KOREAN ETHOS

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some in the United States, Canada, and Europe, who believe in the value of cross-cultural education and seek opportunities to learn about Chinese culture, have sponsored workshops and seminars to facilitate the exchange of knowledge and understanding between Chinese and Americans. These events provide a platform for individuals from different backgrounds to share their experiences and perspectives on a variety of issues related to Chinese culture and society.

In the past, the study of Chinese language and culture was limited to individuals who had a strong interest in Chinese civilization. However, with the increased globalization, the importance of understanding China has become widely recognized. As a result, Chinese language education has gained popularity in many countries around the world, and programs for learning Chinese are becoming more widespread.

One of the ways in which Chinese culture is being introduced to the Western world is through the publication of books and articles that focus on the unique aspects of Chinese society and culture. These works offer insights into the history, philosophy, and artistic traditions of China, and have helped to raise awareness of the country's rich cultural heritage.

In conclusion, the study of Chinese language and culture has become increasingly important in today's globalized world, as China continues to play a significant role in international affairs. With the growing interest in Chinese culture, there is a need for more resources and opportunities to facilitate the exchange of knowledge and understanding between Chinese and Americans.
Jeong is not experienced instantly, but grows over time. It is not a “love at first sight.” It needs a certain period of “incubation” so that the jeong bonding can occur. Jeong is like water coming up slowly and gently sipping through sands in the beach. It is not a gush of water. The process occurs more naturally and less intentionally than in love.

**JEONG AND LOVE:**

The concept of love has been richly dealt with in the history of Western culture and religions. The Western concept of love includes a variety of types: divine love (Agape), erotic love, maternal love, brotherly/sisterly love, platonic love, altruistic love, etc., to name a few. But jeong does not fit into any one of these categories. Jeong is the common denominator within all of all these types of love. One may say that “love” itself is also the common denominator. “Love” is a beautiful and powerful English word, but unfortunately the word has been overused, abused, commercialized, and sexualized to the degree that the word “love” has lost its clarity, beauty, meaning and power. Jeong can be love in the Western sense, but there are important differences in the nuance and quality. I would characterize those differences as follows:

**LOVE (Western)**

- more direct in expression
- more physical, behavioral
- more action-oriented
- active, positive, forward, outward
- more need/desire-related
- more intentional, volitional
- tends to be possessive
- more contractual
- differentiated with boundary
- separated self
- happiness, joy

**JEONG (Asian)**

- more indirect in emotional expression
- more affective, attitudinal
- more relational
- passive/aggressive, waiting, thinking, more inward
- more survival- and connection-related
- more naturally developing
- tends to be protective
- more unconditional
- less differentiated, and more fused
- more “good earth-mother” archetype
- enduring warmth, care and love

We can also contrast the imagery of “erotic” love with that of Jeong. Erotic love can be described as hot, fiery, dynamic, intense, mercurial, pleasurable, unpredictable, and powerful. The imagery of Jeong, on the other hand, is: quiet, gentle, nurturing, caring, giving, trusting, loyal, considerate, devoted, dependable, and sacrificial (Wee hae joon da).

Reflecting on the above list of adjectives, I feel that the jeong concept has more feminine quality of love, similar to the “self-in-relation” theory of the feminine psychology which emphasizes caring, connectedness and nurturing relations in love (Baker-Miller 1976, Gilligan 1982, Prozan 1992).

The characteristic prototype of jeong would be “Mo-jeong,” meaning maternal love: a good earth-mother type of embracing, unconditionally accepting, and bonding.

There is a Korean expression, “go woon jeong, mi woon jeong,” meaning “a beautiful jeong and hateful jeong.” The idea is that once jeong is established between the two persons, the jeong bond and trust is unbreakable, even if the relationship goes through hateful and turbulent periods. The Buddhist implication is that the two are bonded together affectively forever by fate, whether they like it or not.

**JEONG AND PSYCHOANALYTIC INSIGHT:**

Does contemporary psychoanalytic thinking offer any insight or clue to help us understand the role of jeong in our lives?

In his self-psychology, Kohut placed great importance on the role of empathy in the healthy development of the self (H Kohut, 1977). He stated that the empathic responses which emanate from parental figures first, and subsequently from other people, play a decisive role in building substance of the nuclear self. These “others” are called “selfobjects,” because they function as nourishing elements of the self. Kohut emphasized that a person needs to experience at every stage of life empathic and affirmative responses from people, or “selfobjects.” From this core experience emerge the sense of substance and continuity of one’s self through time.

Freud viewed the essence of human nature as the “guilty person,” wrestling between the id and the superego, whereas Kohut described human nature as a “tragic person,” who is in search for empathic relationships in the restoration of self suffering from inner emptiness, iso-
THE NEGATIVE SIDE OF IONG:

Once (J. Kim, 1999),

from the experience of transference and countertransference, one can see that both are important factors in today’s world. The transference process involves the transfer of emotional energy from one person to another, often without the individuals being aware of it. In contrast, the countertransference process involves the return of that emotional energy to the person who originally experienced it, often in a distorted or unconscious manner.

In the Western world, emotional intelligence is highly valued, but in other cultures, it is often seen as a weakness. This is because emotional intelligence is often seen as a sign of weakness, while in the Western world, it is seen as a sign of strength.

BOUNDARY ISSUE

and since (E. Park, 1999),

a boundary is defined as the line that separates one area from another. In the context of this discussion, the boundary refers to the line that separates the conscious mind from the unconscious mind. This is an important concept in understanding the development of emotional intelligence.

The development of emotional intelligence requires the ability to address and resolve conflicts, even those that are not immediately apparent. This is a skill that is essential for success in any field, and is particularly important in the field of psychology.
HAN is the opposite of "YEOON." It is Korean word for "yes." 

Attention and study.

The concept of the Korean tradition that describes further efforts, "Hanae" is known as part of Korean culture. In spite of some studies, people often see this as a difficult and challenging practice. However, an understanding of the importance of "Hanae" can help us understand a new dimension of life.

In the Korean context, the concept of "Hanae" should be seen as a positive aspect of life. It is an aspect of respect for others, the environment, and the community. The concept of "Hanae" emphasizes the importance of understanding and appreciating the beauty of nature and the significance of social interactions. It is a way to express gratitude and respect for the environment and the community.

The integration of "Hanae" into daily life can promote cultural awareness. It encourages us to reflect on our interactions with others and to appreciate the beauty of the natural world. By incorporating "Hanae" into our daily lives, we can foster a deeper understanding of the Korean culture and its importance.

Korean scholars believe that it is not a simple concept of gratitude, but rather a complex aspect of life that encompasses various dimensions of social interaction. Through the practice of "Hanae," we can develop a deeper appreciation for the beauty of the natural world and the importance of community. This understanding can lead to a greater sense of connection and unity among people.

In conclusion, the concept of "Hanae" is a significant aspect of Korean culture that emphasizes the importance of understanding and appreciating the beauty of nature and the significance of social interactions. By incorporating "Hanae" into our daily lives, we can promote cultural awareness and foster a greater sense of connection and unity among people.
The common expression in Korean, "daewoongpo," means "very powerful" or "very great." It is used to describe a person or thing that has great influence or authority. The term is often used in a positive context, but it can also be used to describe something that is overwhelming or intimidating. The Korean expression is also used to describe something that is impressive or remarkable, such as a work of art or an accomplishment.

When seen in this way, "daewoongpo" becomes a symbol of respect and admiration. It is a term that is used to describe someone or something that is considered to be very powerful or influential.

In the context of learning and education, the term "daewoongpo" can be used to describe a teacher or a scholar who is highly respected for their knowledge and expertise. It is a term that is used to express admiration and respect for someone who has achieved a high level of proficiency in a particular field.

The term "daewoongpo" is also used in the context of politics or government, to describe a politician or leader who has a great deal of power and influence. It is a term that is often used to describe someone who is able to influence the course of events or make important decisions.

In conclusion, the term "daewoongpo" is a powerful and important term in Korean culture, used to describe someone or something that is considered to be very powerful or influential.
HWA-BYUNG (KX-PUE, 9699)

is an ancient tradition that is highly respected in Korea. It involves the use of herbal remedies, acupuncture, and meditation to treat physical and mental health issues. The practice is deeply rooted in the country's cultural heritage and has been passed down through generations.

HWA-BYUNG is known for its holistic approach to health and well-being. It is particularly popular among the elderly, who often use it as a means of preventing and treating chronic conditions. The practice has also gained international recognition, with many people around the world benefiting from its benefits.

Korean religions, like Buddhism and Confucianism, have a strong influence on the practice of HWA-BYUNG. These religions emphasize the importance of balance and harmony in all aspects of life, which is reflected in the principles of HWA-BYUNG.

HWA-BYUNG practitioners often use traditional Korean medicine, such as ginseng and other herbal remedies, to treat a variety of conditions. They also use acupuncture, massage, and meditation techniques to promote physical and mental well-being.

In conclusion, HWA-BYUNG is an ancient practice that is deeply rooted in Korean culture. It offers a holistic approach to health and well-being, which has been recognized for its effectiveness by people around the world.
In Western cultures, verbal communication is very important. It is emphasized that verbal communication is very important to express thoughts and feelings, to negotiate and resolve conflicts, to express emotions, and to maintain social harmony and stability. When one wants to communicate with another person, they use words to convey their thoughts and feelings. Words are a powerful tool for expressing thoughts and emotions and can have a significant impact on how people understand and perceive each other.

In Chinese traditional oral culture, a large part of the social position is derived from the ability to express thoughts and feelings effectively. Words are considered to be very important in Chinese culture, and people are expected to use words with care and precision. Words are often used as a means of expressing emotions, such as love, anger, and joy, and as a way of conveying information about oneself and others.

In the Korean culture, the use of language is also very important. Words are considered to be a means of expressing thoughts and feelings, and people are expected to use words with care and precision. Words are often used as a means of expressing emotions, such as love, anger, and joy, and as a way of conveying information about oneself and others.

In the Chinese and Korean cultures, body language and facial expressions are also very important. These non-verbal communications are considered to be just as important as verbal communications and can convey a great deal of information. For example, facial expressions can convey emotions and attitudes, and body language can convey confidence, friendliness, and other important information.

In the Japanese culture, the use of language is also very important. Words are considered to be a means of expressing thoughts and feelings, and people are expected to use words with care and precision. Words are often used as a means of expressing emotions, such as love, anger, and joy, and as a way of conveying information about oneself and others.

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The article discusses the idea of people being able to see and experience the world through the lens of accessibility, culture, and language. It highlights how different cultures and languages can shape the way we perceive and interact with the world around us. The text also mentions the importance of understanding cultural differences and the need for inclusivity in creating a more accessible and equitable world.

Some key points from the article include:

1. The idea that people from different cultures may have different perceptions of the world.
2. The role of language and culture in shaping our understanding of the world.
3. The importance of accessibility in ensuring that everyone can participate in society.
4. The need for cultural awareness and sensitivity in promoting inclusivity.

The article concludes with a call for greater awareness and action to promote accessibility and cultural understanding, emphasizing that by doing so, we can create a more inclusive and equitable world for all.
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