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**Conscientization of Resilient/Transformative Agency:**  
a Postcolonial Feminist Pedagogical Remedy to Women’s Sin

**Abstract**

The purpose of this paper is to imagine Paulo Freire’s conscientization process as a modified pedagogy based on a new understanding of hybridity of agency in the context of Korean Canadian Christian women. My quest in this paper is to understand why this body of women support and contribute to oppressive and sinful narratives of patriarchy and white supremacy and suggest how religious educators might approach such context. It is my priority in this paper to argue that pedagogy and curricula shape and re-shape the identities in power dynamics between oppressors and the oppressed, especially in the context of Korean Canadian Christian women. There is an intertwined, not static, classification of the oppressed and oppressors, and, thus, the women contribute to oppression as much as being oppressed. Then, I argue that it is important to approach these women as those who are both oppressed and culpable (i.e., hybrid), not just oppressed and innocent. The basis of my argument stems in a new understanding of hybridity of agency. My work concentrates on connecting various poststructural and postcolonial understandings of agency (both sinful and resilient/transformative) in power dynamics involving women and its pedagogical implications.

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1. In this modified pedagogy, an educator will begin pedagogical process in a group but will encourage mutual learning to conscientize each other. Therefore, the line between an educator and an educatee is blurred. My assumed pedagogical or educational approach is inquiry-based and organic. In the context of Confucian cultures, hierarchy may act as a deterrent to my assumption of pedagogy, and yet Confucius himself carried very organic and inquiry-based educational method. Furthermore, Paulo Freire also desires and demonstrates inquiry-based and organic interactions at the core of his pedagogy. In this paper, based on my previous readings of contemporary educational theories and also based on how Confucius conducted his classes, such inquiry-based and organic pedagogy is still desirable in and applicable to the context of Korean Canadian Christian women.

2. In this paper, I define Korean Canadian women as the first-generation Korean Canadian women who were born and raised in Korea and immigrated to Canada as adults. Furthermore, Korean Canadian Christian women are defined within my conservative Presbyterian context, which is the majority of Korean Christian women. I do recognize that there are other denominations and different understandings of Korean Canadian Christian women. Yet, this specific group of women as defined here is assumed to represent the majority of Korean Canadian Christian women.

3. Patriarchy in itself may not be oppressive, but patriarchal teachings in Neo-Confucianism, as it will be described in detail later, are very oppressive and discriminatory narratives towards Korean women. Patriarchy in turn acts as a discursive power among Koreans all over the world, including Korean Canadian Christian women.

4. By ‘white supremacy’, I mean extreme racial discrimination of coloured people through socio-cultural-political sphere of influence. The term identifies subtle and yet extreme attitude towards other coloured races by European North Americans. Also, it attempts to point to unfair struggles of immigrants in predominantly Eurocentric traditions and social norms. White supremacy, in the eyes of immigrants such as Korean Canadian Christian women, is seen as a discursive power due to its strong influence on how the immigrants learn to think and behave in the new environment. The term may be quite inflammatory outside of the academic settings. Yet, scholars such as Joe T. Darden, in his book in 2004, *The Significance of White Supremacy in the Canadian Metropolis of Toronto* (Lewiston, NY: E. Mellen Press, 2004) have identified its influence and power among Canadians, especially in Toronto, the most ethnically diverse city in Canada.
In recognition of this hybridity, I would like to suggest that a conscientization process aimed towards resilient/transformative agency for the context can be an impactful pedagogical process to not only recognize their sinfulness and sinful agency, but, more importantly, appeal to their resilient/transformative agency in light of the awareness of their hybridity.

*It is only the oppressed who, by freeing themselves, can free their oppressors.*

**Opening Thoughts**

Many feminist theologians struggle with the word ‘sin’ because it performs an act of branding. There are many words that carry ‘sinful’ connotations in many religious communities including my own Christian denomination. May Daly may be the first feminist theologian who has criticized traditional theological link between women and sin. Therefore, women, Christian or not, have been subject to such negative branding in the Western culture. In other words, women occupy the same footing with male species and all other species, and yet, it seems, women carry much of theological and socio-cultural burden of negative connotation including the notion of original sin in Christian theology. The quest that many feminist theologians might take is to dissociate such branding of sinfulness away from women, especially because, in my opinion, such association hinders the women from opportunities that our male counterparts have access to. One such area of disparity where women do not have equal footing is education. Especially women may be outstripped from being educated to be resilient from doing sinful things and be active in transformative processes to bring about positive and constructive changes to our world. My quest as a Korean Canadian Christian woman begins with the idea that although I may be sinful, I also retain the necessary agency to choose my path. My hybrid nature is where my thoughts in this presentation begin.

The hybrid nature of women’s agency forms the basis for pedagogical engagement (i.e., learning and teaching interaction) for my postcolonial context of Korean Canadian Christian women. I draw on Margaret Kamitsuka’s notion of sin. Kamitsuka’s argument connects women’s agency in their cooperation with oppressive discursive power. She argues that women are both oppressed and sinful, rather than being oppressed and innocent. This role of agency is expanded in this paper to establish a concrete connection to implied choice/choicelessness and pedagogy from the perspective of agency. By extending the definition of agency, I propose to help Korean Canadian Christian women not only to recognize their sinfulness but also to empower agency to be more resilient/transformative in light of the awareness of their hybridity.

Kamitsuka argues that agency facilitates choice on the basis of women’s role in undue and underdeveloped cooperation with discursive power. Sin, as undue cooperation with discursive power, means that one maximizes one’s pleasure by playing one’s role imposed on

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7 Daly, 45.
one. Sin, as underdeveloped cooperation with discursive power, means that one avoids the conditions for resistance by being silent and leaving relations with discursive power. By recognizing their agency, Kamitsuka separates identifying qualifiers such as ‘the oppressed’ or gendered ‘women’ from the group of people and presents a clear vision for female agency. Also, in so doing, I argue that Kamitsuka exposes a dynamic of observers-observees by separating all involved agents from the imposed and/or presupposed identities and interactions. If agency survives power struggles and if there is to be a transformation of identities beyond oppressors and the oppressed, as Kamitsuka observes, then I argue that identities and roles are mere lenses of observers (both the oppressed and oppressors). From my perspective, Kamitsuka’s argument for agency clearly emphasizes free motivated choice. In other words, women can stand dissociated from imposed and/or presupposed identities under Kamitsuka’s poststructural and postcolonial view and can either be a part of the discursive power or resist it.

The identification of such lenses of observers, furthermore, modifies Homi Bhabha’s concept of hybridity. Bhabha suggests the concept of hybridity as reshaping cultural identity through mimicry (i.e., rewriting and overlapping the culture of colonizers on that of the colonized). However, I would take Kamitsuka’s poststructural and postcolonial understanding of agency to argue that Bhabha’s hybridity be viewed as a hybridity of lenses in order to distance identifying qualifiers or markers from agency, thereby preserving the agential nature of both observer(s) and observee(s). The rediscovery of female agency distances identities placed on observees such as Korean Canadian Christian women. For example, qualifiers such as “Korean,” “Canadian,” “Christian,” and “women” are viewed as particular lenses and specific viewing angles of observers. Identifying qualifiers such as those mentioned previously can be argued to be the identifying lenses, rather than identities themselves because, as I will argue, based on insight from Kamitsuka and Bhabha, agency empowers agents to choose their identity either as an active or passive actor/actress. So, I define hybridity as multiple perspectives/lenses of performative and identifying qualifiers, especially in women. Therefore, my argument follows that a group of people or a person shapes one’s hybrid identity in accordance with one’s agential choices and positionality. In other words, one can align oneself with pre-existing perspectives, or stand in the line of sight of observer(s) as precisely where the observer(s) want one to be, or actively and passively reshape/choose an assortment of lenses to be viewed. This notion of lens, rather than identity tagged on to a subject, allows a modification of Bhabha’s hybridity in accordance with poststructuralism and postcolonialism. Also, such modification of hybridity allows for pedagogical intervention of subjects, both oppressors and the oppressed, by a conscientized party.

Subsequently, I argue that my notion of hybridity of agency carries a strong mandate to engage the Korean Canadian Christian women in almost all aspect of curricula in church and society. As agents are dissociated from socio-cultural, historical and political identities and oppression, women, as I will demonstrate in the context of Korean Canadian Christian women, can be particularly influenced through pedagogical means. When such women become conscientious of their agency, their search for their place in the world can take shape in a pedagogical sense as they consciously explore learning about those lenses and about who they are in relation to their observers/oppressors. In other words, they will attempt to learn about their

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9 Ibid., 195.
10 Homi K. Bhabha, The Location of Culture (London: Routledge, 2004), 125-126
choices in a way that is outside of ethno-cultural branding. Women who develop the awareness that their identities and roles are shaped through socio-cultural, historical, and political pedagogical forces, would be able to fully engage most, if not all, aspects of curricula of those pedagogical forces. In addition, they would be able to view the curricula as particular lenses that can be swapped, modified or improved. This will be demonstrated in detail in later sections of the paper.

**Pedagogical Discursive Powers in the Context of Korean Canadian Christian Women**

Greer Anne Wenh-In Ng states that Asian North American Christians are enculturated in three cultural settings: the heritage culture, the dominant culture, and the culture of the Christian faith community. In this sense, Korean Canadian Christians are pedagogically inducted in the patriarchal Korean Confucian culture, European-centered Canadian culture, and the patriarchal culture of Korean Canadian immigrant churches. It is my assumption that these cultures are pedagogical because people in any culture are not only inducted into their cultures but also disciplined and indoctrinated by the cultures they are born and raised in. These people include those who are currently identified in postcolonialism as the oppressed and, most particularly, oppressors. That is to say, oppressors are as indoctrinated as the oppressed. Thus, discursive powers are viewed in this paper as indoctrinating pedagogies that impose a particular relationship such as the oppressed-oppressors. In subsequent sections, I would like to discuss women’s roles in the discursive powers (i.e., patriarchy and white supremacy). Women’s roles in the discursive powers are further investigated in two ways: one, postcolonial feminist notion of Korean Canadian Christian women’s sin (i.e., sin as submerged undue and underdeveloped cooperation with discursive power), and, the other, resiliency and transformation. I will argue that these two different roles of the women give rise to hybridity of agency (i.e., resilient transformative and sinful agency) from a postcolonial perspective.

A. Discursive Powers in Korean Canadian Culture

1. Patriarchy in the Korean Confucian Culture

When Korean immigrants came to Canada, they brought the Korean Neo-Confucian culture which has functioned as patriarchal discourse. Patriarchy traces back to the first kingdom (i.e., Ancient Chosun, B.C.E. 2,333-B.C.E. 108) in Korea, but with the introduction of Neo-Confucianism in Chosun Dynasty (1392-1910), numerous strict gender roles were reinforced on women. Since then, patriarchy through the establishment of Neo-Confucianism

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11 This socio-cultural, historical, and political pedagogy is meant to indicate that society, culture, history, and politics are all sources of teaching and learning.


14 According to William Theodore de Bary, an East Asian literary scholar, Neo-Confucianism arose as the Confucian revival in the Sung period (960-1279) in China and was adopted as the state ideology, the social norm, and the state religion by Chosun Dynasty with commonly understood purpose of bringing social order and build statehood. Neo-Confucianism embraces traditional Confucian thoughts in general but adds new elements in later thought. See William Theodore de Bary, “Introduction,” in The Rise of Neo-Confucianism in Korea, ed., William Theodore de Bary and JaHyun Kim Haboush, 4-6, (New York: Columbia University Press, 1985).

has become molded into Koreans’ consciousness and has become a major discursive power in Korean Canadian immigrant culture.

Classical Confucianism seeks for a harmonious relationship among Heaven, human beings, and nature. A harmonious and reciprocal relationship happens by respecting hierarchy and avoiding conflict in five relationships (i.e., ruler/subject, father/son, husband/wife, older brother/younger brother, friend/friend). However, Confucian teachings on a harmonious relationship became calcified in Neo-Confucianism and demanded “unquestioning obedience from the younger, weaker, and female members to the older, stronger, and male members”17. In particular, family is the place where social harmony happens and where Koreans have learned core Neo-Confucian values such as filial piety, respect for elders, and proper gender roles.18 Thus, there is a very strong implication of patriarchy through Neo-Confucian pedagogy.

More specifically, the knowledge of women’s status in Confucianism is summarized in three principles: namjonyobi (男尊女卑), samjongjiui (三從之義), and chilgeojiach (七去之惡). Namjonyobi means that men should be respected, and women should be lowered.19 Samjongjiui means that a woman should obey her father when she is young, obey her husband when she is married, and obey her son when she is widowed. In addition, chilgeojiach means that a husband can expel his wife based on seven conditions. Simply put, the patriarchal teachings that women should selflessly sacrifice themselves and obey their husbands was enculturated into Korean women.

With westernization, Korean culture has undergone changes in its understandings of women’s status. But, the Neo-Confucian principles are still relevant in Korean culture, and cultural teachings on gender roles still dictate the relationship between Korean women and men even in Korean Canadian immigrant families and churches. And thus, Confucianism is still the predominant discursive power and still teaches how women are treated less than men in the Korean Canadian culture.

2. White supremacy in Canadian multiculturalism

White supremacy, embedded in Canadian multiculturalism, has also been a major discursive power in Korean Canadian immigrant culture. Multiculturalism encloses ‘implicit white supremacy’ in Canadian culture and has contributed to the segregation of Korean immigrant churches. The act of enclosing implicit white supremacy (Evelyn Kallen uses the phrase, “racial discrimination” which parallels the phrase “white supremacy”) in Canada has been documented and studied extensively by Kallen. In October 8, 1971, as an official response to the discontent of non-English and non-French ethnic minorities toward the Royal Commission on Bilingualism and Biculturalism which relegated ethnic groups other than the two founding

17 Greer Anne Wenh-In Ng, “From Confucian Master Teacher to Freirian Mutual Learner: Challenges in Pedagogical Practice and Religious Education,” Religious Education 95, no. 3 (Summer 2000): 315.
19 Ibid., 56-57.
20 The seven conditions are disobedience to parents-in-laws, inability to give birth to a son, adultery, jealousy, stealing, having serious diseases, and chatteryness.
peoples (i.e., English and French settlers) to minority status, the Government of Canada declared multiculturalism as an official policy. The government policy statement describes the purposes of multiculturalism including offering funding for the development of ethnic groups and assisting immigrants to acquire at least one of Canada’s official languages, English or French. Although multiculturalism seems to show racial egalitarianism, Kallen avers that it contains implicit racial discrimination with regards to three aspects.

First, multiculturalism leads ethnic groups to eschew the issue of racial discrimination by focusing on expression of ethno-cultural diversity primarily and being silent on existing racial/ethnic inequality in Canada. Second, multiculturalism fosters ethnic separation by drawing a clear division between the public and private sectors. In public institutions, immigrants are expected to acculturate into one of Canada’s two official languages. In contrast, it is mostly in the private lives, immigrants are free to sing their ethnic songs, speak their ethnic languages, and eat their ethnic food. In this way, immigrant communities are prone to be segregated into private spheres while having little influence on mainstream society. Third, what seems to be implied in the multiculturalism policy is that Canadians are ranked into three classes: Canada’s founding peoples as the first class, immigrant groups as the second class, and First Nations people as the third class. Therefore, through the eyes of the influential Canadian scholar, I was able to demonstrate that multiculturalism as the major Canadian political and institutionalized policy has adopted in part how the immigrants may be viewed and framed. At least from the perspective of the official Canadian policy, the immigrants have been placed in inferior position to the two white founding peoples of Canada. White supremacy, therefore, may be sufficient to describe such socio-political arrangement in Canada under multiculturalism.

3. Patriarchy and white supremacy in Korean Canadian immigrant churches

In subsequence, white supremacy distances Korean Canadians from the dominant society and yet, at the same time, strengthens patriarchal structure in Korean Canadian churches. Partly influenced by the cunning segregation of ethnic communities by the multiculturalism policy and partly by silence and ignorance of Korean Canadian immigrant churches toward white supremacy, social and civic capital in the mainstream society cannot flow into Korean Canadian immigrant churches. In this way, Korean Canadian immigrant churches remain as privatized ethno-religious institutions and as a segregated island or “little Korea” within dominant society. Consequently, the disconnection of social and civic capital from the mainstream society reinforces hierarchical strata between the Canadian culture (prominently display white supremacy in racial relations) and Korean immigrants. Then, the reinforced hierarchy of white supremacy in Canadian society flaunts Neo-Confucian patriarchy which promotes hierarchical order. When the immigrants are faced with differing culture, language, food, and peoples, they, especially the immigrants exposed in Neo-Confucian culture and society, would be inclined towards strict enforcement of roles to bring order and provide a platform for livelihood.

In addition to the strong presence of dominant patriarchal Eurocentric tradition in Canadian culture, Korean Canadian immigrant churches have committed to patriarchal norms. When Korean Christian immigrants came to Canada – the nation, just like

22 Ibid., 57.
23 Ibid., 54.
24 Ibid., 60.
25 Ibid., 56.
26 Ibid., 56.
America, that brought the Gospel to Korea, they embraced oppressive forms of Canadian social agenda (i.e., white supremacy and patriarchy) to be binding to their faith and organization of their churches. In Canada, the first two Korean Presbyterian churches were founded in Toronto in 1967, and the first Korean Catholic Church was established in 1969. Since then, as a community, Korean Canadian immigrant churches have become extremely crucial for Korean immigrants. On the one hand, they have provided psychological and spiritual support and have offered venues for sociocultural integration. On the other hand, they have also reinforced the patriarchal rigidity of neo-Confucianism to be Christian.

The knowledge of women’s status in a structural and functional dimension is disciplined and regulated by patriarchy within Korean Canadian immigrant churches. Patriarchal structures within Korean North American immigrant churches is well analyzed and has been broken down into two dimensions by Jung Ha Kim: namely, structural and functional dimensions. In a structural dimension, “there are no official and legitimate channels for women’s leadership to become more visible and empowering” in Korean North American immigrant churches. For example, Korean North American Christian women have limited access to perform worship services, and there are no women represented on decision-making committees. In a functional dimension, women’s ministry is “relegated to all kitchen-related responsibilities,” and women’s work is considered less important to men’s work in churches. As a result, the Korean Canadian Christian women have been instructed to align themselves to the oppressive discursive powers. And yet, certain elements and examples of their resistance and resiliency in such conditions can attest to their collusion, rather than being compelled. This is the aspect I will explore with Kamitsuka’s discussion of women’s sin.

Korean Canadian Christian Women’s Sin as Alignment with the Discursive Powers

Despite the pedagogical influence on Korean Canadian Christian women from discursive powers inherent in Neo-Confucianism in Korean socio-cultural sphere and the dominant Canadian social sphere, Korean Canadian Christian women are also agential to sin (i.e., sinful agency). Here, I would like to describe postcolonial feminist understandings of Korean Canadian Christian women’s sin by utilizing Kamitsuka’s perspective.

First, sin as submerged undue cooperation with discursive power such as Christianity in Korean Canadian Christian women means that Korean Canadian Christian women un/subconsciously maximize their pleasure in absolute agreement and compliance with Christian teachings in Korean Canadian immigrant churches. Because Korean Canadian immigrant churches are crucial for Korean immigrants in meeting psychological and spiritual needs and offering venues for sociocultural integration, Korean women un/subconsciously become active in participation in various worship services, Revival meetings, Bible studies, prayer meetings, church picnics, etc. even to the point that they become religious fanatics. Korean Canadian

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27 Grace Ji-Sun Kim, 70.
28 Jung Ha Kim, Bridge-Makers and Cross-Bearers: Korean-American Women and the Church (Atlanta, GA: Scholars Press, 1997), 1. I utilize Korean American scholars’ works in this paper with the assumption that Korean Canadian women’s and Korean American women’s experiences are similar. I leave the differences between the two contexts to a future inquiry.
29 Ibid., 54.
30 Ibid., 54.
31 Ibid., 55.
32 Ibid., 1.
Christian women’s submerged undue cooperation with Christianity and teachings in Korean immigrant churches is an agential choice that results in sin against oneself for inadequate consideration of one’s own identity, sin against one’s family and neighbors for insufficient care, and sin against God for hindered relationship with God.

Second, sin as submerged underdeveloped cooperation with discursive power such as patriarchy in Korean Canadian immigrant churches and white supremacy in Canadian multiculturalism means that Korean Canadian Christian women un/subconsciously avoid the conditions for resistance by being silent and leaving relations with patriarchy and white supremacy. For example, Korean Canadian Christian women un/subconsciously generalize gender differences and inadvertently acquiesce to patriarchal demands in their churches by saying, “That’s just the way it is” or “Whether the work is unfair or not, I don’t think that people should complain about their jobs.” As a minority group, they portray a combination of collective silence toward white supremacy and spiritualize everyday suffering as “the high price for the chosen people.” As an ethnic minority, they feel inferior, alienated, and lonely in the dominant Eurocentric culture of Canada. As a result, Korean Canadian Christian women frequently manifest the un/subconscious feelings of depression, self-contempt, deep regret, and helplessness. Because these women internalize the patriarchal norms in their churches as well as white supremacy in the Eurocentric Canadian culture, they end up cooperating with the very institutions that oppress them. In accordance with Kamitsuka’s notion, the said internalization results in sin against oneself for inadequate development of one’s own agency and sin against God for hindering one’s spiritual development.

Role of Agency: to Align or to Resist?

In this section, I discuss the centrality of agency in Korean Canadian Christian women’s hybridity (i.e., resilient/transformative and sinful agency). Although this particular group of women are persuaded to comply or cooperate with the discursive powers at multiple levels, their resiliency demonstrated so far in Korean history and the history of immigration in Canada shows a glimpse into their resilient/transformative agency. This aspect of their agency is where transformative pedagogical curricula may be established in order to inculcate them and the next generation of the women into more explicit culture of transformative pedagogical curriculum. Yet, even with the revelation through such curriculum, they and the next generation of women may choose to cooperate with the discursive powers; this is precisely why my theoretical approach toward agency is hybrid and double-sided.

A. Resilient/transformative agency

Both Jung Ha Kim and Grace Ji-Sun Kim emphasize Korean North American Christian women’s agency to survive and be resilient (i.e., resilient agency) based on their faith in God and God’s love and grace toward them. In addition, Jung Ha Kim argues for their agency to resist and transform (i.e., transformative agency) discursive power. It is well-demonstrated by these authors that Korean Canadian Christian women’s resilient agency is reinforced by the help of religious functions (i.e., prayer and worship) and sociological functions (i.e., community centres and preservation of Korean culture and ethnic identity) of Korean Canadian immigrant churches.

33 Ibid., 107.
34 Ibid., 100.
35 Ibid., 13
36 Kamitsuka, 194-196.
Additionally, Jung Ha Kim’s argument supports the presence of Korean Canadian Christian women’s transformative agency. For example, while Korean Canadian Christian women manifest cooperation with patriarchal norms, they also challenge the said patriarchal norms through indirect resistance and unofficial manipulation. Conforming to the Confucian communalism of living in harmony and peace with others, Korean Canadian Christian women eschew direct confrontation with patriarchy but pursue subtle and indirect ways (e.g., deliberate absence and remiss in church meetings and manipulation of their husbands to their advantage) to resist the system that they find themselves in.\(^{37}\)

B. Sinful agency

Based on Kamitsuka’s two categories of sin (i.e., sin as undue and underdeveloped cooperation with discursive power), I discussed that Korean Canadian women have sinful agency in two significant ways: sin as (1) submerged undue and (2) submerged underdeveloped cooperation with patriarchy and white supremacy. Thus, although Korean Canadian Christian women are disciplined and regulated by discursive power, women, as agential subjects with sinful agency, produce power with which they can participate in and work with the oppressive patriarchy and white supremacy.\(^ {38}\)

In sum, by utilizing Kamitsuka’s postcolonial feminist notion of sin and Jung Ha Kim’s analysis on Korean North American Christian women’s resilience and resistance, I have discussed two aspects of Korean women’s agency (i.e., resilient/transformational and sinful agency). By utilizing Bhabha’s concept of hybridity, I understand the relationship of two aspects of agency as hybrid. They are both resilient/transformational and sinful. However, unawareness of their hybridity of agency can lead them to blindly accept discursive power and collude with discursive power. This is where pedagogical intervention, in theory, may enter in order to engage the women with the notion of hybrid agency. So, depending on where we stand to watch Korean Canadian Christian women’s agency, both resilience/transformation and sinfulness can be established. Therefore, I argue, from a postcolonial perspective, their agency can be theoretically influenced either way demonstrating the hybrid nature of agency.

### Pedagogical Approach of Hybrdicty:

**Re-visioning Implicit and Null curriculum in Korean Canadian Immigrant Churches**

Despite Korean Canadian Christian women’s everyday exposure to discursive powers such as patriarchy and white supremacy, the issues that result from patriarchal structures and white supremacy in dominant Eurocentric traditions have not been included in children’s and adults’ curricula in Korean Canadian immigrant churches; thus, I would categorize patriarchy and white supremacy in dominant Eurocentric traditions as the implicit and null curriculum with the insight from Boyung Lee and Elliott Eisner.\(^ {39}\)

Eisner categorizes curricula into three types: the explicit curriculum, the implicit curriculum, and the null curriculum.\(^ {40}\) The explicit curriculum is the actual content of education that is taught intentionally and consciously. The implicit curriculum is “what it teaches because

\(^ {37}\) Jung Ha Kim, 108-110.

\(^ {38}\) Kamitsuka, 184.

\(^ {39}\) Lee, 70-73.

of the kind of place it is.”

The implicit curriculum is carried by the organizational structure, physical environment, the emotional environment, teachers’ of engagement with students, and the pedagogical rules of the school in more subtle ways. “Although these features are seldom publicly announced, they are intuitively recognized by parents, students, and teachers.” On the other hand, the null curriculum is what schools do not teach. While emphasizing the importance of the null curriculum, Eisner states, “what schools do not teach may be as important as what they do teach. I argue this position because ignorance is not simply a neutral void; it has important effects on the kinds of options one is able to consider, the alternatives that one can examine, and the perspectives from which one can view a situation or problem.”

In most Korean Canadian immigrant churches, different modes of cooperation with patriarchy and white supremacy have never been part of the explicit curriculum of Sunday school and adult Bible studies. Most Korean Canadian immigrant churches use either curriculum from U.S.A. or from Korea for Sunday schools and adult Bible studies, and the major focus of their curriculum is individualistic Soteriology and the importance of the Bible. Moreover, the Confucian communalism of trying to live in harmony and peace with others leads Korean Canadian immigrant churches to avoid public discussion on patriarchy of Neo-Confucianism and white supremacy in dominant Eurocentric traditions.

However, by excluding explicit discussion about the patriarchal structures in the church and in society in Sunday school curricula and limiting women’s access to official leadership in the church, Korean Canadian immigrant churches have taught the congregation implicitly that patriarchy should be tolerated for communal harmony (i.e., implicit curriculum). Moreover, they have also taught the congregation implicitly and un/subconsciously that women are to uncritically accept patriarchy and to become absolutely compliant to patriarchal demands. Also, by not explicitly teaching about white supremacy in dominant Eurocentric traditions in Sunday school curricula and adult Bible studies (i.e., null curriculum), Korean Canadian immigrant churches have taught congregation that white supremacy should be tolerated for survival in Canadian society. They also taught congregation un/subconsciously that Korean Canadians’ voluntary collusion with white supremacy and resistance/transformation of white supremacy are deficient or non-existent.

However, according to Paulo Freire, education can never be neutral or indifferent regarding the reproduction of discursive power and can be a form of intervention in the world. Thus, education is political. With this recognition of the political characteristics of education and of the discursive powers, both education and the discursive powers are in the same arena of contention. Korean Canadian Christian women can have the opportunity to be aware of their silent cooperation with patriarchy and white supremacy and enact agency that honours their roles in the community.

41 Elliot W. Eisner, 97.
42 Ibid., 96-97.
43 Ibid., 97.
44 Ibid., 97.
45 Lee, 98-99.
48 Ibid., 67.
Korean women will also be empowered to transform Korean Canadian immigrant churches.

**Conscientization of Resilient/Transformative Agency**

In recognition of hybridity of Korean Canadian Christian women’s resilient/transformative and sinful agency, I would like to suggest a conscientization process that can be an essential pedagogical tool which can help these women to not only be aware of their sinfulness but also to empower their own transformative agency. A conscientization process for Korean Canadian Christian women includes three aspects: conscientization, repentance, and a shift to transformative agency.

A. Conscientization

The term “conscientization”, which was made popular by Paulo Freire, refers to “the development of the awakening of critical awareness” 49. Freire also defines conscientization as the ability to objectivise reality and “to act consciously on the objectivized reality”. 50 In the context of Korean Canadian Christian women, I define conscientization as an educational process which facilitates the awakening of critical consciousness. Specifically, conscientization in my paper is being aware of their ignorance of hybridity of resilient/transformative and sinful agency and being awakened to their hybridity.

By not being aware of hybridity of resilient/transformative and sinful agency in themselves, Korean Canadian Christian women tend to be unaware that they are agential subjects with both transformative and sinful choices. Lack of awareness of hybridity of resilient/transformative and sinful agency in themselves can lead Korean Canadian Christian women to simply accept and collude with discursive power.

In this sense, through an educational process of conscientization, Korean Canadian Christian women can become aware of their hybridity of resilient/transformative and sinful agency. First, they can acknowledge and appreciate their resilient and transformative agency. Second, they can confront their sinful agency in two categories of sin (i.e., sin as submerged undue and undeveloped cooperation with discursive power such as patriarchy and white supremacy). I will delineate how Korean Canadian Christian women can repent their two categories of sin.

B. Repentance

In a Christian framework of sin-repentance-salvation, the hybrid nature of agency plays a crucial role in not only dissociating sinfulness from the actor/actress but also preserving choice for the actor/actress to either stay in the sinful state or take a godly journey back to righteousness and salvation. Both in the Old Testament and the New Testament, repentance involves two meanings. Repentance means “a turning away from one’s own sin and going back to God” 51. In addition, repentance means “regret, remorse, and the change of one’s mind” 52. Such definitions imply that the actor/actress has the ability to choose and act upon their decision. When one reaches a sinful state by turning away from God, the actor/actress associates or aligns with a

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52 Ibid., 74.
sinful state. When one, through certain gracious means or events, can and does pull oneself away from the sinful state, one would be able to dissociate from the sinful state. In terms of hybridity, although their sinful actions take them into a sinful state, through certain gracious means, they may take it upon themselves to choose to return to God. We now turn to the current context of Korean Canadian Christian women.

In repentance, Korean Canadian Christian women are first compelled by God’s grace and love. The women can turn away from their two categories of sin (i.e., sin as submerged undue and underdeveloped cooperation with discursive power) and realize their birthright to agency. Second, compelled by God’s grace and love, Korean Canadian Christian women can experience regret, remorse, and sorrow over their two categories of sin. These two aspects of repentance may happen in the faith in Jesus Christ and God’s grace. Third, in God’s grace, the women may realign with the biblical and godly perspectives of life. This is a shift from sinful agency to fully equipped realization of hybridity of agency. The biblical and godly perspectives may never be devoid of the discursive powers as they are present operating realities. However, when their agential nature and choice are consciously exercised, they would be constantly engaged in critical and free assessment of their choices.

C. Shift to Transformative Agency

After being aware of their hybridity of resilient/transformative and sinful agency in themselves and repenting their two categories of sin in God’s grace, Korean Canadian Christian women can shift towards a mode of transformative agency and may choose to maintain their own agency through resistance and/or cooperation with various discursive powers. Therefore, their categorization of ‘Korean Canadian Christian women’ may not disappear, as my discussion of hybridity of lenses warrants, but their exercise of conscientization and unrelenting engagement with their agential self-awareness would ensure God’s grace and intervention amid decision-making.

Conclusion

In this paper I have argued that hybridity of agency is the focal point of pedagogical intervention of Korean Canadian Christian women in light of Margaret Kamitsuka’s notion of women’s sin and by dissociating women’s identity from the performative and identifying qualifiers (i.e., hybrid ‘identity’ in Homi Bhabha) for the purpose of leading the women towards transformative agency. Instead of working to redefine women’s role and identities as in Bhabha’s notion of hybridity, I proposed a hybridity of lenses, a modified concept of Bhabha’s hybridity of identity, effectively dissociating and conferring a degree of freedom for women to adjust their positionality of engagement with discursive powers.

The main limitation of this paper is that I attempted to establish a theoretical basis to engage the Korean Canadian Christian women from a modified notion of agency. This paper does not fully explore notions of postcolonial subjectivity because I am only engaging with Kamitsuka’s insight on women’s sin. In future academic research, I will attempt to more fully utilize postcolonial theorizations to fully study many variations of existence of Korean Canadian Christian women and their struggles to achieve agency. Also, it is my wish to solidify the theoretical aspect of pedagogy and agency in the context I am working with such that new approaches may be developed as we work to educate women within the Korean Canadian Christian community.
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