

On the Literature and Thoughts of Kim Chi Ha

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Kim Chi Ha was born in 1941 and entered Seoul National University in 1959, majoring in Aesthetics. He wrote poems and essays in campus publications and the first anthology of his poems, "The Yellow Dust Road," appeared in 1970. He was often hospitalized because of consumption and often imprisoned on the basis of his critical writings. In particular, he had to spend five and a half years in prison from 1975 to 1980 on charges of being a communist, mainly because of his memo for a poem which was written secretly during a previous imprisonment. It can be said that he spent the prime of his life in prison. For a long time he was forbidden to write and it was forbidden for his writings to be published.

Recently, "Big Story, South" and "Meals," an anthology of his speeches, were published. Last summer, several interviews with him appeared in magazines in Korea which seemed to show that Kim Chi Ha has more interest these days in a "life movement" emphasizing a culture of life. It is questionable whether movements to protect and enhance life can occur without political struggles with the ruling powers, but in this essay, I would like to deal with his literature and the thoughts revealed before he began to focus his attention more on life problems. That is, I will deal mainly with the period before he was released from prison at the end of 1980.

On Thoughts About the Minjung

Kim Chi Ha expressed the hopes for reconciliation between the people of all classes as the dream of the oppressed. The story of Chang Il Dam formed in his prison memo finishes with an event in which the head of Chang, which is resurrected after he is executed as a revolutionary, leaps up and connects itself to the body of his betrayer. This shows that Chang Il Dam saves even evil people and afterwards a new era filled with a new spirit comes to prevail in the world.

This is the dream not only of the Korean people but also of all Third World peoples. In this sense, the Minjung story in the Korean context takes on a universal meaning.

The Satire of Poetic Violence

Kim Chi Ha points out that modern Korean poets have been influenced by Western poems, being unable to share a common mind with the Korean people. Thus, they were disconnected from the literary traditions of the Korean people and, in particular, the caricatures and satires made by the people's resistance. Kim Chi Ha, however, found these in one of the modern poets, Kim Soo Youg, but the latter directed these forms against himself rather than against the ruling powers and so destroyed himself.

The forms of caricature and satire by the people are a poetic violence against the establishment. People are filled with "Han," which is the congealing of sorrows inflicted upon them by the ruling powers and which will explode someday. Also, the beauty pursued in the literature of the people is not what is beautiful to the bourgeoisie but rather is ugly according to the standards of bourgeois literature. Kim Chi Ha says that ugliness in art is a challenge to the ugliness of reality. The art of ugliness is fond of distortions, exaggerations, comedies, and parodies. That is why Kim Chi Ha's literary world is filled with so-called grotesque-realism. He inverted the order of daily life by taking marginal people into the center of his literary world, which is like a people's festival, and by making those who are despised into sacred characters.

Religious Existence

Analyzing Kim Chi Ha's poetic world, there are three stages; the one before "The Yellow Dust Road," the world of this anthology, and the stage after it. In the first stage, his problem was the struggle between the soul and the flesh, while in the second it was whether he could close his ears to Abel's cries or if he had to cry with them.

The third stage is concerned with his political struggle, that is, with the question of whether he would sacrifice himself to fight for democracy and social justice for the people or if he should keep silent out of fear of imprisonment and torture. During these struggles, Kim Chi Ha often longed for the peace of death and then for resurrection.

Religious Consciousness of History -- A Hope for the Messiah

In Kim's prison memo, Chang Il Dam is a character of Jesus, a lumpen-proletariat

revolutionary. Kim Chi Ha thinks there is masochistic vision of liberation among those who are oppressed.

When Chang's head connects itself to the body of his betrayer, there emerges a life of koinonia in which selfishness is destroyed and self-purification is realized and we are united into one. It means that the beast in the self will be killed and the bottom will be replaced by Heaven. In this koinonia, not only oppressors but oppression itself is abrogated and then the "Han" of the people can be relieved. This idea in Kim Chi Ha's writings is connected to Christianity on the one hand and with Tonghak, a native religious thought, on the other.

Kim Chi Ha's thoughts are radical and revolutionary, but they are very much religious. It can be said that his thoughts are the dream of salvation coming from the suffering, marginalized region of the present world civilization.

Max Weber and “Depersonalization”

Kosei SAKUMA

Recently, the study of M. Weber seems to have changed very much. Until recently Weber seemed to be a champion of modernization. Nowadays, however, he is regarded as a person who criticised modernization. My aim in this paper is to prove that the central problem of Weber’s sociology is the attempt to analyze the “depersonalization” of modern society. This paper consists of two parts. The first one considers the problems of the “sociology of domination” and “depersonalization.” The second examines the relation between “religious sociology” and “depersonalization.”

We will probably be able to approach the Weber–Marx problem from a new point of view by making clear Weber’s concept of “depersonalization.” Whenever we talk about “depersonalization,” we usually think about only Marx, but it is a very important problem in Weber’s sociological studies as well.

Therefore, my purpose in this paper is to make clear the concept of “depersonalization” in Weber’s sociology in relation to Marx’s concept.

The Imitation of God

—Concerning the Epistle to Diognet Chap. 10—

Akinori KAWAMURA

1. The 10th chapter of “Diognet” is placed at the end of its original text and, like the letters of Paul, it consists of some exhortation. We are, in this essay, centering our investigation on the theme of “the Imitation of God.”
2. This theme appears in verses 4-6 of this chapter: it is present in the form of a noun 3 times and in the form of a verb once. This theme impresses us at first glance something as unfamiliar to Christendom. However, it does exist already in the letters of the NT; 6 times in the form of a noun, 4 times as a verb.
3. Among the uses of this theme in the NT, the example found in Eph 5:1 is most like that used in our letter. Here the believers are ordered to be imitators of God. This imitation of God is persuaded as an indirect order. However it should be noted that before this order is given, the statement is made that the believers are loved by God as his sons. The love of God goes first and imitation of God follows.
4. The uses in verse 4, “Love him and be imitators of his benevolence” is like that used by Paul insofar as the possibility of man’s loving God presupposes the love of God for man.
5. On the last part of verse 6 we meet the unpauline idea of the possibility of man becoming God. Our letter is usually orthodox and believes that man are creatures of God. How can these two contradictory ideas be united?
6. The writer of “Diognet” is the child of his age and presents his arguments using the common ideas of his age. However, for this very point there exists the danger of moving toward heresy. The reason for this tendency we find in his Christology, where the Godness of Christ is not recognized or discussed thoroughly enough.

English and Japanese School Stories for Young Readers

—A Comparative Study—

Fumio HOJOH

The books with which this essay deals were mainly published in the 1970s. They were chosen according to the two criteria of literary value and popularity. To avoid the risk of arbitrariness and personal bias in the selection, two lists of English school stories were consulted: one, in a 1982 issue of the quarterly journal *Children's Literature in Education*, is a list of school stories published between 1970 and 1980 selected according to the above criteria by three specialists; the other is a list of representative recent children's books compiled by the well-known expert in children's literature, J. R. Townsend. For Japanese school stories, *Nihon no Jido Bungaku Sho, 1947-1981 (Japanese Children's Books: Awards and Prizes)* was consulted. This was edited by the staff of Tokyo Children's Library, whose collection is a good resource for a study of this kind. On the basis of these reference materials ten English and five Japanese school stories were selected for discussion. Reference is also made to several more stories from both countries.

The difference between English and Japanese stories proved to be most marked in their *denouements*. Almost all the Japanese stories end in unqualified happiness, with problems solved, troubles eliminated, feuds overcome and bonds of mutual understanding strengthened by shared causes and purposes. The characters are brought closer together and matured or re-born through their experiences. The English stories, on the other hand, end on a drier, less emotional, note, and the characters continue on their school lives more or less unchanged.

This difference may be attributed to differences in the two societies in the openness of the ego to the incursions of the outside world. In Japanese stories the protecting shield surrounding the ego is somehow less rigid, less dense. Private lives are more frequently intruded on, the characters, whether adults or children, more readily confront and confess to each other. In English stories the shield is far harder.

The characters seldom intrude on each other's privacy. Instead of intrusion, confrontation and confession we tend to find self-assertion and defiance. Two indices of this difference are crying in the presence of others and the game of staring out one's opponent. The former is almost always deprecated in English stories but is movingly described in Japanese stories. The latter, on the contrary, is encountered rarely in Japanese stories but frequently in English stories.

Thus in Japanese stories, mutual understanding is more easily attained and united efforts more readily directed towards a common purpose. Teachers are more sympathetic to pupils and students and more willing to accept their point of view. All sorts of problems arising in present-day Japanese schools are introduced into the stories, and a dominant theme is the enthusiasm of pupils (or students) and teachers to create better schools. In English stories schools are more static. Problems are solved in terms of individual adaptation, and human relationships develop within a framework of strictly observed social distances. Paradoxically, however, what the English school story seems to lack in realism it redeems in such literary qualities as depth of insight, richness of characterization, and narrative skill.