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Authentic movement as a laboratory for spirituality: opening to God and the inner self

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**AUTHENTIC MOVEMENT AS A LABORATORY FOR SPIRITUALITY:
OPENING TO GOD AND THE INNER SELF**

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DEDICATION

To my parents,

Jung Ran Lee and Eun Tak Han, who shared their love of life.

To my academic mothers,

Nam Soon Kang, Hee Soon Kwon, Mary Elizabeth Mullino Moore, Courtney T. Goto,

Elisabeth Schüssler Fiorenza, Kwok Pui-lan, Clare E. Wolfeich, and Hee An Choi

who inspired me through their infinite wisdom and passion.

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ABSTRACT

The main purpose of this research is to evaluate authentic movement as an effective approach to liberative religious education. Authentic movement is a field of modern dance that focuses on emotional movement and its ability to access the human unconsciousness, especially as understood in Carl Jung's psychological perspective. Through authentic movement, a person is able to glimpse one's inner self and one's sense of the Divine, and also to release suppressed feelings, including those feelings evoked by the pressures of social expectations and stereotypes. Authentic movement thus engages persons in a process of religious education that can liberate them through a greater integration with their inner selves and religious experience.

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INTRODUCTION

When I worked as an ordained female pastor in a congregation, I suffered from people's apathy toward female religious leaders caused by the masculine and patriarchal culture of Korean Christianity. One day, I gained an opportunity to pray alone in a small room, and I experienced an outburst of suppressed emotions through bodily prayer. Through this experience, I could face distinctive emotional and spiritual movements in my unconsciousness that had not appeared on a conscious level. This was a kind of spiritual experience of liberation from the oppression of patriarchy and the stereotypes of a pastor's role where I experienced a renewed consciousness of God.

I had a similar experience when I did authentic movement in a modern dance class. When I tried to dance with the emotions that were drawn from my deepest self through authentic movement, I could feel a distinct internal movement, which revealed the psychological, emotional, and spiritual currents in my interior world. Through these experiences, I realized the infinite potential of authentic movement as a spiritual practice. Authentic movement provides people the opportunity to access the inner self; thus, when persons have a desire for God, such movement can be a profound spiritual practice. The purpose of this thesis is to propose a pathway to liberate the inner self through authentic movement as a spiritual practice that enhances the human relationship with God and self.

After the Enlightenment and Renaissance movements, the Western world tended to emphasize reason and intellect. While rationality is a significant human capacity, the other dimensions of human beings are muted and suppressed by an over-emphasis on rationality: emotions and bodily knowing are particularly suppressed. In the case of

Christianity, the emphasis on reason was also generated from the Reformation, as it was influenced by the rational trends of Western culture, thus by a devaluing of non-rational aspects of human knowing. Furthermore, the focus on the exterior world with intellectual desire can result in weakened reflection on the interior world of the human being; therefore, people too often devalued the significance of their interior worlds for a long time. They seek the value of their lives in relation to the exterior world with an emphasis on rational intellectual methods; however, those values are often to be found in the innermost being.

Meditation is one set of practices that has fostered concentration on the interior world as a space that contains values for which people are searching, such as happiness, peace, and divinity. While meditation practices can give important access to the interior world, they often involve stillness rather than movement. Thus, the revelations of the human body are still hidden in most practices of meditation.

The research for this thesis will shed new light on the suppressed parts of human beings and will offer pathways of spirituality through authentic movement. To develop this approach, I will review in the first chapter the connection between Carl Jung's concept of the "unconscious" and the scholars who have researched the inner and authentic self in the fields of theology and education. In chapter two and three I will focus more specifically on how we might work with authentic movement to develop and sustain authenticity, as advocated in the fields of spiritual-psychology and religious education. Finally, I will draw conclusion about the meaning of authentic movement as liberation for the oppressed in my own context, especially Korean woman.

CHAPTER 1

Authentic Self and Interior world

The most significant outcome of authentic movement is that we gain the opportunity to encounter the inner self, which is often suppressed in daily life. Authentic movement enables us to face psychological, emotional, and spiritual dynamics in our interior world. Thomas Merton used the terms “interior I” and the “inner self” to explain this phenomenon.¹ Parker J. Palmer also described various concepts for the interior world of human beings that are identified in diverse religious traditions: “Buddhists call it original nature or big self. Quakers call it the inner teacher or the inner light. Hasidic Jews call it a spark of the divine. Humanists call it identity and integrity. In popular parlance, people often call it soul.”² These reveal the significance of the interior world in many traditions, pointing also to the hidden side of consciousness (unconsciousness), and its importance in one’s relationship with the divine.

What is the meaning of the interior world and authenticity? This is the driving question of this chapter, and I will seek the answer and explore the hidden side of human beings through three fields of study: psychology, theology and education.

¹ Thomas Merton, *The Inner Experience: Note on Contemplation* (San Francisco: HarperSanFrancisco, 2003), 5.

² Ibid.

1. Discovering Authenticity in Psychology: Carl Jung's concept, "Unconscious" and "Active Imagination"

Throughout human history, people have experienced oppression in many forms. People have been forced to mute the inner voices of their unconscious and to wear a persona according to others' expectations for their social position.³ In this process, people often put on a social mask or other false masks that are quite different from their true selves. In such situations, people live false lives that strain their authenticity. J. J. Clarke states:

Civilized life today demands concentrated, directed conscious functioning, and this entails the risk of a considerable dissociation from the unconscious. The further we are able to remove ourselves from the unconscious through directed functioning, the more readily a powerful counter-position can build up in the unconscious, and when it breaks out it may have disagreeable consequences.⁴

As Clarke points out, people's unconsciousness is more suppressed in civilized societies that require intense conscious operation. In this situation, people easily lose awareness of their inner self in order to function effectively in their social positions.

³ Persona is Jung's concept, which means literally a mask, as worn by actors in ancient Greece. Through the persona we codify ourselves in a form which we hope will prove acceptable to others; Anthony Stevens, *Jung* (New York: Oxford University Press, 1994), 47.

⁴ J. J. Clarke, *In Search of Jung: Historical and philosophical enquiries* (London: Routledge, 1992), 111.

Jung's suggestion of "a journey of self-discovery" is an effective way to find the true self.⁵ He states, "Mein Leben ist die Geschichte einer Selbstverwirklichung des Unbewußten [My life is the story of self-realization of the unconscious]."⁶ As he mentioned in this statement, his psychological research mainly focused on the human unconsciousness. He concentrated on the importance of discovering the human unconscious through active imagination. This type of journey enables people to explore their authenticity. How are Jung's main ideas of the unconscious and active imagination related to a journey of searching for authenticity?

1) Unconsciousness

Jung's main theories are based on the human unconsciousness, a notion that must be distinguished from Sigmund Freud's concept of "libido: psychosexual nature."⁷ Jung's concept of the "unconscious" draws upon Freud's own ideas of the unconscious mind, lying beneath the preconscious and conscious. Jung was also influenced by Freud's idea of libido as a psychic energy; however, he did not wholly accept Freud's sexual interpretation for the libido. He desexualized Freud's concept of libido and replaced the

⁵ John M. Dirkx, "Authenticity and Imagination," in *Authenticity in Teaching*, ed. Patricia Cranton (San Francisco: Jossey-Bass, 2006), 32.

⁶ C. G. Jung, *Erinnerungen Träume Gedanken* (Zürich und Stuttgart: Rascher Verlag, 1963), 10.

⁷ [Freud] conceived the libido as a specifically sexual drive in contrast to the hunger drive and self-preservation drive (ego-drive). The libido was, according to him, essentially of psychosexual nature; Liliane Frey-Rohn, *From Freud to Jung: A comparative Study of the Psychology of the Unconscious* (New York: C. G. Jung Foundation for Analytical Psychology, 1974), 135-136.

direction of the energy with the motif of transformation.⁸ C. G. Carus argues that the highest fulfillment of a human person is “the transition from consciousness to the unconscious” based on Jung’s theory.⁹ Along the same lines, Clarke states, “Jung was convinced of the existence and importance of the unconscious mind.”¹⁰ Their statements demonstrate Jung’s passion for the human unconsciousness as a subject to be aware of throughout human life.

Jung also admitted that religion plays a positive role in the inner experience of questing towards spiritual goals through psychic energy, which is “the manifestation of universal unconscious archetypal forces.”¹¹ Furthermore, Jung saw religions as a point in a “psychotherapeutic system,” which is able to heal the suffering soul.¹² Even though he was more interested in Eastern thought and Gnosticism than Christianity in his professional life, his archetype concepts—universal and innate spiritual heritage in unconsciousness—are deeply related to the first creation story in Genesis; God created human beings to be like and resemble God’s self (Genesis 1:26-27). According to Clarke, Jung was actually deeply rooted in Christian belief. He states, “Thus the idea of God is itself an archetypal image, carrying with it a sense of mystery and awe.”¹³ He also connected Jung’s archetypes to St. Augustine’s idea that the image of God is marked on

⁸ Ann Casement, *Carl Gustav Jung* (London: Sage Publications, 2001), 64-67.

⁹ *Ibid.*, 45.

¹⁰ Clarke, *In Search of Jung*, 108.

¹¹ *Ibid.*, 74-75.

¹² *Ibid.*, 76.

¹³ *Ibid.*

each human soul.¹⁴ In his view, Jung’s focus on inner experiences for unconsciousness reflects religious belief and spiritual interest, more than Jung might himself have recognized.

2) Active Imagination

At this point, Jung’s concepts can be applied to the framework of oppression within society. Jung’s encouragement of “a journey of self-discovery” can be achieved through “active imagination: a form of meditation as a way of learning to know God or gods.”¹⁵ Clarke states that Jung developed approaches in his clinical work, including practices of active imagination and art therapy, which “witness to his belief that the unconscious must be allowed to speak in its own language—and that is not necessarily the language of articulated speech.”¹⁶ As Clarke explains, active imagination enables the discovery of the unconsciousness in one’s interior world, and this inner revelation consists of profound authenticity.

As people become more familiar and fluent in conscious language within their social lives, they are often separated from their unconscious voices. Active imagination enables us to listen our muted voices and overcome the individual shadow. Barbara Hannah states:

¹⁴ Ibid., 118.

¹⁵ [Active imagination] is a method for exploring the unknown, whether we think of the unknown as an outside god—as an immeasurable infinite—or whether we know that we can meet it by contemplating our unknown selves in an entirely inner experience; Barbara Hannah, *Encounters with the Soul: Active Imagination as developed by C. G. Jung* (Santa Monica: Sigo Press, 1981), 3-4.

¹⁶ Ibid., 113.

Active imagination can be of great use in getting to know the personal shadow and separating it from the collective shadow with which its unknown parts are contaminated. With the help of the dreams, it is usually quite possible to get to know the personal shadow because it is material that, although painful, is not difficult to realize.¹⁷

This is the reason we could consider active imagination to hear and reveal the personal shadow instead of dreams. Susan Rowland reports:

Ultimately, the ‘active’ in active imagination encompasses ego as well as the unconscious. In this sense, active imagination is a way to improve and enhance individuation, that healing development of an ever-deeper connection between ego and unconscious archetypal energies.¹⁸

In Rowland’s view, active imagination enables the whole healing of a person through interaction with the unconscious. Also, she connects the unconscious with “archetypal energies” in this statement. Her observation demonstrates the possibility of active imagination as a spiritual practice. According to Jung, archetypes contain “the whole spiritual heritage of mankind’s evolution.”¹⁹ If people are able to connect with their unconsciousness through active imagination, this is also can be a spiritual journey for their soul.

Jung’s emphasis on active imagination also raises the importance of human emotions, thus resonating with the traditions of Romanticism. According to Rowland, “[Jung’s] concern for the psyche in an age of accelerating technological change can be

¹⁷ Ibid., 27.

¹⁸ Susan Rowland, “Reading Jung for Magic: Active Imagination for/as Close Reading,” in *How and Why We Still Read Jung: Personal and Professional Reflections*, ed. Jean Kirsch and Murray Stein (London and New York: Routledge, 2013), 92.

¹⁹ Clarke, *In Search of Jung*, 117.

traced back to the literary and philosophical anxieties of late eighteenth-century Romanticism.”²⁰ Romanticism resisted enlightenment thinking that concentrated on human reason and intellectualism. Contrary to the prevailing intellectual mode of the Western world, romanticism emphasized the importance of emotion and feeling for understanding the human being. Similarly, Jung focused on unconsciousness and archetypes as a journey of self-awareness. In a Jungian view, “the goal of psychotherapy is no mere intellectual acknowledgement of the facts, but their confirmation by the heart and the actual release of the suppressed emotions.”²¹ He unsettled the biased perspective of intellectualism and tried to recover the hidden human sides.

At first glance, one might think that Jung focused his work on dividing the human psyche; however, the purpose of this parsing work was the recovery of human wholeness. Sherry Salman states, “Although the worlds of subject and object, conscious and unconscious, are necessarily divided for the sake of adaption, they must be reunited for the sake of health, which for Jung meant wholeness.”²² Also, Rowland argues, “Active imagination becomes an art to be learned and practiced in the service of soul as connected to cosmos.”²³ Through the process of active imagination, human beings might achieve not only a unified individual wholeness, but also unity with the universe. This method enables people to reconnect to themselves, creation, and God.

²⁰ Rowland, “Reading Jung for Magic,” 89.

²¹ Clarke, *In Search of Jung*, 113.

²² Sherry Salman, “The Creative Psyche: Jung’s Major Contributions,” in *The Cambridge Companion to Jung*, ed. Polly Young-Eisendrath and Terence Dawson (New York: Cambridge University Press, 1997), 54.

²³ Rowland, “Reading Jung for Magic,” 104.

2. Meaning of Authentic Self in Theology: Spiritual and Emotional Approach

The discussion now moves to an exploration of the concept of the “authentic self” in theology. This section will draw upon Thomas Merton’s concept of the inner self and Parker Palmer’s idea of wholeness. I will also discuss the significance of human emotions as a pathway to approach one’s inner self and the divine based on Friedrich Schleiermacher’s assertion.

1) The Inner Self and Wholeness

The meaning of “authenticity” as I am using it in this paper has diverse theological and psychological roots. As already described, it originated in Jung’s notion of the “unconscious,” but it is also deeply connected with Merton’s understanding of the inner self of the human being. Merton states,

[The inner self] is our entire substantial reality itself, on its highest and most personal and most existential level. It is like life, and it is life: it is our spiritual life when it is most alive. It is the life by which everything else in us lives and moves. It is in and through and beyond everything that we are. If it is awakened, it communicates a new life to the intelligence in which it lives, so that it becomes a living awareness of itself: and this awareness is not so much something that we ourselves have, as something that we are. It is a now and indefinable quality of our living being.²⁴

If someone does not recognize their inner self, it is hard for them to understand what within them is truly authentic. In this respect, Merton emphasized “Christian self-realization” as the discovery of the “sanctuary of our most personal and individual

²⁴ Thomas Merton, *The Inner Experience*, 6.

solitude” and “the inmost spirit.”²⁵

Along the same lines, Palmer emphasized the importance of self-knowledge as the heart of authenticity in *The Courage to Teach*. In this book he mentioned, “three important paths must be taken—intellectual, emotional, and spiritual—for the inner landscape of teaching self.”²⁶ These three paths imply the spirit of Romanticism, wholeness of being. Palmer’s *A Hidden Wholeness: The Journey toward an Undivided Life* is an exploration of human wholeness through an inner and spiritual journey in the divided and wounded lives of human beings. Many people suffer from high levels of stress caused by competition in society, and most are just living or working to provide their family’s livelihood or to solve urgent problems, thus forgetting or delaying their own desire for wholeness. Parker J. Palmer used the words “divided life: Separated from their own souls” to describe these situations.²⁷ He states, “The divided life is a wounded life, and the soul keeps calling us to heal the wound.”²⁸ For healing, he proposed a concept of “the inner teacher: The inner voice coming from soul”²⁹ to cure our divided lives.

This concept of the inner teacher is deeply related to Charles Taylor’s conceptualization of authenticity, where authenticity is a moral concept that is able to

²⁵ Ibid., 22.

²⁶ Parker J. Palmer, *The Courage to Teach: Exploring the Inner Landscape of a Teacher’s Life* (San Francisco: Jossey-Bass Publishers, 1998), 4.

²⁷ Parker J. Palmer, *A Hidden Wholeness: The Journey toward an Undivided Life* (San Francisco: Jossey-Bass, 2004), 1-7.

²⁸ Ibid., 20.

²⁹ Ibid., 115.

communicate with “a voice within.”³⁰ Also, Taylor cited Rousseau’s idea of “the issue of morality as that of our following a voice of nature within us” in order to emphasize “recovering authentic moral contact with ourselves.”³¹ Even though his intention was to discuss the importance of the inner voice as a moral standard of right thing to do, his reflection on the inner voice is also meaningful in the process of discovering human wholeness and authenticity. His following statement demonstrates his passion for authenticity: “Being true to myself means being true to my own originality, and that is something only I can articulate and discover.” Several ideas demonstrate that knowing and being true to one’s self are critical to the lifelong journey to achieve wholeness.

2) Emotion and Consciousness of God

Currently, many scholars consider human emotion a significant element to understand the entire human being. Martha C. Nussbaum, for example, is a scholar who researches the significance of emotions. In *Upheavals of Thought: The Intelligence of Emotions*, she explains the theory of emotions in relation to intelligence and the perception of value.³² She states, “Emotions shape the landscape of our mental and social lives. Like the ‘geological upheavals’ a traveler might discover in a landscape where recently only a flat plane could be seen, they mark our lives as uneven, uncertain, and

³⁰ Charles Taylor, *The Ethics of Authenticity* (Cambridge, MA: Harvard University Press, 1991), 26.

³¹ *Ibid.*, 27.

³² Martha C. Nussbaum, *Upheavals of Thought: The Intelligence of Emotion* (New York: Cambridge University Press, 2001), I.

prone to reversal.”³³ Many people consider emotions untouchable things that are not able to change by themselves, much as Nussbaum asserts. However, these emotions are the reaction of our whole existence toward the world; it is these that enable us to be aware of the reality of our inner self. According to Nussbaum, “Taken as a group, a creature’s emotions summarize the way it conceives of its very identity in the world, its sense of what selfhood is and what is central to selfhood.”³⁴ Her statement demonstrates the significance of human emotions as an expression of one’s innermost identity and as a pathway to self-discovery.

Furthermore, awareness of the emotional movement in one’s innermost self contains profound theological reflections, and this emotional event can also be a spiritual experience. Thomas Merton insisted that the experience of the inner self is an experience of God.³⁵ His assertion suggests that engaging with the inner self is intimately tied to one’s relationship with God. The most notable theologian who asserted the positive effects of emotion for God-consciousness was Schleiermacher. According to him, emotion is “an original way” to approach God. He stated,

In this sense it can indeed be said that God is given to us in feeling in an original way; and if we speak of an original revelation of God to man or in man, the meaning will always be just this, that, along with the absolute dependence which characterizes not only man but all temporal existence, there is given to man also the immediate self-consciousness of it, which becomes a consciousness of God.³⁶

³³ Ibid.

³⁴ Ibid., 107.

³⁵ Thomas Merton, *The Inner Experience*, 5.

³⁶ Friedrich Schleiermacher, *The Christian Faith* (Edinburgh: T. & T. Clark, 1928), 18.

For Schleiermacher, reflecting on feeling is an important way to enhance “self-consciousness,” and thereby “consciousness of God.” Christianity has tended to devalue emotional reflections of religious experience as it related to a relationship with God. However, as Schleiermacher insisted, our emotions are significant ways to approach our inner experiences with God. Thandeka asserts:

We must talk about the religious mindset as the co-occurrence of sensations, concepts and emotions. They provide us with a key to deeper understanding of Schleiermacher’s *Reden*, with the potential to help religious scholars explain not only to our students and colleagues, but also to the wider world the emotional workings of the religious mind.³⁷

If we devalue the action of our feelings and emotions, we might easily overlook many layers of our inner self and religious experiences as these relate to God.

3. Authentic Self in Education: Self-awareness and Emotional Authenticity

One of the latest trends in education, particularly religious education, is the re-evaluation of self-awareness and emotion, with attention to the authenticity of educators and students. When the emotional, self-reflective, and authentic lives of educators and the educated are ignored or minimized, education suffers. These new, exciting trends also

³⁷ Thandeka, “Schleiermacher’s Brain Science,” in *Interpreting Religion: The Significance of Friedrich Schleiermacher’s Reden über die Religion for Religious Studies and Theology* (Tübingen: Mohr Siebeck, 2011), 11.

come with a history, deeply related to Jung's theory of unconsciousness. For instance, John M. Dirkx emphasizes the in-depth way self-awareness is based on the Jungian perspective through the soul, imagination, and unconsciousness.³⁸ He states:

Our creative, active imagination offers us, if we choose to see them and work with them, spiritual guideposts to our own growth, healing, transformation, and development of self-knowing. In soul work, development of self-knowledge and authenticity involves a conscious, imaginative engagement of the unconscious dimensions of the self.³⁹

His attention to sources of "self-knowing" is one of the more positive methods of understanding human beings through awareness of the unconscious. This methodology leads him to the interest in the soul:

Critical reflection can help us develop a greater sense of self, but we have to be careful around matters of the soul, and the experience of powerful emotions indicates we are in the presence of soul. Self-understanding is grounded in a deep sense of soul, of nurturing and caring for soul.⁴⁰

Also, he reevaluates the role of emotion in adult learning. He states, "Reflecting the widespread influence of the enlightenment and the growth of scientific ways of knowing, emotions have for many years been regarded as largely undesirable within teaching and learning settings, that is, as obstacles to reason and the development of knowledge."⁴¹ He explains that emotions have been devalued in education, often seen as things to be

³⁸ Patricia Cranton, ed., *Authenticity in Teaching* (San Francisco: Jossey-Bass, 2006), 1.

³⁹ *Ibid.*, 32.

⁴⁰ Dirkx, "Authenticity and Imagination," 31.

⁴¹ John M. Dirkx, "The Meaning and Role of Emotions in Adult Learning," in *Adult Learning and the Emotional Self*, ed. John M. Dirkx (San Francisco: Jossey-Bass, 2008), 11.

overcome and not as sources of knowledge in their own right. The field of pedagogy has learned toward rational knowing for a long time.

The conditions of religious education are similar to general education. Some conservative groups in Christian education have been closed to the possibility of emotion in the religious setting, due to the influence of negative perspectives on an emotional approach to God. Sun Jae Song points out this problem in the modern Christian education system, which focuses on teaching students facts. He reminds us that ancient education of philosophy and theology in both East and West was accomplished through self-training in search of wisdom or truth.⁴² His argument is clear that educators need to stop teaching simple facts and should begin to encourage self-learning that is based on the deepest reflection of being.⁴³ According to him, when teachers start reflecting on their lives and try to learn from themselves, education becomes powerful. Along the same lines, Renee K. Harrison and Jennie S. Knight state, “With honest self-awareness and authentic humility, we can claim the authority of our expertise and of our position of power in our classrooms without fearing failure or exposure as an impostor.”⁴⁴ Many educators are afraid to be honest in their pedagogical space because they want to strengthen their authority to teach the student by wearing the persona of the perfect teacher. However, the educator’s authenticity is an essential element for building a deeper relationship with the

⁴² Sun Jae Song, “Education and Self Education,” *Theology and the World* 81 (December 2014), 259.

⁴³ *Ibid.*, 260.

⁴⁴ Renee K. Harrison and Jennie S. Knight, “The Practice of Self,” in *Engaged Teaching in Theology and Religion* (New York: Palgrave Macmillan, 2015), 42.

student. This is the reason educators should try to be aware of themselves before any attempt is made at being a perfect teacher.

According to Song, self-awareness is the process of discerning our true being by getting beneath the personas to encounter our *selves*. When educators confront themselves behind the persona of perfect teacher, they might first experience inner healing through the process of self-awareness, even before the fruits of their work benefit the students. Song offers John Bradshaw's concept of "unsolved grief from childhood" and of "adult children" to express the deep, vulnerable selves that are often in need of support.⁴⁵ His statement shows the possibility of a pedagogical space acting as a healing space when educators recognize students and educators as vulnerable and wounded beings.

One other source of authenticity to be considered in religious pedagogy is the "wounded mind." Janet Isserlis's term is meaningful to religious educators who plan to design authentic education. She states, "While we consider how to support learning for those enrolled in adult education programs, we must also keep in mind that histories of trauma may be present in the lives of teachers, administrators, adult students, and many others, and they cut across race, class, ethnic, and professional boundaries."⁴⁶ This statement points out the importance of authenticity and healing in the context of education. Postmodern people live in complex and diverse cultures and societies, and

⁴⁵ John Bradshaw, *Home Coming: Reclaiming and Championing Your Inner Child* (New York: Bantam Books, 1992); *Ibid.*, 272.

⁴⁶ Janet Isserlis, "Adult in Programs for the 'Academically Underprepared,'" in *Adult Learning and the Emotional Self*, ed. John M. Dirkx (San Francisco: Jossey-Bass, 2008), 11.

they suffer from various traumatic experiences. If we disregard their inner wounds in our pedagogical spaces, we are not able to lead people to true transformation.

CHAPTER 2

Jung and Authentic Movement

When I began modern dance, the most impressive moment was the experience of dancing on my bare feet. I could feel the contact between the ground and my feet; it was a deep communication with the ground. While doing ballet, I always wore ballet shoes to protect my feet from the percussion and use the friction to accomplish the beautiful movements; it was a kind of sacrifice of the body for the beauty. On the other hand, modern dance pursues freedom of movement based on spontaneity. Claire Schmais and Elissa Q. White state, “Modern dance has as its intention the desire to express the totality of the human experience through movement without limitations.”⁴⁷ They go on to say, “Modern dance because of its concentration of self-expression and commitment to search for new way of moving, thus provided the springboard for the natural development of dance therapy.”⁴⁸ Authentic movement is an example of this tendency of modern dance. Authentic movement focuses on the creative expression of emotion that arises from human unconsciousness through bodily movement.

⁴⁷ Claire Schmais and Elissa Q. White, “Introduction to Dance Therapy,” in *Cord: Committee on Research in Dance* (Columbia: American Dance Therapy Association, 1968), 1.

⁴⁸ *Ibid.*, 2.

1. Jung's Unconsciousness and Authentic Movement

The term “authentic movement” was developed by a modern dancer, Mary Starks Whitehouse, who was influenced by Jungian psychology. She originally called it “movement-in-depth,”⁴⁹ which stressed the origin of authentic spontaneous movement and the responses that arose from body awareness, “the awareness of inner impulse and readiness to move.”⁵⁰ Whitehouse states, “Authentic was the only word I could think of that meant truth—truth of a kind unlearned but there to be seen at moments.”⁵¹ Authentic movement is a form of improvisatory physical movement as a revelation of the self. Shira Musicant describes the enactment of authentic movement with the following description:

One begins with eyes closed, allowing oneself to be moved by the inner world of sensation, image, and feeling. The witness, as Adler came to call to observer, sits at the side of the movement space and brings conscious attention to the mover. In a group context, there may be several movers. Group participants may have their own individual witnesses or they may be witnessed by one or more people witnessing the group as a whole.⁵²

In authentic movement, the mover concentrates on the internal emotional movement that arises from the unconscious level rather than the beautiful shape. The practice is a bodily

⁴⁹ Bob Fleshman and Jerry L. Fryrear, *The Arts in Therapy* (Chicago: Nelson-Hall, 1981), 95.

⁵⁰ Helen Payne, ed., *Supervision of Dance Movement Psychotherapy: A Practitioner's Handbook* (New York: Routledge, 2008), 52.

⁵¹ Mary Starks Whitehouse, “C.G. Jung and Dance Therapy: Two Major Principles” in *Eight Theoretical Approaches in Dance-movement Therapy*, ed. Penny Lewis Bernstein (Dubuque: Kendall/Hunt Publishing Company, 1979), 57.

⁵² Shira Musicant, "Authentic Movement: Clinical Considerations," *American Journal of Dance Therapy* 23, no.1 (2001): 18.

movement that responds to an invitation from the unconscious.⁵³ Jung stated, “Ich kann mich nur aus den inneren Geschehnissen verstehen [I can understand myself only from the inner experiences].⁵⁴ When we focus on the internal movement, this leads us to the awareness of our true self.

Authentic movement began as a dance therapy; however, the concept and practice have now transcended the field. Musicant states:

Authentic movement has developed both within and outside the field of dance/movement therapy. Because it is based in the wisdom of the body, the embodiment of experience, and the relationships between conscious and unconscious, physical and symbolic, it has potential as a healing, integrative process. Thus it can also make meaningful contributions outside the field of psychotherapy.⁵⁵

As Musicant points out, authentic movement has infinite possibilities beyond psychotherapy as an embodiment of the unconscious through the body. While doing authentic movement, the body and bodily movement have mysterious meanings and effects. According to Bob Fleshman and Jerry L. Fryrear, “[Authentic movement] view dance as a means of renewing the sense of wholeness and of evoking feelings.”⁵⁶ This statement demonstrates the effectiveness of authentic movement. This is a kind of recovering of the wholeness of human beings through a connection between consciousness and unconsciousness rather than a simple diagnostic therapy.

⁵³ Ibid.

⁵⁴ Jung, *Erinnerungen Träume Gedanken*, 12.

⁵⁵ Ibid., 25.

⁵⁶ Fleshman and Fryrear, *The Arts in Therapy*, 95.

2. Authentic Movement and Active Imagination

Jungian scholars typically engage active imagination through dreams and contemplation. However, as a form of bodily meditation, authentic movement has profound potential to stir active imagination. The founder of authentic movement, Whitehouse states:

When I refer to depth analysis I am referring to certain clinical psychological processes. The client/patient cooperates with the analyst to enter the unconscious, a realm below that of daily consciousness. This is done by using dreams, being particularly sensitive to images and their associations, becoming familiar with that Jung called Active Imagination, and generally accepting a symbolic understanding of life events, inner or outer. The process itself is one of discovering the living reality of the unconscious.⁵⁷

Through authentic movement, we are invited to engage the whole body, emotion, and soul to approach the unconscious world. According to Whitehouse “while consciousness looks on, participating but not directing, cooperating but not choosing, the unconscious is allowed to speak whatever and however it likes.”⁵⁸ This process enables us to experience a deeper connection with the inner self. In this respect, engaging the whole sense of being human is the most significant strength of authentic movement.

Moreover, authentic movement is able to fulfill one of the main purposes of active imagination, which is to separate and reveal the participant’s shadow. Barbara Hannah states:

⁵⁷ Whitehouse, “C.G. Jung and Dance Therapy: Two Major Principles,” 54.

⁵⁸ Ibid., 58.

Active imagination can be of great use in getting to know the personal shadow and separating it from the collective shadow with which its unknown parts are contaminated. With the help of the dreams, it is usually quite possible to get to know the personal shadow because it is material that, although painful, is not difficult to realize.⁵⁹

From a Jungian perspective, the arts have diagnostic and therapeutic effects. Fleshman and Fryrear state, “Through the creative act, deep feelings that defy words may be symbolically represented. Both conscious and unconscious material can be given structure and form—and this material can be analyzed.”⁶⁰ These healing functions of art are enhanced by bodily movement as it brings conscious and unconscious dynamics to the surface for self-reflection. This is because bodily movement conjoins many aspects of the self. According to Fleshman and Fryrear, “Movement, whether in purposeful action, expressive form, or communication, involves the whole body; feeling, thought, sensation, and imagination lie behind all actions.”⁶¹ They also emphasize the power of movement to access the unconscious. “Body movements used in dance therapy can also bring a patient’s unconscious feelings to his conscious awareness.”⁶² In the case of authentic movement, it is possible to maximize this effect through concentration on the emotions that are evoked with the eyes shut. By excluding the exterior world, the participant is able to focus on his/her interior world more deeply. This is one of the reasons authentic movement has the potential to discover the human unconscious and to connect a person

⁵⁹ Hannah, *Encounters with the Soul*, 27.

⁶⁰ Fleshman and Fryrear, *The Arts in Therapy*, 96.

⁶¹ *Ibid.*, 91.

⁶² *Ibid.*, 98.

to one's spiritual core: Authentic movement enables us to more deeply discover our innermost space. The following chapter will explain the profound possibility of authentic movement as a spiritual practice.

CHAPTER 3

Authentic Movement as a Spiritual Practice

Some research has been done to investigate the effective use of authentic movement in psychotherapy in spiritual direction; however, authentic movement has not been studied as a spiritual practice from a theological perspective. According to Cynthia Winton-Henry, dance is one of the best spiritual practices for experiencing the presence of God.⁶³ Through authentic movement, this aspect of dance can be maximized with its direction toward the innermost self. This chapter discusses the potential of authentic movement as a way to approach God.

1. The Revaluation of Body

Under the influence of dualistic patterns of thought, human beings are understood through a dualistic view, separating the body from the mind or from the soul. Moreover, the rationalistic emphasis in dominant Western patterns of thought contributes to the devaluation of the body. One finds the dualistic and rational emphases in Western philosophy and much of Christian theology. Sondra Horton Fraleigh states, “Dualism, which connotes the classic body-soul separation in Western philosophy (principally known as Cartesian dualism), views the body in a negative, mechanistic way and regards

⁶³ Cynthia Winton-Henry, *Dance—The Sacred Art: The Joy of Movement as a Spiritual Practice* (Woodstock: Skylight Paths, 2009), 104.

the soul as superior.”⁶⁴ Along the same lines, Marcia W. Mount Shoop writes, “The hegemony of spoken, intellectual, and rational modes of prayer, to the exclusion of other modes of prayer that use the body as helper, such as breathing prayer, silent prayer, walking prayer, and postures of meditation, subtly silences the body.”⁶⁵ These subtle practices have heightened negative perspectives on the human body which have lasted a long time, and this has contributed to the oppression of the body and the separation of body, emotion and soul in Christianity.

Rolf Merkle and Doris Wolf provide a different perspective in their book, *Gefühle verstehen, Probleme bewältigen: Eine Gebrauchsanleitung für Gefühle* [Handling Problems: A Manual for Feelings].⁶⁶ According to them, currently, many researchers in Western medical science are beginning to discover that the body and mind are deeply related, and that body movement is an effective way to know one’s consciousness and emotions.⁶⁷ In same sense, Mark Pearson and Helen Wilson insist that the body is "inextricably linked to mind, to feelings to our earliest interactions with cares and others, and to our spiritual self.”⁶⁸ They state, “Ideally the body, mind and feelings work in flow

⁶⁴ Sondra Horton Fraleigh, *Dance and the Lived Body* (Pittsburgh: University of Pittsburgh Press, 1987), 4.

⁶⁵ Ibid., 3.

⁶⁶ Doris Wolf and Rolf Merkle, *Gefühle verstehen, Probleme bewältigen: Eine Gebrauchsanleitung für Gefühle* (Mannheim: Praktisch Anwendbare Lebenshilfen Verlagsgesellschaft, 2004).

⁶⁷ Ibid., 63.

⁶⁸ Mark Pearson and Helen Wilson, *Using Expressive Arts to Work with Mind, Body and Emotions: Theory and Practice* (London: Jessica Kingsley Publishers, 2009), 91.

together.”⁶⁹ Merkle and Wolf also explain that bodily movement causes appropriate thinking, and this transition of consciousness leads to relevant emotion and bodily gesture: Intellection, emotion, and body tend to achieve harmony.⁷⁰ This process enhances the connection between the distinctive elements of a human being, and this connection has profound potential to explore the authentic self in the process of recovering wholeness.

2. Potential of Bodily Meditation:

The Comparison of Walking Meditation and Authentic Movement

Walking meditation is really to enjoy the walking—walking not in order to arrive, just for walking. The purpose is to be in the present moment and enjoy each step you make. Therefore you have to shake off all worries and anxieties, not thinking of the future, not thinking of the past, just enjoying the present moment. You can take the hand of a child as you walk, as if you are the happiest person on Earth, We walk all the time, but usually it is more like running. Our hurried steps print anxiety and sorrow on the Earth. If we can take one step in peace, we can take two, three, four, and then five steps for the peace and happiness of humankind.

—Thich Nhat Hanh⁷¹

In the physical spaces where people belong, they walk toward a place. In many cases, they do not recognize themselves or the walking itself when they are walking. The

⁶⁹ Ibid., 114.

⁷⁰ Ibid., 68.

⁷¹ Robert Ellsberg, *Thich Nhat Hanh: Essential Writings* (Maryknoll: Orbis Books, 2001), 33-34.

purpose of walking is traveling from one space to another space where they want to go. However, the human mindset can change the meaning of walking into an action of bodily meditation. Beyond the meaning of simple movement, walking contains various theological meanings as the action that embraces the creation of God. When people walk in a space, they are able to combine their breath with the fresh air, contact their feet with the earth, and observe nature through their eyes. Furthermore, people are able to discover themselves through recognition of their ontological meaning in the world by walking. This is a kind of reconnection between our interior world and exterior world.

Hanh provides useful steps to manage our feelings in the process of meditation:

1) The first step in dealing with feelings is to recognize each feeling as it arises. The agent that does this is mindfulness. 2) The second step is to become one with the feeling. 3) The third step is to calm the feeling. 4) The fourth step is to release the feeling, to let it go. 5) The fifth step is to look deeply.⁷²

He realized that these steps were similar to the process of psychotherapy.⁷³ Furthermore, these steps are deeply connected to the process of authentic movement. Through authentic movement, (1) people are able to approach their emotional movement on the unconscious level while they try to express themselves through bodily movement; (2) they engage their emotions in the process of creative expression; and (3) they dance with their inner selves and release oppressed emotion. These similarities demonstrate the possibility of authentic movement as a way of meditation.

⁷² Ibid., 51-54.

⁷³ Ibid., 56.

According to Fleshman and Fryrear, “Through body movements, a patient may be willing to reveal suppressed emotions.”⁷⁴ Authentic movement can be a way of healing the deepest oppression and wounded self through an engagement with the true self and suppressed emotions. Pearson and Wilson refer to “a layer of unresolved, unexpressed or blocked feelings” in the human being that are caused by rejection within the community or sociocultural contexts.⁷⁵ Before we engage with our inner world, we never know the truth of ourselves. Similarly, Thich Nhat Hanh said, “We must learn to contemplate ‘body in the body,’ ‘feeling in the feelings,’ and ‘mind in the mind.’ The purpose of this rhetorical repetition is to underline that we cannot truly understand anything by standing apart from it.”⁷⁶ The accents in authentic movement are very similar, resonating with Hahn’s perspective. Along the same lines, Mason states, “Through the process of acknowledging, responding and sharing our true emotions, through the practice of authentic movement, we can connect with our inner ‘truth’ and harvest the fertile fodder of the unconscious that can guide us close to our ‘true’ beings.”⁷⁷ As she insists, authentic movement enables us to know, connect, and engage with our interior world in a bodily meditation.

⁷⁴ Fleshman and Fryrear, *The Arts in Therapy*, 98.

⁷⁵ Pearson and Wilson, *Using Expressive Arts to Work with Mind, Body and Emotions*, 98.

⁷⁶ *Ibid.*, 92.

⁷⁷ Mason, "Authentic Movement," 30.

3. Connection with the Interior World

From a psychological view, the most practical use of authentic movement is to bring feelings and the unconscious into consciousness. According to Musicant, “The clinical uses of authentic movement allow clients, to be seen and accepted while they listen deeply to themselves, and while they risk experiencing unknown feelings, thoughts, and images.”⁷⁸ He explains that this is a kind of self-awareness on the part of the mover, and this process leads people to a transformation of the relationship with themselves.

Furthermore, Musicant raises the possibility of authentic movement as a source of spiritual experiences: “Finally, because spiritual experiences may emerge in the authentic movement process, ongoing training can provide the therapist with awareness of, and skills for including the spiritual dimension in dance/movement therapy.”⁷⁹ This assertion reminds us of Thomas Merton’s idea that the experience of the inner self is an experience of God.⁸⁰ Merton states, “In Christianity the inner self is simply a stepping stone to an awareness of God. Man is the image of God, and his inner self is a kind of mirror in which God not only sees Himself, but reveals Himself to the ‘mirror’ in which He is reflected.”⁸¹ In his view, our authentic self exists in God, and God dwells in our

⁷⁸ Ibid., 27.

⁷⁹ Ibid.

⁸⁰ Thomas Merton, *The Inner Experience*, 5.

⁸¹ Ibid., 11.

innermost and authentic self.⁸² In same sense, Donald Kalsched uses the word, “sanctuary” to explain our inner self.⁸³

Junia Mason points out the similar effects of authentic movement to the spiritual experience through the awareness of one are self. She uses the expression, “swim in a river of movement that refreshes...spirit” to express the spiritual experience that is possible through authentic movement.⁸⁴ The gap between Merton’s awareness of God and the more generalized spiritual experience described by many people who write about authentic movement is one of interpretation. For Merton, a deep spiritual experience evokes one’s awareness of the presence of God. Merton’s description of these experiences is shaped by his theology and faith.⁸⁵ He states, “Hence the Christian mystical experience is not only an awareness of the inner self, but also, by a supernatural intensification of faith, it is an experiential grasp of God as present within our inner self.”⁸⁶ Authentic movement has infinite potential as a way to approach the inner self and God through the unconscious. Donald Evans states, “If we want to come to understand ourselves better not only emotionally but also spiritually many of us can be helped by a psychotherapist who realizes that therapy is an art and who practices this art in a way that

⁸² Ibid., 12.

⁸³ Donald Kalsched, *Trauma and the Soul: A Psycho-spiritual Approach to Human Development and its interruption* (London: Routledge, 2013), 187.

⁸⁴ Patrizia Pallaro, ed., *Authentic Movement: Essays by Mary Stark Whitehouse, Janet Adler, and Joan Chodorow* (Philadelphia: Jessica Kingsley, 1999), 74; Musicant, "Authentic Movement," 30.

⁸⁵ Thomas Merton, *The Inner Experience*, 12.

⁸⁶ Ibid.

is open to both the emotional unconscious and the spiritual unconscious.”⁸⁷ His statement demonstrates the possibility of authentic movement as a pathway to our emotional and spiritual unconsciousness as a spiritual practice.

Usually, people associate meditation with a moment of stillness to reflect on our self and the mystery of existence in silence; on the other hand, it is possible to do meditation through bodily movement. When we use our holistic senses—emotions, body, and spirituality—to approach God, our limitations will be minimized, and our religious imagination will be maximized through this wholeness. According to Cynthia Winton-Henry, “one hundred twenty-five billion chains of DNA are spiral-dancing inside our bodies” when we dance.⁸⁸ In the practice of spiritual meditation, most Christians have downplayed the role of our body and emotions. However, the body and emotions together are a wide gate to approach the most profound level of our inner world that is deeply related to the space of connection with God.

⁸⁷ Donald Evans, *Spirituality and Human Nature* (Albany: State University of New York Press, 1927), 69.

⁸⁸ Winton-Henry, *Dance—The Sacred Art*, 16.

CHAPTER 4

Authentic Movement in the Context of Oppression

He has shown strength with his arm; he has scattered the proud in the thoughts of their hearts. He has brought down the powerful from their thrones, and lifted up the lowly; he has filled the hungry with good things but sent the rich away empty. (Luke 1:51-53, NRSV)

These verses are a part of the Magnificat from the Gospel of Luke where Mary celebrated what God has done and will do. God will liberate the people who are powerless, hungry, and downtrodden. The author of Luke stated his understanding of God through Mary with a recognition that God is the liberator of the oppressed, and even her pregnancy was a part of God's liberative work. That heritage of liberation is often ignored or underemphasized in Christianity and Christian education. The growth of Christianity from a small sect into a formal and dominant religion made it easier for the community to align with oppressive structures and shift attention away from oppression and those who are oppressed. This legacy of liberation is important for Christians to remember and embody; it is also important to guide the liberative practices of the church and the liberative practices of Christian education.

Paulo Freire and Mary Elizabeth Mullino Moore are scholars who raised the educator's role as a liberator for the oppressed. The core value of Paulo Freire's educational philosophy is deeply related to politics and liberation. Life, critical reflection, and action toward humanization and freedom are the educational processes of liberation in Freire's *Pedagogy of the Oppressed*. In this process, Freire emphasizes conscientization as a critical process to help people recognize the oppressions in their

lives, and he expects this process to equip people to transform their worlds. Freire states, “Functionally, oppression is domestication. To no longer be prey to its force, one must emerge from it and turn upon it.” These statements show the general status of the oppressed. They do not recognize that they are seriously oppressed, and they have a “fear of freedom.”⁸⁹ The role of liberative pedagogy is to awaken people to reflect critically on their oppressions and lead them to transform the social structure. Moore states, “Theology and teaching need to be integrative and incarnational. But they also need to be liberative, especially in a world torn apart by racial and economic injustice, religious intolerance, and oppression of the powerful over the powerless.”⁹⁰ She goes on to say,

My passion is to engage in liberative education that is truly liberative—opening our eyes to those realities that we have denied, opening our ears to those voices who wish to name their own realities, and opening our hearts to receive others and to enter partnership with them in their struggles for liberation.⁹¹

Her inspiration demonstrates the oppression that we do not recognize in our own world. Many marginalized voices have been muted by the privileged, and their oppression continues around the world. Oppressors, sometimes without even realizing it, suppress the lives, opinions, and resistances of the oppressed to maintain their domination.

Moore recognizes the importance of memory in liberation. She draws upon Jong Chun Park’s expression, “remembering the dismembered” to describe the urgency of

⁸⁹ Ibid., 37, 46.

⁹⁰ Moore, Mary Elizabeth. *Teaching from the Heart: Theology and Educational Method* (Minneapolis: Fortress, 1991), 163.

⁹¹ Ibid.

memory.⁹² She writes, “Remembering the dismembered connects people with tragedies in vast historical events and painful memories in their families, churches, and communities.”⁹³ She goes on to say, “Sacred teaching is mediating holiness and goodness in response to a broken world for the sake of healing.”⁹⁴ Her statements demonstrate one of the main roles of a religious educator as God’s healer in a wounded world.

In this chapter, I will discuss the effective use of authentic movement as a form of healing pedagogy in Korean culture. Korean society has experienced many oppressions in its history of hierarchical and patriarchal patterns of culture, sometimes at the hands of others and sometimes within its own structures and people. Therefore, the Korean language has various expressions for suppressed emotions such as “*Han* (한, 恨)” and “*Wha* (화, 火).” Authentic movement can be a form of liberative pedagogy in this context of oppression, resembling the practice of Han-pu-ri.⁹⁵ I want to focus on the possibility and value of authentic movement as the healing arts for the oppressed in my context, Korea.

⁹² Jong Chun Park, *Crawl with God, Dance in the Spirit! A Creative Formation of Korean Theology of the Spirit* (Nashville: Abingdon, 1998); Mary Elizabeth Mullino Moore, *Teaching as a Sacramental Act* (Cleveland: The Pilgrim Press, 2004), 65.

⁹³ *Ibid.*, 66.

⁹⁴ *Ibid.*

⁹⁵ In Korea, people call the release of Han, "Han-pu-ri"; Hyun Kyung Chung, ““Han-pu-ri”: Doing Theology from Korean Women's Perspective,” *Ecumenical Review* 40, no.1 (1988), 34.

1. Healing Arts for the Oppressed

In our verbal and conscious world, many voices of the unconscious world are muted. The founder of the authentic movement, Mary Starks Whitehouse states:

One major skill, the primary value of our culture, is communication through words. We are a verbal culture. We understand through words. We depend on words for contact with each other. We think in words. We can even talk without listening to ourselves and listen to others without hearing.⁹⁶

This describes the dark side of the verbal world in distorting the authenticity of the nonverbal world. Also, Whitehouse points out the hypocrisy of our gestures as the “stereotypes of feeling, limited and unoriginal.”⁹⁷ Her critique demonstrates our false self in our conscious world; people distort and sacrifice the authentic self to survive in a society. People try to adjust themselves to social stereotypes and expectations rather than being authentic.

Authentic movement can be a healing art for people who live oppressed lives in the verbal and conscious world. Gregory Spencer insists, “We want an experience that reminds us we are alive. We are desperate to feel fully real, fully authentic.”⁹⁸ His statement implies that authenticity is seriously suppressed in our daily lives. According to Whitehouse, “We can explore sensations and feelings that we did not know we had. We can extend the range and freedom of our physical gestures. We can learn to trust and

⁹⁶ Pallaro, *Authentic Movement*, 34.

⁹⁷ Ibid.

⁹⁸ Gregory Spencer, *Awakening the Quieter Virtues* (Downers Grove, IL: IVP Books, 2010), 69.

express our own spontaneous reactions.’’⁹⁹ As she asserts, authentic movement enables us to confront our authentic self, which is oppressed by the false self that our societies force us to be. Through the creative expression of physical gestures and emotional movement in our inner world, our authenticity will speak through our bodily movement.

2. Korean Women in Continuing War

As a small country surrounded by larger neighbors, Korea has a history of many wars with China, Japan, and Korea itself. In the wake of the frequent wars, Korean women have suffered, not only from the fear of death, but also from the dangers of sexual assault throughout all of the wars. During the last one hundred years, there have been two wars in Korea, and three types of collective sexual assaults toward Korean women: the abuses of comfort women during World War II, the sexual assaults in the Korean War, and the abuses of Gijichon women by U.S. soldiers.

1) Comfort Women

During World War II, the Japanese military forced women to serve as sex slaves.¹⁰⁰ They established systematic military comfort stations in the 1930s during the

⁹⁹ Ibid.

¹⁰⁰ Choi Hee An, *Korean women and God: Experiencing God in a Multi-religious Colonial Context* (Maryknoll: 2005), 86.

Japanese aggression of China.¹⁰¹ According to Hwa-Young Chong, “Comfort women were young women who were forcibly, and often violently, taken as sex slaves by the Japanese army during 1932-1945. It is estimated that up to 200,000 women were forced to serve as comfort women.”¹⁰² She describes the conditions of the comfort women:

The comfort women stations existed in Japan-occupied countries—from Korean to China, Manchuria, Malaysia, Indonesia, Singapore, the Philippines, Burma, and the Pacific Islands. Roughly 80 percent of these women were Korean. The women ranged in age from 11 to 25, the largest age group being 15-to 18-years-olds. Their bodies were horrendously abused, violated, and torn apart, as they were painfully raped as many as 40-50 times a day.¹⁰³

In the same sense, Yoshimi Yoshiaki reports, “In addition, in each area that the Japanese military occupied, local women were believed to have been forced to serve as ‘military comfort women’. The majority of such ‘military comfort women’ were non-Japanese. They were mainly Korean, Taiwanese, and women from other countries occupied by Japan.”¹⁰⁴ These statements demonstrate the paradigm of Japanese occupation. They recognized the people in their occupied territory as slaves who they could use for any purpose of their empire’s conquest. Yoshiaki goes on to say:

¹⁰¹ Hyunah Yang, “Revisiting the Issue of Korean ‘Military Comfort Women’: The Question of Truth and Positionality” in *The Comfort Women: Colonialism, War, and Sex*, Chungmoo Choi ed. (Durham: Duke University Press, 1997), 57.

¹⁰² Korean Council for Women Drafted for Sexual Slavery by Japan, ed., *The Past, Present, and Future of the Movement to Resolve the Comfort Women Issues* (Seoul: Korean Council for Women Drafted for Sexual Slavery by Japan, 1992), 5; Hwa-Young Chong, *In Search of God’s Power in Broken Bodies: A Theology of Maum* (New York: Palgrave Macmillan, 2013), 37.

¹⁰³ *Ibid.*, 5.

¹⁰⁴ Yoshimi Yoshiaki, “Historical Understanding on the ‘Military Comfort Women’ Issue” in *War Victimization and Japan: International Public Hearing Report* (Osaka-shi: Toho Shuppan, 1993), 82.

In principle, what is needed to prevent rapes is to establish human rights within the military, to improve the working conditions of soldiers and to establish severe punishment for crimes. However, the Japanese military took none of these measures and made the horrifying decision to set up military comfort houses, causing a different kind of human rights violation.¹⁰⁵

There are several paradigms of oppression in the Korean comfort women issue: human rights in an occupation; lies in recruiting; rape and sexual assault; hygiene control of comfort stations and comfort women; mass murder; shame; social isolation; and more. These experiences were all combined in the case of Korean comfort women, and a few of the survivors suffered from their traumatic memories and serious oppressed emotion, “*han*” ever since.

2) Sexual Assaults in the Occupied territory in the Korean War

No official record exists to document sexual assaults during the Korean War, but there were many sexual victims in reality. In same sense, Margaret D. Stetz states, “There has always been sexual violence directed against women during war. Sometimes the acts of aggression and domination have been individual, and sometimes collective.” As she said, sexual violence against Korean women happened in many situations unofficially. My hometown locates on the border between North and South Korea, thus North Korean soldiers occupied it many times during the Korean War. They asked for food from the residents of village, so each family prepared their meals in order to protect their own lives. In this situation, women usually had the responsibility to bring a meal to the North

¹⁰⁵ Ibid., 85.

Korean soldiers, and the soldiers sexually assaulted women who brought their meals.

There is no official report about this event because of the shame culture in Korea. I just heard this story from my mother because my grandmother was one of the victims, and she suffers from aphasia still, more than 60 years later.

In this situation, the abuse is both physical and psychological, taking the form of sexual objectification. Sally Haslanger states, “As outlined above, If one objectified something (or someone), one views it and treats it as an object for the satisfaction of one’s desire; but this is not all, for objectification is assumed to be a relation of domination where one also has the power to enforce one’s view.”¹⁰⁶ This objectification phenomenon is demonstrated starkly in women’s objectified position in wartime. Soldiers have considered women sexual objects during times of war, and they have exercised their powers of domination. Cynthia Cockburn insists that male violence in militarized contexts is a general phenomenon, especially expressed in sexual violence.¹⁰⁷ Catherine Marshall, C.K. Ogden and Mary Sargent Florence state,

War has created slavery with its degrading results for women, and its double standard of morality from which we are not yet completely free: war, and the consequent enslavement of women, has been the main inducement to polygamy, with its conception of women as property, and its debasement of love to physical enjoyment: war has engendered and perpetuated that dominance of man as a military animal which has pervaded every social institution from parliament downwards.¹⁰⁸

¹⁰⁶ Sally Haslanger, “On Being Objective and Being Objectified,” in *A Mind of One's Own: Feminist Essays on Reason and Objectivity*, ed. Antony, Louise M., and Witt, Charlotte (Boulder: Westview Press, 2002), 102.

¹⁰⁷ Cynthia Cockburn, *From Where We Stand: War, Women’s Activism and Feminist Analysis* (London and New York: Zed Books, 2007), 212.

¹⁰⁸ Catherine Marshall, C.K. Ogden and Mary Sargent Florence, *Militarism Versus Feminism: Writings on Women and War*, ed. Margaret Kamester and Jo Vellacott (London: Virago, 1915), 56.

In situations of war, the main issues of oppression are occupation itself, rape, sexual violence, human rights violations, and the denial of sexual self-determination.¹⁰⁹

Furthermore, people did not raise the issues in most settings due to the strong shame culture in Korea, and this oppression results in serious repressed emotions for the victims and their families.

3) Gijichon Women after the Korean War

After the Korean War, collective sexual assault was again practiced by the U.S. army, in collusion with the Korean Government. Initially, they called the women “wianbu” (comfort women), not yet “yanggongju.”¹¹⁰ The term, yangjongju is the combination of two words, yang (American) and gongju (princess). This word is a type of abusive language to recognize them as being designated for U.S. soldiers. This collective sexual violence was affected by the Japanese comfort station in many ways.

Grace M. Cho reports:

Although there is no clear distinction between the system of sexual slavery set up by the Japanese and the system of camptown prostitution for the U.S. military, in Korean cultural memory the birth of the yanggongju dates back to the early days of the war, when U.S. soldiers set up camp near small towns and villages. One camptown sex worker recalled that ‘U.S. soldiers would break into the homes of private Korean citizens and rape women—house-wives and young virgin girls.’ In recounting her memories, this woman traced the genealogy for her work to a popular belief rooted in wartime experiences—that camptown prostitution serves the social function

¹⁰⁹ Ibid., 88.

¹¹⁰ Grace M. Cho, *Haunting the Korean Diaspora: Shame, Secrecy, and the Forgotten War* (Minneapolis and London: University of Minnesota Press, 2008), 93.

of protecting ‘normal’ Koreans from the unwanted sexual advances of America GI’s.¹¹¹

Just as comfort stations for Japanese soldiers began as a kind of security for Japanese women, Gijichon were set up to save private Korean women. This practice was made possible by the Korean government because of the strong need for the U.S. military’s help to protect from the attack of North Korea. Cho states,

[Gijichon] lays out the historical and political conditions of military prostitution to show that the yanggongju is both subjected to practices of hypermilitarization and constituted by a history of collective trauma. In following her form through several critical periods of U.S.—Korea relations and the political context in which she is alternately made visible and kept hidden, we can see the ways in which the deployment of the yanggongju enacts South Korea’s ambivalent relationship to the United States.¹¹²

As Cho insists, Gijichon was established for the political relationship between Korea and the U.S., and the Korean government granted Gijichon women the titles of “sexual ambassador” and “patriot” who earned dollars for their nation.¹¹³ However, they were treated terribly by the Korean government to protect the U.S. soldiers. The Korean government injected too much penicillin into them to prevent venereal disease. They also imprisoned them in a building when they were suspected of having disease. After the economic development of Korea, they were abandoned by the Korean government with the shameful title, “yanggongju.”

¹¹¹ Ibid., 97.

¹¹² Ibid.

¹¹³ Ibid., 107.

3. Korean Women's Body and Authentic Movement

Some people are still alive with negative emotions and shame caused by these tragic memories; these traumas are ongoing in human lives and history. These women should not be forgotten. Kwok Pui-lan states, "Memory is a powerful tool in resisting institutionally sanctioned forgetfulness. Too often, the memory of multiply oppressed women is inscribed on the body, on one's most private self, on one's sexuality."¹¹⁴ In addition, she insists that these traumatic memories pass from the former generation to the next generation.¹¹⁵ In the same sense, Grace M. Cho reports the continuation of traumatic memories from the former generation to contemporary generations based on Korean women's history.¹¹⁶ Also, Jack Saul uses American sociologist Kai Erickson's words, "collective trauma" for this phenomenon, seeking to explain the trauma of the next generation of the holocaust.¹¹⁷ As these scholars point out, the former generation's suffering and oppressed emotions caused by the traumatic events affect the individual selves, as well as the bodies and memories of the next generation. In the case of Korean women, the collective trauma of sexual victims in continuing wars affects contemporary Korean women's bodies and situations.

¹¹⁴ Kwok Pui-lan, *Postcolonial Imagination & Feminist Theology* (Louisville: Westminster John Knox, 2005), 37.

¹¹⁵ Ibid.

¹¹⁶ Grace M. Cho, *Haunting the Korean Diaspora: Shame, Secrecy, and the Forgotten War* (Minneapolis and London: University of Minnesota Press, 2008), 53.

¹¹⁷ Erikson, K. *Everything in its path: Destruction of Community in the Buffalo Creek Flood* (New York: Simon and Schuster, 1976); Jack Saul, *Collective Trauma, Collective Healing* (New York: Routledge, 2014), 3.

Moreover, the Korean War has not technically ended because the Korean War ended in a truce, not a peace treaty, in 1953. Therefore, all young men have the duty of serving in the military to prevent the possibility of war. Militarism, hierarchy, and masculine culture still dominate Korea; moreover, these cultural influences often result in violence against women. Furthermore, the postmodern “comfort women” still remain around the U. S. military bases and Korean military bases. In recent history, women were recognized as sex objects for men, and Korean women are potential victims, even today. According to a survey of the department for women and family, 16,156 sexual assault crimes happened in Korea in 2009, and this number rose every year until reaching 26,919 in 2013.¹¹⁸ This number is an extremely high when compared to Korean women’s population of 25,794,214.¹¹⁹ However, this figure is just the reported figure; in reality, there are more victims. As a strong patriarchal culture, Korean society has tried to hide women’s experiences as victims of sexual violence in their communities. According to Hicks:

The patriarchal voice of suppression arose in reaction to the testimony of the women’s suffering both in Korea and Japan. ‘Don’t expose our nation’s shame’ was the catch cry. Firstly, this reaction can be explained in terms of Confucian ethic, which turns the fact of having suffered sexual abuse into the women’s shame. Secondly, the women’s testimony exposed to the public gaze the cowardice of Korean men, who had not been able to protect the chastity of their country’s women. Thirdly, there is the ‘loss of

¹¹⁸ Department of Women and family, “Survey about sexual assault crime 2010” and “Survey about sexual assault crime 2014,” accessed April 23, 2016, <http://www.mogef.go.kr>.

¹¹⁹ Ministry of the interior, “Population Statistics of Korea,” April 22, 2016, accessed April 23, 2016, http://rcps.egov.go.kr:8081/jsp/stat/ppl_stat_jf.jsp.

face' associated with not being able to suppress indictments of this nature by women that put men to shame.¹²⁰

In this context, Korean women have been educated to hide their bodies to avoid sexual assault. This education causes Korean women to be ashamed of their bodies. In my undergraduate days, one of the professors requested students to watch their naked bodies in their private spaces as homework. Interestingly, the reflection of female students and male students were totally different. Male students did not feel or recognize many things, while the female students the experience was a turning point of their lives. Many female students said that it was the first time they watched their body in a long time. Some of them cried because they recognized that they had denied their bodies throughout their lives; it was reconciliation, not only with their body, but also themselves. At the same time, they realized that they were dominated by stereotypes of Korean society, education, and their conservative religion to be ashamed of their bodies through this experience. Through this process, the voices of their authentic selves were also muted by social stereotypes and masculine culture.

Janet Adler describes authentic movement with the following statement: “We arrive with a longing toward a new way of knowing, a new way of experiencing our suffering, our liberation.”¹²¹ As she asserts, authentic movement offers a unique experience for the participant to encounter three ranges of liberation: body, authentic self,

¹²⁰ George Hicks, *The Comfort Women: Japan's Brutal Regime of Enforced Prostitution in the Second World War* (New York: W. W. Norton & Company, 1994), 73.

¹²¹ Janet Adler, *Offering from the Conscious Body: The Discipline of Authentic Movement* (Rochester, Vermont: Inner Traditions, 2002), 5.

and the consciousness of God. Firstly, authentic movement enables Korean women to have pride in their bodies as themselves. Secondly, through bodily movement, they experience the authentic self that was marginalized by the oppressors of their lives. Lastly, authentic movement can be a spiritual experience with the divine to overcome religious oppression for their authentic selves. Adler states, “In such times, prayer is the body dancing. Dances of suffering become dances of healing.”¹²² In this respect, authentic movement is especially meaningful to Korean women who were oppressed by various barriers that forced them to deny themselves. Beyond facing their authentic selves and God, they can experience healing and true liberation through creative bodily movement, authentic movement.

¹²² Ibid., 188.

CONCLUSION: INTO THE CORE OF THE SELF

This research is based on the following statement: “What we know about ourselves is not all that we are.”¹²³ The main purpose of this research is to discover the nonverbal sides of human beings—which we often do not recognize in the verbal world—and to do so through authentic movement. As Sigmund Freud and Carl Jung both asserted, people have ignored their unconscious beings and have focused only on their conscious selves. Jung is particularly helpful in describing the unaddressed and muted voices in the human unconsciousness, expanding beyond Freud’s understanding, which accents sexual energy. The human unconsciousness contains complex and profound meanings that we cannot easily access and interpret. These are important, however, for living full human lives and relating deeply with God. Thomas Merton is a theologian and spiritual leader who assented this connection of the inner self and the relationship with God. Merton’s view offers a theological perspective on the human unconsciousness as a spiritual foundation for human beings.

Research on authenticity reveals common ground across psychology, theology and education, especially as the three fields focus on the value of authenticity in contrast to the suppression of a person behind conscious values and external persona. The first step to discover one’s authentic self and recover wholeness in one’s divided life is to enter a process of discovery, becoming increasingly, aware of one’s suppressed authentic self.

Authentic movement provides an unusual experience for the oppressed. When they

¹²³ Hannah, *Encounters with the Soul*, 3.

close their eyes, and dance with their emotions, they can glimpse their unconscious and can encounter something of their authentic selves and the divine. Their creative bodily movements open them to a journey of recovering human wholeness and authenticity through a connection with the inner world. In the moment of closing their eyes, they are able to focus on their innermost spaces, and this process leads them to their deepest selves where their muted voices are alive; authentic movement is an empowering way to give voice to their inner self.

I hope that authentic movement can be an effective way to heal and recover human wholeness, especially for persons wounded by the separation between their social positions and their authentic selves. As a pastor, I always struggle with distinguishing my own self between my religious-social position and my authentic self. This situation makes me put on a persona that is separated from my authenticity, and I become oppressed by social stereotypes and expectations for my social functions. As I have been increasingly liberated from these oppressions through authentic movement, I hope many people can experience such liberation. When people experience strong emotions in their interior world through authentic movement, they will be able to connect with and express their deeper inner selves. I believe that this is an example of Moore's concept of "sacramental teaching" which will "open the way for God to continue acting in human lives and creation."¹²⁴ When we prepare the way for unexpected movements of God through authentic movement, God will present and heal our innermost self as a liberator.

¹²⁴ Moore, *Teaching as a Sacramental Act*, 27.

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