.

The phenomena of *inmin* were often found in South Korea under the rule of the democratic governments (Presidents Kim Daejung and Roh Muhyun). These governments so favored minjung and progressive activists that the latter put quite a good amount of trust in the former. So when those governments were collaborative with neo-liberal capital, minjung and their activists failed in raising prophetic voices. Minjung and the state were so close to each other that minjung could not maintain a prophetic distance and space before political powers (the state). We may be able to apply such analysis to the *inmin* in North Korea. Spontaneous and willing collaboration and solidarity of minjung with the political powers and state is not defective in itself, but rather desirable, because we can imagine a perfect society where the division line between leaders/people, men/women, black/white/

yellow is blurred and all are equally favored and treated. However, political powers are ambiguous in nature and are easily trapped into self-centeredness, self-grandeur, and authoritarianism. The *inmin* perspective is also ambiguous in that it is not able to create a critical distance from political powers.¹⁶⁾ The prophetic distance can be created when the subaltern perspective is kept alive. The subaltern perspective is necessary because the desire and hope of the subaltern people serves as a fundamental base for liberation.

The Subaltern Minjung, the Symbol of Jesus

Viewing society and history from the perspective of the subaltern and other sacrificed people will produce alternative ideas on how the present socio-political ordinations must be rearranged. If we did not consider the subaltern as important players in history, the present politic-socio-cultural status quo would remain intact. The viewpoint of the subaltern was adopted from the beginning by minjung and dalit theologians. Such a point of view allows theologians to witness to the sufferings of the subaltern minjung in various nations, to hear and read the unheard voices and words coming from them, and to participate in their sufferings and struggles. More importantly the viewpoint of the subaltern opens up a way toward a fundamental transformation of history and society.

The subaltern minjung are the people crucified by the worldly powers. They are sacrificed and forsaken by God like Jesus. They are crucified people. The cross of Jesus symbolizes the death of subaltern minjung. In the eyes of God, the crucified must be treated as the most favored. In the divine economy the crucified is risen and resurrected. A just society is a society where the divine economy is realized. Such a society was hoped for by Ambedkar. To quote him,

I honestly believe that equality of treatment to people who are unequal is simply another name for indifferentism. I, therefore, think the principle

16) I discussed this matter in my recent article, "Doing Minjung Theology in the Context of a Developed Country: Some Discourses on Minjung," in Kang Wondon, et al. *Dashi Minjung Shinhak ida* [Again, Minjung Theology] (Seoul: Dongyon, 2010), 290-92.

of favored treatment must be adopted in their case... the most favored treatment to be given to those who deserve it and need it most.¹⁷⁾

In theology, divine and human dimensions interpenetrate each other. Minjung and dalit theologies are much more so. The subaltern is the symbol of Jesus, and Jesus the symbol of the subaltern. As dalit is a witness to Jesus in dalit theology, so minjung witnesses to Jesus in minjung theology. From this perspective, dalit is divine as much as dalit is close to Jesus. Jesus and the subaltern impact each other, because both find themselves in a symbolic relationship of the two. The theology of the subaltern has a mutually symbolic relationship as an integral element, a relationship between people and Jesus Christ, immanence and transcendence, the ordinary and the extraordinary, and the lowest and the highest.

Then, what is a symbolic relationship? Here I am indebted to Karl Rahner and his conception of symbol. According to Rahner, a reality must realize itself in others. This is an ontological law of all beings. A being must realize itself in others (in plurality). And these others here are symbols. Thus, symbols are realizations of a reality.¹⁸⁾ A symbolic relationship is a relationship between two beings (symbol and the symbolized), where the two entities affect each other, and where one is realized in the other. So the subaltern is a symbol of Jesus, and at the same time, Jesus is a symbol of the subaltern.

The symbolized (Jesus) is realized in a symbol (subaltern) in a limited but meaningful way. For example, the textile worker Cheon Taeil, who by burning himself called for the protection of the rights of young textile workers in small factories in Seoul, Korea, in 1970, has become a symbol of Jesus. He is resurrected in workers and labor movements. He has become a Jesus and a Spirit for workers in Korea. Without Cheon Taeil, Jesus might not have been meaningful and relevant to struggling workers. Jesus was realized in Cheon Taeil. Jesus as a reality must realize himself in history through and in real symbols like Cheon Taeil. Theology of the subaltern

17) Ambedkar, *Writings and Speeches*, Vol. II, 42, quoted in Arockiadoss S.J., "The Significance of Dr. Ambedkar for Theologising in India," *Frontiers of Dalit Theology*: 296.

18) Karl Rahner, "The Theology of the Symbol," *A Rahner Reader*, ed. Gerald A McCool (New York, NY: Seabury, 1975), 120-130.

(minjung and dalit) affirms that the subaltern minjung is a real symbol of Jesus in our times.

At the same time, Jesus can be the symbol of the subaltern. The subaltern as a reality must realize itself in the other (Jesus). What does it mean? For the subaltern to realize themselves in Jesus is for them to become a Jesus. It means that they go through important phases of Jesus' life (ministry with minjung, struggle, suffering, death, and resurrection), and that their future is connected to the future of Jesus Christ, that is, realizing their full humanity and becoming the inheritors of the Kingdom of God. By minjung's jumping into such a symbolic relationship and by Jesus' becoming a real symbol of the subaltern, the subaltern is now an eschatological subject. Here by the eschatological I mean being in a state of being 'already, but not yet.' The subaltern minjung can live with eschatological hope and overcome evil, because this hope is guaranteed amid doubts, difficulties and negativities.

When we, together with Suh Namdong and Ahn Byungmu, say that the subaltern minjung is Jesus, it does not simply mean that Jesus participates in the life of the subaltern minjung, but that the latter participates in the life of Jesus. The blessing endowed to Jesus as the Christ is also endowed to the subaltern minjung. For Jesus affirms thus: "Blessed are you poor, for yours is the kingdom of God," (Luke 6: 20), and "Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven," (Matthew 5: 10). The Beatitudes in Matthew 5 announce the subaltern, who are poor, hungry, mourning, persecuted, peacemakers, as the heirs of the kingdom of God.

Jesus was called to be the Messiah by God and to save humanity by ending the practice of the continuing predicament that human history was advanced by sacrificing the weak sectors of society. Therefore, it is believed that he died once for all a death for human sin, so that there is no longer any sacrificial death of the weak. So Jesus' concern goes to the subaltern, because they are forced to be sacrificed to buttress the order of the status quo by worldly powers.

Jesus lived a life as a subaltern. Is it by accident that he lived in this way? Can we imagine Jesus living a luxurious life as a worldly power? The fact that the Logos is incarnated into the subaltern is not by accident. Then the subaltern-ness, marginality, or weakness has some meaning in it other than its wretchedness. Being in the state of subaltern is in itself a shame and

humiliation. It is, however, the place where resistance takes place. It is the place where the divine Spirit blows. Jesus became subaltern so that the subaltern could become like Jesus.¹⁹⁾

God gives hope to the subaltern by resurrecting Jesus. But the sacrificial death of the subaltern continues in their struggle for living, and the resurrection of the subaltern also continues in their awakened consciousness and in their participation in liberation movements. If the death of Jesus on the cross has a saving effect on people, the suffering of the subaltern has also a saving effect, because the cross and the suffering prepare for a way to resurrection, a total liberation. The suffering and death of the subaltern minjung must be seen as those of Jesus Christ. As far as I am concerned, there are two meanings for the cross and sacrifice of the minjung. First, the suffering and sacrifice of Jesus and minjung has the component of 'once for all.' Therefore there must be no more sacrifice of the weak in the world. We are called to carry out this task. Second, the suffering and cross of Jesus is a decisive action for constructing an alternative world, the kingdom of God, and thus the subaltern's suffering and death is a call for actions in the present context and an example for us all to follow today.

Jesus shows an example and a model for the life and destiny of the subaltern. Jesus is an eternal ideal and example for the minjung/multitude/subaltern to imitate. The life and movement of Jesus is a frame of reference to which the minjung must keep returning to reflect upon their own activities and movements, and from which they draw wisdom and spiritual resources.²⁰⁾

Some Concluding and Summarizing Remarks

I have examined the minjung from the perspective of the multitude, which was elaborated by Negri and his colleagues. I also examined the minjung from the *inmin* perspective. The multitude perspective is illuminative for

19) Here I am paraphrasing the famous doctrine of Irenaeus (130-200) and Athanasius (293-373): "God became man in order that man might become god." Vladimir Lossky, *The Mystical Theology of the Eastern Church* (Crestwood, New York: St. Vladimir's Seminary Press, 2002), 134.

20) Kwon Jinkwan, *Jesu Minung ui Sangjing, Minjung Jesu ui Sangjing* [Jesus, Symbol of Minjung; Minjung, Symbol of Jesus] (Seoul, Korea: Dongyon, 2009), 75.

demonstrating distinct features of the minjung in our postmodern age. So I demonstrated that the phenomena of the multitude are becoming more visible in the changed context of South Korea. The *inmin* perspective must be examined because the *inmin* is a reality in North Korea, and because the task of the reunification of the nation requires minjung theology to take a serious consideration of the *inmin*.

Another necessary idea/symbol that has been employed for a discourse on minjung is the subaltern. I suppose that without the idea of the subaltern we cannot do justice to the reality of minjung. As was stated earlier, the ideas of the multitude and the *inmin* and many others such as that of the citizens, are limited in getting us to the reality of minjung, because they do not refer directly to the subaltern people. The term minjung has accumulated certain meanings from the people's experiences in the process of Korean history. The core of the experiences of minjung is suffering and *han* (unresolved sentiments of the sufferings and oppressions that have lasted for a long time). Minjung theology has been formulated by theological reflections on the experiences of the most suffering and oppressed people, who are expressed here by the term of subaltern. This term is useful for doing minjung theology, and especially for alternating the term of minjung, a parochial one, with a universal term.

So far I have played with three terms, multitude, *inmin*, and subaltern in order to encounter the reality of minjung as much as possible. I have done this because these three terms or symbols have expressed very important experiences of the minjung. Minjung as a reality fulfills itself, somehow limitedly but meaningfully, in those three others. The symbol of the multitude expresses the different and singular diverse groups and classes standing up in solidarity and coalition on the common causes and intellect in protest against Empire, the neoliberal global market system, and its dominating ideology. The symbol of the *inmin* represents the experiences of people in North and South Korea who are in agreement with the state power or political leader. The *inmin* are not necessarily a reactionary people. In North Korea, they together with the state are against outside (the U.S.) interventions and threats. They are revolutionary toward external powers, but collaborative toward internal powers. In the recent history of South Korea, they (minjung as *inmin*) collaborated with the pro-minjung political powers and governments, whereas they had struggled against dictatorship in the 1970's and 1980's. The symbol of the subaltern emphasizes the double

marginality and powerlessness and poverty of the minjung; and it is the site where we can confess political-theological meanings of the minjung as the suffering and crucified messiah in history, by establishing the symbolic relationship of Jesus and minjung.

Abstract

The major purpose of this essay is to understand who the minjung really are in the changed context. The question of the identity (the *who* question) regarding the minjung is a theological and sociological question. This author suggests three symbols that will help us explore the reality of minjung. They are multitude, *inmin* (人民, a people with a proletarian connotation), and the subaltern. Each of the three symbols portrayed here provides us with a certain insight into the reality of minjung. But separately they are limited and partial in disclosing the reality of the minjung. Thus, by evaluating and integrating all of the three symbolical understandings, one can hope to arrive closer to the reality of minjung. Finally, the author attempts exploring the theological status of the minjung in history by establishing a symbolic relationship between Jesus and minjung as the subaltern of the society.

Key Words

minjung, dalit, multitude, subaltern, *inmin*, symbol, symbolic relationship, A. P. Nirmal, Ambedkar, Ahn Byungmu, Suh Namdong, Karl Rahner.

New Voices: Threat of Promise?

John L. Kater*

The last decades of the twentieth century and the first years of the new millennium have been marked by an outpouring of theological reflection, pastoral innovation and liturgical experimentation by voices whose circumstances would once have rendered them silent or ignored. Theological liberation has freed and encouraged people of faith - whose contexts or prior training would have made it impossible for them to offer new perspectives to the wider Christian community - to dare to claim their own prerogative to offer their work for dialogue with other, more familiar voices from earlier and perhaps more “established” generations.

This outpouring of theological, pastoral and liturgical production has without doubt changed the landscape of both the church and the academy. Yet in many places and many circumstances, those voices remain muffled by the weight of tradition, the suspicion by the more venerable that there can really be “nothing new under the sun,” and at times by the entrenched attitudes born of years of being in positions of authority.

This article will raise the question of the adequate hearing and reception of new voices within the established and mainstream traditions of Christianity. Ironically, in some cases those voices are better known far from home than in the contexts which have given birth to their reflection, lending contemporary meaning to the experience of Jesus himself, “A prophet is not without honor except in his own country and among his own people.” It is my hope to underline the significance of the new voices for the

John L. Kater is Professor Emeritus of Ministry Development at the Church Divinity School of the Pacific, Berkeley, California, USA.

future of Christianity in places where its presence is problematic or tenuous, at the same time challenging ourselves to take seriously those whose new perspectives might teach us something, if we would only listen. No one needs these voices more urgently than those of us who still consider ourselves in the forefront or the “cutting edge” of theology or liturgy, but whose basic stances have remained unchanged for longer than we would like to admit.

“New” voices are not necessarily young, or unknown, or unrecognized; but they are “new” to the wider Christian community in that their impact has not yet been taken with the seriousness it deserves. This article hopes to be a small contribution to opening the doors and turning up the volume in the hope that all of us may profit from insights that we may have overlooked.

I believe the phenomenon I am describing affects especially the mainstream churches which continue to trace their identity to the missionary Christianity of their origins and who therefore tend to privilege the voices that speak in the familiar terms and language of their ecclesiastical roots. While I am aware of the phenomenon in both Roman Catholicism and the various churches of the Reformation, I am best acquainted with it in my own Anglican tradition, and the examples I will cite will be drawn from that tradition. I know well that those of other ecclesiastical backgrounds can, if they wish, find similar voices in their own tradition who are struggling to be heard. Learning to listen to those voices is itself an important gesture if Christians around the world are serious about salvaging an authentic and living faith from the dead husks of the legacy of colonialism.

Voices Privileged and Ignored

The concrete experience of contemporary Anglicans throughout the world is an ironic situation in which more than forty distinct member churches, defined either by nationality or geographical region, participate in what is a truly global communion and yet continue to function within an institutional framework that privileges the voices of the Church of England and the other English-speaking member churches. Nevertheless, in spite of the conflict and mistrust, around the Anglican Communion there are voices that are urging us to claim our identity as Anglicans, not as we once understood it

but as we can know it in this new century, a truly global Communion with all the implications towards which it points. Christopher Duraisingh is typical of those voices. He was raised in India as the colonial period was ending and a new era of independence was beginning, and was ordained as a presbyter in the ecumenical Church of South India, the first united church in which Anglicans joined voluntarily. He has served for some years as a professor at the Episcopal Divinity School in the USA, and has also played a significant role at several Lambeth Conferences, at which Anglican bishops from around the world gather every ten years.

Duraisingh identifies three significant characteristics which he believes are needed by the Anglican Communion as it moves into the 21st century. While Anglicans formerly attempted to speak with one voice, and that voice in English and from a center located in Canterbury or the North Atlantic, Anglicans now have no one center; there are many centers, and therefore they *speak with many voices*. While Anglicans once believed that the content of the Christian faith could be contained in a well-defined doctrinal and liturgical package for all time, we now recognize Anglican Christianity as an *emerging* way of expressing our faith, drawn from the encounter and tension between the tradition we inherited and the reality of the context in which we are living. And finally, Duraisingh believes that the Communion must be *"broken open"* by dialogue across the boundaries that separate us, conversations in which all of us are teachers and all of us are learners.¹⁾ I believe that the challenges he spells out are relevant, not only for the Anglican Communion but for churches of other traditions as well.

The very concept that teachers must also be learners is itself a challenge and perhaps a threat to Christians shaped by the aggressive evangelization of nineteenth and twentieth century missions. In the first place, the history of Christian missions around the world reveals an almost universal claim to privilege the missionaries' theology and experience of faith over against that of the Christians who respond to the Gospel in the new context. Such a claim, of course, ignores the contextual nature of all Christian faith,

1) Christopher Duraisingh, "Toward a Postcolonial Re-visioning of the Church's Faith, Witness and Communion," in Ian Douglas and Kwok Pui-Lan, eds., *Beyond Colonial Anglicanism: The Anglican Communion in the Twenty-first Century* (New York: Church Publishing, 2001), 348.

Ande Titre, "African Christology: Hope for the Anglican Communion," *Journal of Anglican Studies*, 7 (November 2009), 192.

demeans every context but the missionary's own, and inevitably casts the belief and practice of Christianity in thought forms, customs and spiritual practices that are alien to the new Christian. The authority for the imposition of the gospel in such alien forms rested solely on the authority of the missionaries themselves. It is true that in the nineteenth century, many Christian missionaries became "experts" in the religious traditions of the peoples to whom they were preaching, but such efforts were almost always undertaken in order to be able to critique them more effectively.

Mission and Salvation

The experience of faith and salvation which is the missionaries' legacy is often conceived as an *internal* and *private* experience, beginning from the individual's acceptance of Jesus Christ as personal Lord and Savior. While such a conversion may be of profound importance to the spiritual life of the individual convert, it takes place primarily within the soul of the believer, and the truth is, many people who have this experience keep it a private matter between themselves and God. In other words, what they think of as salvation is primarily a spiritual experience that has no implications for the world beyond the individual believer. One of the contributions of contemporary Anglicans in a number of settings is their insistence that while salvation does indeed touch and change the individual, salvation is *not* a private matter between the individual and God. Ande Titre, bishop of Aru in the Democratic Republic of Congo, argues that

a holistic view of Christ's healing work is central to African Christology. He heals our broken bodies, ... broken in our relationships, and brings the rebuilding of a broken community ... within the larger context of social reintegration into the community... Liberation is central in the contemporary African theology... understood in its totality, as renewal of all that which keeps the human beings in bondage... [including] foreign domination and oppression, ... poverty... religious, political, socio-economic, spiritual and mystical, personal and societal concerns... .

Quoting Archbishop Desmond Tutu, he asserts that such a perspective is "seen as the inescapable consequence of taking the gospel of Christ seriously."²⁾

From a very different context, contemporary theologians of the Dalit community in India argue for a remarkably similar understanding of the nature of salvation promised by Christian faith. In spite of a century and a half of Christian witness against the caste system and its outlawing by the Indian Constitution of 1950, the reality is that Dalits, once known as “untouchables,” who comprise some 18% of the national population, continue to suffer the effects of their humiliated status. The promise of the Gospel has proved more attractive to Dalits than to any other group in India; more than 90% of the members of the Church of North India are Dalits, while the percentage in the Church of South India is well over 50%.

Like many African Christians, Dalit theologians often insist that the purely *spiritual* understanding of salvation provided by the missionaries is insufficient for Dalits who continue to suffer discrimination and misery. J. Aruldoss, a theologian of the Church of South India, considers that in order for Dalits to respond to the fullness of the gospel message, salvation must include liberation from the material conditions under which they live. “Justice, freedom, and liberation,” he wrote, “become the pre-condition for spiritual enlightenment or salvation.... Only if basic social needs are fulfilled,” he wrote, is there the possibility for an encounter with the Holy; and that encounter “has to be experienced through the material world.

Salvation to the Dalit is a corporate experience. The whole universe, not only fellow human beings, has to be included, and only then can the individual’s salvation be complete. He or she has to work for the salvation of the whole universe.³⁾

Incarnation and Ethics

This more integral or holistic understanding of salvation demands that theology inevitably takes its political context seriously. In our time, that context is shaped by the imperial pretensions of English-speaking nations

2) Ande Titre, “African Christology: Hope for the Anglican Communion,” *Journal of Anglican Studies*, 7 (November 2009), 192.

3) J. Aruldoss, “Dalits and salvation,” in Wingate, Ward, Pemberton and Sitshebo, eds., *Anglicanism: A Global Communion* (New York: Church Publishing Company, 1998), 298-299.

and churches both past and present. Korean theology in the twentieth and twenty-first centuries has provided a platform for some significant voices to explore the relationship between colonialism, globalization and empire from the perspective of theology and ethics. The insights from an earlier generation of *minjung* theologians are being updated to take into account the new political and economic realities of the twenty-first centuries. As Minister of Reunification, the Anglican theologian Lee Jae-Jeong worked to carry forward the ministry of reconciliation of the people of the Korean Peninsula. Yang Guen-Seok's theological reflections call attention to the fact that while globalization has been the engine of great wealth for a minority in each country affected by it, the process produces far more victims, whose fate is the opposite of those who enjoy its benefits. While globalization's winners become "citizens of the world," participate in multiple realities and shape a hybrid culture that takes what it likes from multiple settings, the horizons of its losers become ever narrower, they lose their ability to shape their own world, are marginalized and become objects - victims - rather than subjects of their own history.⁴⁾

Nor is this phenomenon an "accident of history" or the product of unconscious forces shaping world events. Rather, it is the product of an imperial project that exercises enormous power in shaping how the international economy works - and also has the ability to cause immense suffering on a global scale. To the violence of wars in Iraq, Afghanistan and Palestine must be added the financial tsunami that began in the United States and spread around the world. Professor Kim Eun-Kyu has written of the importance of a religious response to the ideology of empire, not only in its uncritical acceptance of neo-liberal economics and its assertion of the right to intervene militarily at will throughout the world, but in its claim that its success is inevitable. To the arrogant use of power by the United States and other would-be imperial states, Kim counter-poses the conjunction of the principles and values of reconciliation, "social justice, peace, [social equality] and no discrimination."⁵⁾

4) Yang Guen-Seok, "Globalization, Intercultural Hermeneutics and Mission," *Madang*, 4 (December 2005), 13-16.

5) Kim Eun-Kyu, "Religious Dialogue and Co-operation in the Context of Globalization: Global Ethic, New Liberalisms and Empire," *Madang*, 5 (June 2006), 60.

The theological principle that permits these insights to come to the fore is, of course, the doctrine of the *incarnation*. But while early missionary Christianity paid much attention to the soteriological dimension of incarnation, usually articulated in a restrictive doctrine of substitutionary atonement, it almost never took seriously the implications of a Christ who took flesh in a specific time and place - that is, in a concrete context. But in fact new voices would remind us that there is an inevitable dimension of *emptying* (*kenosis*) if Christ is truly to “belong” to his own context: Christ’s own mission and ministry were bounded and defined by the limitations of the human condition as experienced by a Jew of the first century, living under Roman occupation. In Aruldoss’ words,

Another aspect of the Dalit understanding of salvation is that ‘nothing is final,’ every vision is partial and incomplete. Every vision about the divine or the ultimate is partial.

This perception of the human aspect of God’s revelation in Christ has profound spiritual overtones:

Everyone has to respect the visions of others and try to be enriched by the vision of others, and also help others to be enriched by their own vision.⁶⁾

Like all theologies, such a perspective has implications for how we are to understand the practice of Christian ethics. If a privatized understanding of salvation often tends to issue in an individualistic approach to ethics, a theology that understands the promise of *shalom* as global and cosmic will address social and political issues from the perspective of faith in a God who is willing to come to dwell among the least of us, and who calls us to faithful service of the whole creation.

It is not surprising, then, that many of the new voices within the Anglican Communion as in other Christian traditions take a critical stance to the legacy of colonialism which played such an important role in the events of the last century. Such voices offer us an insight into the close relationship between colonialism, imperialism and the many forms of

6) Aruldoss, “Dalits and salvation,” 299.

discrimination that have marred and scarred our world: racism, sexism, classism, discrimination against the disabled, sexual and ethnic minorities, and the poor. But because the spread of Christianity was itself so closely related to the colonial and imperial enterprise, those voices urgently insist that we must also read critically the history of the Church and the ways in which its relationship to colonialism affected its development.

Recovering Silenced Voices

The project which Christopher Duraisingh calls the “breaking open” of the Communion with which he identifies means not only paying attention to its multiple voices but giving special attention to those whose voices have been obscured, often silenced altogether and which even today are often ignored or dismissed. The reclaiming or reconstruction of the missing voices requires a critical analysis not only of globalization and colonialism but also of the ways in which the Church, its doctrine and structures, have contributed to the silencing. Perhaps because of their own experience of marginalization, it is very often women who have claimed the right to speak for those whose voices are not clearly heard and who therefore pay special attention to the ways that churches participate in the silencing.

In Kenya, Esther Mombo has called attention to the particular suffering of women in a society which continues to accept male privilege and the ways in which Church institutions, especially the Mother’s Union, often condone or acquiesce in violence against women.⁷⁾ In Korea, Choi Young-Sil documents the continuing marginalization of women and the traditional wisdom they embody by a society that embraces the values of economic “progress.” Kong Yun-Hie’s work in developing a theology of disability calls attention to the many ways in which contemporary society continues to discriminate against the disabled. Jenny Te Paa in Aotearoa New Zealand and Allan Balalao, a member of the Igorot people of the northern Philippines, speak of the history of the ways in which Anglican missionaries disdained the spirituality of colonized peoples in situations of

7) Esther Mombo, “Resisting ‘vumilia’ theology: The Church and violence against women in Kenya,” in Andrew Wingate, Kevin Ward, Carrie Pemberton, Wilson Sitshebo, eds., *Anglicanism: A Global Communion* (New York: Church Publishing, 1998),

colonialism and the ways in which their people's souls were wounded by the experience. As a seminary dean, Te Paa struggles to free theological education from those elements inherited from the past that have minimized the development of Maori leadership, especially of women.⁸⁾ Kwok Pui-Lan, a feminist theologian from Hong Kong now teaching in the United States, has documented the stories of women in the early days of the Anglican mission to China and related them to broader issues of the role of women in both church and society.⁹⁾ I have no doubt that similar voices speak with equal urgency from within other Christian traditions.

New Voices and Planetary Consciousness

Many of the most insistent new voices around Anglican Communion note the urgency of the ecological crisis now afflicting the planet and its relationship to colonial attitudes born of colonialism and nurtured by human greed. As Kwok Pui-Lan observes, "colonization means not only the domination of people, but also the exploitation of natural resources for the development and benefit of the colonizers."¹⁰⁾ From Korea, Kim Eun-Kyu reminds us that religion, including Christianity, has often been used to support precisely the economic policies that produce both social and environmental problems, and calls attention to the need for religion "to take an interest in global issues such as ecological concerns, the environment, disputes, war and nuclear weapons."¹¹⁾

New voices from the Episcopal Anglican Church of Brazil have been particularly strong in the face of the threat to the destruction of the Amazon rain-forest. As in many parts of the world where Christians confront

8) Jenny Te Paa, "Leadership Formation for a New World: An Emerging Indigenous Anglican Theological College," in Ian Douglas and Kwok Pui-Lan, eds., *Beyond Colonial Anglicanism: The Anglican Communion in the Twenty-first Century*, ch. 12.

9) See Kwok Pui-Lan, *Chinese Women and Christianity 1860-1927* (Atlanta: Scholars Press, 1992).

10) Kwok Pui-Lan, *Postcolonial Imagination and Feminist Theology* (Louisville, KY: John Knox Press, 2005), 162.

11) Kim Eun-Kyu, "Religious Dialogue and Co-operation in the Context of Globalization: Global Ethic, New Liberalisms and Empire," *Madang*, 5 (June 2006), 59.

widespread misery and poverty, Brazilian voices do not hesitate to draw theological connections between globalization, misery on the local level and the pastoral ministry of the Church. Carmen Etel Alvez Gomes cites multiple examples of what she calls “Economy of Solidarity” in which the church creates alternative locally based institutions such as community gardens, community kitchens, workshops for artisans or even spaces for barter, in order to provide sources of income for those excluded from the mainstream economy. Such gestures, she insists, not only serve the immediate needs of the poor but also serve a prophetic function “to awaken discussions that lead to the rescue of the awareness of the people who lost sight of the excluded.”¹²⁾

A more integral concept of salvation that includes the whole person and the well-being of the planet and its creatures inevitably requires a re-thinking of the nature of Christian worship. Many of the newer voices in the Anglican Communion argue that the Reformation principle that gave birth to the English liturgical tradition - the right of a people to express its faith in its own way - has not been adequately honored in many of its churches. Anglican voices from Brazil have been particularly insistent on this point. One Brazilian liturgist describes the situation in this way:

Our intention is... to enrich our cry to God through the cultural diversity we have. Many times we use the phrase “Unity in Diversity” but we rarely apply this concept to the Anglican liturgy, since we fear damaging a tradition shaped in the English church. And we don’t learn with the Reformers that the sense of relationship with God stems from people’s means [of communication] and it is through them that the liturgy becomes complete.”¹³⁾

Carlos Calvani, who is the director of the Brazilian Church’s Center of Anglican Studies, has argued strongly for the use of popular music in order to overcome the legacy of the missionaries who urged new Anglicans to

12) Carmen Etel Alves Gomes, “Economia Solidária e Diaconia: Um Novo Mundo é Possível” [Economy of Solidarity and Diaconia; A New World Is Possible], *Inclusividade*, VIII,16 (June 2009). 205-206 [tr. mine].

13) Sam Dessórdi Leite, “Inculturação e Liturgia” [Inculturation and Liturgy], *Inclusividade*, VIII, 16 (June 2009), 22 [tr. mine].

reject much of their own culture. The music of the people, he insists, can express the true reality which is offered to God in the liturgy:

Popular Brazilian music is very creative and expressive. It reflects a certain understanding of the world, the way in which specific groups confront the rapid transformations through which Brazilian society has passed in the course of the twentieth century, the current problems of urbanization, unemployment, the lack of expectations for young people, the drama of interpersonal relationships with their difficulties, joys, sadnesses, pleasures and tragedies; the diversity of social behaviors, the interaction with foreign culture and the diverse problems related to politics (repression and censorship in the time of the military regime, the disrespect of human rights, the unjust distribution of wealth, the corruption at all levels, etc.)... To what point can some of those songs be rescued for liturgical use, helping us in the liturgy and being, at the same time, offered at the altar, as expressions of our people before the sacred mystery of life?¹⁴⁾

Other contemporary Anglican voices from Brazil go even further in critiquing the liturgy inherited from the American missionaries. Elias and Wesley Vergara point out that in a developing country such as Brazil, where many poor people have little education or are entirely illiterate, a written Prayer Book is itself discriminatory and guarantees that Anglican evangelism will be confined to the upper levels of society, inevitably marginalizing those who lack the skill or experience to follow a liturgy which speaks over or beyond them. They propose a highly flexible form of liturgy which would provide diversity of worship styles to respond adequately to the many cultures and subcultures that make up Brazilian society: "For a Brazil made up of many Brazils, a liturgy with many Books of Common Prayer?" "Would it be possible to imagine a liturgy without the text as the compass that says what can and can't happen in the service of worship?"¹⁵⁾

14) Carlos Eduardo Calvani, "Liturgy e MPB" [Liturgy and Popular Brazilian Music], *Inclusividade*, VIII, 16 (June 2009), 87 [tr. mine].

15) Elias Mayer Vergara and Wesley Meyer Vergara, "O Livro de Oração Comum e a Inculturação Brasileira" [The Book of Common Prayer and Brazilian

Indeed, some notable experiments in diversifying Anglican worship in the Brazilian context have been developed in recent years. Jaci Maraschin, an Anglican priest, liturgist and poet who unfortunately died in 2009, produced a large number of hymns with subject matter, rhythm and melody drawn from popular Brazilian musical traditions.

Perhaps one of the most remarkable new voices from the Anglican Church of Brazil is that of Israel Cordeiro, a priest who is also a poet using the “cordel,” a form of traditional musical poetry found in the northeast of the country. Cordeiro has adapted the entire Eucharistic rite into verse, alternating between the officiant and the congregation, in a way that can be either said or sung. “With time,” Cordeiro wrote,

it can be memorized by people, I believe it to be a good alternative for all and that it can help in our semi-literate communities that have difficulty in memorizing the Book of Common Prayer. Our purpose was not to substitute the Prayer Book, and in Caaporã, the city in which I was the priest, we did not make that substitution, but we used it from time to time and principally in [holiday seasons]. I was able to be faithful to the Prayer Book in the “cordel” Eucharistic rite. It was not a rite that was simply created - the fact is, I transformed the official rite of our Eucharistic celebration into a “cordel” style.¹⁶⁾

“Christian Unity”?

When Christopher Duraisingh states that the Anglican Communion must be “broken open,” he is criticizing the tendency, seen in many of its churches, to seek for unity through strengthening institutions that impose conformity on its members. Such conformity is in fact contrary to the biblical witness. The unity of which the scriptures speak does not, he affirms, “mean numerical oneness or unicity, but rather points to unity, integrity, communion... . In a world torn about by... fragmentation, the churches are called to witness to God’s call for the unifying, reconciling, one hope of the

Inculturation], *Inclusividade*, VIII, 16 (June 2009), 126, 130. [tr. mine]

16) Israel Cordeiro, “Literatura de Cordel: O Rito Eucarístico de Caaporã” [Cordel Literature: The Eucharistic Rite of Caaporã], *Inclusividade*, VIII, 16 (June 2009), 218. [tr. mine.]

gospel.” Addressing his own Anglican Communion, he asks how it can “be a sign and witness to the promise of the gospel that God in Christ Jesus wills for a communion of diverse identities, distinct but bonded together in fellowship of ‘otherness in communion’?”¹⁷⁾

From a Brazilian context, Carlos Calvani’s perspective affirms and pushes further Duraisingh’s observation. Calvani argues that recent efforts to enforce uniform doctrine and discipline on Christians whose histories and contexts are vastly different are not only ineffective, they actually demonstrate the *absence* of true unity, which he defines as “the fact that we remain together in Christ and share with one another our gifts and differences.” “The love of God,” he wrote, “has very little to do with our institutional quarrels.” The Greek word *koinonia*, which lies behind the English word “communion,” “invites us to an inclusive communion with God, who has never excluded anyone from the gifts of infinite love.”¹⁸⁾

The concern among many contemporary Brazilian Anglicans to find new ways of worship can be taken as a particularly good example of the relationship between tradition and context which defines authentic Christian identity. On one hand, they insist on the importance of developing styles of worship related to the Brazilian context. On the other hand, they guard and value the tradition’s insistence on the importance of the sacraments as an integral part of that identity: the communion which binds us together is initiated, nurtured and celebrated in the sacramental life of Christians. The sacraments are fundamental to the very nature of the Body of Christ, reflecting our faith that God has come to be with the people of every time and culture. As the Brazilian liturgist Sam Dessórdi Leite affirms, “Baptism and Eucharist were the first events that the primitive Church appropriated and used to strengthen its relationship with [God].”¹⁹⁾

Perhaps the most daring efforts towards affirming the nature of communion in inclusive rather than exclusive terms comes from those voices that invite Anglicans to re-think traditional attitudes towards other

17) Duraisingh, “Toward a Postcolonial Re-visioning of the Church’s Faith, Witness and Communion,” 361.

18) Carlos Calvani, “The Myth of Anglican Communion,” *Journal of Anglican Studies*, 3 (2005), ...

19) Sam Dessórdi Leite, “Inculturação e Liturgia” [Inculturation and Liturgy], 11. [tr. Mine]

religious traditions. From a Korean context, Kim Eun-Kyu urges Christians to sharpen their commitment to “life, peace and justice” by learning from the Buddhist and Confucian traditions.²⁰⁾ Kwok Pui-Lan notes that “Asian and indigenous feminists borrow insights from and welcome the contributions of Asian wisdom traditions,” and “may also revision Jesus as the incarnated Wisdom within the larger cultural and religious matrix of the wisdom tradition in the Asian traditions.”²¹⁾

But of all the new voices making themselves heard within the Anglican Communion, none goes farther in “breaking open” the understanding of Anglicanism in relationship to other traditions than Saw Shee Sho, a clergyman of the Anglican Church of Myanmar and a graduate of Sungkonghoe University. Sho argues that the traditional definition of Christian faith as taught by Anglican and other missionaries has always been mostly incomprehensible to the people of Myanmar, steeped as they are in Buddhist culture. He proposes a synthesis of what he calls the “Gospel of the Bible and the Gospel for Myanmar,” which is reminiscent of the tension between tradition and context from which authentic Christian faith has always been constructed. Sho does not propose altering the fundamental proclamation of the good news in Christ, but rather using Buddhist concepts and practices to communicate that good news. Grace, the cross and the resurrection are all, he affirms, best communicated in Myanmar using Buddhist philosophy rather than the western, primarily Greek, philosophical traditions which have historically been used by Christians, even in Asian contexts. It is not a matter of attempting to make simplistic equations between the two traditions. Christians, he notes, like Buddhists, practice meditation to achieve detachment from the world; but while detachment is the goal in itself for Buddhists, Christians seek detachment in order to free themselves for attachment to God. Voices such as that of Saw Shee Sho not only embrace a sense of communion that transcends division and difference among Christians but invite us to give up our sense of superiority and renounce the absolute and exclusive claims that Christianity has often made over against other religions.²²⁾

20) Kim, “Religious Dialogue and Co-operation in the Context of Globalization: Global Ethic, New Liberalisms and Empire,” 61.

21) Kwok, *Postcolonial Imagination and Feminist Theology*, 164.

22) See Saw Shee Sho, “Doing Theology in Myanmar’s Context,” *Madang*, 7

Conclusion

It is likely that none of the emphases of this article is entirely new to readers of this journal. Indeed, many of us would likely consider it a source of pride that unlike many of our colleagues, we have listened and perhaps even added our own contributions to the chorus of new voices. That is as it should be. Whatever our context, our own experience is an integral part of contemporary Christianity; we not only inherited the tradition, we are shaping the tradition.

Twenty-five years ago, when I was working in Central America as the Education Officer for the Episcopal Church in Panama, I had the pleasure of organizing a symposium on Latin American Anglicanism. Anglican churches in Latin America are the product of missionaries from England, the United States and other English-speaking countries, and the legacy of that inheritance was heavy and restrictive. It was the first time that Anglicans from all over Latin America had ever met each other to talk about their experience of the Church without input from the so-called “mother churches” of the North Atlantic. We titled the symposium “We Are Anglicans.” The title was meant to emphasize that Anglicanism is not defined from abroad but by the experience of Latin Americans. Latin American voices are part of the story, and they become part of the inheritance of Anglicans in the future. The occasion was a liberating experience for many, who affirmed that they need not reference the authority of English-speaking voices in order to express the faith that shaped their lives.

For those of us who live and work in the academic setting of the Church, I believe that affirming the many voices of the Christian tradition has a special meaning. If we have struggled to make our voices heard above the inherited - and often fossilized - perspectives of those who came before, if we have struggled to allow the freedom of the gospel to carry us towards the future, it is equally important for us to recognize that the process goes on with still newer voices. Surely it reminds us that all of us are teachers and learners. Giving voice to faith is not an exclusive right or privilege to any church, or to any group within the church. Students may comprehend and contribute in ways that professors overlook. Parishioners may do a better

job of stating the implications of faith for real life than their clergy. Young people may grasp the world better than their elders. If dialogue is at the heart of our understanding of communion, then we might do well to recall the relationship that Jesus fostered with his disciples: "I call you servants no longer... I have called you friends" (John 15:15).

The scriptures are full of stories where unlikely voices turned out to be carriers of the truth for their own place and time. An enslaved people became the embodiment of God's passion for liberation of the oppressed. A Syro-Phoenician woman taught Jesus that his message applied to gentiles as well as Jews. A Roman centurion was the one who identified Jesus as God's Son as he hung dead on the cross. A group of grief-stricken women were the ones who gave the Easter message to the Twelve. Paul asked the Christians in Corinth to recall that "not many of you were wise by human standards, not many were powerful, not many were of noble birth. But God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong," for "God's foolishness is wise than human wisdom, and God's weakness is stronger than human strength" (1 Cor. 1: 25, 26) My hope and prayer is that we may have the wisdom to listen to those new voices, even the ones we ourselves might have disdained, and that Christ will give us open eyes, and ears, and hearts - to hear new voices, and to allow ourselves to be changed and transformed by them.

Abstract

This article uses examples drawn from contemporary Anglicanism to raise the question of the adequate hearing and reception of new voices within the established and mainstream traditions of Christianity. Citing the Indian theologian Christopher Duraisingh, it affirms the need to move beyond the traditional privilege accorded to English and English-speaking theologians, to accept that theology is always emerging from the encounter between tradition and context, and to "break open" the traditional institutions that stifled the diversity of voices within the churches. Listening to other voices casts new light on the Christian doctrines of salvation and incarnation as well as traditional approaches to ethics and worship. It also notes the importance of new voices for raising our awareness of the global and cosmic dimensions of Christian faith and for our relationship to other

religious traditions. The article concludes with a challenge to those in positions of ecclesiastical and academic authority to pay special attention to voices which may contribute to their own deeper understanding of Christian faith.

Keywords

contemporary Anglicanism, emerging theological voices, Asian theologies, Latin American theologies, African theologies.

Reflections on the 2008 Candlelight Vigil in the Republic of Korea: A Nationalist Movement with Authority, not with Power

Kim, Hyun*

Introduction

On June 10, 2008, nearly 500,000 citizens gathered around Seoul City Hall and marched toward the Blue House, President Lee Myung-bak's residence. Including those people who joined the demonstration through cyberspace, the number of participants was presumed to reach more than 1 million. This was the time when a candlelight vigil turned into a national movement attracting the attention of the global society. Even though the government tried to persuade people to identify the candlelight vigil with "leftist and anti-U.S. demonstrations," at this moment the government could not help but acknowledge it was a nationalist movement par excellence.

This paper aims to describe how the candlelight vigil evolved into such a nationalist movement. The government and "conservative" mass media tried to quell the protest, coloring the candlelight vigil as an "ideological"

Kim Hyun is a doctoral candidate in political science at Yonsei University, Korea. He is preparing to write a dissertation regarding the history of liberal political thought in turn-of-the-century East Asia. Mr Kim's research interest covers the history of Korean political thought, Christian political thought, and social movements. An earlier version of this essay was read at the annual conference of the Korean Studies Graduate Students' Convention in Europe, held on August 5, 2009 in Moscow. This study has been supported by the Brain Korea 21.

movement. Against this characterization, the candlelight protest proved to be a nationalist movement. This article shows how the candlelight vigil coped with the Korean version of McCarthyism.

Also, it explains the peculiar characteristics of the candlelight protest as a nationalist movement. As the candlelight vigil appeared as a nationalist movement, the situation of double sovereignty occurred.¹⁾ What was unique in this phenomenon was that there was no political representative of the sovereign nation in the movement, which invoked controversy between participants and opponents. I argue that contrary to both parties' common presupposition, the essence of the sovereignty which the candlelight vigil claimed to have was not *power* but *authority* and the "imagined" sovereign nation was *the nation in accusative* who had the authority over *the nation as the first person*.

The Vicissitudes of a Nationalist Movement: From Candlelight Gathering to Demonstration²⁾

"The Candlelight Festival" as Substitute for Outdoor Gathering and Student Participation

On June 10, 2008, the nationalist movement originated in a somewhat unexpected event, 'The Candlelight Festival against the Import of Mad Cows,' which was held against the government's decision over trade with the U.S. Right before the summit meeting with the U.S. president, Lee's government quickly reached an agreement over the reopening of the Korean market to the U.S. beef industry, which drastically eased the sanctions on the import of American beef. While opposition against the resumption of the imports sprang up from civil society, MBC's (Munhwa Broadcasting Corp) "PD Sucheon" (producer's note) broadcast a program on April 30 that examined U.S. beef's susceptibility to mad cow disease.

After the broadcast, concerns over the safety of U.S. beef rapidly spread

1) Charles Tilly, *From Mobilization to Revolution* (Reading, Mass: Addison-Wesley, 1978).

2) The following description of the history of candlelight protests is based on five daily newspapers, Chosun Ilbo, Donga Ilbo (conservative), Hankyoreh Newspaper, Kyunghyang Newspaper (progressive), and a news agency, Yonhapnews.

across the Internet. In the meanwhile, the Internet club, Headquarters of the Movement for the Impeachment of President Lee Myung-Bak (anti2mb), held a candlelight vigil named the “Candlelight Festival” at Cheonggye Square on May 2. Although this club had been holding the gathering since the presidential election in 2007, the number of participants stayed at an average of 50 people, but on May 2 approximately 10,000 people unexpectedly gathered together with numbers of middle and high school students, and these participations continued the following days.

As the protest seemed to maintain a sizable number of participants, the government took measures to crack down on the Candlelight Festival by pronouncing that authorities would treat it as an illegal gathering. The law on gatherings and demonstrations prohibits out-of-door gatherings at night, and under such a restriction Korean civil society has organized gatherings by substituting “candlelight festivals” for “outdoor gathering at night.” Therefore, since 2000, the candlelight festival has been an alternative means for citizens to express their opinions.³⁾ Knowing the potency of the candlelight festival, Lee’s government tried to silence the festival preemptively. Only two days after the festival began, the government promptly pronounced it was an illegal gathering.⁴⁾

Parallel with the government’s preemptive action over the festival, conservative newspapers such as the Chosun Ilbo, JoongAng Ilbo, and DongA Ilbo also tried to help put down the gathering. They insinuated that there might be political left-wing elements behind the candlelight festival who wanted to agitate people to satisfy their own political interests, quoting the public comments of several conservative organizations. The government’s identification of the festival as a politically manipulated gathering became a rationale for them to treat the festival as illegal.

Progressive organizations and mass media refuted this characterization

3) Candlelight festivals began to attract the attention of people in 2002 when two schoolgirls were accidentally crushed to death by a U.S. military truck on June 13, 2002. In 2004, the impeachment of President Rho Moo-hyun also gave a chance for supporters of President Rho to hold a candlelight festival. Likewise, candlelight festivals were a tool for Korean civil society to mobilize people in critical situations.

4) In the case of Miseon and Hyosun’s accident in 2002, it took three months for authorities to declare the festival illegal, and for the impeachment of President Rho, the pronouncement was made a week after the festival began.

of the festival, arguing that the gathering was pure and innocent. Korea Alliance against KorUS FTA (KoA) said, "The on-going candlelight gathering is nothing more or less than the people's voluntary festival" and one of Korea's leading Internet news sources also disagreed with the theory of political plot, saying that "the May 2 Candlelight Festival was neither an anti-American assembly nor a gathering for impeachment. It was nothing but a movement in which 'public rage' erupted against Lee's government and old mass media which ignored the will of the people, not considering the people's concern".

These progressive organizations refuted the contention of their opponents and advocated for the pure intention of the gathering on the grounds that the candlelight gathering consisted of the voluntary participation of unaffiliated people, most of whom were school-age boys and girls. Evidence of this is in a daily newspaper's report on the constituency of the gathering on May 6. According to the newspaper, on May 6, approximately 12,000 people participated in the gathering and students accounted for more than 50 percent of the participants. This shows that most of the unaffiliated people were middle and high school students.

No organization expected such large participation from the students and this unpredicted result gave the progressive organizations the chance to form solidarity against the government's policy decision. On May 6, the National Meeting Against the Import of Mad Cow Disease Beef (NMIM) was organized with the participation of nearly 1,000 groups, including civic organizations and Internet clubs.

In response to the student participation, the government devised follow-up measures to deal with it. Since the candlelight gathering had already occurred, the government shared the perception with conservative newspapers that a political wirepuller stood behind the gathering, inciting immature students to join it. Therefore, the government brought out the measure to crack down on the student participation, resulting in the directive of the Ministry of Education that each school teacher should supervise their students' participation in the gathering.

Applying new tactics to the gathering, the government tried to break through the resistance from the civil society directly by declaring it would not delay the import of U.S. beef. On May 8, the prime minister mentioned that on May 15 the agriculture minister would give the public notice of the new sanitary terms for importing U.S. beef, which meant the government

would lift the ban on U.S. beef regardless of the candlelight vigil in the square.

Repressive Measures on Participating Students, their Appeal for Innocence, and President Lee's Apology to the Nation

As the government started to crack down on the students, the size of the candlelight gathering decreased. On May 9, approximately 30,000 people gathered in Seoul, and students accounted for approximately 60 percent of the group. Small numbers of people joined the gathering on May 10 and May 13. On May 14, only 7,000 people flocked together. The decrease in the number of participants shows that the government's measures worked, in part.

However, a series of accidents allowed participating students to claim their innocence, and the repressive measures began to backfire. On May 13, the police declared they would take stringent legal action against participants in the candlelight vigil. Among the participants was a high school student who went by the pen name of Andante, who initiated the movement to get signatures to impeach the president. On May 15, it was reported that on May 6, police went into the high school to investigate a student who had been at the gathering. These series of accidents gave rise to the participating students' appeal for their innocence, which strengthened the image of the festival as a pure and innocent gathering. Such an image was contrary to the one that the government wanted non-participants to believe. In short, the government's measure to put down the students' participation brought out the opposite image of the gathering it intended.

The following survey result shows how non-participants perceived the candlelight gathering. According to the regular survey done by Hangil Research, 84.2 percent of respondents said "the negotiation on U.S. beef was wrong". When asked if they agreed with the government's argument that U.S. beef is safe from mad cow disease, 75.2 percent said no and 69.9 percent said they did not agree that the candlelight assembly was manipulated by a groundless rumor and was a left-wing plot. This survey reveals how non-participants perceived the candlelight gathering and the government's measures against it. While they were explicitly against the fruit of the agreement, non-participants trusted the pure intention of participants in the gathering.

Reflecting the growing support for the candlelight gathering, the scale

of the candlelight gatherings grew bigger. On Saturday, May 17, the largest number of people gathered at Seoul City Hall Square since the beginning of the assembly. At this gathering, co-hosted by the NMIM and April 15 Joint Meeting against the Public Education Left Behind Policy, approximately 60,000 people joined with participants, of whom the largest number were school boys and girls.

Therefore, the government had to withdraw the repressive measures on students' participation, failing to implant the image of the candlelight festival as an illegal and political gathering. Rather, President Lee had to apologize to the nation for these measures, which meant he unwillingly acknowledged that the candlelight festival was pure and innocent, not an illegal political gathering. Then, in order to recover the public's trust in the government, it postponed the public notification set for May 15, starting supplementary talks with the U.S.

On May 20, Lee's government made an agreement with U.S., claiming it included a clause that guaranteed Korea's sovereignty over inspection. The government's announcement said, "It will wield the sovereignty by taking measures to halt the import if mad cow disease happens in the U.S." The government was certain that sovereignty over inspection of the U.S. beef was not impaired anymore.

However, the host organization of the candlelight gathering, the NMIM, criticized the government's claim, saying that it was no more than hypocrisy. It argued the sovereign nation's will only lay in the complete revision of the import terms, but since the largest assembly on May 17, the gathering was getting smaller. The voice to demand the renegotiation was decreasing, confronting the government's supplementary negotiation and President Lee's apology. On May 17, small numbers of people held the gathering and the main participants were members of the Special Agriculture and Fisheries Committee against KorUS FTA and farmer's organizations, namely affiliated people.

From the Candlelight Gathering to the Candlelight Demonstration

The participants of the assembly advocated that the will of the nation existed in the complete revision of the import terms, while the government thought the newly reached agreement reflected the will of the nation in a large measure. The government's action seemed to influence the people in a way that improved support for President Lee. According to a survey

reported by CBS on May 24, the approval rating for President Lee's political performance was 6 percent higher than one week before; this showed that his action affected the people. With rising support for him and the Blue House, the government announced that the minister would give public notice on May 27. Contrastingly, the largest candlelight assembly had taken place on May 17. Therefore, the moment when participants could entertain suspicion about the capacity of the candlelight gathering had been reached. The candlelight gathering on May 24 was held at this moment, the watershed of the movement.

On May 24, approximately 30,000 people participated in the candlelight gathering; however, nearly 70 percent were members of the Korean Teachers and Education Workers' Union and Korean Confederation of Trade Unions, who held their own gathering at Yeouido that afternoon. That evening, they moved to Cheonggye Square to join the candlelight gathering. Likewise, the participation of unaffiliated people had decreased, but the movements' transition happened haphazardly. At the end of the gathering, some participants began to march towards the Blue House and the rest of them joined the demonstration, which was an action to "violate" the positive law. Such action accelerated the movement that was on the verge of decay after the president's special statement on May 22.⁵⁾

As the candlelight gathering turned into a demonstration, the controversy over the identity of the candlelight vigil was brought up again. The first controversy over student participation was settled as the government reluctantly recognized the candlelight festival as a pure and innocent gathering. When the candlelight assembly turned into a demonstration, the controversy over whether the candlelight vigil was pure or political arose again.

The government argued that it degenerated into a political, ideological movement and lost its purity. On May 25, the chief of the Seoul Police Agency said, "there might be maneuvers in the background" and the next

5) The host organization had no intention to march to the Blue House. The march began from the small group who was holding a gathering separate from the official one. Once they began to demonstrate, participants in the official assembly got to follow their demonstration, and the MC of the festival urged them to join the demonstration. The police were not prepared for the demonstration and the helmeted police did not know how to respond to the sudden accident.

day, the chief of the National Police Agency stated publicly, “organizations which prepare plans to organize the demonstration might exist.” In addition, the prosecution authorities announced that the Korea Alliance for Progressive Movement (KAPM) might be a “wirepuller.”⁶⁾ While the authorities regarded the progressive organizations as the ringleaders of the demonstration, they designated Daum Agora⁷⁾ as the action group that led the demonstration.

On the other hand, the NMIM officially denied the argument that it was leading the demonstration. Announcing that the NMIM was not the command center, it argued that participants who were marching toward the Blue House were no more than an epiphany of a sovereign nation demanding the withdrawal of the president’s decision. The progressive newspapers also attributed the cause of the demonstration to the government’s unsatisfactory apology, adducing from the evidence that the participants of the demonstration were not members of certain movements or organizations but unaffiliated people. In short, progressive organizations refuted the government’s contention, saying that the demonstration was not politically manipulated and instead was the pure epiphany of a sovereign nation. Therefore, the two interpretations collided with each other again. At this moment this discursive struggle led to the clash between the demonstration and the authorities.

The Confrontation between the Candlelight Protest and the Government

The candlelight demonstration took place over several days. The demonstration on May 24 lasted until dawn and through May 25 and 26. The authorities arrested many people, trying to put down the demonstration. The helmeted police exerted physical force against the demonstrators, injuring many of them. In the meantime, the collision between the candlelight demonstration and the helmeted police was broadcast live on the

6) KAPM was one of the constituent member organizations of the NMIM and the representative of KAPM, Oh Jong-Yeol, assumed the role of chief of the running committee of the NMIM.

7) Daum Agora is the cyberspace where netizens can ventilate any agendas they want to discuss. Throughout all the phases of the movement, Daum Agora played a key role in encouraging non-participants to be involved in the candlelight vigil.

Internet. After May 24, Internet newspapers carried the demonstration live and AFRICA⁸⁾ gave individuals a chance to cover the event live. As the movement was reported live, plenty of people became involved in the demonstration. In accordance with the increase of involvement, live broadcasts grew rapidly and many spectators got to express their support for and participate in it.⁹⁾ With the aid of the Internet, the demonstration spread over various living spaces, overcoming the physical distance between them. That is to say, there also was a cyberspace movement that complemented the sphere of the candlelight vigil.

While the scale of the movement was getting bigger, the destination of the march, primarily the Blue House, changed into Jong-ro, Eulji-ro, Namdaemun, and Sinchon. The police wielded physical force to quell the demonstration until May 27. However, that day the participants bravely resisted arrest on the principle of non-violence when hundreds of them decided to ride in the patrol wagon voluntarily. Their actions proved that the state power was nothing but sheer violence and the participants' actions were seen to be morally superior. On May 28, the police decided to step back, considering growing support for the demonstration. It adopted countermeasures and set up a barricade around City Hall Square. This measure, against expectations, caused even non-participants to complain about the authorities. Therefore, the police had no choice but to acquiesce in the sphere of the demonstration as long as it did not trespass the sphere of the Blue House.

As the authorities fell into the situation where they could not exercise the use of physical force legitimately against the demonstration, the street became the liberated area ipso facto and the people held the festival in it. It did not mean that the government withdrew the policy decision. Rather, the Agriculture Minister announced the public notice of the New Sanitary Terms on May 29 and it was expected that the U.S. beef would be imported after the notice was posted on the official gazette on June 3. Although the government tolerated the space the movement occupied, it did not give up

8) AFRICA is the Web site that provides the channels to the individual netizen. Using this channel, netizens can do the live broadcasting by themselves.

9) Spectators watching the scene of quelling the participants joined the demonstration, called the police station against the violent suppression, initiated a campaign for fundraising to support the demonstration, and boycotted Jo Jung Dong newspapers' advertisers.

their power over the decision about resuming the import.

Therefore, the movement acquired the capacity to transform the street into a liberated area, but could not change the will of the Blue House. On the other hand, the government could not help but give in to the sphere of the movement; although the president did not yield to the demands of the movement to re-start negotiations. The government and the movement stood against each other with each preserving its own spheres, but the short stalemate broke off as the candlelight vigil started to march toward the Blue House on May 31. The collision between the demonstrators and the helmeted police occurred again, but this time the latter used water cannons to suppress the demonstration, which aroused public rage.

The Appearance of the Candlelight Protest as a Nationalist Movement

The scale of the demonstration that marched toward the Blue House on May 31 was the biggest since its beginning and lasted until the next day. At 7 p.m. on June 1, approximately 30,000 people gathered again and marched toward the Blue House. The measure to put down the demonstration with the use of physical force once again exposed to the non-participants the violence being used. Diverse mass media, including the Internet, delivered the news, dramatizing the conflict. As participation in and support for the demonstration grew bigger, the government decided to yield to the movement again. At this moment it became evident to the government that it was no longer possible to extinguish “candles” by suppressing the movement.

They could only accept that the movement was the will of the sovereign nation, which meant a de facto recognition of the candlelight protest as a nationalist movement. In other words, the government who argued the candlelight protest was a politically manipulated disturbance unwillingly accepted that it was a non-political nationalist movement. With the government’s acknowledgment, the controversy over the identity of the movement ended, which resulted in the government’s decision to hold supplementary negotiations with the U.S. regarding the import of the beef above 30 months old.¹⁰⁾

10) The public notice of the New Sanitary Terms was supposed to be posted on the official gazette on June 3. On June 2, the government decided to delay inserting the notice into the gazette and Lee’s government asked the U.S. to hold the

In spite of the government's announcement of the supplementary negotiations, the nationalist movement got bigger closer to June 10. The government's use of physical force from May 31 to June 1 gave the candlelight protest the vintage point. Making the best use of the moral supremacy over the government, participant organizations held a relay candlelight vigil June 5-9.

On June 3 when the government declared its supplementary discussions with the U.S., the assembly took place with 20,000 participants. The participants did not march to the Blue House but instead they went to the National Police Agency, protesting against "the violent suppression" on May 31 and June 1. On the day of the candlelight gathering named "72 Hours Lasting Relay National Action," more than 100,000 people joined the gathering. Many university students showed up, deciding to close their classes as an expression of protest against the government's attitude. They marched to the Blue House and when the barricade of shipping containers obstructed them, they occupied the street holding the festival. Concerts were held and people met in small groups, drinking beer. On June 6, a national holiday, the number of participants increased, reaching nearly 150,000 people and in the last day of "72 Hours Lasting Relay National Action" approximately 100,000 people joined.

On June 10, "One Million's Candlelight March" started with a commemorative national funeral ceremony for a patriot, Lee Han-yeol. Authorities set up the container barricade across Gwanghwamun-ro to hold back the demonstration from reaching the Blue House. Nearly 500,000 people marched peacefully, and right before the demonstration all the cabinet members offered to resign from their posts.

After the candlelight march on May 10, the host organization of the gathering and other action groups interpreted this nationalist movement as the epiphany of the sovereign nation who commanded the government to restart negotiations. Therefore, they argued that unless the government commenced negotiations for revising the terms, another nationalist movement would reappear to demand the resignation of the president. On the contrary, although Lee's government admitted that the candlelight protest was a nationalist movement, it believed the supplementary negotiations appropriately reflected the will of the sovereign nation. The

supplementary negotiation on June 3.

discrepancy in the perception of the nationalist movement between both sides was conspicuous, but the rift could not be filled, resulting in another physical clash between them in late June.

The Identity of the Sovereign Nation and the Essence of the National Sovereignty: *Face of the Other, the Nation in Accusative and Authority*

Looking at this nationalist movement, what takes a high profile is that during the transitional moment, the situation of dual sovereignty was found. When the candlelight gathering turned into a demonstration, the movement justified itself in the name of the sovereign nation. With its claim to be the sovereign nation, the candlelight protest could transcend the binding force of the positive law, working out concessions from the government. In other words, the legitimate political power could not help but to acquiesce to the “illegal,” “ideological” demonstration which claimed to be sovereign and recognize it as a nationalist movement. Considering this exceptional situation, in hindsight we can recognize that the situation of double sovereignty arose, i.e., a revolutionary moment.

What strikes us in this phenomenon is the identity of a contending sovereign nation. Tilly argues that a revolutionary situation breaks out when a rival political block aiming for the acquisition of state power gains a certain amount of consent from the people, and it ends with one’s complete victory over the other. Therefore, in the case of double sovereignty, there must be an ideological force that aims to grasp state power. However, the distinct feature in this case is that the contending sovereign nation appeared without such a political agent. Rather, the candlelight vigil tried to avoid being identified with the political agent, claiming to be non-ideological.

This unique situation sparked controversy over the identity of the nationalist movement, i.e., who was this non-political sovereign nation? Since the movement, right-wing elements and economic developmentalists have been arguing that an alleged sovereign nation without a political agent is nothing less than a cover-up to hide the existence of a political wirepuller. They think that the discourses of non-politicalness and purity were mere camouflage for leftist organizations to hide their sinister designs, inciting credulous people to participate in candlelight disturbances.¹¹⁾ Against such an argument, organizations participating in the candlelight vigil have set the

counterargument, saying that the candlelight protest was the pure epiphany of a sovereign nation. However, participant organizations have not responded properly to the challenge from the right-wing because their defense for the identity of the movement had a contradiction within itself.

In fact, they shared the presupposed assumption of their opponents that the essence of the sovereign nation was power.¹²⁾ Such a presupposition can be found in the statement of the NMIM on June 10. This statement said “the nation is running out of patience. President Lee and the government are losing the chance gradually. Now, the sovereign nation solemnly commands them to nullify the agreement over the negotiation by June 20 and set to restart the negotiation from scratch.” In this statement, national sovereignty was considered the commanding power to order the government. Such a concept of sovereignty succinctly fits the definition of the sovereignty Jean Bodin suggested, that is, “the absolute commanding power.”¹³⁾ Therefore, they believed that the sovereign nation was the agent with power.

But, at the same time, they justified the movement in terms of “purity,” “innocence” and being “non-political” which denoted irrelevance to power. Therefore, their stance over the identity was contradictory within itself, which gave the right-wing an excuse to keep insisting on the existence of a hidden political agent behind the movement. However, participant organizations could not extricate themselves from the contradiction, making them unable to understand the nature of sovereignty the imagined nation owned. As a result, the candlelight protest gradually lost its status as a nationalist movement, since it came to resist the government with the use of

11) In fact, Lee’s government also had a similar perception of the identity of the candlelight vigil. As was explained in part 2 above, the government acknowledged that the candlelight vigil was a nationalist movement, not an illegal political movement. After the candlelight protest withered, it reverted to the former stance. Therefore, the government insisted that it was a “disturbance” caused by political conspiracy.

12) The concept of power used here is defined as the “ability to force one’s will to the other regardless of other’s will.” See Max Weber, *Economy and Society: An Outline of Interpretive Sociology*, eds. Guenther Roth and Claus Wittich (Berkeley: University of California Press, 1978).

13) Jean Bodin, *On Sovereignty: Four Chapters from the Six Books of the Commonwealth*, 1576, trans. and ed. Julian H. Franklin (Cambridge: Cambridge University Press, 1992), 1.

violence. In particular, when the confrontation between the candlelight vigil and the political power turned into a violent clash, the justifiability of the candlelight protest withered. Only the intervention of religious groups saved the candlelight vigil from death.

Such a denouement hints that power is not the proper concept to understand the essence of national sovereignty in the candlelight vigil. What was the essence of the sovereignty that enabled the candlelight protest to *transcend* the positive law? And what was the identity of the nation that had such sovereignty? The nature of the contending national sovereignty was the *authority* lost with the secularization of modern society, but which was reinvigorated through the *face of the other*, and the sovereign nation was *the self in accusative* with *authority*, not with power.

In modern social science, the concepts of power and authority have been used indiscriminately. As Hannah Arendt cogently pointed out before,¹⁴⁾ it was mainly because in Western society the experience of authority vanished in public and private spaces. According to Arendt, power and authority could be differentiated to the extent that neither one could be reduced to the other. In other words, authority was able to exist independently of power. Arendt defined the essence of this entity in terms of its distinct function as “more than advice and less than a command, an advice which one may not safely ignore,” quoting Mommsen’s definition.¹⁵⁾

Then, what was the nature of authority that endowed itself with the distinctness irreducible to power? She argues that authority originated in the hierarchy itself, using the lost tradition of Rome as a precedent. According to Roman tradition, authority had nothing to do with coercion by force or persuasion. Where arguments for persuasion were used, authority was left in abeyance. Against the egalitarian order of persuasion stood authoritarian order, which was always hierarchical.¹⁶⁾

The reason the distinct nature of authority lay in the hierarchical relation was related to the sense of responsibility to preserve the foundation of

14) Hannah Arendt. *The Human Condition* (Chicago: University of Chicago Press, 1958); Hannah Arendt “What was authority?” in, Carl J. Friedrich, ed. *Authority* (Cambridge: Harvard University Press, 1958).

15) Arendt. *The Human Condition*, 100.

16) Arendt. *The Human Condition*, 82.

community. To put it another way, the legitimacy of hierarchy depended on the fact that the one was supposed to assume the responsibility to augment the foundation of the community.¹⁷⁾ The one who was destined to take the duty of becoming an augments of the community was put in a higher position than everyone who came after the foundation. This dimension of height made the hierarchical relation possible. In short, the distinct nature of authority was the asymmetrical relationship based on the assumption of the responsibility to transmit the foundation for all things to come.¹⁸⁾ The man of authority stood in the high place, looking over the descendants who would follow the path put down in advance; this was why his or her word became “the advice which one may not safely ignore.”

However, modern society lost authority because it was deprived of the sacred foundation. As society became secularized, the sacred was expelled from society. Therefore, no hierarchical relationship was left in the public realm. However, Emmanuel Levinas’s moral philosophy opens up new vistas of authority because his concepts of *face of the other* (*Autrui*) and *the self in accusative* reveal how to recreate a hierarchical relationship in the modern era and show the possibility of reinvigorating *authority*.

According to Levinas, *the I* (the self as the first person) is the one who is experiencing separation and enjoying the economy, and *the other* is a person who has been excluded from the cognition of *the I*. *The other* is unseen by *the I* and Levinas likened *the other* to “the stranger, the poor, the widow, and the orphan” who were alienated from society. The time comes when *the face of the other* appears and this moment is when *the I* comes to hear his or her destitution. At this juncture, *the face of the other* summons *me* i.e., *self in accusative*, asking for responsibility from *me*.¹⁹⁾ In other words, *the face of the other* orders *me* to state the origin or pre-origin.²⁰⁾

The relationship between *the me* who is confronting *the face of the other* and *the I* who has been separated from the other reveals the possibility

17) The authority receives its own *raison d’être* from the faith that it knows where the constituent human being of the community comes from and also where they should proceed.

18) Arendt, *The Human Condition*, 100.

19) Emmanuel Levinas, *Totality and Infinity*, trans. Alphonso Lingis (Pittsburgh: Duquesne University Press, 1969), 212-216.

20) Emmanuel Levinas, *Otherwise Than Being or Beyond Essence*, trans. Alphonso Lingis (Pittsburgh: Duquesne University Press, 1998), 5-11.

of reinvigorating authority. Once *the I* realizes the occurrence of *the me* who confronts *the face of the other*, there arises a hierarchical relationship between *the me* and *the I*. As the self in accusative (*the me*) is the one who takes the responsibility for *the other*, i.e., origin or pre-origin, such an assumption of responsibility for the origin puts *the me* on a higher stance than *the I* who excluded *the other* from society. Therefore, an asymmetrical relationship between *the me* and *the I* appears, which enables *the me* to exert *authority* over *the I*. In this way, ethical situations where the *face of the other* evokes *the self in accusative* reveal an opportunity for lost authority to be reinvigorated.

However, in this process of reinvigoration, the essential transformation in the essence of *authority* occurs. In Roman tradition, hierarchical relation consists of two different agents, man of authority (*auctoritas*) and man of power (*potestas*), and the former wields authority over the latter. Furthermore, there was room for authority to absorb power. Even though authority was differentiated from power, at the exigent moment authority could appropriate power to preserve the polis. Contrastingly, retrieved *authority* was not allowed to own power even in exceptional moments. If the authority of the self in accusative is to appropriate power, *the me* has to grasp *the other*. However, such an effort could not be successful because of the third party. In other words, as long as the chance for the third party to appear remains, the self with *authority* is not allowed to own power.

I argue that the essence of the national sovereignty in the candlelight vigil was the *authority* of the nation in accusative, not the power of the nation as the first person. To prove my argument, I will briefly re-examine the exceptional situations during the phases of the movement. According to Carl Schmitt,²¹⁾ the most efficient way to comprehend the essence of sovereignty is to explore the exceptional situation. In the candlelight movement, such exceptional situations happened when they transcended the binding force of the positive law.

The first exceptional situation occurred when the candlelight gathering transcended the law on gatherings and demonstrations. The “candlelight festival” was declared an illegal gathering earlier than usual by the government. The government identified the participant students as mere

21) Carl Schmitt, *Political Theology: Four Chapters on the Concept of Sovereignty*, trans. George Schwab (Chicago: University of Chicago Press, 2006).

children incited by a political agitator, and took measures to crack down on their participation. Consonant with the repression, conservative newspapers colored the identity of the festival as a politically manipulated gathering. On May 22, the government apologized to the nation for its poor measures to deal with the participating students, accepting the trans-legal status of the candlelight vigil.

Why did the government change its attitude and recognize the trans-legal status of the gathering? How could the gathering transcend the binding force of positive law? First, there was the heavy resistance from the students against the government's repression. However, what was really important was not just their increasing participation but also the non-participants' response to those students. The more student participation was regarded by the government as politically manipulated, the more they claimed their motives to be pure and innocent. When non-participants heard students cry for their innocence, they were to be aware of the responsibility for their voice, which meant to confront the face of the other. Hearing the cries of the students who claimed to be innocent put the non-participants in their faces and they became accountable to the cry.

However, *people's confronting the face of the other* depended on their capacity to imagine the community that could speak to the *face of the other* and they found "the nation" to be the one. In the April 19 Revolution in 1960, students protested against the unjust regime and their cry for justice invoked the imagined community, the nation. This tradition enabled people to imagine the community that could take responsibility for the students. In other words, the students' appeal for innocence toward the nation appeared as *the face of the other* and the non-participants were put into the position to assume the historical responsibility of the nation for the *face of the other*.

Therefore, the nation invoked with the students' cry was the self in accusative and this explains why Lee's government had no choice but to listen to the candlelight vigil, apologizing to the imagined nation for his treatment of the students. In his statement on May 22, he announced "I know the nation is worried about the political performance of new government. To be frank with you, the government which hurried to prepare the measures to support livestock raisers was embarrassed with the spread of so-called 'mad cow disease ghost stories.' And above all, in the Cheonggye Square which I had restored with my heart's blood, I saw young students come out to participate in the candlelight gathering, which

gave me heartbreaking pain. The government was poor at reflecting the opinion of the nation. I admitted of the criticism that I did not pay enough attention to the mind of the nation” .

In his statement, President Lee apologized for “not carefully listening to the opinion of the nation,” alluding to the characteristics of the sovereignty that the imagined nation had. Legally speaking, the president represented the nation and, therefore, he was the nation as the first person in charge of the nation’s economy. On the contrary, the candlelight vigil was the *face of the other* who summoned *the imagined nation in accusative*. Therefore, the nation invoked by the candlelight vigil had authority over the first person nation, the president. That is why President Lee had to apologize to the nation for his hasty judgment.

The second exceptional situation occurred when the candlelight demonstration transcended “the law on gatherings and demonstrations” and “the road traffic law” . The candlelight vigil did not stop when President Lee made a special statement on May 22. The gathering changed into the demonstration, “breaking” the laws, and this collective action caused controversy over the identity of the movement. The government resolutely regarded the candlelight vigil as an illegal political demonstration elaborately planned by hidden political forces who wanted to incapacitate the public. Accordingly, the government set to use physical force to crack down on the demonstration, persuading non-participants to believe that the candlelight protest degenerated into an illegal ideological demonstration. However, it did not work. What made the candlelight vigil transcendental over the legality?

Organizations and individuals participating in the demonstration justified their action in the name of the sovereign nation. They argued the candlelight demonstration was justifiable because it originated from the will of the sovereign nation. However, the participant organizations claimed not to be the agent responsible for the “illegal” demonstration, which meant no participant organizations voluntarily assumed the responsibility of the imagined nation for crossing the limits of the positive laws. In other words, nobody was to be the representative of the alleged sovereign nation who was in charge of “violating” the laws. Instead, participants passed the responsibility to the spectators, saying that the candlelight vigil was the epiphany of the sovereign nation. Accordingly, the responsibility of the sovereign nation for *the transcendence* depended on the judgment of non-

participants who had been watching the movement's development.

The judgment on the identity of the movement was made at the moment when the government used physical force on the demonstration on the spot, delivered to living spaces through cyberspace. The sphere of demonstration was publicly delivered to various living spaces and when the spectators faced participants who were appealing to the nation, they confronted mere young students, white-collar workers, housewives with babies inside the carriage, and aged persons, i.e., the *face of the other*, not volatile and avaricious demonstrators. As they saw the violence imposed on each person, their face put spectators in the position of responsibility. By deciding to participate in the movement, spectators involuntarily took the responsibility of the imagined nation for *the transcendence*. Each new participant had a different rationale to partake in the movement, but all of them played a role of sovereign nation in the moment when he chose to participate.

Each time spectators participated in the candlelight protest, the nation responsible for *the transcendence* also appeared. As long as new participants appeared, the candlelight vigil put on the clothes of the nationalist movement with *authority* over the government.²²⁾ This was why the government gave up using physical force temporarily and yielded the street to the candlelight vigil. The space of freedom the candlelight protest acquired was what the *authority of the nation in accusative* preserved. On May 29, the demonstrators tried to march to the Blue House for the second time and the government could not exert physical force because the *authority* preserved the sphere of the movement. While *the nation in accusative* wielded authority over *the nation as the first person*, the physical force of the government became brutal violence. Therefore, the government could not help but acknowledge national sovereignty of the candlelight vigil, which was nothing but the *authority of the nation in accusative over power of the nation as the first person*.

22) Ironically the agent with *authority* did not exist in the nationalist movement. As soon as the spectator participated in the movement, he or she became *the other*, not *the nation in the accusative*.

Bibliography

- Arendt, Hannah. *The Human Condition*. Chicago: University of Chicago Press, 1958.
- . “What was authority?” in Carl J. Friedrich, ed. *Authority*. Cambridge: Harvard University Press. 1958.
- . *Between Past and Future: Eight Exercises in Political Thought*. New York: Penguin Books, 1977.
- Bodin, Jean. *On Sovereignty: Four Chapters from the Six Books of the Commonwealth*. 1576. Ed. and trans. Julian H. Franklin. Cambridge: Cambridge University Press, 1992.
- Levinas, Emmanuel. *Totality and Infinity*. Trans. Alphonso Lingis. Pittsburgh: Duquesne University Press, 1969.
- . *Otherwise Than Being or Beyond Essence*. Trans. Alphonso Lingis. Pittsburgh: Duquesne University Press, 1998.
- Schmitt, Carl. *Political Theology: Four Chapters on the Concept of Sovereignty*. Trans. George Schwab. Chicago: The University of Chicago Press, 2006.
- Tilly, Charles. *From Mobilization to Revolution*. Reading, Mass: Addison-Wesley, 1978.
- Weber, Max. *Economy and Society: An Outline of Interpretive Sociology*. Eds. Guenther Roth and Claus Wittich. Berkeley: University of California Press, 1978.

Abstract

This paper aims to describe how the candlelight vigil evolved into a nationalist movement. The government and “conservative” mass media tried to quell the protest, coloring the candlelight vigil as an “ideological” movement. Against this characterization, the candlelight protest proved to be a nationalist movement. This article shows how the candlelight vigil coped with the Korean version of McCarthyism.

Also, it explains the peculiar characteristics of the candlelight protest as a nationalist movement. As the candlelight vigil appeared as a nationalist movement, the situation of double sovereignty occurred. What was unique in this phenomenon was that there was no political representative of the

sovereign nation in the movement, which invoked controversy between participants and opponents. I argue that contrary to both parties' common presupposition, the essence of the sovereignty which the candlelight vigil claimed to have was not *power* but *authority*, and the 'imagined' sovereign nation was *the nation in accusative* who had the *authority* over *the nation as the first person*.

Keywords

Authority, Candlelight Vigil, Face of the Other, Nationalism, Nation in Accusative, Situation of Double Sovereignty.

Understanding Multicultural Society from the Perspective of the Old Testament: Focusing on the Problem of the Stranger (Ger)

Ha, Kyung Taek*

Starting Point: South Korea as a country with a multicultural society

Economic integration and interdependence of national economies have increased through a rapid augmentation in cross-border movement of goods, services, technology and capital. The effects of globalization exert intense influence on the social, political and economic conditions of a given nation. Specifically, globalization accelerates the giving birth to multicultural societies in countries who participate in the world market. Korea, for instance, is heading toward being a multicultural society. Due in part to the growing number of foreign brides, migrant workers and expatriates, the number of foreign residents exceeded the one million mark as of August 2007, according to immigration office data. The coexisting heterogeneous elements of the multicultural society could be causes for social conflicts and disputes. Among the problems of the current

※ This work was supported by a Korean Research Foundation Grant (KRF-2009-013-A00017).

He is a professor of Old Testament at Presbyterian College and Theological Seminary (PCTS) in Seoul, Korea. He earned his B.A. from Sogang University in Seoul, M.Div., Th. M. from PCTS, and Dr. Theol. from Ruhr-Universität in Bochum in Germany.

multicultural society the problem of immigrants is becoming one of the most important issues. In order to understand the multicultural society and to seek the biblical point of view concerning our problem, I will focus on the problem of the stranger (*ger*) in the Old Testament, which might shed light on the nature of modern multicultural societies and the task of solving some of its problems. The goal of the study is to find positions regarding the problems of current societies that are theologically and practically sound, and to discover new ways and insights for dealing with social and political challenges.

The Stranger (*ger*) in the Old Testament

Types and Definition of Strangers

In the Old Testament strangers can be distinguished as one of three types: 1. The stranger who was travelling through; 2. The stranger who was often called a sojourner or a refugee; 3. Whole nations as strangers for whom Israel was predestined to become a blessing.¹⁾ Among these three types of strangers our concern here is with the second type which is significant for understanding multicultural society. The stranger was the one who had to flee and live in another land owing to various reasons. The lexicon of Koehler and Baumgartner defines these strangers as those who either alone or with family leave a home where their rights of possession, marriage, justice, worship and war have been somewhat cut short, and look elsewhere for refuge and sanctuary.²⁾

1) Cf. W. Lorenz, "For We are Strangers before Thee and Sojourners" - 2 Chron. 29:15, *American Baptist Quarterly*, 9/4 (1990): 271.

2) HAL I, 193. On the problem of *ger* see also: R. Albertz, "Ihr seid Fremdlinge Ägypten gewesen" - Fremde im AT, in: Albertz, R., *Der Mensch als Hüter seiner Welt*, Stuttgart: Calwer, 1990, 61-72; M. Görg, Fremdsein in und für Israel, in: Fuchs, O.(Hg), *Die Fremden* (Theologie zur Zeit, Bd. 4), Dusseldorf: Patmos, 1988, 194-214; H. Spieckermann, "Die Stimme des Fremden im AT," *PTh* 83, 1994, 52-67; F. Crüsemann, "Ihr kennt die Seele des Fremden," (Ex 23:9), *Conc* 29, 1993: 339-347; Chr. Bultmann, *Der Fremde im antiken Juda*, Göttingen: Vandenhoeck & Ruprecht, 1992; O. Kaiser, "Die Ausländer und die Fremden im Alten Testament," *JRP* 14 (1997): 65-83; J. Schreiner, *Theologie des Alten Testaments*, Würzburg: Echter, 1995, 194-202; R. Albertz, *Religionsgeschichte Israels in alttestamentlicher Zeit*, Göttingen: Vandenhoeck & Ruprecht, 1992,

Reasons for being Strangers

Economic Reasons

The major reason for being a stranger in the Old Testament is economic.³⁾ A famine would especially cause people to abandon their homeland and to dwell as strangers in foreign lands. As individuals or a group they immigrated, seeking refuge in another country. The Old Testament reports numerous cases of such immigration. Famine forced Abraham to move to more fruitful land such as Egypt or the land of the Philistines (Gen 12:10; 20:1; 21:23, 34; cf. Gen 23:4). Isaac's moving in Genesis 26 is triggered by the same problem as that of Abraham. The Israelites' residence in Egypt is traced back to the immigration of Joseph's brothers with Jacob caused by a severe food crisis (Gen 47:4). Elimelech and his family went to Moab looking for protection from starvation (Ruth 1:1). Elijah lodged with the widow in Zarephath of Sidon, when there had been no rain for some years (1 Kgs 17:20). Elisha sent the woman of Shunem and her family to the land of the Philistines while the famine lasted seven years (2 Kgs 8:1).

Political Reasons

Political conflicts and crises can also drive people to leave their own country. Isaiah 16:4 mentions the outcasts of Moab who were to find a hiding place in Judah or Edom. Due to Moabite destruction they moved to the neighboring lands and dwelt as strangers. 2 Samuel 4:3 states that the Beerothites fled to Gittaim and remained there as strangers. This statement indicates that there was a military encounter between the Canaanite inhabitants of Beeroth and the Benjaminites.⁴⁾ According to Jeremiah 35:7 the Rechabites who were living as strangers in Judah preserved the nomadic tradition, and Jeremiah pointed out Israel's disobedience in contrast to the loyalty and obedience of the Rechabites to their founder.

In Deuteronomy the problem of the stranger plays an important role,

289f, 245-261; Wright, Christopher J. H. *God's people in God's land: family, land, and property in the Old Testament*, Grand Rapids, Mich.: W.B. Eerdmans Pub. Co.; Exeter, England: Paternoster Press, c1990, 99-103; Daniel J. Estes, "Metaphorical Sojourning in 1 Chronicles 29:15," *CBQ* 53 (1991): 45-49.

3) Cf. ThWAT I, 984.

4) Cf. ThWAT I, 984.

because at the time of the Josianic Reform in 622 B.C. the problem of emigrants from the northern kingdom became one of the main public interests. The stranger mentioned alongside orphans and widows (Deut 14:29; 16:11, 14; 24:17, 19, 20, 21; 26:13; 27:19) would indicate fugitives from the northern kingdom who had settled in the southern kingdom from the fall of Samaria in 722 B.C.⁵⁾ The stranger can be regarded as the deuteronomistic terminology for emigrants from the northern kingdom. Such a viewpoint is reflected in the deuteronomistic historical books (Josh 8:33, 35; 2 Sam 1:13; cf. Deut 31:12-13).⁶⁾ In addition we can find many texts which allude to political refugees (cf. Jer 44:14; 49:18, 33; 50:40; Isa 23:7).⁷⁾ The most influential moment for understanding political refuge in the Old Testament is the Babylonian Exile. Daniel is a representative case. Behind the Book of Daniel lies the exilic experience as a stranger in Babylon.⁸⁾ In the decree of Cyrus in Ezra 1:2-4 the Jew who dwelt in a strange land is called a stranger in contrast to the people of the place.⁹⁾ Here the stranger is not the proselyte, but the protected citizen (Schutzbürger).

Individual Reasons

The Old Testament shows us many cases in which flight from one's own country is triggered by various individual circumstances. After Moses murdered an Egyptian, Pharaoh tried to have him killed, so Moses fled to Midian and stayed there as a stranger (Exod 2:22). Absalom killed Amnon because of the dishonor done to his sister. After his revenge he had to go

5) Cf. *ThWAT* I, 986. "Nach dem Fall Samarias (722) wurde Jerusalem nicht nur zum Fluchtort vieler Leute aus dem ehemaligen North-Reich Israel und erfuhr damit einen starken Bevölkerungszuwachs, Jerusalem wurde auch zum Sammelbecken der theologischen Traditionen des North-Reiches (Elohist, Hosea) und damit zum einzigen Zentrum der vom YHWH-Glauben inspirierten Theologie(n)" (M. Küchler, "Jerusalem," in: *NBL* II, 301). Due to the immigration from the northern kingdom a new residence called Mishne (חֲנֻכָּה) was formed in Jerusalem. The prophetess Huldah dwelled there (2 Kings 22:14).

6) Cf. J. Schreiner/R. Kampling, *Der Nächste-der Fremde-der Feinde: Perspektiven des Alten und Neuen Testaments*, Würzburg: Echter, 2000, 26.

7) Cf. J. Schreiner, *Der Nächste-der Fremde-der Feinde*, 27.

8) Cf. G. Burck, "Fremdlingsschaft im Alten Testament," 7-17.

9) Cf. *ThWAT* I, 990.

into exile to his grandfather, the king of Geshur (2 Sam 13:38). According to the statements of Judges there was a considerable freedom of choosing the dwelling place for the Levite before the centralization of the cult. The Levite could settle down wherever he found a place or person or group where he could practice his profession (Judg 17:7, 8, 9; 19:1, 16; cf. also Deut 16:11, 14). At this time the Levite stayed as a stranger.¹⁰⁾

The Legal Position of the Stranger

The stranger is distinguished from the foreigner who has settled in the land for some time and is recognized as having a special status.¹¹⁾ In 2 Samuel 1:13 the alleged murderer of Saul who informed David of Saul's death, introduced himself as the son of an Amalekite stranger (2 Sam 1:13). On the basis of this statement we can assume that a stranger could have a family and even be admitted into the Israelite army.¹²⁾ Accepting the viewpoint of the Pentateuch which regards Abraham (Gen 12:10; 20:1; 21:23, 34), Lot

10) Cf. ThWAT I, 984.

11) Cf. DOT, 831. It is difficult to determine the distinction between *toshabh* and *ger*. These two words in Ps 39:12 and 1 Chr 29:15 are used in parallelism. It is clear that these two terms were understood as closely connected. Elliger suggested a explanation that from the economic standpoint *toshabh* would be same man that is called a *stranger* when speaking of his legal status, and thus one who, without any property of his own, is taken in by a fully enfranchised Israelite citizen. Cf. Elliger, *HAT*, 4, 293f. There is another terminology for the stranger to be compared. It is *nokri*, the real stranger who is only temporarily in the country. So it is usually translated into the "foreigner" who has not given up his original home (Deut 29:21-23; 1 Sam 15:19-20; 1 Kgs 8:41-43; 2 Chr 6:32-33). What is characteristic of *nokri* therefore is the fact that he maintains the connection with his native country or with the country which he has left. In this he differs from the *ger* who in reality had also come from afar, but has severed the connection with his former country. While the *ger* thus seeks to become a member of the new community, the *nokri* persists in keeping, politically and socially, his former status. Cf. M. Guttman, "The Term 'Foreigner' (yrkn) Historically Considered," 1; see also G. Steins, "Fremde sind wir ...": Zur Wahrnehmung des Fremdseins und zur Sorge für die Fremden in alttestamentlicher Perspektive, in: *Jahrbuch für christliche Sozialwissenschaften* 35 (1994), 137.

12) Cf. ThWAT I, 984-985.

(Gen 19:9), Isaac (Gen 26:3), Jacob (Gen 32:4), and Jacob with the brothers of Joseph (Gen 47:4, 9) as strangers, we can imagine that a stranger could have property such as herds of cattle, man-servants and maid-servants. Lot and his family, who dwelled as strangers in Sodom, even had their own house (Gen 19:9).¹³⁾

According to 1 Chronicles 22:2, the strangers who would be primarily the pre-Israelite Canaanite population, were employed as stonecutters. 2 Chronicles 2:17f. tells that Solomon took a census of all the aliens who were in Israel and assigned 70,000 of them to be carriers and 80,000 to be stonecutters in the hills, with 3,600 foremen over them. So we can imagine that the social position of the stranger is located between citizen and slave. Strangers are like the day laborers (Deut 24:14-15). They can change employers, but they can be exploited. They were economically and legally dependent on the citizens.¹⁴⁾

Strangers were allowed to take part in the festivals. 2 Chronicles 15:9 reports that emigrants from the northern kingdom (from Ephraim, Manasseh, and Simeon), who had taken refuge as protected citizens in Judah, participated in the assembly of Judah called by Asa. According to 2 Chronicles 30:25, the strangers who had come from Israel and those who lived in Judah were also participants in Hezekiah's Passover festival.¹⁵⁾ In the late strata of P the stranger is regarded as the fully integrated proselyte (Lev 18; 20; Num 19). In this portion all the laws for the community of the Israelites are also applicable to the stranger. The stranger has his place in the community as a proselyte by circumcision and modes of life.¹⁶⁾ Nevertheless the stranger had no share in the land.¹⁷⁾

Regulations for the Protection of the Stranger

In the Old Testament the protection of the stranger is regulated in many ways.¹⁸⁾ First of all, the stranger is considered as the one who is in special

13) At the same time this verse, however, indicates that the *ger* is not apparently taken into consideration as a judge.

14) Cf. G. Burck, "Fremdlingsschaft im Alten Testament," 7-17.

15) Cf. *ThWAT* I, 986.

16) Cf. G. Burck, "Fremdlingsschaft im Alten Testament," 7-17; *ThWAT* I, 988.

17) Therefore it is to be a peculiarity of restored Israel that the *ger* shall inherit along with the native born (Ezekiel 47:22).

need of protection like the orphan and widow. It was a habit in Israel to practice hospitality for strangers. Abraham (Gen 18), Lot (Gen 19), and Gideon (Judg 6) show good examples of this kind of hospitality. There are also negative examples of hospitality being denied (Judg 19:22f). So hospitality is regarded as one of God's highest mandates and commands.¹⁹⁾ The regulations for protecting strangers are of wide distribution in the Old Testament including the so-called covenant law (Exod 22:21f; 23:9; Deut 10:18; 14:29; 16:11, 14; 24:19, 20, 21; 26:13; Jer 7:6; 22:3; Ezek 22:7; Zech 7:10; Mal 3:5; Ps 94:6; 146:9). Israel's God is the protective Lord of strangers. It is a sin to oppress and mistreat them.²⁰⁾ They are to be treated righteously in judgment (Deut 1:16; 24:17; 27:19).²¹⁾

Secondly, the stranger is observed as a member of Israel's covenant community. He is invited to the various cultic ceremonies and situations. He is mentioned in particular in the Sabbath command (Exod 20:10; Deut 5:14). The Sabbath shall also be observed by the stranger, who also has the right to take part in the religious-historical festivals such as Passover, the Feast of Weeks, and the Feast of Booths. In Exodus 12:19 the law concerning unleavened bread is applied to the stranger as well as the native. Exodus 12:48f says that the stranger can celebrate the Passover as well as the native Israelite if he has been circumcised. In Numbers 9:14 it is told explicitly that the same regulations concerning the Passover must be applied to the stranger and the native Israelite.²²⁾ According to Deuteronomy 16:14 the stranger is eligible to celebrate the Feast of Weeks and the Feast of Booths.²³⁾ Furthermore the stranger is invited to the festival of the great Day

18) No similar concern for resident strangers appears in other ancient Near East literature; cf. D. E. Gowan, "Wealth and Poverty in the Old Testament; The Case of the Widow, the Orphan, and the Sojourner" *Interpretation* 41/4 (1987): 343.

19) W. Lorenz, "For We are Strangers before Thee and Sojourners" - 2 Chron. 29:15, 272.

20) Cf. *ThWAT* I, 991.

21) Cf. G. Burck, "Fremdlingsschaft im Alten Testament," 7-17.

22) In Ex 12:45 *toshabh* is excluded from the Passover feast. *Toshabh* who is understood as a temporary resident is not allowed to keep Passover, probably because he is not circumcised. Therefore it can be said that the criterion for the membership of Israel's covenant community is circumcision. Cf. J. I. Durham, *Exodus* (WBC) (Waco, Texas: Word Books, 1987), 173.

of Atonement (Lev 16:29).

Not only permission regulations but also penalty regulations are applied to the stranger. According to Leviticus 17:8-9, the stranger is going to face the prospect of being cut off if he offers an illegitimate sacrifice. This rule is binding on the stranger just as on the native Israelite.²⁴⁾ Both the Israelite and the stranger are strongly forbidden to eat blood (Lev 17:10, 12, 13). The laws of purification apply also to the stranger as much as to the native Israelite (Lev 15-16).²⁵⁾ The laws concerning forbidden sexual intercourse with diverse relatives (Lev 18:6-17) and the sins of unchastity (Lev 18:18-23) are valid equally to both natives and strangers (Lev 18:26). The life of the stranger is restricted by a range of regulations because the stranger is a member of Israel's religious community.

Thirdly, the stranger must be supported by various aids and considerations of the community. All the tithes of every three years should be used for the stranger including the Levites who have no inheritance of their own and the orphans or the widows (Deut 14: 29-30; 26:12). The forgotten sheaf in the field and the gleanings in the olive trees and in the vineyards (24:19-22; Lev 23:22) are allotted to the stranger as well as to the orphans and the widows. We can find an example of this in Boaz's kindness for Ruth (Ruth 2:15).

Fourthly, the stranger is protected by the six asylum cities. In Joshua 20:9 and Numbers 35:15 it is emphasized that the six asylum cities would be also a place of refuge for the stranger, although the law relating to asylum cities in Deuteronomy 19:1-13 does not refer to the stranger. In conclusion, strangers are to be protected from various aspects such as economic, legal, and religious.

23) In contrast to Deut 16:14 the ger is not mentioned explicitly in Lev 23:42 for keeping the Feast of Booths. The reason why the ger is not included in this feast is not clear. It can be inferred only from the statement about the historical origin of this feast (Lev 23:43).

24) Cf. G. J. Wenham, *The Book of Leviticus* (NICOT) (Grand Rapids: William B. Eerdmans Publishing, 1979), 243-244.

25) Concerning to the laws of purification we can observe variations. Exod 22:31 shows us a strict regulation that the flesh of an animal torn by a wild beast must be cast to the dogs. In Deut 14:21 an alleviation of the rule can be observed. According to this verse it is permitted to give a carcass to ger and foreigner.

Motivations for Protecting the Strangers - Why should the Stranger be Protected?

Israel's Historical Experience with God

The requirement that Israel should protect the stranger is based on the fact that the Israelites themselves were strangers in Egypt (Exod 22:20; Lev 19:33; Deut 10:19). From their historical experience of the stranger they would know what it is to be a stranger ("the soul of a stranger") (Exod 23:9). In the short historical summary of Deuteronomy 26:5-9 it is also emphasized that Israel's father went down to Egypt and stayed as a stranger (cf. Isa 52:4; Ps 105:23; 1 Chr 16:19).

Israel's status as a stranger continued through the history of Israel. The fathers of Israel were strangers in Canaan (Gen 23:4). After the exodus from Egypt the Israelite could not settle down immediately in the land and had to continue wandering in the wilderness for a long time. Although the time of the monarchy began in Israel after settlement, it did not last for long. The Babylonian invasion ended the Israelite monarchy and the Israelites were to be exiled to Babylon. The life of Israel as a stranger continued after their return from exile as in Ezra-Nehemiah.²⁶⁾

The *modus vivendi* of Israel can be identified as a wandering existence with God with Israel's existence totally dependent on the guidance and protection of God. The responsibilities and requirements for protecting strangers would be the natural consequences of Israel reflecting on their own historical experiences.

God's Love for the Weak

The command to love the stranger, to give him or her protection and support, is nothing more than what God does, as we read in Deuteronomy 10:17-19. The strangers are economically and legally weak. They are in need of special protection in the community. Therefore God commands special concern for them. It is said that God protects the strangers and supports the fatherless and the widows (Ps 146:9) as he does for Israel (Ps 121:4). The commandment of protecting the weak is stressed especially in

26) Cf. J. Schreiner, *Der Nächste-der Fremde-der Feinde*, 24. See also the *hapiru* as a relating word to Hebrew.

Deuteronomy (10:18; 14:29; 16:11, 14; 24:19, 20, 21; 26:13). At that time three major groups (the stranger, the orphans and the widows) are mentioned as the representatives of the weak.²⁷⁾ The commandment of protecting the weak appears also in the prophetic proclamations in various forms (Amos 5:11; 6:4ff; 8:4; Isa 2:23; 5:8ff; Mic 3:2f; Jer 7:5ff; 22:3f; Ezek 22:7; Zech 7:10; Mal 3:5).

God loves the strangers as he loves Israel (Isa 5:1-7; Hos 2; Jer 2:2; Ezek 16; 23; Deut 4:3f etc). So to love the stranger is to recognize God's love of the stranger and to accept God's love of Israel. But loving the stranger must be expressed in concrete acts like in Deuteronomy 10:18. It must be to give the stranger bread and clothes. The requirement in Jeremiah 19:33f is not far from the commandment of loving neighbor (Lev 19:18).²⁸⁾ The law of the protection of the stranger is to be understood in the extension of the law of loving their neighbor as themselves (Lev 19:18): "The stranger who resides with you shall be to you as the native among you, and you shall love him as yourself; for you were strangers in the land of Egypt: I am the LORD your God" (Lev 19:34).²⁹⁾ This divine Command to love the strangers (see also Deut 10:19) is the unique commandment for loving a particular group of people except for the commandment of loving neighbors in Leviticus 19:18.³⁰⁾

Israel's Self-consciousness as the Stranger before God

Jacob speaks of the time of his life as a sojourner (Gen 47:9). His response is not far from that of Psalm 119:54, which speaks of life as a place of sojourning. This is the word used to describe the land of the patriarchs given by promise to their descendants (Gen 17:8; 28:4; Exod 6:4), a motif that lends itself as a metaphor for the pilgrimage of life.³¹⁾ The word is used in

27) In the Hammurabi Code the stranger is not included as an object of the protection.

28) G. Burck, "Fremdlingsschaft im Alten Testament," 7-17.

29) In Deut 23:8 it is forbidden to abhor an Egyptian. That the Israelite lived as an *ger* in his country is pointed out as the grounds for this commandment.

30) Cf. G. Steins, "Fremde sind wir ...": Zur Wahrnehmung des Fremdseins und zur Sorge für die Fremden in alttestamentlicher Perspektive, in: *Jahrbuch für christliche Sozialwissenschaften* 35 (1994), 144.

31) Cf. DOT, 831.

the general sense of a place of residence that is not a native home (Job 18:19; Ezek 20:38).

The owner of the land is God. So the land shall not be sold permanently. Israel is nothing but stranger and *toshabh* with God (Lev 25:23). People cannot be owners of the land, being just temporary residents in the land. In the Old Testament we can hear the echoes of this verse. The prayer confesses that he is a stranger and *toshabh* like all his ancestors before God (Ps 39:13). David says the same thing: "For we are strangers before Thee, and tenants, as all our fathers were; our days on the earth are like a shadow, and there is no hope" (1 Chr 29:15). Here David as the ideal king of Israel confesses that Israel fundamentally has to live its life as a stranger in its total existence, not only in Abraham's day, or later during the exile, but even in the times of the kings.³²⁾ All these texts show the transitory nature of life and all existence and at the same time Israel's conviction that it has to continue to exist as a stranger before God.

This self-consciousness leads to the eschatological faith that has its ultimate hope not in this world (Cf. 1 Pet 2:11; Heb 11:13f). Those who have the eschatological faith are longing for the better heavenly home. So they are living in the world as strangers and thus they can help strangers who are in the same situation.

Conclusion

Vision of the Old Testament for the Integration of Society

Deuteronomy 29:10-15 is a text showing the principle and example of the Old Testament for integration in society. It enumerates all categories of people responsible for the covenant (Deut 29:10-11): the leaders, men, women, children and the resident strangers. The purpose of the covenant is the establishment of Israel as God's people (v. 13). All the people who are mentioned here are raised up to be people for God. The stranger also belongs to the covenant community. Interestingly not only those who were present but also those who would be born later were mentioned as the contracting party (v.14-15). It indicates that this covenant shall function as the principle of God's covenant with Israel which is valid for the coming

32) Cf. W. Lorenz, "For We are Strangers before Thee and Sojourners" - 2 Chron. 29:15, 273-4.

generations as well. The inclusion of the stranger in the covenant community can be confirmed also in the provision for future covenant ceremonies. According to Deuteronomy 31:12, all the people who belong to the community, namely, men, women, children and strangers should come together for the public reading of the law.

In the vision of Ezekiel we find the statement that the stranger has the right to receive lands (Ezek 47:22f). The stranger had been prohibited from having land ownership; which thus prevented the stranger from full integration into the community of Israel. But by the new order all distinctions between strangers and native Israelite shall be eliminated.³³⁾ The stranger shall receive an inheritance in the territory of the tribe where he settles down, and thus he is to be integrated into that tribe. It is a striking statement indicating that the stranger has full citizenship and social equality within the community of Israel (cf. Isa 56:3). It could be the most radical regulation in all the legal corpora of the Hebrew Bible.³⁴⁾

Through this study we can realize that the Old Testament is showing us ways and steps for the integration of strangers in society. From the concrete regulations for protecting the weak and strangers to the ideal vision for their integration into society various measures and provisions are presented.

Theological Consequences for a Multicultural Society

The Bible is the guideline for Christians and has a paradigmatic significance for the actions of believers. The new ways and insights that we have found are not always conformable to the society in which we find ourselves. Nevertheless we have to ask for our spiritual and practical stand concerning social and political challenges. And we have to seek the biblical point of view and to follow the directions of the Bible.

Everyone can be identified by a variety of categories. A person can be identified as a human being. Physical conditions and social-cultural backgrounds can be the criterion for the classification. For the integration of society we need a new perspective above and beyond these categories. The

33) Cf. D. I. Block, *The Book of Ezekiel Chapters 25-48* (NICOT) (Grand Rapids: William B. Eerdmans Publishing, 1998), 718; W. Eichrodt, *Ezekiel* (OTL) (London: SCM Press, 1970), 592.

34) Cf. J. D. Levenson, *Theology of the program of restoration of Ezekiel 40-48*, MT: Scholars Pr, 1976, 123.

concern and care for the stranger fundamentally should spring from the consciousness as children of God. God is the creator of the world and the parent of all humanity. Although he entrusted the earth to us, he is the true owner. So our basic responsibility is to share earth's goods and resources with all people. God chose Abraham as a mediator of blessings for all nations (Gen 12:3). Israel also has the mission to act as a light to other nations (Isa 42:6; 49:6; 60:3; see also Mt 5:16; Gal 3:8). Responding to the need of the stranger is sharing the gifts of God. The differences of race, languages, cultures and countries do not exist to create adversaries, but they can contribute to the diversity and creativity of a multicultural society. What we need is not hostility, but hospitality towards the stranger. If we confess all people are members of God's family, we cannot continue with our rigid boundaries and borderlines between nations and races. We can tolerate the difficulties in the acceptance of the stranger and become the stranger's neighbor. Boundaries and animosities are not simply erased, but they are to be overcome by standing under a new perspective. We are living as strangers and sojourners before God, but in Jesus Christ we have no strangers and no foreigners (Gal 3:8).³⁵⁾

The witnesses of the bible are formed in the dynamics of the reciprocal relationship between social experience and theological insights. They are the mirror of an inner-process of reception and updating that reception evokes to continue interpreting and adapting the words of God in the current world. The following steps and tasks are needed for a successful multicultural society overcoming the human and social problem of the stranger. 1. The particular care and concern of the existing dwellers in the land to the underprivileged stranger. 2. The support of the stranger should be done with concrete help and actions. 3. All the efforts for strangers have to be aiming for integration into a society in which all members enjoy equal rights and protection.

35) Theo. Sundermeier distinguishes three basic ways of encountering the other (cf. Theo. Sundermeier, "Understanding the Stranger: Aspects of Interreligious Hermeneutics," *Currents in Theology and Mission*, 29/3 [2002], 184-186): 1. The alterity model: The stranger is the enemy. 2. The trader model: At all times and in all societies the traders have been excepted from this fundamental enmity toward the stranger. 3. The equality model: This model is founded on the conviction that all people are equal, think equally, trade equally, and finally have or should have the same ethical moral concepts.

Bibliography

- Albertz, R. *Religionsgeschichte Israels in alttestamentlicher Zeit* 1, Gottingen: Vandenhoeck & Ruprecht, 1992, 289f, 245-261.
- Albertz, R. "Ihr seid Fremdlinge Agypten gewesen"; Fremde im AT, in: Albertz, R., *Der Mensch als Hüter seiner Welt*, Stuttgart: Calwer, 1990, 61-72.
- Block, D. I. *The Book of Ezekiel Chapters 25-48* (NICOT), Grand Rapids: William B. Eerdmans Publishing, 1998.
- Bultmann, Chr. *Der Fremde im antiken Juda*, Göttingen: Vandenhoeck & Ruprecht, 1992.
- Crusemann, F. "Ihr kennt die Seele des Fremden" (Ex 23:9), *Conc* 29, 1993, 339-347.
- Durham, J. I. *Exodus* (WBC), Waco, Texas: Word Books, 1987.
- Eichrodt, W. *Ezekiel* (OTL), London: SCM Press, 1970.
- Estes, Daniel J. "Metaphorical Sojourning in 1 Chronicles 29:15," *CBQ* 53 (1991) 45-49.
- Gorg, M. "Fremdsein in und für Israel," in: Fuchs, O. (Hg), *Die Fremden* (Theologie zur Zeit, Bd. 4), Düsseldorf: Patmos, 1988, 194-214.
- Gowan, D. E. "Wealth and Poverty in the Old Testament; The Case of the Widow, the Orphan, and the Sojourner," *Interpretation* 41/4 (1987), 341-353.
- Kaiser, O. Die Ausländer und die Fremden im Alten Testament, in: *JRP* 14, 1997, 65-83.
- Kellermann, D. *Gûr*, in: *ThWAT* I, 979-991.
- Kuchler, M. "Jerusalem," in: *NBL* II, 298-303.
- Levenson, J. D. *Theology of the program of restoration of Ezekiel 40-48*, MT: Scholars Pr, 1976.
- Lorenz, W. "For We are Strangers before Thee and Sojourners" 2 Chron. 29:15, *American Baptist Quarterly*, 9/4 (1990), 268-280.
- Schreiner, J. /Kampling, R. *Der Nächste-der Fremde-der Feinde: Perspektiven des Alten und Neuen Testaments*, Würzburg: Echter, 2000.
- Schreiner, J. *Theologie des Alten Testaments*, Würzburg: Echter, 1995.
- Spieckermann, H. "Die Stimme des Fremden im AT," *PTh* 83, 1994, 52-67.
- Steins, G. "Fremde sind wir ..." : Zur Wahrnehmung des Fremdseins und zur Sorge für die Fremden in alttestamentlicher Perspektive, in: *Jahrbuch für christliche Sozialwissenschaften* 35 (1994), 133-150.
- Sundermeier, Theo. "Understanding the Stranger: Aspects of Interreligious Hermeneutics," *Currents in Theology and Mission*, 29/3 (2002), 181-188.

Wenham, G. J. *The Book of Leviticus* (NICOT), Grand Rapids: William B. Eerdmans Publishing, 1979.

Wright, Christopher J. H. *God's people in God's land : family, land, and property in the Old Testament*, Grand Rapids, Mich.: W.B. Eerdmans Pub. Co.; Exeter, England: Paternoster Press, c1990.

Abstract

Economic integration and interdependence of national economies has increased through a rapid augmentation in cross-border movement of goods, services, technology and capital. The effects of globalization exert intense influence on the social, political and economic conditions of a given nation. Specifically, globalization accelerates the birth of multicultural societies in countries who participate in the world market. The coexisting heterogeneous elements of multicultural society could be causes for social conflicts and disputes. Among the problems of the current multicultural society that of immigrants is becoming one of the most important issues. In order to understand multicultural society and to seek the biblical point of view concerning our problem, I focused on the problem of the stranger (ger) in the Old Testament. Here there are economic, political and individual reasons for being a stranger. In the Old Testament the protection of the stranger is regulated in many ways. The requirement that Israel should protect the stranger is based on Israel's historical experience, God's love of the weak and Israel's self-consciousness as the stranger before God. The Old Testament is showing us the ways and steps from the concrete regulations for protecting the weak and strangers to the ideal vision of their integration into society. The study on the problem of the stranger (ger) in the Old Testament sheds light on the nature of modern multicultural societies and the task of solving some of its problems. The witnesses of the Bible are formed in the dynamics of the reciprocal relationship between social experience and theological insights. They are the mirror of an inner-process of reception and updating that evokes to continue interpreting and adapting the words of God in the current world. The following steps and tasks are needed for a successful multicultural society overcoming the human and social problems of the stranger. 1. The particular care and concern of existing dwellers in the land for the underprivileged stranger. 2. The support of the stranger should be done with concrete help and actions. 3. All the

efforts for strangers have to be aiming for integration into a society in which all members enjoy equal rights and protection.

Key Words

Globalization, Multicultural Society, Immigrant, Stranger, ger, Ethics of the Old Testament, Interpretation and Application of the Bible

Deborah as a Leader

Park, Young Ran*

Introduction

The motto of the school where I have been teaching is “to educate Christian leaders who transform this world.” In this motto, Christian leaders include both female and male students, but the educational emphasis has to be more on the female students than the male students because the former outnumber the latter. About eighty percent of registered students in my school are female.

Who can be a good model for female students? Although there are many outstanding leaders in the Bible, this paper chooses Deborah as a model because Deborah was a national female leader for the Israelites as well as a successful leader.

The Deborah narrative is in the book of Judges. This book is about judges, but it is also filled with many female characters. Klein categorizes

She is a professor of Korea Christian University in Seoul. She received her B.A., M.A., and Ph.D. from Ewha Woman's University in Korea. She also received an M. Div. and M.A. from Harding University Graduate School of Religion in the USA. She has worked as a member of special project team on leadership since 2005 and developed some leadership courses for university students. In addition, her new version for teenagers was selected as a good educational program by Seoul Metropolitan Government in 2010. She published a book, *Beautiful Bible Translation*, and many articles, such as “Son of God and Mark's Structure,” “Bible Translation as Mission Strategy,” “Are Dynamic Equivalence translations bleeding or feeding methods?” and “What are the Attributes of a Biblical Leader?” E-mail: yranpark@hotmail.com

the women in the book of Judges according to how mature they are and how positive their attitudes are; Deborah is described as one of mature and positive characteristics.¹⁾

When we try to analyze Deborah as a leader, three questions arise. First, was it really possible for a woman to serve as a judge? As we know, the national leaders for the Israelites were all men except Deborah. Second, were there any analogies between Deborah and a female warrior in Canaanite myth? Was Deborah a Canaanite goddess in Israel? In the Canaanite myth, there was always a female counterpart of a supreme god, but in the Bible there were not any goddesses. Third, was Deborah a good leader? Deborah's leadership will be evaluated by the three attributes of a leader that were proposed by Park.²⁾

A Female Judge?

Deborah was the one and only woman among twelve judges. How could a woman serve as a judge in the pre-monarchic period? The most obvious fact during this period is that a centralized political system and political or religious hierarchy did not exist.³⁾ In addition, women's roles were not limited only to domestic areas; "with households managed by women, the decisions made by them will have great social impact. In short, female power will be as significant as male power, and perhaps even greater."⁴⁾ This quotation reveals that women could be judges during the pre-monarchic period.

1) Lillian R. Klein, "A Spectrum of Female Characters in the Book of Judges," In *The Feminist Companion to the Bible*, ed. Athalya Brenner (Sheffield, England: Sheffield Academic Press, 1993), 33.

2) Young Ran Park, "What are the Attributes of a Biblical Leader?" *Journal of Christian Education & Information Technology* 15 (April 2009): 135-146; in this article she analyzed a failed male leader based on three attributes of a leader, but in this article, Park is going to analyze a successful female leader by using the same criteria.

3) Carol Meyers, *Discovering Eve: Ancient Israelite Women in Context* (New York: Oxford University Press, 1988), 140; Lelia Leah Bronner, "Valorized or Vilified?: The Women of Judges in Midrashic Sources." In *The Feminist Companion to the Bible*, ed. Athalya Brenner (Sheffield: Sheffield Academic Press, 1993), 72.

With regard to Deborah, a noteworthy fact is that Deborah is mentioned only in Judges. In 1 Samuel 12:11, Jerub-Baal, Barak, and Jephthah are mentioned. In Hebrews 11:32, Gideon, Barak, Samson, and Jephthah are mentioned. Why is Deborah removed? Why is Barak replaced? In regard to these omissions, Block argues that Deborah was not a judge, but a prophet.⁵⁾ Furthermore, Deborah was different from other judges. When the Israelites cried out to God, God raised judges such as Othniel, Gideon, Jephthah, and Samson, who saved the Israelites. However, Deborah was neither raised by God nor saved the Israelites.⁶⁾

Against Block's claim, Amit (1987) argues that "the mention of Deborah after the crying-out stage means she was chosen to be the savior."⁷⁾ Between two opposite stands, Amit's assertion seems to be more reasonable.

There is a typical pattern that prevails in the book of Judges: (a) the Israelites did evil in the eyes of God; (b) God punished them by handing over to an oppressor; (c) the Israelites cried out to God; (d) God saved them by subduing the oppressor; (e) The Israelites lived in peace. In the cycle between (c) and (d), God raised up a judge to save the Israelites.

In the Deborah narrative, the Israelites were afflicted by the Canaanites for twenty years (Judges 4:3). Without any explanations, Deborah is introduced in 4:4-5: "a prophetess, the wife of Lappidoth, was leading Israel at that time. She held court under the Palm of Deborah..." After Deborah was introduced, God called her to prepare for the war against the Canaanites (4:6). As Amit insists, Deborah was raised by God in the cycle (c). In this war, the Canaanites were defeated and the Israelites were saved by the oppression, which is the cycle (d).

With Amit, Boling and Gill maintain that Deborah was a judge. Boling emphasizes "the abrupt shift from narrative tense to nominal and participle sentence" in 4:4-5.⁸⁾ According to Gill, the participle in 4:5 implies "duration and permanence of her office."⁹⁾ In addition, verse 5:31 means

4) Meyers, 176.

5) Daniel I. Block, "Why Deborah's Different," *Bible Review* 17 (June 2001): 50.

6) *Ibid.*, 40.

7) Yairah Amit, "Judges 4: its Contents and Form," *Journal for the Study of the Old Testament* 39 (October, 1987): 91.

8) Robert G. Boling, *Judges*, The Anchor Bible, Vol. 6 (Garden City, NY: Doubleday, 1975), 94.

that Deborah ruled for forty years.¹⁰⁾ Therefore, as Amit, Boling, and Gill assert, it is natural to conclude that Deborah was a judge.

A Canaanite Goddess?

At Ugarit, Baal is a god of storms, who rides in a chariot of cloud. He travels with wind, thunder, and rain. He uses lightning as his weapon. When he speaks, his voice roars like thunder.¹¹⁾ His counterpart is Anat, a goddess of war. She is said to eat flesh and to drink blood and to wear a necklace made of enemies' skulls and a girdle made of their hands.¹²⁾ It is sometimes suggested that Deborah is similar to Anat.¹³⁾ Moreover, Baal-Anat is parallel with Yahweh-Deborah.¹⁴⁾ Just as Baal and Anat fought against Mot, god of death, and won the victory,¹⁵⁾ so did Yahweh and Deborah fight against Jabin's army. In Judges 5, Deborah is qualified as a human counterpart of Yahweh because she is described as "a mother in Israel" (Judges 5:7), who was "committed to Israel's well-being."¹⁶⁾ Barak functions as second-in-command.¹⁷⁾

In Judges 4, the parallel between Anat and Deborah is weakened. Deborah's role as a commander is replaced by Barak. Deborah serves as an adviser. What Ackerman asserts in Judges 4 and 5 could be summarized as in (1).

(1) Demythologization of Canaanite Goddess

Canaanite Myth → Judges 5

Judges 4

9) Deborah Menken Gill, *The Female Prophets: Gender and Leadership in the Biblical Tradition* (Ann Arbor: UMI, 1991), 115.

10) *Ibid.*, 252.

11) Susan Ackerman, *Warrior, Dancer, Seductress, Queen: Women in Judges and Biblical Israel* (New York: Doubleday, 1998), 57.

12) *Ibid.*, 52.

13) *Ibid.*, 59; J. Glen Taylor, "The Song of Deborah and two Canaanite goddesses," *Journal for the Study of the Old Testament* 23 (July 1982):102.

14) Ackerman, 28, 57-8.

15) *Ibid.*, 53.

16) *Ibid.*, 43.

17) *Ibid.*, 31.

Baal (god)	→ Yahweh (God)	→ Yahweh (God)
Anat (god, warrior)	→ Deborah (warrior)	→ Deborah (advisor)
	Barak (second-in-command)	Barak (warrior)

In the summary (1), Judges 5 precedes Judges 4 because the former is presumed to be written earlier. Ackerman assumes that Judges 5 was written in “the late twelfth or eleventh century B.C.E., ... Judges 4 stems from the Deuteronomistic period of composition in the seventh B.C.E.”¹⁸⁾ The difference in (1) between the Canaanite myth and the Bible is that the former has a symmetrical tension between Baal and Anat, but the latter has asymmetric tension between Yahweh and humankind. Yahweh always has the initiative. While Yahweh himself was fighting against the Canaanite kings and their troops in Judges 5, Deborah and Barak were with Issachar. In Judges 4, Yahweh planned first and then let his plans be known to Deborah and Barak.

Let us narrow down Anat and Deborah in (1), by focusing on how different the Canaanite myth and the Deborah narrative are. In the Canaanite myth, Anat is not replaced by any humans, but in the Deborah narrative, a female warrior (Deborah) is replaced by a male warrior (Barak). Ackerman refers to this process as demythologization of the Canaanite goddess: “Israel moves during its history from a position of “more Canaanite influence to less Canaanite influence.”¹⁹⁾ In fact, the Bible did not give any hint of the similarities between Anat and Deborah.

Deborah's Leadership

Unlike kings, Deborah's leadership is not inherited, so it is called charismatic leadership. A charismatic leader is defined as one who becomes a leader because the people “see something persuasive and powerful in that person's self-presentation.”²⁰⁾ Thus, the difference between Canaanite kings and Israelite judges is that the former are a kind of established leadership, but the latter depend on the situation (e.g. when the Israelites were afflicted

18) *Ibid.*, 30.

19) *Ibid.*, 68.

20) Jo Ann Hackett, “Violence and Women's Lives in the Book of Judges,” *Interpretation* 58.4 (October 2004): 356.

by their enemies) and God's intervention.²¹⁾

Why did God choose Deborah? The book of Judges did not definitely mention the reason why God chose a female judge. Some scholars suggest that God chose a woman because men failed to play their roles.²²⁾ Female leadership was needed to cope with an emergency.²³⁾ (Yee, 1993, p. 112).

In order to evaluate Deborah's leadership, this paper will use three attributes: relationships, perspectives, and interests.²⁴⁾ The first attribute "relationships" includes two types of relationship: a vertical relationship with God and a horizontal relationship with humans. The first attribute of "relationships" implies that a good leader has to keep good relationships with God and humans. A leader with a pure heart can see God (Matthew 5:8). A leader with a sincere relationship with God becomes humble and is able to have a Christ-like attitude toward God and humans (Philippians 2:5). The second attribute of "perspectives" includes two contrastive perspectives: God-oriented perspective and Baal-oriented perspective. The second attribute of "perspectives" implies that a good leader has a God-oriented perspective. When the leader has a God-oriented perspective, the leader can lead the people into the right direction. The third attribute of "interests" includes two opposite interests: public interest and private interest. The third attribute implies that the leader keeps a balance between public and private interests (Philippians 2:4). Based on three attributes of a leader, a good leader is defined as in (2).

(2) Requirements for a Good Leader

- a. A good leader keeps good relationships with God and humans.
- b. A good leader has God-oriented perspectives.
- c. A good leader gives priority to public interests over private interests.

21) Donald Bruch MacKay. *Ethnicity and Israelite Religion: The Anthropology of Social Boundaries in Judges* (Ann Arbor: UMI, 1997), 130.

22) Johanna W. H. Bos, "Out of the Shadows: Genesis 38; Judges 4:17-22; Ruth 3" *Semeia* 42 (1988): 58; Michael John Smith, *The Failure of the Family as a Theme in the Book of Judges* (Ann Arbor: UMI, 2004), iv.

23) Gale A Yee, "By the Hand of a Woman: The Metaphor of the Woman Warrior in Judges 4" *Semeia* 61 (1993): 112.

24) Park, 138-144.

The three requirements in (2) are like three sides of a triangle. If a leader satisfies one out of three requirements or two out of the three, then the leader cannot be rated as a good leader. Thus, a good leader has to meet all three requirements in (2).

Did Deborah have a sound relationship with God and humans?

The introduction of the Deborah narrative shows that the lives of the Israelites in the north and in the south were quite different. The Israelites in the north lived in the hills, but the Canaanites in the plain that is located near Beth Shan and the Valley of Jazreel (Joshua 17:16). The following map shows the territories the twelve tribes occupied²⁵⁾ and will help us recall the Deborah narrative.



(3) *Land of the Twelve Tribes*

Jabin, a king of Canaan, reigned in Hazor (Judges 4:2) in the land of Naphtali. Sisra, Jabin's command, stationed in Harosheth Haggoyim (4:2) which was located on the north bank of the Kishon river.²⁶⁾ This river rises around Tabor and finally falls into the Mediterranean Sea.²⁷⁾ Sisra had 900 chariots (4:3), which threatened the Israelites and kept them from coming down to the plain: "the roads were abandoned; travelers took to winding

25) http://en.wikipedia.org/wiki/File:12_Tribes_of_Israel_Map.svg

26) <http://refbible.com/h/harosheth-hagoyim.htm>.

27) <http://refbible.com/k/kishon.htm>.

paths. Village life in Israel ceased" (Judges 5:6-7). Thus, the Israelites who lived in Naphtali, Zebulun, Issachar, and Manasseh might cry to God for help.

The Israelites in the south might not be oppressed by the Canaanites. Deborah led the Israelites by holding court and by resolving the disputes among the Israelites. Deborah's court was in the region between Ramah and Bethel.

When God heard the Israelites' moaning and groaning, God called Deborah who lived in the land of Ephraim. If God had called Barak first, God could have saved time and effort. Jabin reigned in Hazor in the land of Naphtali and Barak lived in Kedesh in the land of Naphtali. They were in the same territory. However, God called Deborah first. In order to obey God's words, Deborah might have chosen a messenger to send for Barak. It might take several days or months for the messenger to go to Barak and to ask Barak to come to Deborah. Why did God not call Barak first? Why did God refuse efficiencies in resolving the Israelites' urgent appeal?

Deborah could ignore God's words because the region she was ruling did not have any urgent problems. However, Deborah obeyed God even though God's words seemed to be illogical and impractical. Deborah did not complain by saying, "Why did you call me? I live in the south, but Barak lives in the north. Do I have to make a trip to Kedesh?" Deborah believed in God even though God's decisions went beyond her understanding.

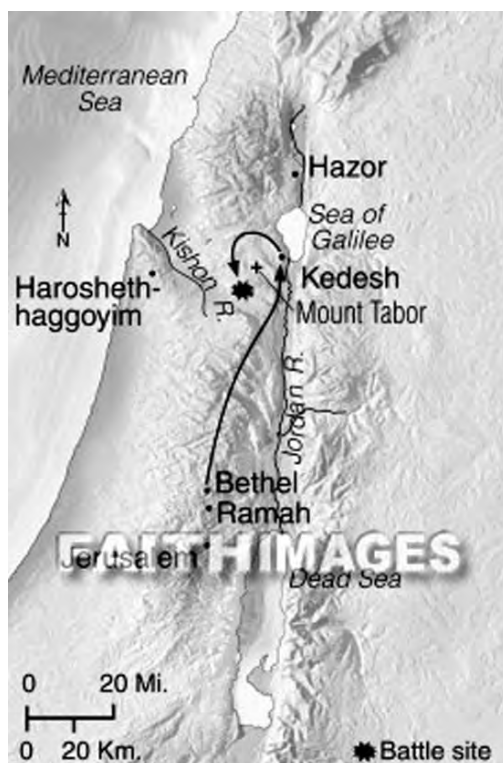
Finally Deborah met Barak. When Barak heard God's commands from Deborah, he told Deborah that he would not go to Kedesh if Deborah did not accompany him. When Barak hesitated to take action, Deborah did not ridicule him by saying, "Are you not a man? How can you tell me to go together? Are you a coward?" In addition, Deborah did not threaten Barak by saying, "If you don't obey God, you will be cursed." Without mocking or threatening faint-hearted Barak, Deborah encouraged him by saying, "Very well, I will go with you" (Judges 4: 9) and helped him to obey God's commands. In conclusion, Deborah's obedience to God's words and her attitude toward Barak demonstrate that Deborah had good relationships with God and people.

Did Deborah have a God-oriented perspective?

When the war broke out, Deborah manifested her perspective. The black

arrows in the following map (4) show the places where Deborah and Barak moved and a small cross inside the second arrow is Mount Tabor, and the asterisk is the place where the Israelites fought against the Canaanites.²⁸⁾

(4) *War against the Canaanites*



The first arrow in (4) shows that Deborah and Barak left the region between Ramah and Bethel in the land of Ephraim and went to Kedesh in the land of Naphtali. In Kedesh, Barak summoned 10,000 men from his tribe and Zebulun. Then, Deborah, Barak, and 10,000 men went to Mount Tabor. The second arrow in (4) shows that Barak and 10,000 men came down Mount Tabor and went to the battle site. Sisra's army which had stationed in Harosheth Haggoyim moved to the battle site. The Israelites and the Canaanites fought at Taanach by the waters of Megiddo (5:19).

When Barak was ready to go to war, she told him, "This is the day the Lord has given Sisra into your hands. Has not the Lord gone ahead of you?" (4:14). This verse expresses Deborah's perspective. Let us compare the Israelites and the Canaanites. Barak had only 10,000 men, but Sisra had 900 chariots and his troops. The Israelites were weaker than the Canaanites. However, Deborah prophesied the Israelites' victory because she was sure that God would defeat the Canaanites. Deborah believed that God was the

28) <http://biblestudio.com/d/deborah.htm>

chief commander, who directed stars to fight against Sisra (5:20). In fact, God caused the stars in the heaven and the river to fight against Sisra and his army. The Kishon flooded (5:21), so their iron chariots became useless. Finally, Sisra abandoned his chariot and fled to Jael's tent. Deborah's belief that God himself would fight for the Israelites demonstrates that Deborah had a God-oriented perspective.

Did Deborah give priority to public interests over private interests?

Deborah was the leader who surrendered private benefits to accomplish the public good. After the war, Deborah and Sisra were contrasted. Deborah won, but Sisra lost. Deborah was alive, but Sisra was dead. Deborah did not take any spoils and plunder, but Sisra's mother proves that Sisra coveted them. While Sisra's mother was waiting for her son, her maids comforted her by saying that Sisra could be late because of bringing back plunder and spoils.

After the war, Deborah did not mention any problems and difficulties, but she sang a song of praise: "So may your enemies perish, O Lord! But may they who love you be like the sun when it rises in its strength" (5:31). In this verse, there are two types of people: God's enemies and God's people. Who are God's people? They are the people who love God. Then, how can God's people love God? The beginning of Judges describes God's mind: "the Lord had compassion on them as they groaned under those who oppressed and afflicted them" (2:18b). God always loves his people, but most people were interested in their own benefits. They forgot God or ignored him. Who responds to God? Those who "seek first his kingdom and his righteousness" (Matthew 6:33) respond to God. Deborah was not interested in her own benefits, but she might seek for God first and then for public interest. In other words, Deborah might be the one who responded to God's love. Besides, the Deborah narrative reminds us the forgotten truth: those who love God sincerely are surely found by God, who watches over them and wants to use them to accomplish his will. Finally, the Deborah narrative ended with the statement: "Then the land had peace forty years" (5:31). That is, the Israelites enjoyed liberty with Deborah who rejected reaping her private benefits.

Is Deborah's leadership applied in modern Burmese situations?

Although Deborah was rated as a successful leader according to three requirements for a good leader in (2), the last question remains. How is Deborah's leadership applied in modern Burmese situations? With regard to this question, let us compare the leadership of Deborah with that of Aung San Suu Kyi's.²⁹⁾

There are some common factors between the two national female leaders. First, their leaderships are needed to cope with crises. Deborah's genuine leadership was revealed when she participated in a war. Aung San Suu Kyi led an ordinary life, but she found out her leadership when she participated in the Burmese protest against the military junta on 8 August 1988. Second, with regard to the leader's interests, they focus more on public interest than private interest. Deborah was not interested in gathering war plunder and spoils. Aung San Suu Kyi used 1.3 million USD prize money to establish a health and education trust for the Burmese people when she was awarded the Nobel Peace Prize in 1991.³⁰⁾ Suu Kyi was generous to the Burmese people, although stingy with herself. She lost the roof of her house due to Cyclone Nargis on 2 May 2008, but did not repair it until August 2009.³¹⁾

There are some differences between them. First, with regard to the leader's perspectives, they are quite different. Deborah lived in an ancient Judaic community, so her perspective could be seen to be based on Judaic social, religious belief. Aung San Suu Kyi lives in a modern Buddhist community, and her perspective comes from political belief. She said, "I'm

29) According to http://en.wikipedia.org/wiki/Aung_San_Suu_Kyi, Aung San Suu kyi was born in Rangoon in 1945. Her father, Aung San, fought for Burma's independence and was assassinated in 1947. She married in 1972 and earned a Ph.D. at the University of London in 1985. She returned to Burma to see her ailing mother in 1988, but she led mass demonstrations for democracy on 8 August 1988 (8888 Uprising). The National League for Democracy (NLD) was formed in 1988. In the 1990 general election, NLD won 59% of the national votes and 81% of the seats in Parliament. However, the military junta nullified the election results. She remained under house arrest in Burma for almost 15 of the 21 years from July 20, 1989 until her release on 13 November 2010.

30) http://en.wikipedia.org/wiki/Aung_San_Suu_Kyi

31) Ibid.

not very much concerned whether I personally come to power, but I am concerned about the power of people.”³²⁾ She has given up family life and any comforts in order to fight against the military junta by leading a nonviolent revolution that guarantees human rights and democratic institutions.³³⁾ Even though the two leaders have different perspectives, their leaderships are appropriate for their own *Leben in Sitzen*. Second, with regard to these leader’s relationships, Aung San Suu Kyi might have more complicated relationships than Deborah. She has to maintain a sound balance in keeping relationships with the Burmese people, the military junta, minor ethnic groups, and international supporters. Some relationships seem to be complicated. International organizations have used sanctions against Burma as a gesture to support Aung San Suu Kyi, but these sanctions have victimized some innocent Burmese.³⁴⁾ Aung San Suu Kyi did not have any personal animus,³⁵⁾ but she could not cooperate with the military junta.³⁶⁾ This comparison shows that Deborah’s leadership has to be modified or expanded when it is applied to a modern situation.

Conclusion

In Judges 5, Deborah praises the tribes of Ephraim, Benjamin, Zebulun and Issachar, Makir (= Manasseh in Gilead; cf. Num. 36:1) who sent troops to support Barak,³⁷⁾ but ridicules the tribes of Reuben, Dan and Asher because they did not send any troops in 15:14-17.³⁸⁾ J. David Schloen explains why

32) <http://www.nytimes.com/2010/11/24/world/asia/24myanmar.html?scp=3&sq=daw%20aung%20san%20suu%20kyi&st=cse>

33) *Ibid.*

34) <http://kristof.blogs.nytimes.com/2010/11/13/aung-san-suu-kyi-and-burmese-sanctions/?scp=2&sq=Aung%20San%20Suu%20Kyi&st=cse>

35) <http://www.nytimes.com/2010/11/24/world/asia/24myanmar.html?scp=3&sq=daw%20aung%20san%20suu%20kyi&st=cse>

36) http://topics.nytimes.com/top/reference/timestopics/people/a/daw_aung_san_suu_kyi/index.html?scp=1-spot&sq=daw%20aung%20san%20suu%20kyi&st=cse

37) John Michael Engle, *The Redactional Development of the Book of Judges* (Ann Arbor: UMI, 2002), 60.

38) Adrien Janis Bledstein, “Is Judges a Woman’s Satire of Man who Play God?” in *The Feminist Companion to the Bible* ed. Athalya Brenner (Sheffield:

only a few tribes are involved in the war in terms of caravan trade.³⁹⁾ The tribes of Zebulun, Issachar, and Naphtali were threatened by Sisra's army because his army blocked their caravan route. Thus, Vincent argues that the Israelites gained a victory, but it was partial because not all tribes fought.⁴⁰⁾ In addition, Smith points out that Barak hesitated to go to war and some tribes did not join the war.⁴¹⁾ Vincent's claim seems to be very plausible, but his claim is not absolutely true. What God commanded is described in Judges 4:6. God commanded Barak to take ten thousand men of Naphtali and Zebulun. Deborah herself might want all twelve tribes to join the war, but God did not command the forming of a united army. In the Gideon narrative, Gideon collected 32,000 men, but God chose only 300 of them. What God planned was always beyond human thought. Thus, the victory God gave the Israelites was not a partial one, but complete.

Deborah served as a prophet (Judges 4:4), judge (Judges 4:5), and mother in Israel (Judges 5:7). Her roles were quite exceptional. Bledstein claims that Deborah serves as a more exemplary judge than Othniel.⁴²⁾ Bronner considers Deborah a perfect judge; "Unlike the male judges, Deborah seems to have avoided committing any sinful actions of the sort of fallen into by Gideon, Jephthah and Samson."⁴³⁾

Deborah was rated as a good leader based on the criteria in (2), but her leadership has to be expanded when it is applied to the modern situation. In comparing Deborah and Aung San Suu Kyi, the third criterion of the leader is still considered as an important attribute. That is, the leader always gives a priority to public interests. With regard to the relationships and perspectives of the leader, it is evident that these criteria can be modified by the social, political, religious milieu.

Sheffield Academic Press, 1993), 41.

39) J. David Schloen, "Caravans, Kenites, and Casus belli: Enmity and Alliance in the Song of Deborah," *Catholic Biblical Quarterly* 55 (January 1993): 29-30.

40) Mark Vincent, "The Song of Deborah: A Structural and Literary Consideration," *Journal for the Study of the Old Testament* 91 (December 2000): 12.

41) Michael John Smith, *The Failure of the Family as a Theme in the Book of Judges* (Ann Arbor: UMI, 2004), 142-143.

42) Bledstein, 42.

43) Bronner, 79.

Bibliography

- Ackerman, Susan. *Warrior, Dancer, Seductress, Queen: Women in Judges and Biblical Israel*. New York: Doubleday, 1998.
- Amit, Yairah. "Judges 4: its contents and form." *Journal for the Study of the Old Testament* 39 (October, 1987): 89-111.
- Bledstein, Adrien Janis. "Is Judges a Woman's Satire of Man who Play God?" In *The Feminist Companion to the Bible* Ed. Athalya Brenner, 34-54. Sheffield: Sheffield Academic Press, 1993.
- Block, Daniel I. "Why Deborah's Different." *Bible Review* 17 (June 2001): 34-52.
- Boling, Robert G. *Judges*. The Anchor Bible. Vol. 6. Garden City, NY: Doubleday, 1975.
- Bos, Johanna W. H. "Out of the Shadows: Genesis 38; Judges 4:17-22; Ruth 3" *Semeia* 42 (1988): 37-67.
- Bronner, Lelia Leah. "Valorized or Vilified?: The Women of Judges in Midrashic Sources." In *The Feminist Companion to the Bible*. Ed. Athalya Brenner, 72-97. Sheffield: Sheffield Academic Press, 1993.
- Engle, John Michael. *The Redactional Development of the Book of Judges*. Ann Arbor: UMI, 2002.
- Gill, Deborah Menken. *The Female Prophets: Gender and Leadership in the Biblical Tradition*. Ann Arbor: UMI, 1991.
- Hackett, Jo Ann. "Violence and Women's Lives in the Book of Judges." *Interpretation* 58, no. 4 (October 2004): 356-364.
- Klein, Lillian R. "A Spectrum of Female Characters in the Book of Judges." In *The Feminist Companion to the Bible*. Ed. Athalya Brenner, 24-33. Sheffield, England: Sheffield Academic Press, 1993.
- Korean-English Bible; New International Version*. Korea: Korean Bible Society, 1984.
- MacKay, Donald Bruch. *Ethnicity and Israelite Religion: The Anthropology of Social Boundaries in Judges*. Ann Arbor: UMI, 1997.
- Meyers, Carol. *Discovering Eve: Ancient Israelite Women in Context*. New York: Oxford University Press, 1988.
- Park, Young Ran. "What are the Attributes of a Biblical Leader?" *Journal of Christian Education & Information Technology* 15 (April 2009): 135-146.
- Schloen, J. David. "Caravans, Kenites, and Casus belli: Enmity and Alliance in the Song of Deborah," *Catholic Biblical Quarterly* 55 (January 1993): 18-38.
- Smith, Michael John. *The Failure of the Family as a Theme in the Book of Judges*.

- Ann Arbor: UMI, 2004.
- Taylor, J. Glen. "The Song of Deborah and two Canaanite Goddesses." *Journal for the Study of the Old Testament* 23 (July 1982): 99-108.
- Vincent, Mark. "The Song of Deborah: A Structural and Literary Consideration." *Journal for the Study of the Old Testament* 91 (December) 2000: 61-82.
- Yee, Gale A. Yee. "By the Hand of a Woman: The Metaphor of the Woman Warrior in Judges 4" *Semeia* 61 (1993): 99-132.
- <http://biblestudio.com/d/deborah.htm>
- http://en.wikipedia.org/wiki/File:12_Tribes_of_Israel_Map.svg
- <http://refbible.com/h/harosheth-hagoyim.htm>
- <http://refbible.com/k/kishon.htm>
- http://en.wikipedia.org/wiki/Aung_San_Suu_Kyi
- http://topics.nytimes.com/top/reference/timestopics/people/a/daw_aung_san_suu_kyi/index.html?scp=1-spot&sq=daw%20aung%20san%20suu%20kyi&st=cse
- <http://www.nytimes.com/2010/11/24/world/asia/24myanmar.html?scp=3&sq=daw%20aung%20san%20suu%20kyi&st=cse>
- <http://kristof.blogs.nytimes.com/2010/11/13/aung-san-suu-kyi-and-burmese-sanctions/?scp=2&sq=Aung%20San%20Suu%20Ky%20Ky&st=cse>

Abstract

The purpose of this paper is to evaluate Deborah's leadership. Deborah was a judge during the pre-monarchic period. Her leadership is evaluated according to three requirements for a good leader. These requirements imply that a good leader maintains a God-oriented perspective, keeps a sound relationship with God and people, and gives priority to public interests over private interests. According to these requirements, Deborah is rated as a successful leader. In the Deborah narrative, Deborah's leadership was revealed when she participated in the war against the Canaanites. Before the war, she prepared for it by obeying God's words and by encouraging faint-hearted Barak to go to war. When the war broke out, she was sure of the Israelites' victory even though the Israelites were weaker than the Canaanites. After the war, she was not interested in taking the plunder and spoils, but praised God. Therefore, Deborah's attitude before the war indicates her good relationships with God and people. Her attitude during the war indicates her God-oriented perspective. Her attitude after the

war indicates the precedence she gave to public interest. Last, but not least, Deborah's leadership is applied in modern Burmese⁴⁴⁾ situations.

Key Words

Deborah, leadership, relationships, perspectives, interests, Aung San Suu Kyi

44) Nicholas Kristof states, "nobody except the regime uses the word Myanmar," so the author would like to use Burma, not Myanmar (cf. <http://kristof.blogs.nytimes.com/2010/11/13/aung-san-suu-kyi-and-burmese-sanctions/?scp=2&sq=Aung%20San%20Suu%20Kyi&st=cse>).

Statement

For a World of Peace: A World Free of Nuclear Weapons

An Ecumenical Call from Hwacheon*

October 21~25, 2010

A group of persons active in the ecumenical movement from, Canada, Fiji, Korea, Norway, Pakistan, the Philippines and the USA, committed to building a world of peace, a world free of nuclear weapons, came together from 4 to 6 December 2009, in Hwacheon, Republic of Korea, seeking ways to strengthen the ecumenical movement for urgent action on nuclear disarmament (possibly in cooperation with interfaith movements).

The Conference was organized jointly by the Asia Pacific Graduate School, Seoul and the Korean YMCA with the support of the National Council of Churches in Korea, Presbyterian Church in Korea, the Christian Conference of Asia and the World Council of Churches. The Conference was hosted by the Hwacheon County located near the Demilitarized Zone (DM Z) in the Korean peninsula. The County had opened the Bell Park for World Peace on 26 May 2009 where in his keynote address Mikhail Gorbachev, former President of the Soviet Union gave a call for a nuclear-weapon free world.

The Conference was held with the objectives of working towards a nuclear weapon free Korean peninsula, analyzing the state of nuclear affairs

※ This statement was issued as a result of an international ecumenical conference on a nuclear-free world, from the 22nd to the 25th of October, 2010, at the City of Hwacheon, the Republic of Korea.

in North-East Asia and understanding the implications of these for a world without nuclear weapons. It also aimed at strengthening the ecumenical movement to face the new challenges posed by nuclear developments and to work towards a world of peace, a world free of nuclear weapons.

As a follow-up of the Conference in 2009, an international ecumenical group met in Hwacheon from 22nd to 25th October, 2010 to consider new developments in the area of nuclear disarmament and to renew the Ecumenical Call from Hwacheon. The analysis has been updated and the Call reaffirmed.

A New Hope for Nuclear Disarmament?

The Conference noted there could be a new hope for and possibly a new movement towards nuclear disarmament today. This emerged prominently on the agenda of international affairs, with President Barack Obama's Prague call for a nuclear weapon free world followed by the resolution of the UN Security Council's Special Session and statements by a number of prominent persons.

The current discourse on a nuclear weapon-free world is characterized by a confusion of thought on what is really meant by nuclear disarmament. Several questions are being raised. Are the nuclear weapon states (NWS) ready to reduce and eliminate the role of nuclear weapons in their strategy? Or are they showing interest in nuclear disarmament motivated by vested short-term interests? Most NWS are unable to envision a situation with no nuclear weapons and seem to be seeking only reduction in the number of weapons.

People who want a world without nuclear weapons should not fall into the trap of the rhetoric of the establishment on this but re-claim and re-appropriate the goal of a world without nuclear weapons with its full meaning and total demands.

Obstacles to Nuclear Disarmament

There is disquieting complacency on the part of most people on the nuclear catastrophe that is waiting to happen if action is not taken urgently. There are a number of reasons. One is the deteriorating moral environment in which people are conditioned to accept the use of military force. There is a climate of fear most of which is generated deliberately, in which the

ultimate weapon is presented as the guarantee of security. The miniaturization of nuclear weapons, the use of depleted uranium in conventional weapons and the technological advances in conventional weapons have blurred the distinction between conventional and nuclear and created the impression that nuclear weapon is just another weapon.

There are a number of major institutional and political obstacles on the road to nuclear disarmament. Without effective international disarmament machinery, the international community will not muster the confidence needed to achieve a world without nuclear weapons. Few developments would be as devastating to disarmament hopes as would a pervasive and deep-rooted suspicion that the non-proliferation regime is neither reliable nor effective.

Disarmament also requires that the secrecy and obfuscation in nuclear affairs be replaced by a culture of transparency and accountability. Openness, amongst nuclear and non-nuclear weapon states is essential ingredient for verification. And verification, both with regard to disarmament and to the non-diversion of nuclear materials and technologies from peaceful to military uses, must be consistent and strict.

The Myth of Deterrence

Deterrence is a threat to peace. The myth that it provides security has to be exposed. Deterrence feeds on fear and suspicion and has the effect of eroding trust and confidence. Security is invoked only as a camouflage to mobilize and maintain popular support for nuclear weapons. As the WCC's Vancouver Assembly (1983) stated, "The concept of deterrence, the credibility of which depends on the possible use of nuclear weapons, is to be rejected as morally unacceptable and incapable of safeguarding peace and security."

The issues of nuclear sharing and extended deterrence deserve serious consideration. Both ostensibly claim to prevent proliferation of nuclear weapons but actually promote proliferation by other names. NATO can station US nuclear weapons in any of its member countries. Some of these countries get nuclear weapons released for delivery by their air forces in time of war. They thus become states with nuclear deterrent. This kind of nuclear sharing is a clear violation of the Non-Proliferation Treaty (NPT) which explicitly prohibits the transfer and receiving of nuclear weapons.

There are two very different kinds of extended nuclear deterrence policies, which are in effect a US commitment to use nuclear weapons: first, if necessary to defend an ally if it is attacked by an enemy who uses conventional forces, biological or chemical weapons or nuclear weapons; second, a more tailored US commitment to use nuclear weapons in retaliation only against a nuclear attack on an ally. Extended deterrence actually gives allies of USA nuclear deterrent capability and is one form of proliferation. After the end of the Cold War it has become integrated to the imperial security architecture.

The NPT Review Conference

The major international event on nuclear disarmament which took place after the Hwacheon Consultation 2009 was the NPT Review Conference in May 2010. The adoption of a final document by the Conference pulled back the Treaty from the verge of collapse where it had reached in 2005. But on the three important issues related to nuclear disarmament, - a timeframe for disarmament by NWS as legally bound by Article VI of the Treaty, steps towards a Nuclear Weapons Convention and security assurances to NNWS - the Review Conference failed. It was evident at the Conference unless the NWS reduce and eliminate the role of nuclear deterrent in their strategy, no real progress will be made with regard to disarmament.

The claim by the United States that its new nuclear posture is substantially different from the previous one is not valid. The Nuclear Posture Review of the USA 2010 established a goal of disarmament but also a commitment to retain the US triad of nuclear weapons delivery systems, life extensions for more than one thousands nuclear weapons and the modernization of the US nuclear weapons production complex. The Posture continues to be dominated by the strategy of nuclear competition of the USA with Russia and China. The new Posture which makes just about every non-nuclear weapon state immune from US nuclear attack, carves out an exception for Iran and North Korea. The role of nuclear weapons as an important instrument of the Empire has not changed.

The issues related to the new nuclear weapon states are important in any discussion of nuclear disarmament. The new nuclear weapon states - Israel, India, Pakistan and North Korea - are all outside the NPT. They are all in Asia which is heavily armed and with large presence of foreign

military forces. It is in Asia that major wars are fought today and alarming tensions are rising. Nuclear disarmament thus has emerged as the key issue of peace in Asia.

Northeast Asia

The Korean Peninsula continues to be a nuclear flashpoint. While the focus is on North Korea's recently started nuclear programme, the long history of nuclearisation of the region with the dominant role of the USA is often conveniently forgotten. The efforts of North Korea to acquire nuclear weapons have to be seen against the background of the continuous threat the US posed to that state from early 50s and the US refusal to respond adequately to North Korea's energy crisis and its aspiration for integration into the global market. Diplomatic initiatives to deal with the situation are welcome.

The region includes three old nuclear weapon states (US, Russia and China), the new nuclear weapon state of North Korea and a group of non-nuclear weapon states with great potential to go nuclear. In the complex and uncertain context of Northeast Asia, two sets of major nuclear issues may arise that will contribute to the shaping of the security architecture in Northeast Asia. One is the evolution of nuclear relations among the three major nuclear weapon states. The other is the possibility of further proliferation of nuclear weapons in the region.

The Pacific

The Pacific, one of the most beautiful parts of the world has been disfigured and mutilated by imperial nations testing their weapons of mass destruction. Nuclear weapons states like the USA, Great Britain and France have conducted atmospheric and underground tests in the region. Among these the French have the dubious distinction of the largest number of tests for the longest period. This is not to underestimate the damage done by the others. In spite of world-wide protests especially in the seventies and eighties, the French continued the nuclear victimization of the Pacific into the nineties.

South Asia

The nuclear tests by India and Pakistan in 1998 have created one of the most dangerous nuclear zones in the world. At a distance of seconds by missiles, the two countries which have a history of several wars in six decades, is now engaged in a nuclear and missile race. Both have nuclear doctrines, parts of which are aggressive. Both remain outside the NPT. But both have become de-facto nuclear weapon states with the more than tacit approval of the United States. China has been a nuclear power for long. While tensions between India and Pakistan show no sign of abating, there are new tensions between India and China. The triangular relations and tensions among the three neighboring nuclear states make the situation particularly grave and disturbing.

West Asia

Discussions on and international reactions to the nuclear issue in West Asia/the Middle East are largely, if not solely, focused on Iran. This is in spite of the fact that Israel has been a nuclear weapon state for long, though this has been publicly acknowledged only recently by the United States. While those who advocate nuclear disarmament will have to oppose any new state acquiring nuclear weapons, the fact remains that unless the international community faces the issue of Israel's nuclear arms, nuclear proliferation in the region cannot be prevented. The impression has fast gained ground that America's "friends" can have nuclear weapons but its "enemies" cannot. This is what is done in the name of non-proliferation. If the United States upholds that Israel's national security is linked to possession of nuclear weapons, it is only natural that other countries like Iran also will think along those lines. The NPT Review Conference has called for the convening of a conference in 2012 "on the establishment of a Middle East Nuclear Weapon Free Zone". It is doubtful whether the US will take any steps in the matter.

The Techno-nuclear Complex

The global nuclear regime is closely integrated into the technological and scientific regime in terms of research and development (R&D) for the

weapons industry and in terms of advanced technology in the military strategy and tactics including cyber warfare. This technocracy is the inner engine of industrial, communications and governmental systems which are integrated with the global military regime. The nuclear regime is an integral part of this technocratic regime.

The highly technocratic setup that is characteristic of the management of nuclear technology and nuclear weapons has been linked with the elements of secrecy, non-transparency, and concentrated highly undemocratic decision-making power. Nuclear technology therefore strengthens and reinforces the worst tendencies in our societies which are geared toward more elite, hierarchical rule and militate against meaningful, participatory democracy.

Patriarchy and Nuclearism

The links between patriarchy and nuclearism - the latter as the epitome of military might - need to be emphasized. It is important to highlight that nuclearism is the most extreme and obscene form of a culture of militarism and such a culture has been undergirded by an ideology of power and hyper-masculinity. The worst manifestations of patriarchal and sexist behavior are reinforced through the ideology of militarism and nuclearism.

The Great Human Cost

People of Hiroshima and Nagasaki, even after sixty five years, are suffering from the after-effects of the first ever use of nuclear bombs. This continuing tragedy should have been an eye opener for the world as the people there cried "Never Again". But their agony, tears and cries have been ignored by nations which went on making and acquiring more and more destructive nuclear weapons.

Perhaps less known is the high human cost paid by people living in areas where nuclear tests were conducted. People were uprooted and relocated from their lands of birth and also were not given the full information of the nature of nuclear activity and its effects and were told blatant lies that their contribution would contribute positively towards humanity. The immediate effects of acute exposure in radiation led to excessive burns and increase of carcinogenic diseases. Widespread

pollution and devastation on land and marine sources had forced people to move afar and reduced any chances of returning to their homelands. The governments have refused to take responsibility for their part in contributing towards health problems, displacement, pollution and “invisible contamination” passed on to future generations.

The Ecological Impact

This raises the larger issues of the ecological impact of nuclear weapons. Their use generates environmental side effects that are now judged to be far more devastating than even the disastrous consequences of the initial blast. A recent study of the impact of a regional nuclear war between India and Pakistan predicts some 20 million people dead by the bombings, followed by ten years of shortened growing season because of soot blown into the upper atmosphere. The latter would throw the populations of the region into deeper poverty and hunger.² Because the climatic changes would affect every region, these would put at risk the lives of the 800 million most food-insecure people in the world.

The economics of nuclear arms

The economics of nuclear armaments is an untold story of financial profligacy. The enormous allocation of resources to the world's deadliest weapon system is unconscionable at any time and a heavy burden on coming generations. In a world of endemic hunger, disease and poverty, in a world of over-consumption, pollution and climate change, the cost of nuclear weaponry has devastating consequences in terms of true security which, basically, is social, economic and political in nature.

Some Serious Ethical Issues

There are some crucial differences between nuclear weapons and conventional weapons which raise ethical issues. The first crucial ethical difference derives from the scale of nuclear devastation, a scale out of proportion to any reasonable war aims. The second crucial difference derives from the indiscriminate character of such weapons. The devastation of the biosphere from a nuclear war coupled with long-term effects of

radiation adds a further indiscriminate element raising ethical issues again. Humanity's responsibility under God for His Creation is one of the issues at stake."

Faith Stance and Theological Response

1) "The nuclear issue is in its impact and thrust to humanity a question of Christian discipline and faithfulness to the Gospel," the WCC Assembly in 1983 declared. The ecumenical process, Justice Peace and the Integrity of Creation, took up the nuclear issue as a matter of faith.

2) The ideology of security through nuclear armament is heretical. In light of the biblical faith that true/authentic security comes from Yahweh God, to depend on nuclear weapons for the security of nations and peoples is an expression of unfaith that does not trust God's protection and care, and is the sin of idolatry that relies on what is not God as if it is God. "If God does not protect the house, the guardians guard in vain."

3) Wars are against God; and there is no such a thing as just war; and all wars are evil. Nuclear weapon is idolatrous when it is elevated to an almighty position to decide upon the total destruction of all living beings. When such weapons of mass destruction are used or threatened to be used to destroy the life of all living beings that God has created and blessed for its fullness, it is blatant defiance of God.

4) The stories of the victims of all forms of violence and war should be told in the light of the painful memory of the passion of Jesus Christ. Every single atomic missile is an attempt to crucify him again amidst all God's people. Victims of nuclear weapons and nuclear powers are crying out to God to liberate them from suffering.

5) Building Ecumenical Interfaith Networks : Conscious linking up and building networks of exchanges and program cooperation with people of other faiths are demanded today. Convergence of religious faiths, philosophical convictions and cultural wisdoms give the power to resist nuclear weapons, to formulate a vision of peace and to gain wisdom to make peace, just as the power of God's Spirit frees us as individuals and churches to refuse to cooperate in any way with the waging of war. Instead, in the spirit of Jesus we wish to confront all injustice with readiness to accept conflicts and suffering, to cooperate with people of diverse gifts for peace making, in reconciliation processes and in shaping a political stance

which seeks to outlaw war.

6) On Pentecost God's Spirit enabled us to understand each other in all our inter-confessional, intercultural and interreligious differences. Since then we have become a global community of storytelling, interpreting our different faith traditions and affirming solidarity for a life in justice and peace for the whole cosmos. In fact the household of God has many mansions.

7) We see the vision of peace in the Messianic feast in the story of New City of Peace, which is the garden of life for the conviviality of all living beings in which all nations participate.

The Ecumenical Response

From its inaugural assembly in 1948 till the most recent one in 2006, the WCC has called for the abolition of nuclear weapons as weapons of mass and indiscriminate destruction endangering humanity and the whole creation. It has maintained a consistent stand with regard to the elimination of nuclear weapons within the framework of a broader commitment to living "without resort to arms" and to seeking peace with justice and with respect for the integrity of creation. The issues have been addressed by the governing bodies of the WCC and a large number of member churches from a moral, faith-based and international perspective. At times their recommendations have been prophetic for actions by governments and concerned people.

In 1954, the churches identified in viable political terms the main elements of what more than fourteen years later became the Nuclear Proliferation Treaty. In 1961, from New Delhi the WCC Assembly called for two concrete steps that still define disarmament progress - no-first-use of nuclear weapons and nuclear-weapon-free zones to enhance the security of citizens in countries without the bomb. In 1983, the Vancouver Assembly called upon churches, especially those in a Europe divided between East and West, to redouble their efforts to convince their governments to negotiate for security instead of seeking it through weapons of mass destruction. The Porto Allegro Assembly in its statement "On the Elimination of Nuclear Weapons" affirmed that all people of faith are needed in our day to expose the fallacies of nuclear doctrine."

The WCC Assembly in 1983 in Vancouver in its statement on Peace

and Justice, endorsing the conviction of the Panel on the Public Hearing on Nuclear Disarmament (1981) declared: "The nuclear issue is in its impact and thrust to humanity question of Christian discipline and faithfulness to the Gospel." The ecumenical process Justice Peace and the Integrity of Creation took up the nuclear issue as a matter of faith. These theological affirmations have to be reinforced by formulating clear positions on developments in the buildup of nuclear weapons and armaments including nuclear sharing and extended deterrence, new weapon systems, missile defense and war fighting postures of new nuclear doctrines including preemption.

The concept of shared human security is a reference point for ecumenical policies and programmes that address the critical transnational issues already defining the 21st century. These include climate change, the twin crises of chronic impoverishment and endemic over-consumption and the nuclear threat. Our well-being and our security are shared because of the evermore transnational nature of our existence, our shared responsibility for each other's well-being, and the much wider participation necessary to build genuine security today.

The Hwacheon Call

The Hwacheon Call is addressed to the ecumenical community, its worldwide and regional organizations, member churches and all those willing to cooperate in the active pursuit of a world of peace - a world free of nuclear weapons.

i. The time has come for the churches to seek greater and stronger unity to address together the issues of nuclear weapons. This demands robust development of clear policy goals, close attention to the wisdom and values reflected in sixty years of ecumenical engagement for a world without nuclear weapons, plus disciplined pursuit by member churches, specialized ministries, church-related NGOs and Christians, active in wider peace movements of the actions and recommendations that the ecumenical community has made over the years.

ii. The WCC has an impressive history of dealing with the issue of nuclear disarmament. Today because of the urgency of the situation it should give the highest priority to nuclear disarmament and carry out its God-given and historic responsibility in clearly envisioning a nuclear-

weapon-free world and actively working for it. This should form an important agenda of the WCC International Ecumenical Peace Convocation in Kingston in 2011 and the WCC Assembly in 2013 in South Korea.

iii. While the theological positions of the WCC on nuclear issues have been clear, it is necessary to reformulate those positions taking into account new developments and new nuclear doctrines including preemption. The implications of nuclear sharing and extended deterrence have to be taken into account. Such reformulation is necessary to form the basis for a new commitment by churches and Christians towards nuclear disarmament especially in view of the increasing propensity to the use of force to settle disputes between nations.

iv. The dangers posed by the nuclearization of Northeast Asia with the background of division and continuing tension in the Korean peninsula should alert the ecumenical community for focused attention on the situation and for sustained support to the Korean churches and people in their continuing struggle for peace and reunification.

v. It is important to mobilize and consolidate latent majorities in all the churches opposed to nuclear weapons as part of the strategy. There should be coordination between international action and national level actions by the churches so that governments and inter-governmental bodies hear the same message from the member churches and their ecumenical organizations.

vi. The United Nations and international organizations should be called upon to ensure steps by Nuclear Weapon States for disarmament, take steps for a Nuclear Weapons Convention and security assurances to Non-Nuclear Weapon States.

vii. In view of the increasing nuclear proliferation and nuclear tensions in the Asian region, the WCC and CCA should give high priority to the issue. In Asia the nuclear threat has never been as high as it is today stretching from West Asia through South Asia to North-East Asia. Nuclear disarmament should be treated by the WCC, CCA and member churches as a major faith concern and a test of discipleship. The 2013 WCC Assembly should be an occasion for such affirmation.

viii. Inter-faith cooperation should be actively sought in dealing with the threat to humanity and the Creation from nuclear weapons and working for a world without nuclear weapons.

Participants in 2009 and 2010 International Consultation on “the World without Nuclear Weapons” in Hwacheon, Korea (A few participated on line)

Prof. Ninan Koshy, India
Prof. Kim Yong Bock, S. Korea
Dr. Samuel Kobia, Kenya
Prof. Park Seong Won, S. Korea
Mr. Carlos Ocampo, The Philippines/Thailand,
Dr. Ernie Regehr, Canada,
Rev. John Jones, Norway,
Prof. Volker Kuester, Germany/Netherlands
Prof. Park Kyeong Soe, S. Korea
Dr. Jonathan Frerichs, U.S.A./Switzerland,
Prof. Junaid S. Ahmad, Pakistan,
Dr. James T. Christie, Canada
Mme. Rejeli Tupou Vere, Fiji,
Prof. Samuel Lee, S. Korea,
Ms Carmencita Karagdag, The Philippines
Prof. Kinhide Mushakoji, Japan
Rev. Dr. Wolfgang Schmidt, Germany
Honorable Jinwol, S. Korea
Mr. Lee hack Young, S. Korea
Dr Kim Daniel Dong-Sung, S. Korea,
Prof. Bae Hyun-Joo, S. Korea,
Prof. Jeong Byung-Joon, S. Korea,
Prof. Jang Yoon-Jae, S. Korea,
Dr Jeong Ji-Seok, S. Korea,
Prof. Jeong Won-Beom, S. Korea
Dr Kim Seung Kuk, S. Korea,
Rev. Lee Gang-Shil, Korea,
Rev. Oh Sang-Youl, S. Korea,
Mr. Yoon Shin-Young, S. Korea,
Prof. Joung Kyeong-Ho, S. Korea
Rev. Oh Sang-Yeol, S. Korea
Prof. Jeong Won-Beom, S. Korea
Prof. Noh Jeong Sun, S. Korea

Prof. Kim Sung Eun
Prof. Kwon Jin Kwan, S. Korea
Dr. Suh Bo Hyuk, S. Korea
Dr. Lee Mu Seong, S. Korea
Rev. Choi Soo Cheol, S. Korea
Mr. Shin Ik Kyun, S. Korea
Rev. Cheon Young Chul, S. Korea
Rev. Koh Sung Gi, S. Korea
Mr. Lee Yoon-Hee, S. Korea

Intelligence in Action Hanshin University

With noble spirits, Hanshin University strives to stay
on the path of progress to meet the challenges of our times.

Hanshin values learning as cooperation, not as competition.

Hanshin respects human dignity and responsibility.

Hanshin revives life!

These are the spirit of Hanshin University.

Creator of values to improve the world,
Hanshin University.

Intelligence in Action

Hanshin University, Tradition of Leading Progress with Action

Hanshin University celebrates its 70th anniversary in 2010. Throughout its 70-year history as a college of theological studies and 30-year history as a university for a variety of academic disciplines, Hanshin has shared the adversities and aspirations of Korea. It has carved its name deep into the history of Korea, dedicating to founding a progressive theology, renewing the church of Christianity, democratizing our society, and to increasing rights of people.

Today, Hanshin stands solidly as a progressive university with such proud traditions. Our university manifests its progressiveness constructing new alternatives and practicing active social and academic engagement. We try to figure out alternative values against the main current of market-oriented materialism prevailing in today's world. We try to realize creatively the alternative values we have figured out. All the contents of education and the various activities of campus life at Hanshin may well reflect these efforts.

