US-North Korean Nuclear Tension and Its Application in the Context of Religious Education

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Abstract

This study reflects the regional context of Northeast Asian countries embodied in US-North Korean nuclear tension. The researcher uses the methodological inquiry of practical theology to analyze the political affairs and intertwine with religious education. The ecology of religious education to dismantle the threat of ethnic and racial discrimination such as white supremacy supports a shared pedagogy between students and their teachers in the narrative of Jesus to challenge all forms of oppression as the democratic presence of God.

The United States President Donald Trump’s “fire and fury” remark toward the North Korea regime led by Kim Jong-un provokes the military tension on the Korean Peninsula and triggers the North Korean nuclear threat to US territory through often testing nuclear weapons and intercontinental ballistic missiles to arrive at the West Coast in the United States. The researcher has a basic idea to see the diplomatic circuit of North Korean dictator Kim Jong-un and US President Donald Trump to swing between the North Korean unclear threat and its US nuclear counterstrike with more comprehensive perspective of practical theology rather than Western rules as white supremacy in the political system in Washington, D.C. Especially, the researcher recognizes the comprehensiveness of practical theology to be applied in the political discourse about the nuclear issues between the United States and North Korea. Such comprehensive flexibility of practical theology will be the academic and practical chances to exchange the political discourse and the practical dialogue of religious education.

Bruce W. Jentleson, who is professor of Public Policy and Political Science at Duke University, notices that President Donald Trump’s foreign policy as the “America First” approach globally makes regional issues in Asia more problematic (2017, 10). He argues that Trump’s economic and assertive nationalism will make Chinese Xi Jinping take the position of “the champion of free trade” among Asian countries (2017, 11). This means the loss of the United States’ global influence in these regions. Furthermore, through the military alliances between the North Korea, China and
Russia in Northeast Asia, there is a high-risk factor that the United States may lose the golden time to protect very serious threats of the North Korea’s nuclear program and intercontinental missile systems (Kahler 2017, 27). As an Asian religious scholar in the regional context of such nuclear threat’s reality, the researcher encounters existentially the seriousness of Trump’s foreign policy as the America First approach in the similarity with “white supremacy.” That is the survival issue and reality of many ethnic and racial generations in such Northeast Asian context. As the 66th United States Secretary of State Dr. Condoleezza Rice’s remarks, “North Korea’s nuclear program was a global, not just a regional, issue. Its treatment of its own people offended not just the President but also our country’s commitment to human rights,” the researcher has a basic mind to approach the North Korea’s nuclear issues as the foundational principle of democracy such as human rights rather than an assertive nationalism as pseudo-alternative of white supremacy (2011, 37).

The researcher as a religious educator in such Northeast Asian context finds a dialogical common ground between political affairs and religious education in George Albert Coe’s historical sentence, “Religious education alone takes account to the whole personality, of all its powers, all its duties, all its possibilities and of the ultimate reality of the environment” (Coe 1903). That has the distinct feature of the twenty first century’s reframing structure of progressive education to include the practice of social engagement for reconstructing society and government in the meaningful purpose of religious education (Osmer and Schweitzer 2003, 84). The main concern of researcher is the dialectical ecology of religious education to undo the racial and ethnic processes of white supremacy and to encourage the “principle of reciprocity” among participants as the ideals of democracy and then to realize “the socioethical ideal of the democracy of God” on the basis of the Christian faith (Moore 2007, 11; Osmer and Schweitzer 2003, 87). Especially, the frame of reference of “White Practical Theology” suggested by Tom Beaudoin and Katherine Turpin may be a scaffolding setting of practical theology for “methodological inquiry” to analyze the “cultural privilege of whites” and a “white discipline” embodied in Trump’s foreign policy as the America First approach (2014, 259). The researcher thinks that Beaudoin and Turpin’s methodological frame is the reference of practical theology to intertwine the academic and practical gaps between political affairs and religious education. In addition, the researcher understands their methodology of practical theology as an adequate formulation to universalize the “cultural homogeneity” of white supremacy for instituting the ecology of religious education to undo the threat of “race and racism” and to form “religious identity” for Asian people in their context (Beaudoin and Turpin 2014, 267; Mercer 2017, 2). In other words, the ecology of religious education to encourage personal and corporate theological reflection in order to dismantle the threats of racial and ethnic discrimination of white supremacy recognizes brave challenges of our learners and their teacher’s endeavors to open the expansion of their religious identity formation in a shared pedagogy between students and their teachers in light of “the narrative of Jesus to challenge all forms of oppression” (Jennings 2017, 64; Mercer 2014, 98).

The Other Side of the World: China as an Uprising East Asian Country

The regional issue in religious education has some special meaning. The representative book
to deal with the regional issue of religious education is Richard Osmer and Friedrich Schweitzer’s book, *Religious Education between Modernization and Globalization*. The subtitle of that book is *New Perspectives on the United States and Germany*. In that book, Osmer and Schweitzer (2003) describe the transformative progress of two countries – the United States and Germany in a transitional era from modernization to globalization. In other words, the regional issue of both countries constitutes of the main stream of that book. They emphasizes that “religious education stands in an interdependent relationships to its social contexts,” since the main goal of religious education is closely related to “a common goal of promoting the well-being of our societies and the human community as a whole” (Osmer and Schweitzer 2003, 5). In this aspect of religious education, I have recently interested in the regional issue between Korea and China. The foreign relationship between both countries adds the dynamics of such meanings with the relational issue of the United States and Japan in Korean peninsula. Chinese students among foreign students to study in Korean universities consist of the most population. Recently 800,000 Korean peoples live in China. According to 2007 statistical analysis of Korean World Mission Association, 14,905 Korean Protestant missionaries worked in 168 countries. Among them, Korean missionaries working in China was recorded at the 1st rank as 2,640 peoples among them.

Especially, the recent foreign issues such as joining the Asian Infrastructure Investment Bank (AIIB) led by China and deploying the Terminal High-Altitude Area Defense (THAAD) system in Korean peninsula promote the multilateral relationship between Korea, China and the United States. In fact, many Koreans have many concerns about Chinese foreign leadership of Chinese President Xi Jinping. China and the United States are the big two countries in foreign and economic affairs. In the depth of geopolitical tensions between China and the US and between China and Japan, President Xi is carrying out strongly his “anti-corruption campaign” as Chinese domestic agenda (Feng 2014, 27). And his personal popularity and confidence is very high in China and other foreign countries. Thus, any people anticipates cautiously toward Chinese democratization. However, professional political scientists recognize that President Xi remains the stereotypical pattern of “a pragmatic Chinese leader” and does not change “the course of China’s grand strategy of a ‘peaceful rise’” which is shaped by foreign policy of “Chinese ‘self-righteousness’” to maintain a real “competitor” in relation to the United States about world affairs (Feng 2014, 27). Chinese political scientist Zhu Feng, who is Professor of International Relations at Nanjing University in China, analyzes that the “territorial disputes in the East and South China Seas” with “China’s military modernization” and its expansion is in relation to the concrete realization of “Chinese ‘self-righteousness’ mindset” rather than a direct challenge to the United States’ central role for the liberal world order in world affairs as a “new Cold War” (2014, 27).

Even President Xi Jinping’s personal popularity and his political confidence are very high, it is not easy to anticipate the transformative change in Chinese political affair, since the Chinese political leadership maintains its traditional pattern of closed framework. The United States’ influential political scientist Susan Shirk, who is Professor of China and Pacific Relations at UC San Diego and former Deputy Assistant Secretary of State under President Clinton administration,
analyzes the oligarchical structure of the Chinese Communist Party (CCP). Especially, the leadership election process is very conservative and closed. Generally speaking, in China, the political decision making is determined by the Politburo Standing Committee and the Military Commission. According to Susan Shirk’s political analysis, Chinese “leadership competition” is covered by “wraps” (2008, 52). For example, the hottest political issue of “the Seventeenth Chinese Communist Party Congress in fall 2007” was who becomes a successor of President Hu Jintao (Shirk 2008, 52). Many people thought Zeng Qinghong, who was a right-hand man of former President Jiang Zemin, as Hu’s successor. But the Central Military Commission did not appointed Zeng, who served as vice president, in its number two position, since he was very old (Shirk 2008, 52). Of course, we are able to recognize that China currently experiences “the explosion of information” through “market-oriented and Internet-based new sources” (Shirk 2011, 2). However, the Chinese Communist Party controls the public through its strong media regulation devices and monitors “the actions of subordinate officials” in the local governments through recognizing the openness of media “as a watchdog” (Shirk 2011, 5). In this Chinese current circumstances, it is important how we construct the project of religious education to apply religious educational practice in the foreign relationship between the United States, China, South and North Koreas. The researcher explores the potentiality of heterogeneity for the context of religious education in the perspective of these countries’ foreign policy.

The Communication with Heterogeneity: The Narrative of The Greatest Showman

In the film of The Greatest Showman (2017), Barnum experienced big despair that his circus performed building was fired by the protestors. The music of “From Now On” was sung for a new start from deep despair by his circus members and him. The researcher wants to see this film in the perspective of the theory of communication. This part of that movie shows the success of communication between his members and him as their leader. The success of communication means to arrive at some consensus in their thoughts and ideas (Littlejohn 2017, 4). The researcher thinks that a degree of consensus among the members of that community makes a decision whether or not their communication succeeds. Even though some protestors broke the place for their show, in the scenes which we have seen they do not fail in their communication. Such behavior means the successful exchange of their ideas or thoughts.

In other words, the status of interdependence among the members of that community is very positive. Barnum’s community maintains a series of “interacting components” (Littlejohn 2017, 42). We can recognize that a series of mechanism regulates their members’ behavior, even though their community’s heterogeneity is very high. This means there is a larger system to include Barnum’s community. What is such larger system to include Barnum’s community? The researcher thinks that it is our generation to be emotionally persuaded by that movie’s diversity. Our generation recognizes the heterogeneity which the narrative of that movie emphasizes. In my mind, Barnum’s system exists in our generation’s perspective to favor such difference and diversity. And such system’s sustainability can be remained.
In this movie, we can find the way to manage the conflict between Barnum’s members. Any communication pattern can resolve some differences effectively. Sometimes the continuity of communication may deepen the conflicts between members, since their differences are emphasized. However, that movie shows well that the foreignness successfully consists of the solidarity of their community (Littlejohn 2017, 240). Here such foreignness can be understood in the perspective of a new potentiality of that community. We can recognize that any foreignness motivates the potentiality of our community to enhance such productivity through that movie. This relates to expansion of human self in the context of religious education.

**A New Task of Religious Education for Reorganizing Human Self**

The moral issue in religious education recently is very important. The researcher deals with such issue of religious education in the relation with human self. Hyun-Sook Kim (2006) places the main goal and purpose of religious education on moral “solutions for this moral confusion” in recent society (2006, 453). She presents “complex, multicultural and multireligious world” as the main distinctions of modern society (Kim 2006, 453). And the main goal and purpose of religious education in this society is to provide modern people with “substantive norms or moral principles” in order to sustain their personal identity (Kim 2006, 453). That is the background story of religious education. The researcher has interested in the working role of religious education between morality and Christian faith. Kim presents three distinctions of personal identity as such working role of religious education. The first is a relational identity, the second is an equal identity, and the third is an open identity. The relational identity focuses on “both freedom and interdependence” (Kim 2006, 454). Freedom and interdependence have each counter direction of moral value and characteristics. For example, many peoples hope to realize individual freedom rather than interdependence. So, the moral value of interdependence is near to traditional society rather than modern society. Therefore, modern religious education calls for the moral value and attitude of relationality to modern people. Secondly, the equal identity is related to equal “faithful response to God in love in nonecclesial and ecclesial contexts” (Kim 2006, 454). Thirdly, the open identity means the hospitable recognition of various moral values and beliefs. In this narrative, the close relationship between moral growth and faithful development is very important presupposition.

Harold Horell, who is Professor of Religious Education at Fordham University, also delivers the meaningful narrative between morality and religious education. Especially, he thinks that religious education in any faithful community contributes to generating and understanding of “the dynamics of moral awareness” (Horell 2014, 424). He says, “Morality is a constitutive dimension of faith” (Horell 2014, 424). For example, when we read the Biblical scripture of “Love your neighbors as much as you love yourself” in the story of the Good Samaritan in the New Testament (Luke 10:27), we are naturally able to recognize moral awareness in our mind. For at least many Christian educators, it is very natural that “a Christian vision” of “the fuller realization of the Reign of God” and the ultimate of moral life coexist (Horell 2014, 425). Horell argues that religious education may be the main channel for many people to see “moral issues in the light of their faith conviction” (2014, 425). In a secular society, the main point is that such moral awareness expands
from Christianity to other religious traditions. However, the researcher has interested in our “moral and religious outlooks in the unique revelation of God in Jesus Christ” (Horell 2014, 427). We have the certainty that the life and ministry of Jesus Christ transforms the moral awareness in the church. And we believe that such moral and religious outlooks in the church has the harmonious relationship with their neighbors in “common values and a shared outlook” (Horell 2014, 428). The main topic of Christian religious education is to take Christian faith tradition into the learning context. Thus, many Christian educators have interested in the membership process of their religious communities. And the moral issues of religious education will be helpful for forming Christian character in public discourse and everyday lives in the world. In other words, the topic of moral awareness contributes to bridging the gap between faith community and the world in a secular society.

If the researcher’s first interest is the relationship between religious education and moral awareness, his second concern is the concept of hermeneutics. Here, the researcher does not deal with deeply the topic of hermeneutics. His interest is when religious educators use this concept, that is, hermeneutics. Most of all, Hyun-Sook Kim uses the concept or meaning of “hermeneutical engagement,” when she explores “the interdisciplinary relationship between theology and human sciences” (2009, 244). Therefore, the hermeneutical-praxis of religious education is closely related to educational activities to understand and discern “God’s will” in our concrete situation of a secular society (Kim 2009, 244). Especially, she focuses on a “dialectical understanding” between “theological traditions and educational practices” in the Korean context (2009, 245). The researcher thinks that Kim’s idea provides a good framework to understand the nature of religious education, that is, the hermeneutical engagement of religious education. And the researcher thinks that Groome’s short paper is a good example to discern the meaning of religious education in some context.

In that paper, firstly, Thomas Groome uses the word of “holiness of life” (2007, 362). This concept is related to the faithfulness in “discipleship to Jesus Christ” (Groome 2007, 362). This means “our own care of soul” in “the help of God’s grace” (Groome 2007, 363). Secondly, the purpose of religious education is to realize “the reign of God” in this world (Groome 2007, 363). That is the way to become disciples of Jesus Christ and means our efforts to honor “the biblical sense of knowledge and knowing” (Groome 2007, 364). Thirdly, the nature of religious education is to help learners root in their religious tradition and is to expand God’s love into their neighbors in the aspect of “universal” (Groome 2007, 364). Fourthly, religious educators need to have the theological understanding about human condition (Groome 2007, 365). That is to become the foundation to honor our learners. Fifthly, it is very important to learn and teach the religious tradition in their religious community. We do not think to separate some religious tradition and their religious community. It means that religious education presupposes any religious community. Sixthly, the nature of religious education focuses on the close relationship between faith tradition and their everyday lives. The last point of religious education is to maintain the balance between our efforts and God’s grace.
Here we need to focus on our concern that Hyun-Sook Kim’s remarks emphasize the equality in a neo-liberal world where the ultimate value of human dignity might be disregarded as a means or a profit for any purpose “in the name of efficiency and accountability” (2015, 481). We are able to assume the meaning and purpose of religious education to move toward the ideal growth of personality in public society:

“We must also provide an educational environment in which students can dedicate themselves to their faith in God and at the same time participate in decision making for their own lives as well as for the sake of the society in which they live” (Kim 2015, 282).

The Condition of the Self for Human Development

The formation of human self to be effective in the sacred and secular worlds is a recent concern of religious education. Human development is the natural phenomena. Psychologists used to study the process of human development. The concept of postconventionality means the highest stage of human development. Modern people usually experience the process of development from the pre-conventional stage through the conventional period to the postconventional level. When we study the process of human development, we focus on the transforming process of the self. Here, human development means the growth of the self. In other words, that means the development in the structure of the self, that is, the structure of human consciousness.

How do human development and the Trinity connect with each other? We can find the possible relationship between human development and the Trinity in the Bible. The Bible says, “So God created humans to be like himself; he made men and women” (Genesis 1:27). This Biblical scripture shows the structural similarity between human development and the Trinity. The social doctrine of the Trinity shows well mutual indwelling and reciprocal interpenetration based on the principles of cooperation and equality between three Persons: God the Father, God the Son (Jesus Christ), and the Holy Spirit. The moderate feminist scholar such as Sallie McFague, who is Professor of Vanderbilt University in the US, argues that the traditional names of the Trinity are very male-oriented. So, she suggests to use the neutral words such as the following: Creator, Redeemer, and Sustainer instead of the Father, the Son, and the Holy Spirit. Like this, the social doctrine and the feminist perspective of the Trinity reflect well the principles of cooperation and equality in the divine entity. At the same time, these principles of the Trinity provide the meaningful insights for human development. That means the transforming process in structural pattern of human consciousness.

Robert Kegan focuses to study the structural pattern of human consciousness. He argues that human consciousness experiences the five stage orders and its developmental pattern has the helix shape in the sensitive relationship between subject and object. The shape of helix means the dynamic transition or transformation in the human developmental process. The first order of human consciousness means that of children between the ages of two and six. Their thinking is
fantastic and illogical, their feelings are impulsive and fluid, and their social-relation is egocentric (Kegan 1994, 29). Next, the children between the ages of seven and ten have the characteristics of the second order of human consciousness. Their thinking becomes concrete and logical, their feelings have time-enduring character, and their social relation reflects “a separate mind and a distinct point of view” (Kegan 1994, 29). The third order of human consciousness reflects the psychological characteristics of adolescents. Their thinking is abstract, their feelings shows self-reflexive emotion, and their social relation reveals the loyalty and devotion to any people in the community or some ideas (Kegan 1994, 32).

The adults in the fourth order of human consciousness have “a self-evaluating, self-governing system” (Kim 2001, 275). Their consciousness has “a complex or integrated system” (Kegan 1994, 92). They emphasize “the continuous creating and recreating of roles” rather than the strict adherence to our social roles (Kegan 1994, 96). The fifth order of consciousness has the quality of the multi-self which is multiple and interrelated. In this order of consciousness, some people recognize the co-existence of difference and conflicts between each people, group, community, and society. Kegan applies such co-existence of difference and conflicts within human mind to a kind of “conflict resolution” in the postmodern society such as the following: “Postmodernism suggests a kind of ‘conflict resolution’ in which the Palestinian discovers her own Israeli-ness, the rich man discovers his poverty, the woman discovers the man insider her” (1994, 320-321).

The transition from the first order to the second order is realized by the durability of the human self. The children between the ages of seven and ten can sustain more durable characters in their thinking, feeling, and social relation than the children between the ages of two and six. The transition from the second order to the third order means the expansion of scope where the self of the third order can use more comprehensive resources such as thinking, feeling, and social relation to constitute human consciousness than that of the second order. For example, adolescents usually have broader comprehensibility in thinking, feeling, and social relation than the elementary school students. The fourth order and the fifth order of human consciousness divide the development of adult people into two sides of characteristics. The subjective character is remarkable in the fourth order and the inter-subjective or multi-subjective character is influential in the fifth order. The fourth order of human consciousness has the sustainable ego boundary. And the fifth order of human consciousness accepts the place for others within her or his ego boundary. That means the co-existence of the self and others in her or his ego boundary. Therefore, in the fifth order of consciousness, the thinking, feeling, and social relation with paradoxical patterns are possible.

The Trinity also has the paradoxical pattern. The coexistence of the oneness and the many is possible in Three Persons of the Trinity. The Oneness is not the Many and the Many are not the Oneness. However, this paradox or mystery is possible in the Trinity. Three Persons in the Trinity have each distinguishing entity as the Father or Creator, the Son or Redeemer, and the Holy Spirit or Sustainer. However, three Persons can sustain the unity. Here, we can find the coexistence of the unity and the diversity. Sometimes, when we encounter the new life circumstances, we experience severe embarrassment. But, our selves have the mystery over our consciousness. They
have the surprising capacity to overcome some barriers of our circumstances. The researcher thinks that it is the surprising and mysterious capacity of our selves. He sincerely hopes our class provides the moment to vitalize the mystery capacity within the self.

**The Expansion of Human Self in Freudian Idea**

Sigmund Freud was born on May 6, 1859 and died on September 23, 1939. He was a physician and neurologist. He could not but concentrate on the unconscious life, since his patients’ conscious life was severely distorted. Therefore, he developed “dream analysis and free association techniques” for modern psychoanalysis (Loder 1998, 21). Freud found “a dual drive theory of motivation” in the unconscious way: One is “a life instinct,” that is, “libido” and the other is “a death instinct,” that is, “destrudo.” (Loder 1998, 21). These unconscious motivational drives are the sensitive and pleasurable zones through which the person interacts with the environment. Freud’s religious background is also very typical. He had a Jewish mind and regarded himself as dream’s interpreter like Joseph in the Bible. In addition, he had experienced a Roman Catholic baptism through his “nanny” (Loder 1998, 21). Therefore, Freudian truth of human nature is able to be understood in relation to “God” (Loder 1998, 21). For Freud, if the unconscious drives work on the main factors of “the interaction between the person and her environment,” the rule of the ego, that is, the reality principle also governs both interactions (Loder 1998, 22). Freudian psychic model consists of the intrapsychic reality, the extrapsychic public reality, and the reality principle. The reality principle of the ego is sustained in the balance between the intrapsychic and extrapsychic public reality. The rule of the ego is “designed to maximize satisfaction and ensure survival” (Loder 1998, 22). Even though the rule of the ego is very important factor to sustain the balance between the intrapsychic and the extrapsychic realities, Freud himself “concentrated more on the unconscious than on the ego per se” (Loder 1998, 22).

For Habermas, Freudian psychoanalysis provides “learning mechanism of internalization” (1987, 9). This mechanism describes “objective structure of meaning” in human mind (Habermas 1987, 9). Usually human being proceeds the process of that mechanism through “the structure of assimilation” and the structure of reflection” (Habermas 1987, 9). The former means the activity to subjectify an external object and the latter means the activity to objectify the self critically. Through these both internal activities in human mind, the self comes to have the perspective to see itself objectively and critically. This is very similar with Piagetian perspective about the human consciousness. Even though Freud focuses on the unconscious rather than the conscious, The researcher thinks that Habermas’ understanding of Freudian internalization is very meaningful in the aspect that such internalizing process in our learning can be facilitated through students’ “engagement” rather than “control” under them (Eisner 2002, 142). In other words, students’ engagement in our educational environment will be the criteria to facilitate the internalizing process of learning and to see the self critically and objectively and then to lead some development of the subject.

*Designing the Transformation of Human Self*
Human self asks for some transformation in the substantive encounter with the world. For Kegan (1994), the meaning of curriculum can be understood as the cultural contents which human self in the world is encountered with. He distinguishes the modern self and the postmodern self through the way to construct “difference and conflict” (Kegan 1994, 307). The modern self has the completeness and wholeness of the meaning. It means “our own way of looking at and relating to the world” (Kegan 1994, 308). Any person who has the modern self does not try to change other person’s perspective. That person tries to explore a comprehensive view in order to solve difference and conflict. It explains the distinction of the modern self.

The postmodern self has the different view about differences and oppositions with the modern self. Usually, we used to find differences and oppositions in the other person rather than in each of us. However the postmodern self understands differences and oppositions in the other person as a part of our whole narrative to construct our own being. In other words, the postmodern self utilizes differences and oppositions with the other person as some chance to “recover our own complexity” (Kegan 1994, 310). Likewise the postmodern self has the capacity to lead us to see “our own oppositeness” in difference and conflict with the other person (Kegan 1994, 310).

The postmodern self has a new organism of “trans-system or “cross-form” to move a core of self from subject to object (Kegan 1994, 313). Such system can be understood as “multipleness” rather than “completeness” (Kegan 1994, 313). The postmodern self has some dynamic to “relativize systemic knowing” and then makes us move beyond the limitation of our wholeness (Kegan 1994, 317). The postmodern curriculum therefore distinguishes the normative goal and the descriptive goal. The normative goal depends on the wholeness of the curriculum of the modern world. But the descriptive goal recognizes the multiple possibility of the curriculum of the postmodern world. Therefore the adult students to have “self-direction” need to challenge “the assumptions of wholeness, completeness, and the priority of the self” in the encounter with the postmodern curriculum. In the end, the relation with the other person transforms a single system of our self into “our multiple selves” to recognize our own limitation (Kegan 1994, 351).

**The Comprehensive Strategy in Religious Education for Transforming Human Self**

The transformative model for expanding human self in religious education may be understood in Mary Elizabeth Mullino Moore’s “Relational Teaching.” Moore is a representative Christian educator in the United States and is a current Dean of the Divinity School at Boston University. She often came to Korea and delivered her lectures at Yonsei University. Her relational teaching as narrative method is precisely explained in her representative book, *Teaching from the Heart: Theology and Educational Method*. In that book, she describes the narrative method as some “passions” to connect person and event, the cultural and religious stories, and the stories of person and the earth (1998, 131). She recognizes the educational meaning of narrative teaching in seeing human life in the relationship between “the parts” and “the whole” (1998, 131). To see the parts in relation to the whole means to understand our lives in theological and faithful reorganization through the Biblical texts or stories. Especially, she emphasizes the importance of narrative
teaching as “a significant mode of human communication” (1998, 132). Moreover, Moore supposes the organic and web-likely interconnected view of the world. It becomes the precondition of narrative communication about the relationship between the world and human being. Likewise, narrative teaching has some distinction to generate educational and “moral imagination” in our natural lives or many Christian communities rather than make “cause-and-effect way” (Moore 1998, 138).

The role of imagination in narrative teaching is to provide our learners with “artistic experience” (Moore 1998, 139). And educational imagination promotes the primitive perspective to connect the human and natural words (Moore 1998, 139). That means the link of theology and imagination through the stories. She understand the main distinction of narrative thought in some natural connection of action and consciousness. Here consciousness means comprehensively the human thinking, feeling, and willing. She emphasizes that narrative thought is different with “logico-scientific thinking” such as “description, explanation, and verification” (1998, 140). Therefore narrative teaching promotes the lineal and organic link between personal consciousness and the social reality, since human consciousness reflects imaginative and individual awareness and experience of the world with “a form of indirect communication” (Moore 1998, 141). And Moore understands the importance of narrative teaching as an essential channel for human growth and the initiative dynamic to form and transform the world (1998, 142-143). Likewise, narrative method generates the transformation of human consciousness and the reality of the world through both organic relation of human and the world with a mode of indirect communication to promote artistic experience for our learners. Especially we need to know the distinction of narrative teaching to solve a sensitive tension or conflict to be generated between religious differences in our public environment. In this aspect, Moore’s educational model can be applied as the device of religious education to transform the distinctive resources of heterogeneity and difference into a new potentiality to reformulate human self in our public and secular society where the harshness of racism.

References


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