

Junzi(君子) of Confucianism and Neo-Calvinism Christian Theology

Suggesting Neo- Calvinistic Journalism Ethics to Journalists who live in Confucian Culture

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Chapter 1. Introduction

1.1 Opening Text

The Motivation

A man (let us call him A) working for a mission organization found some problems with its leading pastor. Many members had noticed the problems of the pastor who was in charge of the ministry, but they could not say anything. There were various reasons due to which people could not raise questions. The pastor had a strong personality; he spoke with conviction, looked smart, and could deliver good results. He was a credible leader in the community and a famous pastor in Korea.

After finishing his mission work at the organization, A found out about the pastor's serious problems, which were sexual abuse, illegal use of money, and theological problems. It was virtually impossible for A to talk about the pastor's problems. A was clueless as to how to bring up these issues to the pastor, so he wrote an e-mail to the pastor asking him to repent, but the pastor ignored A's email, and instead, informed the organization that A was a pagan. A was shocked because he expected that the pastor would regret his misbehavior. He decided to stop his work at the organization, and subsequently he reported about this pastor to a news agency, and his sin was exposed. Consequently, the pastor was punished by the denomination to which he belonged.

When A was dealing with the pastor's problems, he asked for advice from his seniors, but most of them told A that he should not raise the issue. They said, "the pastor is a man whom God anointed so that no one can punish him except God." However, A could not agree with them because there were students who could be abused by the pastor in the organization. A personally was disappointed when he finished the ministry there, since he felt deceived by a false pastor. He did not want his friends in the organization to experience the same feeling.

In the Korean context, pointing out the problems of people in higher positions, such as the leader of a community, is difficult. It was a dilemma for A because there was a conflict between the cultural norm, which prohibits talking about leaders' problems

and the biblical teaching that one should speak truthfully. When A's father, who is the elder of a church, asked a board member of the denomination about the pastor's problems, the board member told that the problems could not be solved in the denomination due to the pastor's position in the Korean Christian society, even though he had committed sexual abuse.

One day, A met a journalist who worked at a famous television news channel in Korea. The journalist was not a Christian. The journalist told his story about a government officer who was corrupt. The journalist thought that the man who created big problems should be humiliated by others. He understood that his job was to keep watch against corruption of power in the society. It is commonly accepted in journalism that journalists should keep watch against corruption of power. Corruption has always been a problem in society, but as a Christian, humiliating and naming someone to solve a problem cannot be accepted easily. It must be critically reviewed in the Christian perspective.

Consequently, the pastor's story was published by a Christian newspaper, and the news reported that he would stop his ministry. There were more victims of his conduct, and, his financial problem was proven officially by an accountant's office. At that time, people said that it should have been exposed earlier. At this point, on the one hand, A felt that journalism has the power to stop sinful behavior in society, and it might be a given vocation by God. On the other hand, A was curious to know whether exposing sin to a society was the biblical purpose of journalism or not. In the Bible, we see that God sometimes forgives and hides sins of some people. It is a tricky ethical question for journalism.

When I came to the Netherlands and read Abraham Kuyper's books, I found out a specific portion of the doctrine of Common Grace, which restrains sin, and surmised that it could be connected to my question about journalism's role of restraining sin in the society. The role of being a *Watchdog* in society is a well-known role of journalism.

However, there are not many studies done on Christian journalism philosophy in the Korean context. Thus I decided to research journalism in the context of Korea and

the Reformed Christian journalistic ideas. While I read articles regarding journalism philosophy in Korea, I saw a possibility to contribute to Korean journalists with my study. Dr. Jaekyung Lee, who is the professor at Ehwa University in Seoul, argued as follows:

Our society as a whole needs to reflect on value journalism and the public forum, and their principles of existence, we ought to derive the basic philosophy of the journalism and code of conduct.¹

Involvement of scholars of all disciplines, a civil representative, workers in the journalism field, and the government are needed.²

Lee notes that this is the right time to debate journalistic philosophy. I believe Reformed Christian theology can have a meaningful philosophy to contribute to journalistic ideas. Abraham Kuyper for example, was a prime minister of the Netherlands, and he was known as a journalist and a theologian. I presume that he had biblical ideas about journalism. Moreover, I hope that the Christian journalistic approach could be an alternative option to the Korean journalism study. The intercultural approach of the Reformed Christian journalism study might make it more effective than merely importing journalism theories from other parts of the world.

The reason why I limit my research to journalism ethics is that it deals with the principle and application of journalism. I will not focus so much on the criticizing role of journalism because the drawing of a broader picture of Reformed Christian journalism ethics is needed first. The reason for dealing with Confucian journalism ethics is also, on the one hand, the limitation of time and resources to research and on the other hand, Confucianism is even today evaluated by communication scholars as still having a strong influence in Korea. The definition of journalism ethics will be explained in the part regarding the theoretical framework.

Additionally, South Korea is not a Christian country in the sense of population

¹ Shon, *The Substance of Crisis and Alternative Proposal in Journalism*, 74.

² Idem, 74

and history. Korea did not originate from the Christian religion; instead Korea had its beginning from the ground of Confucian culture. Confucianism has influenced Korea for more than two thousand and five hundred years. It might be helpful to understand the Confucian approach to journalism ethics because it might be the most natural way for the Koreans.

Also, the inter-religious dialogues between reformed Christianity and Korean Confucianism could help them develop ethic principles relevant to the Korean context. Journalism is not from the special revelation that it is possible to have dialogue in the sphere of journalism. Confucian journalism ethics could learn from Christianity as to how it connects religious values to practical ethics, and it could understand itself more clearly in comparison to the reformed Christian approach. Christian journalism ethics from the reformed tradition could learn from the Asian Confucian understanding of journalism ethics. [[Korea, China, Japan, Vietnam, and Singapore are the representative countries which have Confucian influence.]]

1.2. Research Problem

Reformed Christian journalism ethics has not been introduced into Korea, and it needs to be introduced in relevance to the Korean context.

1.3. Research Aim

To apply the Reformed Christian journalistic ethical principles to Korean journalists who are influenced by Confucian culture.

1.4. Research Object

There are five research objects in the study.

- (1) To Understand the Confucian Journalism Culture in Korea
- (2) To Research the Theoretical Confucian Journalism (or Communication) Ethical Principles
- (3) To Critically Read the Neo-Calvinistic Christian Journalism Ethical Principle
- (4) To Compare the Confucian and the Neo-Calvinistic Christian Ethical Principle

(5) To Suggest a Korean Journalists Neo-Calvinistic Journalism Ethical Guide

1.5. Research Questions

What could Christian and Confucian journalists in Korea learn from reformed journalism ethics focusing on Neo Calvinism scholars?

1.6. Sub-questions

What is the debate on journalism ethics reflecting the Confucian culture in Korea?

What is the Confucian approach to journalism in Korea?

What is the Reformed Christian approach to journalism in Korea?

What is the Neo Calvinistic (Abraham Kuyper and Klaas Schilder) approach to journalism?

What lessons could be learned from the reformed approach for Korean journalists?

1.7. State of the Art

The current study began from a personal interest in Christians' participation in the world. Reformed theology has provided a philosophical contribution to Korea. Bongho Son and Yongahn Kang are representatives of Christian philosophers in Korea. Both of them have worked in very influential positions in the philosophical sphere with reformed faith. There have been attempts to contribute to common good from a reformed or evangelical worldview, such as by the Korean Christian Academy of Management, Christian Medical Fellowship Korea, Good Teacher Movement, Korean Peace Institute, and so on. They have struggled to spread Christian values in their spheres. However, academically, only a few scholars have tried to study journalism ethics from a Christian perspective.

Christian journalism ethics studies in Korea began only a few years ago. Kyutai Kim has written his master thesis, titled "A Study of Christian Ethical Point of View about the Fairness of the Press."³ He analyzes the Korean Christian's perception of

³ 김규태, "A Study of Christian Ethical Point of View about the Fairness of the Press."

journalism ethics and compares it to Reinhold Niebuhr's ethics. To my knowledge, this is the first academic paper which applied Christian ethics to journalistic study. Kunkuk University, which is located in Seoul, published this paper.

In 2015, Jonggyun Park wrote an article on the credibility of Korean journalism from Jurgen Habermas's perspective.⁴ His paper mainly focuses on journalism, and he urges Christians to act according to Christian values to fulfill journalistic values. The Christian Social-ethic Institute published his article in a journal. It was the first study in the theological field to produce a journalistic paper. It put journalism in the picture as a critical subject in the field of Christian ethical study.

Kim and Park showed the possibility of developing a Christian journalism ethics study in Korea, but their limitation is that they did not introduce the typical Christian approach to journalism. Park's study tries to derive Christian values from Reinhold Niebuhr's work. He uses Reinhold Niebuhr's concept of "fairness" to examine the understanding of Korean Christian's recognition of "fairness" in journalism. Kim's study tries to introduce Habermas' theory to Korean Christians. He briefly suggests a biblical way of practicing journalism.

However, journalist principles from the perspective of reformed Christianity have not yet been introduced in Korea. In other words, the starting point of Christian journalism principles has not yet been introduced. Therefore, this study aims to introduce the Reformed Christian journalism ethics.

For Christian journalists, developing journalism ethics relevant to Korea is quite crucial. Other than in the academic field, Christian journalistic organizations and Christian news companies work rigidly in Korea. They already have their worldview on journalism ethics as a Christian. Several Christian organizations have worked for journalism. Christian Media Forum publishes an annual report on ten issues of the society and social consciousness and teaches journalism. The Christian Journalist Club Korea gives an annual award to prominent journalists, and the Korean Association of

⁴ 박종균, "한국 언론의 신뢰성 문제에 대한 윤리적 성찰과 대안 모색."

Church Communication advocates Korean churches. Major broadcasting and newspaper agencies have a Christian club. They invite pastors to their weekly meetings to worship in their companies and have fellowship with them. In these ways, they are more or less connected to journalism ethics. Nevertheless, they do not provide an ethical guideline for Christian journalists.

There are more than eighty Christian news agencies. Denominational news agencies work for a specific denomination's communication. Non-denominational news agencies make news articles to share the news with different churches. Their audience is mostly Christian. CBS (Christian Broadcasting System) and Kukminilbo are the most influential Christian news agencies. Their audiences include Non-Christians. Christians actively work for the media industry and help journalists to do good work. CBS is exceptionally famous for its Christian values in journalism. Sangwook Byun is the representative Korean Christian journalist who worked for CBS, and he made a special live radio program on Jongchul Park's case: that he was tortured by the police. When Korea was not yet a fully developed democratic society, his brave report was a typical case of excellent journalism in Korea. However, outside of the church, Christian news companies are not known for their Christian values.

There are articles on Christian journalism ethics written in newspapers and magazines, reflecting Korean Christians' worldviews on journalism. For example, one Christian organization protested against the Yellow Journalisms, which report sensational articles, for example, articles reporting sexual immorality.⁵ It astonished society that it was the first case where a citizen won a case against a news agency. Major Korean journalism companies are some of the most powerful groups in society. Major news companies, political parties, companies, and even some megachurches are closely connected, which is why the immorality of journalists cannot be controlled easily. It shows that Korean Christians believe that journalism should not report sexually sensational things. There are more things, too, that show the worldview of

⁵ 안혜총, “5개 스포츠지 연재물 음란·폭력성 위험수위.”

Korean Christians on journalism ethics.

1.8. Research Methodology

The methodology for this research is the literature survey. According to Piet Verschuren and Hans Doorewaard, “the researcher is completely dependent on existing specialist literature.”⁶ On the one hand, the literature survey has a qualitative aspect. Verschuren and Doorewaard say “a literature survey means a thorough examination of several scientific studies.”⁷ On the other hand, it can be more like quantitative research methodology. “In this case, a literature survey does not include a thorough study of a limited number of works.”⁸ The goal of the study decides the character of the literature survey.

We must also consider the intercultural theological research methodology because the master thesis is written in the course Master of Intercultural Reformed Theology. According to Dr. Benno van den Toren, intercultural theology “aims to nurture the ability to look at oneself through the eyes of others.”⁹ Van den Toren is concerned about the limited cultural resources of the third world and he recommends the use of non-academical sources. However, thanks to the effort of Korean journalism scholars, we can use academic sources for this study. Intercultural theology aims at the theological dialogue between different theologies, which have different cultural contexts.¹⁰

Since there is a lack of Christian Journalism Ethics Study in Korea, we will firstly attempt to grasp the picture of Confucian culture and the Confucian journalistic approach, and we will also try to understand Korean Reformed Christian ethics. Then,

⁶ Verschuren and Doorewaard, *Designing a Research Project*, 195.

⁷ Ibid

⁸ Idem, 196

⁹ Toren, “Intercultural Theology as a Three-Way Conversation.”, 125

¹⁰ Idem, 124

we will critically read the works of Abraham Kuypers and Klaas Schilder. Subsequently we will suggest some points to Korean journalists from the Western Christian approach with a reflection on the Confucian journalism culture.

In the second chapter, we will look carefully at the Korean Confucian journalistic culture. The studies are done comparatively with in-depth interviews. Three sources will be used in order to reflect on the current way in which Korean journalism is practiced. Jaeyoung Park, Wansoo Lee, and Sungjung Roh compared the op-ed articles of Korea news agencies and the news companies of the USA, Jaekyung Lee did an in-depth interview with Korean journalists, and Byunggee Hong observed the difference between the two groups of people in a Korean news company; one group comprised American news editors, and another group Korean news editors. For understanding the Confucian approach to journalism ethics, we will also read carefully the Korean Confucian literature related to journalism culture and practice.

In chapter three, theoretical studies of Confucian journalism will be discussed. The Confucian perspective of journalism study started in 1991. Sanghyun Kang started the study, and Hoon Shim has further developed it. They show a positive attitude to Confucian journalism. Also, we will read carefully about the negative side of Confucian communication. There is limited study which deals with Confucian journalism critically, but there are studies about Confucian communication. The studies of Joungsoon Park and Seun Kim will be discussed.

In Chapter four, in order to know the Korean Christian approach to journalism, we will read the books of Nakheung Yang and Jaeyoon Kim. They studied Reformed ethics and attempted applying it to the Korean context. Since there are not many academic resources about Christian journalism ethics by a Korean author, we will try to reflect Korean Reformed Theologians' thoughts on Christian journalism ethics.

In chapter five, the literature on Reformed journalism ethics will, among others, be used. Richard Mouw's study will help to grasp the ideas of Neo-Calvinism, and the works of Abraham Kuypers, Klaas Schilder on journalism will be discussed.

In Chapter six, for the comparison between Confucian Journalism Ethical

principles and Reformed Christian Journalism Ethical principles, the three levels of inter-religious dialogue - believing, belonging and behaving - will be used. Appiah suggests three themes for the inter-religious conversation. Drs. Jos Colijn also suggests four levels in the lecture in Master of Intercultural Theology course at Theological University Kampen in 2019.¹¹

Every religion can be said to have three dimensions. Certainly, there is a body of belief. However, there is also what you do—call that practice. Moreover, then there is what you do it with—call that community, or fellowship.¹²

Belief, behaving, and belonging are the themes to consider when we do inter-religious conversation. The experience, the emotional response to the religion, can also be mentioned. We will use mostly the three levels of inter-religious conversation, and if necessary, also the experience.

1.9. Presupposition

There are a few presuppositions about Confucian journalism and Reformed Christian journalism. As Confucianism does not presume the sinful nature of the man, critical journalism could not be developed in Confucian journalism. Moreover, Confucian journalists might suffer from the hierarchical order in the journalism organization, whereby the junior journalists might have an even more difficult time to keep their journalistic work ethics.

Reformed Christian journalism aims to reflect the principles of the teaching of the Scriptures. It may be that Reformed Christian journalism, in particular, has developed a theological principle of critical journalism, which is normally called investigative journalism or watchdog journalism, because reformed Christian theology takes the sinful nature of man seriously.

1. 10. Terminologies

¹¹ The big four religious dimensions and cultural variation is also found in Saroglou's work, "Believing, Bonding, Behaving, and Belonging."

¹² Appiah, *The Lies That Bind*.(E-pub version), 67

Guncha

Guncha is translated as Gentleman in English. Also it is called Junzi. Guncha is the virtual man invented by Confucius, who functions as the standard for the people. People assess the other or themselves as compared to Guncha.¹³ Confucius describes Guncha extensively in his book Analects.

Virtue

We define 'virtue' as "goodness, nobleness, and worth of character as shown in right behavior."¹⁴

Moral

"Moral" is "a piece of guidance on how to live one's life, how to act more effectively."¹⁵ Additionally, moral is affected by conventional and dominative custom, and the moral is the ground of the ethics because ethics is the reflection of the moral.¹⁶

Journalism

According to the Oxford Lexico Dictionary, journalism is defined as "[t]he activity or profession of writing for newspapers, magazines, or news websites or preparing news to be broadcast."¹⁷ There could be an argumentation of this definition due to the mediums of news since nowadays, the Social Media are taking the place of the old media. However, journalism is about the process of news making.

For clear conversation, we will use terms in journalism provided by Oxford Dictionaries of Journalism. The journalist is "someone who engages in the practice of journalism and the production of editorial content for journalistic products."¹⁸ The

¹³ Song and Jiao, "Confucius' Junzi (君子)."

¹⁴ Della Summers, "Virtue."

¹⁵ Idem, "Moral"

¹⁶ 다우마, 개혁주의 윤리학(개정판), 16

¹⁷ "Journalism | Definition of Journalism in English by Oxford Dictionaries."

¹⁸ Harcup, "Journalist."

reporter is “a journalist who finds things out rather than one who merely processes, polishes, and presents the work of others.”¹⁹ The source is an “individual or organization from whom potential news story and feature originate, and to whom a journalist will turn to help check potential stories.”²⁰

Journalism Ethics

J. A. Ward, who has an important role in Journalism ethics in Canada, says journalism ethic is an analysis and application of ethical principles of relevance to a particular domain of the society – “the practice of news media. Journalism ethics is applied ethics. Applied ethics “deals with the articulation and application of principles to problems.”²¹

Journalism ethics deals with two levels of problem; the first problem is the micro problem that is about the norm for journalists; the second is a macro problem about the role of the news media. The areas covered by journalism ethics are “principle appropriate to journalism, their critical application to problems, and virtuous character, so that journalists are disposed to follow the principles.”²²

Journalism ethics focuses on the problems and norms specific to the domain of journalism. For example, journalism ethics pays special attention to journalists' relationships with sources, the conflict between reporting the truth and causing harm to story subjects, and what objectivity means in news reporting.

Definition of Journalism Ethics from the Reformed View

Christian ethics scholar Joachim Douma, who was a professor of ethics at the Theological University in Kampen, argues that “ethics is the reflection upon those customs.”²³ Morality is a social phenomenon, but ethics think about morality’s

¹⁹ Idem, “Reporter.”

²⁰ Idem, “Source.”

²¹ Ward, *Global Journalism Ethics.*, 25

²² Ward, *Global Journalism Ethics.*, 43

²³ Douma, *Responsible Conduct: An introduction to Christian Ethics.*, 16

righteousness. He claims that journalism ethics is that professional work ethic which belongs to normative ethics.²⁴ Normative ethics is about the norm as a standard or indicator. He says that Christian ethics is more than providing good advice to Christians. Christian ethics is to analyze the well-known morals and to serve the public society in a way which approves and criticizes those morals.

Christian ethics can sit at the same table with non-religious ethics. In Christian ethics, the universal argument has its limits as the starting point of the ethics: “Can we govern our lives? Do we live independently from God, who gave the law for our lives ?” Even though the universal argument has its own limitation in Christian ethics, Christian ethics can provide ethical values using universal language. Douma gives the example that “Christian ethics scholars are not a sort of deontologists. However, Christian ethics scholars could become utilitarian, and say ‘Listen to God’s ommandments and you will see what is really profitable for you.’”²⁵

Korean Journalist Ethics

The Journalists Association of Korea has codes of ethics. In the introduction of the code of ethics, it says that “reporters have the responsibility to contribute to the democracy and guide people to national development, and they have a historical vocation that is historical unification, national unity, and national homogeneity vocations.”²⁶ The ethical aims are on democracy, national development, and the unification of divided Korea. These are the prevailing ethical standards for Korean journalists. It reflects the historical aspect of modern Korea. Korea achieved democracy with the sacrifices of the people, achieved economic success with the efforts of the people, and now the nation’s mission is the recovery of the unity of South Korea for its critical conflict between political parties and regions, Northern and Southern parts of

²⁴ Douma, *Responsible Conduct: An introduction to Christian Ethics.*, 21.

²⁵ Idem, 52

²⁶ “한국기자협회 뉴스.”(Code of Ethics for Korean journalist)

Korea, and Western and Eastern parts of Korea. The unification with North Korea is also an important goal to be achieved in Korea. Unification is one of the morals of Korea. Korean journalism ethics reflects this moral of unification.

Its ethical codes as the norms of journalists are freedom of the press, giving fair report, maintaining elegance, collecting information in proper ways, using the information properly, protecting privacy, protecting news sources, correcting misinformation, prohibiting conflict and discrimination, and restricting advertising and selling.²⁷

Hierarchy System

“Wui Kye Jil Seo(位階秩序)” is the term used to refer to the hierarchy system in the Korean language. According to the Longman Dictionary of English Language and Culture, hierarchy means “1. A system by which the members of an organization are grouped and arranged in ranks. 2. The group of people in an organization who has the power of control.”²⁸ We use the term in the first sense of its meaning. However, hierarchy is not only applied to the members of an organization, but it is also applied inter-organizationally.

Moreover, Koreans think that the nation as a whole is a community based on the age system. The older people usually have a higher position in communities. The Confucian culture is the reason for developing the hierarchical order in Korea. Even in the field of journalism, the hierarchical system works in the news company, in the relationship between journalist and news sources, journalists and the owner of the company, and journalists.

Journalistic Truth

Kovach and Rosenstiel define the journalistic truth as the following:

The truth is a complicated and sometimes contradictory phenomenon, but if it is

²⁷ “한국기자협회 뉴스.”(Code of Ethics for Korean journalist)

²⁸ Della Summers, “Hierarchy.”

seen as a process over time, journalism can get at it. First, by stripping information of any attached misinformation, disinformation, or self-promoting bias and then by letting the community react, in the sorting-out process that ensues. As always, the search for truth becomes a conversation.²⁹

There is the journalistic truth at the surface level, such as a precise fact, and there is the truth in the deeper level which reflects the contextual information.

Truth

For Sophists, truth is not the things to be investigated,³⁰ but they focused on the persuasion of the truth, which they believed in.³¹ For Plato, the debate is the way to seek the truth.³² Before the era of the Reformation (the 16th Century in Europe), the truth was controlled by the Church,³³ and the truth was one. In the era of liberation (19th century Europe and the USA), according to John Milton, freedom of speech is the essential condition for uncovering the truth.³⁴ In the Confucian worldview, truth has already been given in the classic literature, and practicing the truth (Dao) is more important than seeking the truth.³⁵

For the Reformed Christian Worldview, absolute truth is about “what God did, ordained, and spoke at that time, as well as concerning the promises he gave regarding our future.”³⁶ It means that the truth of the world can be found from God. The Bible is

²⁹ Kovach and Rosenstiel, *The Elements of Journalism, Revised and Updated 3rd Edition.*, [epub], 151.9

³⁰ “Sophist | Philosophy | Britannica.Com.”

³¹ 공용배, “공자의 ‘신언·사상—논어’ 를 통해 본 공자의 언론시—상을중 심으로—”, 40

³² Christian, Glasser, and McQuail, *Normative Theories of the Media (History of Communication)*., 72

³³ Idem, 47

³⁴ Idem, 23

³⁵ 공용배, “공자의 ‘신언·사상—논어’ 를 통해 본 공자의 언론시—상을중 심으로—.” 54

³⁶ Kuyper, *Common Grace Vol.1.*, 117

the key to understanding the truth. Michael W. Goheen and Craig G. Bartholomew describe the truth of the world as follows: “the biblical story is not to be understood simply as a local tale about the Jewish people. It begins with the creation of all things and ends with the renewal of all things. In between, it offers an interpretation of the meaning of cosmic history.”³⁷

Community-Centered

Community-centered means that people place their community at the top of their value system. It is a sort of morality of a certain community. When a person consciously or unconsciously considers in advance the benefit or harmony of the community and if the level of consideration in the community is explicitly high, we call that Community-centered.

The Basis of Korean Confucianism; Neo Confucianism

Neo Confucianism was accepted as state ideology in Korea in the 15th century by King Sejong, and it became the primary belief system for four centuries. Neo Confucianism concentrates on the “inner life of psychic equilibrium and harmony, and the cultural feature of Neo Confucianism is the hierarchical social order”³⁸ Neo Confucianism was originated by Chu Hui in the 12th century, and it was developed in the Lee dynasty in Korea.³⁹

Analects(論語)

Analects(論語) is the work of Confucius. It is one of four classic books of Confucius. It is a collection of the speaking of Confucius.⁴⁰ Dr. Wonjung Kim says that in the book, the communicational portrait of Confucius is revealed well.⁴¹The book was

³⁷ Goheen and Bartholomew, *Living at the Crossroads.*, 3

³⁸ Küng and Ching, *Christianity and Chinese Religions.*, 77

³⁹ Iben, 81-82

⁴⁰ 공자, 논어.,17

written by his disciples.

Confucian Journalist

Nowadays Confucianism is no longer the major religion in Korea. There are only small numbers of people who practice Confucianism in a religious way. It is unnatural to call a journalist “a Confucian Journalist” in Korea.

Nevertheless, Confucianism remains in the form of the culture, norm, and moral. It is undeniable that the Confucian culture influences Korean people. Therefore, we will call the journalists who does not belong to a particular religious journalism institution “Confucian journalists”.

Prophet

A prophet is the speaker of God who communicates the command of God,⁴² and the prophet makes God known to the people. Prophets speak in the name of God. Moses was the first major prophet for Israel. Nathan was the prophet for David. Prophets in Old Testament spoke toward the kings.⁴³ Excluding some exceptional cases, prophets mostly point out the sin of the king or the people of Israel. While there might be a broader definition on prophet, we limit the definition of the prophet to 1) a speaker of God, 2) a man or woman who speaks toward the king, 3) a man or woman who points out the sin of the people of Israel

⁴¹ 공자, 논어., 18

⁴² Deuteronomy 18:18, Wayne Grudem also points that “The prophet spoke God’s words to the people.”

⁴³ 1 Kings 1:45

Chapter 2

In this chapter, the topic of journalist ethics will be discussed. We will try to determine the adequacy of reformed Christian journalism ethics in the Korean context. The studies of Taeil Yoon and Hyungu Kim talk about Eurocentrism.

Then, we will carefully read three articles about Korean journalism. The reason for looking at the papers is to find out the possible Confucian cultural effect on Korean journalism. Also, the purpose is to search for points with which Reformed Christian journalism ethics can contribute to Korean journalism.

The first article is about different perspectives in op-ed news articles between Korean news companies and American news companies. We expect that the first study will show the Korean journalistic culture in comparison with American journalism. The second study is the interview done by Jaekyung Lee. We expect that the interview will enlighten us with regard to the experience of the journalists. The last study is about the difference between two groups of people in the same company. We hope to find some characteristics in the group of Korean journalists and their activity.

2.1. The Debate on Journalism Ethics in Korea

There are several topics on journalism ethics about which journalism scholars debate, for example, about underlying themes of Korean journalism ethics like the problem of disharmony between western journalism theories and the Korean Confucian context. This disharmony is important for this paper because this paper aims to seek the possibility of conversation between the Confucian and reformed Christian approach to journalism with the purpose of helping Christian and non-Christian journalists living in the Confucian context. Confucianism is a pillar of Korean culture, and reformed Christianity has a different background from the traditional culture of Korea.

On the one hand, journalism scholars blame western centered communicative theories.⁴⁴ They think that Korean scholars have studied western communication

⁴⁴ 김현구, “한국 사회과학 이론의 보편주의”; 윤태일, “한국 커뮤니케이션 연구에서 서구중심주의 넘어서기”; 이재경, “한국언론의 사상적 토대.”

theories for decades, but found them not helpful to Korean journalism. They consider Eurocentrism to be the biggest problem of Korean journalism.

On the other hand, a journalism scholar criticizes the Korean's Confucian communicative context⁴⁵. She does not blame Eurocentrism, but she tries to see the weakness of Confucian communication in comparison to the western communication theory.

Taeil Yoon, Hyungu Kim, and Seeun Kim commonly insist that Korean journalism does not have relevant journalism theories in the Korean context. To solve the problem, Taeil Yoon⁴⁶ and Hyungu Kim⁴⁷ suggest developing Korean journalism principles and philosophy, and Seeun Kim argues that Korean people should critically evaluate the Confucian communication culture.

In this study, we will suggest Reformed Christian journalism ethics to Korean journalists. As Reformed Christianity has originated from the western world, it will not be easily accepted by Korean journalists since lots of works of western journalism theories are considered to have failed to contribute meaningfully to Korean journalism. However, when we refer to Seeun Kim's words above, the problem could be the Confucian communication culture itself. The different cultural context might have caused the problem through which a western journalism theory could not be helpful.

We admit that knowledge from the western world cannot be applied easily and also accept that the Confucian communication culture needs to be critically monitored. Therefore we try to think carefully and consider the cultural context of Korean journalists, especially the Confucian culture, and will also try to bring the reformed Christian and Confucian journalistic approach into conversation.

2.2. The Confucian Culture of Journalism in Korea

⁴⁵ 김세은, “유교문화와 공론권.”

⁴⁶ 윤태일, “한국 커뮤니케이션 연구에서 서구중심주의 넘어서기.”

⁴⁷ 김현구, “한국 사회과학 이론의 보편주의.”

The goal of this chapter is to grasp the picture of Korean Confucian journalism, which is influenced by Confucianism. The study aims to help Korean Christian journalists living in the Confucian culture, and hence we will focus on the cultural aspect of Confucianism. The flow of the study starts from the big picture — Confucian communication culture, Confucian characteristics of Korean journalism, and then Korean journalists.

The first study compares the attitude of Korean and American journalists by Jaeyoung Park, Wansoo Lee, and Sungjung Roh, then we will try to listen to Korean journalists through the study of Jaekyung Lee. The study is an attempt to reveal the problem of Korean journalism culture in the way of an in-depth interview. The third study is a comparison between the value systems of a Korean and an American news editor by Byung Gi Hong. Hong also used the methodology of an in-depth interview. For the goal of the study, which is to support Korean journalists, interviews from journalists could be helpful to find out what Korean journalists want to hear.

2.2.1. Community centered journalism; A different perspective on the Virginia Shooting between Korean and American journalism

There is a study that compares the difference between Korean and American news, by Park, Lee, and Roh. In the study, the authors researched three reports, the Virginia Tech shooting, the North Korean Nuclear issue and the American financial crisis. From among the three cases, we will briefly look at the case of the Virginia Shooting. The Virginia Shooting happened in 2007 in Virginia, and the shooter was a Korean who had immigrated with his family when he was eight years old. His name is Seung-Hui Cho.

The reason why I chose it is that he brought attention to *both* Korea and the USA. With Cho's case, we could compare the difference in cultural influence on journalism between Korea and the USA. We will read the study with a view to understanding Korean culture about journalism.

The name of the study is "*The Culture-Induced Cognitive Differences between*

Korean and U.S. op-ed Writers".⁴⁸ The study compares the Korean and American op-ed (opinion) writers. The paper researched the Confucian culture's influence on journalistic writing, which is "*the social harmony in the hierarchy started from the family relationship*" and Western culture's, which, in the opinion of Park, Lee and Roh, grounds in freedom, importance of the individual, seeking the truth, and limiting the mighty power of the Government and capitalism.⁴⁹

The cultural difference, which the paper describes, is that contemporary Western people, who are influenced by Greek philosophy, consider that "*the happiness is the maximizing of the self-achievement by exercising individual's ability and autonomy.*"⁵⁰ In contrast, in the Korean context, "*the individual who is suitable to the community is more important than 'distinctive individual.'*"⁵¹ In the Korean context, happiness comes from the harmonized relationship with others.

We will deal with the Korean culture, which is influenced by Confucianism, within the boundary of the culture that stresses "*harmony in the hierarchy starting from the family relationship*"; it would mean a typical Korean community-centered culture.

The Comparision of Korean Newspapers and American Newspapers		
	Korean Newspapers	American Newspapers
News Sources	Group Sources	Individual Sources
Way of Writing	Concerning the Korean Community	Focusing on a murderer, the problem of policy

⁴⁸ 박재영, 이완수, and 노성중, "한미(韓美) 신문의 의견기사에 나타난 한국 기자와 미국 기자의 사고습관 차이.".

⁴⁹ 박재영, 이완수, and 노성중, "한미(韓美) 신문의 의견기사에 나타난 한국 기자와 미국 기자의 사고습관 차이.", 271.

⁵⁰ Idem, 272

⁵¹ Ibid

Individual and Community	Identified	Distinguished
Truth and hierarchical position	Related	(Not mentioned)

<Table 1>⁵²

For the Virginia Shooting accident, Korean newspapers used more group sources.⁵³ However, in the news of the USA, the individual sources were used in the news story.⁵⁴ In the Washington Post Op-ed story of 30th April 2007,⁵⁵ the article about the Virginia Shooting, news sources are “Paul Shin,”⁵⁶ “Tae Shik Lee,”⁵⁷ “Many Koreans”, and “Some international students.” In the report on the same topic, in Donga-Ilbo which is a Korean newspaper, news sources are Marshal Mein,⁵⁸ the “friends of Cho,” “Koreans from Korea,” “some part of Government,” Taeshik Lee,⁵⁹ “the leaders in the USA,” “Richard Shin,”⁶⁰ “Philadelphia Inquire,”⁶¹ and there are more sources. As opposed to the New York Times, Donga-Ilbo has many more group sources.

Korean journalists strive to listen from within the community of people. It

⁵² The table is the summary of the paper of Park, Lee, and Roh.

⁵³ In contrast to the individual source, group source are such as institution, party, government.

⁵⁴ The paper does not give examples but statics of analyzing seven Korean newspapers with more than one hundred news articles and nine American newspapers with more than one hundred news articles. However, for clarity, I try to give some examples of the research’s results. I picked Kyunghyang-Ilbo and New York Times, which are on the lists of the study of Park, Lee, and Roh.

⁵⁵, The writer of the opinion is not a journalist, but since the editor picked the article in his journalistic decision, I put it in the example.

⁵⁶ Washington State Senate

⁵⁷ South Korea’s ambassador

⁵⁸ who is neighbor of SeoungHee Choi, the killer

⁵⁹ Korean ambassador in the USA

⁶⁰ who immigrated to the USA,

⁶¹ which is local News Paper

means that for Korean journalists, the voice of the community is important. The degree in which they care for the voice of the community is higher than with the journalists of the USA.⁶²

Secondly, in the report on the same subject, Korean journalists wrote the articles in a way which emphasized the community. Several newspapers covered the story of Koreans' apologizing to Americans. An article by Chosun-Ilbo explicitly demonstrates the difference in the way of writing between Korean and USA journalists.⁶³

The answer is simple. The perpetrator of the shooting at Virginia Tech was a Korean named Seung-hui Cho. The crime was committed by one angry introvert with an abnormal character, and yet somehow we feel as if the entire Korean race had done it. We are feeling a collective sense of guilt -- or at least we are forcing ourselves to feel it.

In contrast, American and British news outlets such as the New York Times, the LA Times, the Guardian, and the BBC, had reported on Cho not as a Korean but as an individual. Much of the focus of the news in the West was on the interpretation of the Second Amendment to the U.S. Constitution that allows the possession of guns. There has been much discussion on regulating firearms and improving security at college campuses.⁶⁴

Koreans felt that Cho's shooting was done by a Korean ethnic group. However, the Americans and the English did not understand what Koreans felt. They did not connect Cho to any Korean ethnic group, and they focused on their problem, which was

⁶² 박재영, 이완수, and 노성중, “한미(韓美) 신문의 의견기사에 나타난 한국 기자와 미국 기자의 사고습관 차이.”, 286

⁶³ “홍성태, “[시론] ‘조승희 개인’ 문제 라곤 하지만... - 조선닷컴 - 오피니언.”

⁶⁴ Jiehyun Lim, “Our Guilt Weapon Has Boomeranged On Us - The Chosun Ilbo (English Edition): Daily News from Korea - Opinion > Column.”

the Second Amendment of the U.S Constitution. We will look further at the opinion articles of two newspapers. We will compare the opinion articles of the Washington Post and the Chosun-Ilbo, a Korean newspaper.

Korea's ambassador to Washington, Lee Tae Shik, spoke at a candlelight vigil I attended on Tuesday night in Fairfax County. Through tears, he said that the Korean American community needed to "repent," and he suggested a 32-day fast, one day for each victim, to prove that Koreans were a "worthwhile ethnic minority in America." More than 600 people attended the hastily organized vigil. Many in the audience, overwhelmingly composed of Korean immigrants, sobbed openly as they prayed for healing in America in the wake of this tragedy. Many also expressed a personal sense of guilt.⁶⁵

Tae Shik Lee is a Christian, and he thought that Koreans had a responsibility to the victims since the shooter was a Korean. He adapted his Christian belief to the Korean context. Killing is a sin, and an individual Korean is identified with the Korean ethnic community; therefore, he felt that he should repent for the shooting as he partook in the massacre. It was acceptable for Koreans to repent for the massacre that Cho committed, but Washington Post said that the killing was Cho's problem. In the journalism principles of the USA, the individuality is more importantly considered as the reason behind the problem.

In contrast to the above response, the Korean newspaper Chosun-Ilbo considered the problem to be a communal one.

Incidents like the Virginia Tech shooting leave strong feelings among people. The government should squarely look at the questions the atrocity raises and focus on positive management of our national image. It needs to publicize a sincere apology on major U.S. networks. It must help Americans feel that Koreans, despite having no direct responsibility, are sincere in their regret and positive in consoling the families of the

⁶⁵ Hong, "Adrian Hong - Koreans Aren't to Blame."

victims.⁶⁶

*Of course, we want to close our eyes to the tragedy and pretend it has nothing to do with us. However, if we do, the entire nation will pay the price for a long time to come. No matter how hard we insist that the shooting did not take place because the culprit was Korean, we cannot escape the negative image. It would plant unconscious seeds of hatred in the minds of people all over the world.*⁶⁷

The Korean newspaper seemed to reflect the Korean cultural identity. The author seriously thought that Korea should apologize to the whole American people through a major network; it is not clear what these networks were; it might have been the major news networks. We could suppose that the author considered the American individuals to be the American national community.

Park, Lee, and Roh say that the Korean culture, which is community-centered and has the tendency of identifying the individual with the community, has its ground in Confucianism. In the Confucian Korean culture, truth is the “*linear, absolute, and communal truth that is conveyed from the higher hierarchical position to the lower position.*”⁶⁸ If an incident, such as that in Virginia, were to happen in one of the developing countries, it is not sure if Korean journalists would have asked Koreans to apologize. It is not exactly the same response to the Virginia shooting, because Chosun-Ilbo did not ask people to apologize to the Vietnam victims⁶⁹. This is somehow a reflection of the Confucian culture. The USA is placed higher up in the hierarchy compared to Korea; therefore, the problem created by a Korean elicits the response that all Koreans should repent. However, Vietnam is placed lower in the hierarchy; therefore,

⁶⁶ Sungtae Hong, “Manage the Fallout from the Virginia Tech Massacre.”

⁶⁷ Ibid

⁶⁸ 박재영, 이완수, and 노성중, “한미(韓美) 신문의 의견기사에 나타난 한국 기자와 미국 기자의 사고습관 차이.”, 271

⁶⁹ Vietnam War victims problem were seriously raised in Vietnam for Korean army’s brutal massacre and sexual abuse to Vietnamese in the late 20th and early 21st century.

the problem is not actually the problem of all Koreans.

The aspect of Korean journalists' strong feeling of the ethnic bond is different from that of American journalists. Korean journalists think that group sources are needed more to represent the voice of the community. However, American journalists put more focus on individual news sources. In the sense of responsibility, Koreans felt the guilt of a Korean criminal, but Americans did not understand Korean journalists' sense of commonality. A Korean journalist was even worried about the ethnic disadvantage.

Since ethnic unity is strong, journalistic practice is more community-centered in South Korea, a similar reporting of journalists can be easily found in Korea. The accident of a ferry sinking in 2014, which caused the death of almost four hundred victims, led to the impeachment of the president. The news report covered the president's reaction to the accident, and a number of leaders in the government were asked to take responsibility for the accident. Korean journalists thought that it was not just an accident, but that the accident was caused by the whole government. While this may be difficult for a westerner to believe, Korean people truly believed it.⁷⁰

The Confucian communicative culture can be somehow evaluated positively because Koreans' perspective stimulates others to think communally. For Koreans, the problem is not caused by a single reason alone: if there is a problem caused by an individual, there should be a background for the problem. In other words, individual problem and the background are related.

However, it might be difficult for a journalist to focus on a specific reason behind an event. For instance, the cause of the Virginia shooting was mainly the inner problems of the shooter. He was reported twice for stalking other people, and he was known for having persecutory delusions. Culturally, Koreans felt that the problem was not only the problem of Seunghui Cho—as an individual—but also the problem of the Korean ethnic community—as a whole. There might be some truth in that a Korean

⁷⁰ "Is the Sewol Tragedy South Korea's Katrina?"

journalist finds the root of the problem in the community. However, it is also true that an individual is responsible for his behavior.

Additionally, the Confucian journalism culture has a negative tendency of dividing people. As written above, Koreans regard the problem of one individual Korean as a problem of the Koreans as a whole; a person's problem can be accepted as the problem of an ethnic community. For example, when a Chinese kidnapped and killed a Korean woman, many Koreans blamed the whole Chinese immigrant community. However, the actual crime rate of Chinese immigrants is below that of the Korean people.⁷¹ While there might be a cultural commonality in an ethnic group, the problem of an individual cannot be the problem of the community. It is also linked to the issue of the perspective on refugees and Muslims in Korea. Although many Koreans perceive Muslims as potential terrorists, not all Muslims are terrorists.

Discussion

In the study of Park, Lee, and Roh, we can grasp three points of the Korean Confucian journalistic culture. Firstly, Koreans identify an individual and the Koreans as a whole. We saw the extreme case of the Virginia shooting - Koreans felt guilty on behalf of a Korean shooter.

Secondly, Korean journalists tend to use group sources. It means Korean journalists want to convey the commonly agreed message of the public. It might be different for the western people, but in Korea, the voice of the public counts.

Thirdly, Korean journalists believe that the hierarchy system sets the order of the community. In the hierarchy system, the USA is placed in a higher position, and a developing country, such as Vietnam, is placed in a lower position.

2.2.2. Strong Hierarchical Influence on Journalists; A Study with in-depth Interviews with Korean Journalists

Korean journalism scholar Jaekyung Lee states that “the will of the president, the strategy of the owner of the news company, and the power of mega-company which

⁷¹ “[디지털스토리] 한국내 중국인 범죄율 실제로 높은 걸까 | 연합뉴스,” September 13, 2017.

buys advertisement controls journalism.”⁷² His study was done by the methodology of in-depth interviews. We can glance at the different Confucian journalism culture by the interviews in Jaekyung Lee’s study. Park, Lee, and Roh describe the Confucian culture in the previous part that “the social harmony in the hierarchy started from the family relationship.”⁷³

Journalists who belong to the department of politics are given the position of congressman... it is the way of corrupt journalists. Then how could journalism have freedom? In a study, about three hundreds of journalists become a politician. There is, also, the spokesman (in political institutes, such as national assembly, Blue house [presidential house], political parties). Senior journalists are picked, and they fought to become the spokesman. How can be the freedom of the press?⁷⁴ (Journalist F)

In Korea, becoming a member of the higher position is a common wish. The higher position guarantees the privilege and reputation unless he or she makes a serious problem. It is the Confucian hierarchical culture. From childhood, Koreans learn to obey their senior. Therefore it is difficult for a man or a woman to refuse the proposition of the higher position, and even journalists make an effort to go to a higher position, rather than concentrating on the journalistic job.

“Now the owner participates in recruiting the journalists. The owner decides the life of the journalists. Even he or she decides the direction of editing, tone of writing.”⁷⁵ (Journalist D)

In the Confucian culture, the people in a higher position automatically have the authority. Therefore it is difficult for a person in a lower position to prevent the

⁷² 이재경, “언론인 인식을 통한 한국사회와 언론 자유의 조건 연구.” 75

⁷³ 박재영, 이완수, and 노성중, “한미(韓美) 신문의 의견기사에 나타난 한국 기자와 미국 기자의 사고습관 차이.”, 271

⁷⁴ 이재경, “언론인 인식을 통한 한국사회와 언론 자유의 조건 연구.”, 68

⁷⁵ Ibid

interference by a person in a higher position. It means that the owner can run the news company for his benefit rather than following the value or ethical principle of the company.

“How could you achieve freedom of the press? It is not given, but journalists should achieve with hard work. Let us see, are there people who are imprisoned for the freedom of the press? In Korea? No one! It is nonsense that people say there is freedom of the press”⁷⁶ (Journalist F)

The level of the influence of the Confucian culture is stronger than we think. It is difficult for a journalist to stand against it. Journalist F says that if a journalist has a strong belief in his vocational calling, it is difficult for a journalist to ignore the proposition for a higher position and oppression by the owner.

Discussion

We can observe three points in Jaekyung Lee’s study. Firstly, it is not in and of itself a serious problem for a journalist to long for a higher position, but the problem is that the journalist uses journalism as a tool to reach a higher position. In the Confucian culture, the danger of the wrong use of the vocational calling might be greater.

Secondly, hierarchical power can be used in the wrong way. The given power of a man can be used healthily, but the power can be misused to fulfill one’s own sinful desires. In the Confucian culture, it is much easier to use the hierarchical power in the wrong way because the culture makes it mandatory for people in a lower position to serve people in a higher position.

Thirdly, the Confucian cultural influence is quite strong. It is not easy for the journalist to free himself from the hierarchical system. On the one hand, the journalist has to have a stronger belief in his vocational calling to resist the temptation of promotion, on the other hand, the journalist needs to reform the journalism culture.

2.2.3. Importance of Writing Manner, Demanding Responsibility from the Leader of a Community; a Study of Comparison between Korean and American

⁷⁶ 이재경, “언론인 인식을 통한 한국사회와 언론 자유의 조건 연구.”, 71

Journalists Working for the Same Company

Joongang-Ilbo (JI) and Korea Joongang Daily (KJD)

This study aims to find out the difference in value systems between Korean and American editors. In JI, all editors and reporters are Korean. In contrast, in KJD, the chief editor is from the USA, who has worked in well-known news company for more than thirty years, and three copy editors, who correct sentences, and the reporters are all Koreans who are fluent in English.⁷⁷ In KJD, the American editors and Korean “desks,” who are the chiefs of the reporters, make the newspaper together. Hong⁷⁸ analyzes the front page of KJD,⁷⁹ the debates in the editing meeting for the front page. The American editors worked for the Asian edition of “Time,” Boston Globe, and local newspapers. The Korean chief of editors in KJD worked as a general manager and reporter of JI, and as a reporter of KJD.

The study researched the front page of the newspaper from 27th November to 20th December in 2012. The difference between the two is the balance of articles on the front page.⁸⁰ In his interview with American editors, they say, In the Korean newspaper, there are too many political stories... Since there are various needs of readers, proper balance is most important⁸¹ (Editor A). There are too few candidates for front-page articles other than political and social articles. In a newspaper company, which I worked for in the USA, all editors enjoy

⁷⁷ 홍병기, “문화적 배경 차이에 따른 뉴스가치 비교 분석.”, 62

⁷⁸ who is the senior position in JI, as well as Ph.D candidate in Korea University Journalism,

⁷⁹ The first page is considered to be the most important page of the newspaper because it shows relatively clear the value system of the editor, who decides the contents and the composition of the first page.

⁸⁰ In JI, 42% (Politics), 14.5% (Foreign Affairs, National Defense), 30.7% (Society), 4.8% (Economy and Industry), 4.8% (International), 1.6% (Culture), 1.6% (Science)

In KJD, 27.2% (Politics), 22.8% (Foreign Affairs, National Defense), 31.4% (Society), 8.6% (Economy and Industry), 1.4% (Culture), 5.7% (Science), 2.9% (Sports)

⁸¹ 홍병기 64

discussing on the front page, but Korean editors do not enjoy arguing⁸² (Editor B).

Hong analyzes the front page and the interview. Hong states that the problem, which American editors point out, is the tendency of Korean journalists to prefer strong news sources, such as a congressman, a high officer in the government, or the head of a big company. He expresses, “[i]t can also be accepted that the practice of Korean newspapers, which have been covering and selecting articles mainly from strong sources, should be changed to audience-centered values.”⁸³ From American editors’ perspective, the strength of source is not that important as Korean editors think.

Hong, who is now a journalist, thinks that sources have different levels of power, and political sources, such as politicians, political parties, and governmental institutes, are on the top of the power system. He thinks that Korean journalists agree that powerful sources should be reported on the front page. However, American editors of KJD, who have experience in the USA, thought that all category of news, such as politics, society, sports, international, could be placed on the front page.

In my opinion, this study reflects the Confucian culture, which does not like debate. In Confucianism, several factors cause people to avoid discussion. Firstly, in Confucian culture, the social relationship has hierarchical pairing and order, such as seniors and juniors, a king and a servant, and a father and a son. It seems, then, that hierarchical thinking on sources and audiences exist, too. In JI journalists’ conscience, a strong news source is placed before the audience; there is a hierarchical order between the category of news sources. Political sources are the most important sources.

In the presidential election report, there are differences between JI and KJD. JI cares about the balance between the two candidates. For example, in seven times out of twenty-one reports about the presidential election, JI presented the saying of Park and Moon, the two presidential candidates, in parallel. Even the size of the photos of Park

⁸² Ibid

⁸³ 홍병기, “문화적 배경 차이에 따른 뉴스가치 비교 분석.”, 64

and Moon were always presented in the same size. When JI wrote the names of the candidates, they used the candidates' full name or their family names. However, KJD put the nicknames of the candidates before or after their names. For Park, "Front Runner, Daughter of Military Strongman," and for Moon, "Liberal contender" was used.

A Korean editor says in the interview that 'at the early stage of the presidential election, when an American editor tried to present Park as "A Daughter of the Dictator," I was astonished and persuaded him not to write it. The American editor insisted that this was a fact and asked me the reason why I was persuaded not to write this expression... I argued with the editor that in Korean society, where people consider the social relationship as important, a proper manner towards the candidate of the right-wing party is needed. Finally, the manner of expression was toned down. We agreed to the new expression 'Daughter of Strongman,' but the American editors could not understand it in the full sense.'⁸⁴

American editors in KJD did not understand JI's presidential report custom. An American editor says, "In the USA, the title focuses on the most important issue of the day... the title should be written with the standard of 'who produces this news.' What is the meaning of writing a title in the way of simply quoting two candidates, when it only has the meaning of making a mechanical, and nominal balance?"⁸⁵

In my opinion, that reflects the "Li(禮)"⁸⁶ centered culture.⁸⁷ In the Korean Confucian culture, "Li(禮)" seems to be more important than facts. The fact of Park being "A Daughter of a Dictator" is true, but she is now one of the presidential candidates. Therefore, for Korean editors of KJD, it would be hard to use a harsh

⁸⁴ 홍병기, "문화적 배경 차이에 따른 뉴스가치 비교 분석.", 66

⁸⁵ Idem, 65

⁸⁶ Li(禮) signifies the Confucian manner of speech, listening, and behaving.

⁸⁷ The explanation of Korean Confucian culture will be followed in this part.

expression for Park.

An American editor of KJD has a different opinion on this matter. He claims that “Korean journalists tend to think that when a social problem happens, people acknowledge that the social system has a problem which is represented by the government and political power, however American journalists are advised (by Americans) to focus on a person in the problem, rather than the system.”⁸⁸ Another American reporter of KJD adds that “when a tragic accident happens, Korean journalism has a strong opinion that someone has to take responsibility for the accident, the leader of an institution should be asked to take responsibility and be punished. However, in America journalism, journalists focus more on making a “hero,” of whoever was active in the accident.”⁸⁹

In my opinion, in the Korean Confucian culture, the power goes to the people who are at the top of the hierarchy system. People are taught to serve seniors. A debate with a senior is considered to be very improper. Since there is not enough debating, arguing, and critical conversation, the opinion of the leader, has much decisiveness and responsibility. Therefore, people think that a leader is the cause of an accident in a community. When the problem brings a lot of negative effects/consequences to society, people demand responsibility from the leader. If people were to consider the situation fairly, the responsibility for the problem would go towards the people equally.

Discussion

There are three points of discussion. The first is about the order in the news sources. The journalists of JI have a hierarchical understanding of the news sources. It might be the reflection of the Confucian philosophy (We will discuss the Confucian philosophy in the next chapter). The reflection of the hierarchical order of the news sources on the front page of the newspaper can be understood as a cultural phenomenon,

⁸⁸ 흥병기, 67

⁸⁹ 흥병기, “문화적 배경 차이에 따른 뉴스가치 비교 분석.”, 67

but we cannot just agree with articles from political or powerful sources taking the front page. In Confucian society, the problem of hierarchy is that there is not concrete way of restraining the power of the people in the higher hierarchy system.

Secondly, Korean journalists want to write respectful words about the presidential candidate, but journalists from the USA consider the truth of the candidate to be more important. Korean journalists will generally choose the respectful way of writing when forced to choose between the value of respecting the senior and revealing the truth about the senior.

Thirdly, Hong points to the substantial community value that Korean journalists have. When something happens in a society, journalism demands responsibility from the system of society.

In such a particular situation, on the one hand, it might be good to know what aspect of Confucianism underlies the strong hierarchical system in Korea. There might be a reason for the existence of such a strong hierarchical order.

On the other hand, we need to re-evaluate precisely the cultural characteristic of the strong hierarchy in the reformed Christian thinking. The journalists showed the negative aspect of the hierarchical culture, but we also need to rethink what is positive in the hierarchical culture. The positive things might be redeemed by having a conversation with Reformed Christian journalism ethical principles.

2. 3. Conclusion

We carefully researched the Confucian culture in Korean journalism. The three authors commonly point out that Korean journalism has a community-centered culture. Park, Lee, and Roh mentioned the different use of news sources. Hong said that the Korean journalist tends to criticize the system of society when a problem happens. The community-centered culture needs to be dealt with in the Reformed Christian perspective. The culture is the underlying culture of Korea; therefore, Christian Reformed journalism ethics ought to seek a way to apply its principle in a community-centered culture.

Secondly, the three studies commonly point out the hierarchical culture of

Korean journalism. The hierarchical aspect is revealed to the community. If a community, such as the USA for Koreans, has more authority than Korea, the Korean journalist urges respect to the higher community.

The hierarchical order makes journalists' lives difficult. Lee discusses the negative influence of the hierarchical system in the news company. The underlying hierarchical culture prevents journalists from critically reacting to a person in a higher position. This makes room for the owner to bend the truth to his benefit.

Hierarchy exists in the value system of Korean journalists. In the Study of Hong, Korean editors have a hierarchical way of thinking. They want to put the political articles on the front page of the newspaper because they think the political news source is the most authoritative. They do not seem to care for the needs or tastes of the audiences. Also, the hierarchy system has an influence on the truth in that, in some cases, in Korea, the truth is not revealed by the hierarchy.

We need to discuss further the ideological root of the journalistic phenomena. Since Confucianism is a philosophy of life, understanding Confucianism in a theoretical way might give a clearer picture of Confucian journalistic principles. The three studies do not explicitly show the logical connection between the journalistic practice and Confucian philosophy.

Also, we could grasp the cultural aspect of Confucian journalism in Korea. The cultural aspects of the Confucian journalism could be used by Reformed Christian journalism ethics to give advice.

The Summary of Chapter Two				
	Virginia Tech Story	Interviews with Korean Journalists	Koreans and Americans in same journalism company	Summary
Belief	(maybe)	(maybe)	(maybe)	Confucianism

	Confucianism	Confucianism	Confucianism	
Belonging	Korean Ethnical Group	Newspaper Company	Korea Joongang Daily	Strong sense of belonging in a community
Behaving	Writing the Article to Apologize to Americans	Tempered by power, using journalism for their benefit, cannot resist the owner	Do not rigidly debate Considering powerful news sources Using Careful Expression	Behaving according to Hierarchical manner Focusing on the voice of Community
Experience	Guilty Feeling in the Fault of a Korean, Feeling Shame	Powerless before the System Lack of Freedom in the company	Anger toward the leader due to the accident	Collective Emotion The Feeling of Helplessness

<Table 2>

Chapter 3. The Confucian Approach to Journalism in Korea

3. The Confucian Approach to Journalism in Korea

After Korea achieved an actual democracy, a number of journalism scholars came to the country from the west. This was an appropriate time to think about the philosophy and principle of journalism that is related to the Korean context, since the freedom of speech was finally given to scholars. However, Korean journalism study focused more on social scientific study.⁹⁰

There have been studies to research the Confucian communication. On the one hand, some studies are explaining the Confucian communication context. Joungsoon Park tried to provide the theoretical ground for Neo-Confucianism. Yongbae Kong studies to provide key thoughts about Confucian communication by comparing it to the Sophist's ideas. Seeun Kim critically reviews the Confucian communication by finding out the difference with Harbermas' communicative ideas.

On the other hand, Scholars from Yonsei University tried to establish a Confucian-based journalism study, but the tendency of social scientific studies made the Confucian approach not sustainable. Kang is evaluated as a scholar who researched a Confucian approach to journalism.⁹¹ Hoon Shim followed up Kang's study, and Shim published two papers about Confucian journalism ethics in 2011 and 2017. We will read carefully these five articles about Confucian communication and journalism and try to understand the Confucian approach to journalism.

In chapter three, firstly, the summaries of the papers will be given, and the views of the papers will be dealt in "discussion".

3.1. Joungsoon Park⁹²: Li(禮) centered communication

Park explains Li(禮)-centered communication. He considers that Li(禮) has been

⁹⁰ 심훈, “언론철학적 관점에서 바라본 유가적 언행 윤리.”, 137

⁹¹ Idem, 139

⁹² Joungsoon Park is a Professor of Communication at Kyungbuk National University.

the most important value of Confucianism in Korea since the 17th century. In the 17th century, Confucianism was called the discipline of Li(禮). Li(禮) was the standard to distinguish Junzi(君子) and Xiaozhi(小子), and Li(禮) was a cause of the political conflict between two parties in the era.⁹³ Also, Li(禮) was the ethical norm for political and sociological action.

Li(禮) is the manner of practicing Confucian values, and sometime Li(禮) caused a serious conflict.⁹⁴ The Chosun dynasty had the official hierarchical system, and each hierarchical position had to be kept in the manner which is appropriate to Li(禮). Nowadays, Korea does not have an official hierarchical system, but still we can find out the influence of Li(禮). Korean people often evaluate the people with Li(禮); when people do not act in the proper manner, Koreans say that “this person does not know the Li(禮),” “this person does not have Li(禮).” When younger people ask something of older people, younger people say “may I transgress Li(禮)?”⁹⁵ Park explains the philosophical ground of Li(禮) as the following:

Li(禮) is the right manner toward others, such as manners in conversation and non-verbal communication. Chi is an inherited wisdom. Because the sinful desires make human’s original good state corrupted, the man or women should control their desire, which resists the original character.”⁹⁶

All members of the society have their own position according to hierarchical order and have an organic relationship. Therefore, the harmony of the society is

⁹³ 朴貞淳, “예(禮)의 커뮤니케이션.”, 69

⁹⁴ Ibid

⁹⁵ Idem, 93

⁹⁶ Ibid

hierarchical harmony. In other words, all people are not equal; each class has its own status. Father, king, and husband always rule over, respectively, children, citizen, and wife. Hierarchical rules are extended to all kinds of relationship, such as first and second wife, the children of the first and second wife, nobleman, and lowest class. Securing the given hierarchical social order is one of the most fundamental values in the Confucianism.

Additionally, Park refers to the influence of Confucian culture in Korea. Buddhism was the national religion before the Chosun era. Buddhism was the state religion for almost five hundred years. According to Park, Confucian scholars set their primary goal to remove the influence of Buddhism.⁹⁷ They thought that their nation could be secured by building strong social ethics. To do so, scholars believed that practicing Confucianism in the manner of Li(禮), which stresses the practical manner between the classes, is essential. It makes Korean Neo-Confucianism emphasize Li(禮) even more.

Discussion

In Park's paper, we found that Li(禮) is the characteristic of the Korean communication. The examples are shown in chapter three; Journalists care for the size of two photos of president candidates, and they value the polite expression with respect to the daughter of the dictator

The reason for taking Li(禮) seriously is the belief that Li(禮) is the way of achieving hierarchical harmony of the society. Li(禮) is not mere custom and manner, but it is the practice of belief of Koreans. Korean Journalists often think that Li(禮) should be kept. Even if a journalist does not agree with a news source, he would think that they should treat the senior with Li(禮).

⁹⁷ 朴貞淳, “예(禮)의 커뮤니케이션.”, 62

3.2. Yongbae Kong: The Difference between Confucian and Sophist's communication

Yongbae Kong tries to approach the Confucian communication principle by focusing on “truth” The core idea of Kong is that the Confucianism and Greek Sophist's concepts of truth are different. Kong describes “Rhetoric” as such:

The perspective on the language came from the relativism, which believes that the truth could be multiple rather than one, and the sophist considers more of the skill of the speech than the contents of the speech.⁹⁸

The Sophists think that the one absolute truth does not exist. If there is a limited range of the truth, the goal of the communication should be to find out the truth. However, since the truth can be multiple in nature, in speech communication, the skill of persuading the people should be important.

According to Kong, in the Analects, Confucius mentions the speech seventy-two times. In twenty-two times Confucius says that speech should be done very carefully. The nuance of the “carefully” is to speak as little as possible. In nineteen times, Confucius argues “the good skills of speech is negative and warns people against speaking skillfully”⁹⁹. He says “it is difficult to find out the Ren in the skillfully speaking people.”¹⁰⁰ “Skillfully speaking people are dangerous.”¹⁰¹ “It is a disadvantage to be a friend with the skillfully speaking people.”¹⁰²

On the other hand, the Confucian communication has a different perspective on the truth. The Sophist thinks that truth is multiple, and the skills of speech decide the acceptance of the truth by others. However, in Confucianism, the truth, Ren(仁), exists.

⁹⁸ 공용배, “공자의 ‘신언’사상—‘논어’를 통해 본 공자의 언론시—상을중 심으로—”, 40

⁹⁹ Idem 49

¹⁰⁰ Ibid

¹⁰¹ Ibid

¹⁰² Ibid

In Confucianism, persuasion of the people is not necessary, while the practice of Ren(仁) has more significant meaning.

Sophists think that the truth is multiple and the individuals can insist that they have different truths. However, in the Confucianism, the truth exists and it is *given* in the cultural traditions. Kong explains it thus “Truth (Tao 道) is not found in the metaphysical world, but it can be found in the classics”¹⁰³. Confucius said that “I have thought day and night without eating and sleeping, but it was not helpful. It is better to learn.”¹⁰⁴ What Confucius said is that the truth cannot be found in the meditation, praying or in the soul of the people, but it can be found in the books of the old days. Therefore the truth for Confucius is not the object to examine its truthfulness but to believe and practice.¹⁰⁵ In Confucianism, debating on the truth is quite important, but living the life according to the given truth is more important.

In a journalistic sense, for example, South Korean Confucian journalists have a different understanding of Ren. For someone, Ren has a positive attitude to North Korea for the ethnical harmony or negative attitude to North Korea for the ideological harmony of South Koreans. Also, the Korean journalists’ attitude on Japan shows different perspectives on Japan. Some journalists think that Korean should have a good relationship with Japan by forgiving their fault; on the other hand, some insist that for the good relationship, the apology of Japan should be done sincerely. However, journalists rarely say that South and North Korea should remain in two different nations because Koreans implicitly believe that harmony is the highest value.

Discussion

Truth is an important component of journalism. We can deduct the journalistic idea from Kong’s study. Firstly Confucian journalism could think that practicing Ren(仁)

¹⁰³ 공용배, “공자의 ‘신언’사상—‘논어’를 통해 본 공자의 언론시—상을중 심으로—”, 52

¹⁰⁴ Idem 54

¹⁰⁵ Ibid

is the most important journalistic value. For example, as we saw in the previous chapter, the code of ethics for Korean journalist also mentions that the harmony of Society is the core journalistic value.

Secondly, Korean journalists could think that the truth is found in the classics. When Korean journalists write an article, they might consider the truthfulness of the article with reflection to “Ren(仁).” If the news story has a closer relation to Ren(仁), Korean journalists evaluate that the news article is more truthful.

We cannot say that the truth is the same as Ren(仁). Truth is found in the ancient book, and Ren(仁) is a given duty to the people. Kong wants to say that practicing Ren(仁) is more important than seeking truth.

For journalists, as their role is closely related to seeking the truth, on the one hand, journalists will be asked to practice the Ren(仁) in their work place. For example, keeping the Li(禮) toward the audience and the sources will be stressed. On the other hand, they will compare the truth they found to the teachings of the Classic books. The teaching of Confucius and Christ could be considered and accepted as the truth. This is a positive point of the Confucian approach to the truth because the teaching of Christ is still accepted as authoritative teaching even though the church has lost its reputation rapidly.

3.3. Seeun Kim: Closed Communicative Structure of Confucian Culture

Seeun Kim compares Habermas’ theory of communicative action and Confucian communicative ideas in order to clarify the Confucian communicative idea. In Habermas’ communication theory, “to understand’ is the right goal of communication, and instrumental and strategical communication cannot be the right goal.¹⁰⁶ Habermas tried to solve the moral problem in a democratic society, Kim asserts that the problem is the separation of moral and rationality, and the solution is to go back to a rationality

¹⁰⁶ 공용배, “공자의 ‘신언’사상—‘논어’를 통해 본 공자의 언론시—상을중 심으로—.”, 99

which is not separated to morality. An ideal speech situation is needed as a model for moral communication.¹⁰⁷ An ideal situation is where people can communicate freely for the common good, not for a person's economic advantage.

Habermas believes that if people are free from political power and the influence of capital, an ideal communication is possible.¹⁰⁸ Habermas thinks that a tactical way of communication is the reason for a broken social order that neglects to seek mutual understanding. The solution is to restore communication.¹⁰⁹ To reach "understanding," the process of agreement through argumentation is essential and "the argumentation that deviates from all domination is possible in the situation of 'ideal speech situation.'"¹¹⁰ An ideal public sphere guarantees ideal communication.

However, Confucian communication premises that the morality of communication is to practice "Ren(仁)," which has a close meaning to benevolence. "Ren(仁)" means the following: 1) the innate mind that considers other with merciful perspective, 2) the mind to think shamefully of the unrighteousness of oneself and to hate unrighteousness of others, 3) the mind of modesty and the attitude of declination, and 4) the mind that can distinguish right and wrong.¹¹¹

However, the way of achieving "Ren(仁)" is to avoid speaking as much as he or she can. The reason Confucius teaches not to speak is because Confucianism evaluates people with the combination of their speech and their actions. Confucianism basically thinks that speaking is a kind of making a promise for the future. Hence, all the words

¹⁰⁷ 공용배, "공자의 '신언'사상—'논어' 를 통해 본 공자의 언론시—상을중 심으로—.", 99

¹⁰⁸ 김세은, "유교문화와 공론권.", 99.

¹⁰⁹ Ibid

¹¹⁰ Ibid

¹¹¹ 심훈, "공정 보도는 과연 최고선을 지향하는가?" footnotes 10)~13)

which one speaks should be kept in the future. Confucius said that “‘Ren(仁)’ means to restrain the desire of speaking since it is difficult to keep words that were spoken. Therefore one should restrain speaking.”¹¹²

In Confucian communication, communication cannot be done without proper manners. Understanding can be done after someone speaks or writes with a proper manner. For people who are in the lower position, in particular, communication with the higher position is limited because great manners are needed in order to begin to speak.

Kim also depicts Confucian understanding of human relationships. Confucianism comprehends human relationship as pairs of contradictories. For example, some pairs are a king and a servant, parents and children, a husband and a wife, and an adult and a child. People are asked to communicate according to their positions. It gives a feeling of unity and respect. However, the problem that Kim points out is the inequality in communication. Speaking cannot start if a senior does not allow conversation. Confucian communication does not easily allow free debate, as the senior has the initiative of conversation.

An interesting story from Korea can be added to help understand Kim’s study. In 2002, the Korean Football Association hired Guus Hiddink from the Netherlands. When he trained the players, he first ordered the players to speak to each other without “manner.” He installed uniformity in the language used for the senior. Senior’s language is normally shorter and more direct than junior’s. For example, when a Korean says, “give me the ball,” the senior says “Kong Cho!” while the junior says “Sunbaenim, Kong chom chusiketsupnikka?” here, however, the seniormade language equal in the soccer field, and the junior could easily call and ask their senior something. His order was shocking for Korean people, but in a sense, people thought that it was very necessary for the development of soccer. In an ordinary situation, speaking with Confucian manner might be suitable for the practice of respecting seniors. Since

¹¹² 김세은 107

Koreans think that verbal expression is one of the ways to practice respecting seniors, not all can be blamed on Confucian communication.

The example of soccer players shows that, in some places with a typical goal, Confucian communication norms cannot provide relevant principles, and this applies also to journalists. For example, if there is a hidden hierarchical order between two people, and a journalist merely accepts the order, a journalist might think that people in lower position has a problem rather than the powerful one. In addition, a journalist might listen more carefully to the powerful one rather than a weaker one in a certain sense.

Kim points out the problem in the Korean language system that, for Koreans, each social class has its proper words, verbs, and suffix. The communication skills of Korean implies the proper use of language to seniors. Kim writes, “Korea does not have the word which describes ‘you’ in English, and Korean uses the word which refers to an intimate relationship, such as father and elder or social relationship, such as teacher and owner.”¹¹³ Those words imply hierarchical order; Li(禮) cannot be neglected. Therefore, communication in an equal position is structurally hard.

Discussion

The core message that Kim wishes to convey is that Ren(仁) disturbs a strong debate between people. Ren(仁) is, in some more respect, a good virtue, but Ren(仁) limits people’s thought; therefore Confucian people easily give up a discussion and accept the words of a senior without critical reflection. Kim premises that free debate is one of the best options of communication. Kim indirectly insists that journalism should provide the place for the free debate, but it cannot do so in the Korean Confucian communicative culture.

From this we can learn that, even though the Confucian value of Ren(仁) has a

¹¹³ 김세은, “유교문화와 공론권.”, 113

good side, it could cause of free debate. Also, the Confucian communicative principles are not supportive toward journalism, as journalism seeks free debate.

3.4. Sanghyun Kang and Hoon Shim: Confucian Principles on Journalism

Kang analyzed *Analects(論語) and Books of Rites*. He made the framework of Confucian journalism ethics. From the characteristics of Junzi(君子), the ideal man in Confucianism, he chooses five principles of journalism ethics and suggests ways for practicing the principles. Shim, the successor of Kang, deepens Kang's study by suggesting two more particular groups of people: Shi(士), and Xiaozhi(小子). He connects Confucian philosophy to journalism ethics more deeply. In Shim's last study, he criticizes the ideal value in journalism, which is fairness reportage, and insists that "Ren(仁)," should become an ideal value of journalism.

On the one hand, Confucius speaks positively about speech. In the conclusion of *Analects(論語)*, Confucius explains that "without knowing Speech, it is impossible to know the other."¹¹⁴ On this point, Kang writes that "speech is an important method to mediate the social relationship."¹¹⁵ However, the speech should be accompanied by proper reasons and action. If someone speaks without reason, or if someone says something but does not keep his word, the speech loses its value. Kang argues that Confucius agrees with the importance of speech, but he emphasizes the responsibility of speech.¹¹⁶

On the other hand, Kang asserts that Confucius has a negative attitude toward speech. Confucius says, "I will be silent."¹¹⁷ Confucius saw nature and concluded:

¹¹⁴ 강상현, "유가적 언론윤리의 기본 원 척과표상화 방법 - '논어', '예기' 에 나타난 공자의 언론사상 소고.", 78

¹¹⁵ Ibid

¹¹⁶ Ibid

¹¹⁷ Ibid

Nature does not say anything, but it follows the principles of nature and makes harmony.¹¹⁸ Kang explains that if humankind also keeps ethical principles like nature does, social safety and harmony can be achieved.

Those two opinions seem contradictory, but Kang explains that the reason Confucius has a dual perspective on speech is to distinguish strictly between the speeches which should be done and should not be done. In Kang’s understanding, Confucius considers speech as both very important and dangerous. For this reason, speech is necessary for society, but it should also be used carefully with responsibility. Confucius describes his philosophy with an idealized man, whose name is Junzi(君子).

3.4.1. Communication Principle of Junzi(君子)

Confucian Principles of Junzi(君子)	
Terms	Meaning
Wha Yi Bu Dong (和而不同)	Speaking to enhance the harmony of the community
Min Sa Shin Un (敏事慎言)	Speaking with responsibility
Chung Shin Gub Yi (忠信及義)	Speaking Truthfully
Juk Si Juk Wi (適時適位)	Speaking in the right time and place
Gwon Sun Gyo Do (勸善教導)	Speaking to encourage good and restrict evil

<Table 3>

¹¹⁸ Ibid

Junzi(君子) is translated as Gentleman in English. Also it is called to Junzi(君子). Junzi(君子) is the virtual man invented by Confucius, and he works as the standard of the people. People assess the other or himself to compare to Junzi(君子).¹¹⁹ Confucius several times describes Junzi(君子) in his book Analects(論語).

Kang introduces five journalistic ethical principles of Junzi(君子), which are derived from Analects. The first one is “*Wha Yi Bu Dong*(和而不同).” This means “to live in harmony with others, but being careful not to have a relationship without consideration.”¹²⁰ Kang quotes the work of Confucius, reading that “Junzi(君子) does not fight,” and he interprets this verse as “on the one hand, a man should avoid words that cause arguments, on the other hand, the man should use words that can make harmony.” The first principle of speech ethics has the goal of avoiding argument and making harmony.

The second principle is “*Min Sa Shin Un*(敏事慎言)”¹²¹ Kang explains that Confucius teaches that Junzi(君子) is “fast at work but careful at the speech.”¹²² It is about the responsibility of speech. Since words in the sense of promise should be kept, speech is not recommended. If people say things carelessly, conflicts, tension, and incongruity between people will happen. Confucius argues that “Junzi(君子) feels shameful when his words are more spoken than practiced.”¹²³ This means that when

¹¹⁹ Song and Jiao, “Confucius’ Junzi (君子).”

¹²⁰ “화이부동.”

¹²¹ 강상현, 81

¹²² Ibid

¹²³ Ibid

people say words carelessly and do not practice what they say, they might feel shameful. Confucius understands speech as a promise.

The third principle is “*Chung Shin Gub Yi*(忠信及義).” Confucius claims that raising virtue is done by doing one’s work sincerely and faithfully, following Yi—the righteousness.¹²⁴ Sincere and faithful communication is a way of successful communication. On the other hand, Confucius also says that “Junzi(君子)’s speaking is always correct and right.”¹²⁵ This means correct and right words, as opposed to fancy words without truthfulness.

The fourth principle is “*Juk Si Juk Wi*(適時適位).” This means Junzi(君子) carefully considers the situation and speaks relevantly to the context and the relative positions and relationship of speaker or listener. It means that a rightful speaker should consider his correct place and position when he speaks. Confucius instructs that “If people do not talk with others who are suitable to communicate with, they will lose people, and if people talk with people who are not suitable to communicate with, they will lose the words.”¹²⁶ Kang interprets this instruction that people should wisely choose to have the conversation and that people need to communicate with the right attitude, by using the polite expression to others.

The last principle is “*Gwon Sun Gyo Do*(勸善教導).” This means that Junzi(君子) supports other people’s good and beautiful things, and he prevents others from doing bad works. On this point, Kang states that “This is a distinctive principle that is relative to other principles which are mentioned owing to its reforming and practical

¹²⁴ 강상현, “유가적 언론윤리의 기본 원 척과표상화 방법 — ‘논어’, ‘예기’ 에 나타난 공자의 언론사상 소고.”, 81

¹²⁵ Idem 82

¹²⁶ Ibid

aspects.”¹²⁷

Confucian communication’s principles of Junzi(君子) is “not exclusive, but it complements each other.”¹²⁸With Junzi(君子), Confucius makes a the comparison to the “Xiǎozi(小子)”, which means “a small man.” Xiǎozi(小子) is a kind of people who causes social conflicts and incongruities.¹²⁹ Xiǎozi(小子) is described as people who “speak loudly and are not harmonized,” “are rude but not calm,” “deceive when they make faults,” and “blame others but do not reflect themselves” Xiǎozi(小子) is a fictional figure whose speech does not contribute to the social harmony.

3.4.2. Hoon Shim: The Confucian Communicative Ethics in Terms of Journalism Philosophy

Shim follow up on Kang’s study after twenty years.¹³⁰ He analyzed Analects(論語) of Confucius from the perspective of journalism philosophy. Shim states that the highest value in Confucianism is “Ren(仁),” which Confucius describes as “taking care of man”. Since Ren(仁) is the highest value in Confucianism, the highest norm in journalism ethics is “considering the minority group, people who do not have social power, the general public, and all the members of the society.”¹³¹

He describes Confucian ethical philosophy with Junzi(君子), Shi(士), and

¹²⁷ 강상현, “유가적 언론윤리의 기본 원 척과표상화 방법 — ‘논어’, ‘예기’ 에 나타난 공자의 언론사상 소고.”, 83

¹²⁸ Ibid

¹²⁹ Idem, 84

¹³⁰ 심훈, “언론철학적 관점에서 바라본 유가적 언행 윤리.”, 138

¹³¹ Idem, 144

Xiǎozi(小子). Junzi(君子) reflects Ren(仁) perfectly, Shi(士) is a figure on his way to Junzi(君子), and Xiǎozi(小子) is a person who stands opposite to Junzi(君子).

Junzi(君子)

Journalism Ethical Principle of Junzi(君子)	
Principles	Meaning
Ren(仁)	To Consider and respect sources and audiences
Li(禮)	To have a proper manner to the sources and audiences
	To take care of privacy, anonymity, and property of news sources
Min Sa Shin	To write commentary and analyze a news article
Un(敏事慎言)	To reflect on himself when a journalist writes an article to criticize someone

<Table 4>

Shim developed Kang’s Confucian communication principle in relevance to journalism. Shim applies the Confucian concept of “Ren(仁),” “Li(禮),” and “Min Sa Shin Un(敏事慎言)” to journalism ethical principles. It was briefly seen that the core value of Junzi(君子) is Ren(仁). Ren(仁) means the “to take care of man,” and Shim extensively explains the concept of Ren(仁) as “the love and care for others.” In the journalistic ethical principle, it could be argued that “a Junzi(君子) journalist is a journalist who cares and respects every member of the society, and he does not consider the sources, the audience, and the readers to be a tool for taking advantage.”¹³² This is the starting point of Confucian ethics for journalists.

Shim develops the principle of Li(禮) for journalism. Confucian journalism ethics recommends journalists to use a proper manner to the sources, audiences, and

¹³² 심훈, “언론철학적 관점에서 바라본 유가적 언행 윤리.”, 145

readers.¹³³ Taking care of the privacy, anonymity, and property of the sources are related to Li(禮). For example, when a source could be put in a dangerous situation because he gives information to a journalist, he or she should not write the source's real name. Even this harms the journalist's credibility, journalists should adhere to the correct manner toward sources.

Shim tried to develop the principle of “Min Sa Shin Un(敏事慎言)” in relevance to the era of digital media. In the digital era, a massive amount of short and fast informative news articles are produced.¹³⁴ In this era, rather than reporting a short and fast informative article, journalists need to focus on writing articles based on analysis and commentary. “Min Sa Shin Un(敏事慎言)” is about the responsibility of speech. Confucius felt shame when he talked too much without careful consideration.¹³⁵ In Shim's opinion, fast and short written articles are easily written without serious consideration.

On the other hand, “Min Sa Shin Un(敏事慎言)” is about keeping the spoken words, in the sense of promise. Shim understands it as “Chung Seo(忠恕),” which is a way of practicing the principle. When journalists report corruption, illegitimate, and inefficiency in society, they should exercise self-criticism with the same attitude and restrain themselves. For example, when journalists report the bribe of a politician, they need to find the bribe in their organization first.

¹³³ 심훈, “언론철학적 관점에서 바라본 유가적 언행 윤리.”, 146

¹³⁴ Idem, 147

¹³⁵ Idem, 146

Shi(士)

Journalism Ethical Principle of Shi(士)	
Principle	Meaning
Doing as a public figure	Should have a responsibility to the community.
Separating the work of public and private	Private matters should not interfere with journalistic work.
Having the right journalistic spirit	Journalists should accept the disadvantage in his work.

<Table 5>¹³⁶

The word “Shi(士)” has a meaning of the courtier of a king. Confucius explains Shi(士) as “a person who can consider his shameful behavior and does not humiliate the king’s words, and a person who is complimented because of their great attitude toward parents and manner toward man.”¹³⁷ According to the exegesis of Bae (2002), Shi(士) is a representative of a public figure.¹³⁸ Since Shi(士) and journalists are public figures, Shim claims that the ethical norms for Shi(士) can be applied to journalists.

Shim firstly recommend some reflecting principles to journalists. Since the journalists are public figures, they should bear the responsibility of the nation, society, and community to which they belong. Confucian journalists should have the attitude of respecting parents and be humble when they work.

He gives an example.¹³⁹ Kyung Wook Min, an announcer of Korea Broadcasting System, was working in the company, and he attended a meeting that was

¹³⁶ The table is the summary of Shim’s study

¹³⁷ 심훈, “언론철학적 관점에서 바라본 유가적 언행 윤리.”, 148

¹³⁸ Idem, 149

¹³⁹ Ibid

held in the morning. On the same day, he shifted his working place to Chong Wa Dae, which is the presidential office. He was harshly criticized by people because of his irresponsible attitude on his work as an announcer. This meant that Min was in contact with the politicians concerning his work choosing the news article for the news program. Therefore his previous works are considered to lose fairness.

Shim secondly describes ethical principle for Shi(士). The strict separation between the public and private work is needed. Public work is a work in regard to his or her profession, such as journalist, policeman, and militant. On the other hand, private work deals with one's relatives and friends. Shim refers to some problems with Korea journalism. Journalists write the article to sell an advertisement, they compliment or threaten the source to the advantage of their company, and they sometimes overlook the problem of their relatives, friends, and alumni.¹⁴⁰ The meaning of strict separation is to prevent the interference of private work to journalistic work.

Shim lastly mentions the right journalist spirit. Confucius says that it is difficult to find out a real Shi(士), who works for politics.¹⁴¹ Shim applies it to journalists. There are not many journalists who strive to write the truth in order to guide and watch society without the intention of the advantage of their parties. In the Korean context, pillarization of the people is considered to be a problem. For instance, historically, Korea has two political parties, and the tone of newspapers and television news are divided into two. As it was discussed in the previous chapter, powerful people in the politics tempt journalists to write articles for their own benefit. In this situation, Shim argues that journalists should not think about a wealthy and comfortable life.¹⁴²

¹⁴⁰ 심훈, “언론철학적 관점에서 바라본 유가적 언행 윤리.”, 150

¹⁴¹ Ibid

¹⁴² Ibid

Xiǎozi(小子)

Antithetical Journalism Ethical Principle of Xiǎozi(小子)	
Principle	Meaning
Writing without enough knowledge	Journalists do not check the facts or go to the place of the event
Focusing only on their own benefit	Journalists do not care about the wellbeing of others.
Using shabby and dirty words	Journalists write sensational and exciting reports.

<Table 6>

Xiǎozi(小子) is an antithetical figure to Junzi(君子). Xiǎozi(小子) is good at speaking but bad at keeping his words. Confucius instructs: “Are there people who write without knowing something? I am not. It is great knowing that someone listens much, chooses to follow good, sees much, and remembers what has been done well.”¹⁴³ Shim reflects the problem of Korean journalism that journalists do not check the facts and go to the location. Xiǎozi(小子) simply quotes the anonymous source and does not check the fact.

Moreover, Xiǎozi(小子) pays attention to his own benefit and does not care about helping others to achieve their beautiful possibilities.¹⁴⁴ Xiǎozi(小子) journalists focus on a negative and conflictive report, rather than positive news articles, which are reports on the excellent side of people, institution, an event, and educative news articles.

Confucius writes that “When one speaks, one should be away from shabby and dirty expression, and doing against what’s right.”¹⁴⁵ Shim says that shabby and dirty

¹⁴³ 심훈, “언론철학적 관점에서 바라본 유가적 언행 윤리.”, 151

¹⁴⁴ Idem, 152

¹⁴⁵ Idem, 154

news mean soft news, which is sensational and exciting news on sex and violence.

Discussion

Kang tried to find points from the Confucian value system appropriate for developing the Confucian journalistic principles. He understands that Confucius does not restrict the speech but he clearly divides what can be said or not. Then he suggested five Guncha communication principles, which could be applied to journalism.

We can learn from Kang that journalism principles could be developed with Confucian values. For example, Hwa Yi Bu Dong, which has the meaning “Speak to enhance the harmony of the community” has the goal to make the community more united. It is suitable in Korea because Korea has a long history of the regional conflicts. Chung Shin Gub Yi(忠信及義), which means “Speak truthfully”, could be helpful for journalists because it urges journalists to report truthful information.

Shim develops Kang’s study and directly articulates some guidelines for the journalists. He contradicts Junzi(君子) and Xiǎozi(小子). Junzi(君子) is the ideal model for journalists and Xiǎozi(小子) is the antithetical model. Junzi(君子) has a well developed manner in journalistic activity. For example, Junzi(君子) treats and respects the sources with care, and he thinks of the audience; therefore he tries to write commentaries and analyzing articles.

Shim’s approach is suitable for the Confucian community because people in Confucian culture think that Li(禮) is crucial. We could learn that Junzi(君子) journalism shows respect and a warm heart for the people. He uses a polite and responsible manner toward the people. He practices Ren(仁) with Li(禮). Junzi(君子) is the integration of the Confucian journalistic principle. Also, Junzi(君子) reflects himself when he writes the article. If he is not innocent of the event, such as crime, he cannot write the article about it.

In contrast, Xiǎozi(小子) does not care for the audience and the source. He

writes the article without responsibility, and the purpose of the writing is not to contribute to the other. Junzi(君子) always cares about the prosperity of others. Also, Xiǎozi(小子) does not think carefully about the consequence of the reporting. Therefore he reports sensational and exciting news which is not beneficial to the people. Junzi(君子) cares much about the consequence of the report.

We could learn from Shim's study about the image of the ideal journalists in the Confucian community. The correct manner and responsibility for the consequence are the features of the Junzi(君子). Shi(士) depicts the actual man or woman who is struggling to live according to the Junzi(君子)'s standard. We will not deal with Shi(士) at this moment.

However, we need to think about the fundamental meaning of harmony, responsibility, truth, good and evil. The author does not provide an explanation on the meaning of the words. The principles are concisely the objects and the ways of speaking; therefore, the meaning of core values such as harmony, responsibility, truth, good and evil, need to be provided. They could be the points that reformed Christian journalism can contribute to Confucian journalism.

Also, it is necessary to remember what Seeun Kim points out. Even though the Confucian journalism principle shows positive points, Confucian journalism is still restricted in the Ren(仁) and Li(禮). There could be more important value than Li(禮) and Ren(仁). In particular, there is the lack of attention for the critical value of journalism. It could neglect the important journalistic role of the watchdog.

3. 6. Chapter Conclusion

We have read the five paper which depicts the theoretical background of Confucian journalism. Confucian journalism cares about the Confucian values of Ren(仁) and Li(禮), and suggests Junzi(君子) as the role model for journalists. Junzi(君子)

practices journalism according to Ren(仁) and Li(禮), and especially he shows benevolence and responsibility to the people.

We can expect that the conversation between the Confucian journalism principle and the Neo-Calvinistic journalism principle can contribute to the development of journalism ethics. For example, Confucian journalism could provide the detailed ethical guideline to respect others and protect the harmony of the society with responsible journalistic activity.

In addition, the Neo-Calvinistic approach to journalism could perhaps provide the deeper meaning of journalistic values such as truth, responsibility, good and evil to the Confucian journalist.

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Chapter 4. Reformed Christian Approach to Journalism in Korea

In this chapter, we will try to know the Christian Reformed approach to journalism. Firstly we will look at Korean Reformed journalistic ethics with the work of Dr. Nakheung Yang¹⁴⁶. Dr. Nakheung Yang wrote a doctoral thesis about Reformed Social Ethics and Korean Churches. His thesis was reprinted in a book with revision in the Korean language, we will concentrate on those two works. The two works are very limited resources to understand Korean Christian journalism. It is difficult to find resources dealing with Christian journalism in Korea because there is a lack of academic resources on the subject, and it is almost impossible to obtain the Korean Christian newspapers in the Netherlands. However, Yang's work provides the context of Korean Christian journalism, and he frequently quotes Christian newspapers; therefore we should be able to obtain a clear picture of Korean Christian journalism.

In Yang's book, he explains the political thought of John Calvin, John Knox, Theodore Beza, Puritans, and Modern Calvinism and social ethics. In the part on Modern Calvinism and Social Ethics, he quotes theologians who are influenced by Reformed Christian theology in the Netherlands, such as Stephen Monsma, Richard Mouw, Louis Smedes, and Nicholas Wolterstorff. He also includes Paul Marshall, John Stott, and Stephen Mott into the Reformed circle. In the Second part of Yang's study, he describes Korean modern history and indicates four problems of Korean churches: 1) misunderstanding of the historical background of "Separation of Church and State", 2) the wrong interpretation of the book of Romans 13:1-7, 3) the lack of understanding of the mission of the church as the prophet and 4) the curbed understanding of the relationship between Christianity and politics.

4.1. Nakheung Yang: Reformed Social Ethics and Korean Churches

Nakheung Yang researched Korean Church history, and he gives ethical recommendations to the church. Yang focuses on the churches' participation in crucial

¹⁴⁶ Yang graduated from Korea Theological Seminary(Master of Divinity), Yale University in New Haven(Sacrae Theologiae Magister), Fuller Theological University in California(Doctor of Philosophy)

ethical issues. He depicts the Japanese Empire as an absolute evil. In 1919, when Korean people demonstrated for independence, the Japanese government killed a number of Koreans. After World War Two, the persecution of Korean Christians reached a peak. Yang says that five thousand Christians were planned to be killed by the Japanese.¹⁴⁷

In this situation, the missionaries were first instructed not to participate in the political problems around 1905, but Korean Christians did participate strongly in the problem of Japanese occupation. In the year 1919, thousands of Christians were arrested for protesting against the Japanese government. According to Yang, at this moment of protest against the unjust Japanese empire, Koreans started to accept the Christian religion as their national religion, rather than a religion just brought from the west.¹⁴⁸

After the Second World War broke out, the persecution of Korean Christians by the Japanese were getting much stronger. Japanese forced Korean Christians to worship Shintoism, which is a Japanese religion. Many Korean Christians compromised their faith and started to worship Shintoism, but also a large number of Korean Christians and missionaries did not accept the forceful order of the Japanese Government. Consequently, the rebels were punished harshly. To the Japanese Government, the resistant Korean Christians were treated as rebels against the Japanese regime.

Yang says that even though some Christians failed to keep their faith, there are also people who were standing together with Korean people to fight against injustice. Koreans saw Korean Christianity not as separate from the nation, but as the national church.

However, after the Japanese occupation was over, Korean Christianity was no longer a national religion. The Korean church voiced strongly against the government for opposing the *Treaty on Basic Relations between Japan and the Republic of Korea*,

¹⁴⁷ 양낙홍, 개혁주의 사회윤리와 한국교회., 288

¹⁴⁸ Idem, 277

but, in 1970 Korean conservative churches, the Presbyterian Church; Hapdong, Tonghap, Kosin, The Assembly of God, etc., advocated the dictator. Moreover, Christian journalism even propagated the voice of the dictator's government.¹⁴⁹ However, the liberal Korean Christians, who do not agree with the essential doctrines of the Reformed or evangelical theology "contributed to the progress of the human rights of Korean people. When the Korean conservative church was silent on the important ethical-political issues, Minjung theologians, especially, took up a crucial role in developing the democracy of Korea."¹⁵⁰

Yang tries to explain the essential Christian reformed value, which Korean conservative churches do not understand properly; the Calvinistic relationship between Church and state. What Yang wants to criticize is the Korean church's misunderstanding about Calvin's view on the Separation of Church and State. According to Yang, Korean conservative Christians understand the Separation as:

They mean not only that the state should not interfere with the religious affairs of the church, but also that the church should never speak to the government and never express its opinion concerning socio-political issues. In a word, they believe that the church should never pronounce its position on any issues other than "purely" spiritual matters. They believe that political matters and religious matters are always clear-cut.¹⁵¹

Korean conservative Christians think that the church should not say something to the government except regarding a spiritual matter. During the era of Japanese occupation, conservative Christians participated strongly in political events. While Yang does not agree with them, he urges to accept Calvin's original intention of the separation of the church and the state, "as its appointed end...to cherish and protect the outward

¹⁴⁹ 양낙흥, 개혁주의 사회윤리와 한국교회., 324

¹⁵⁰ Idem, 345

¹⁵¹ Nakheung, "Reformed Social Ethics and the Korean Church." 237-238

worship of God, to defend the sound doctrine of piety and the position of the Church... the duty of rightly establishing a religion.”¹⁵² His claim that the government was "far more excellent" than bread, water, sun, and the air was based on its protection of "the true religion" from idolatry, sacrilege, blasphemies and other public offenses."¹⁵³

Yang stresses that the real intention of Calvin is the protection of the Church by the government. Koreans misunderstood that the church cannot interfere with governmental issues. Yang finds this in the missionaries' teaching.¹⁵⁴ Missionaries, in the early 1900s, set the missional policy that prohibits political activity in the name of the Church, such as protesting, proclaiming an official opinion about the injustice of Japanese occupation. Yang sees the connection between the wrong interpretation of the separation and the teaching of the missionaries.

Yang believes that the right understanding of the separation between the State and Church is that Church and State, though they should be *legally* separated, cannot be separated. The prophetic voice should be shouted out by the church. Yang says the following:

In view of this reality, we can safely infer that the First Amendment to the United States Constitution intended a legal and institutional separation between church and state. It never meant a moral or a spiritual separation. The conviction of the American Calvinists has always been that, since religion and public life were inextricably intertwined, the church has the right and responsibility to express its ethical concerns in the political orders.¹⁵⁵

Such a line of thought can be applied to journalism. Deriving from Yang's idea of the prophetic role of the Christian, the members of the church should actively

¹⁵² Calvin, *Institutes of the Christian Religion.*, IV, xx, 2, 3. Quoted from Nakheung, "Reformed Social Ethics and the Korean Church.",241

¹⁵³ Ibid

¹⁵⁴ 양낙홍, 개혁주의 사회윤리와 한국교회., 250

¹⁵⁵ Nakheung Yang, "Reformed Social Ethics and the Korean Church.", 248

participate in the matters of politics. Yang brings forward a role model, whose name is Bongho Son, who is an elder of the Kosin Church and professor of philosophy.¹⁵⁶

“The Problem of the Christian Social Ethics,” is what Bongho Son was dealing with, the problem of 'structural evil,' or 'social evil.' "Institutions or structures," he stated, "have much greater and formidable power than individuals can have." Therefore, "bad institutions can result in inequity, injustice, and evil, no matter how good the individuals maybe." If Christians want to obey the greatest commandment, "Love your neighbor as yourselves," and if they do not want to "participate in this social structural evil," he continued, they must not only "be aware of this power of the institutions" but also "commit themselves to the task of social reform." As a conclusion, he declared that the indifference of many evangelicals to social evil could not be excused under any pretext.”¹⁵⁷

In the notion of Yang, Christians should practice the biblical ethical teaching, which Bongho Son identifies as the ethical principle of loving the neighbor and fighting against evil. Christians have the responsibility to participate in the reformation of society by standing against evil. The application of Son’s ethical principle to journalism would be that Christian journalists should love the people and strive to reform the corrupted structures. We will glance at Yang’s mentions of journalism. Yang introduces Christian newspapers; the first example is *The Christian Times*. “The Habdong church is not only the largest Presbyterian denomination in membership, but also has possessed, for a long time, channels for expressing its political views: a weekly newspaper *The Christian Times*, and an academic journal *Shinhakiinam* on politics.”¹⁵⁸

He explains that the *Christian Times*, which is a weekly newspaper, has the role

¹⁵⁶ Yang praises the work of Son in the 1970s, but criticizes Son’s changed attitude in the 1980. In the 1970s, Son strongly criticized the structural errors. After 1980 Bongho revealed comprehensive attitude on the structural problem. 양낙흥, *개혁주의 사회윤리와 한국교회*, 382

¹⁵⁷ Nakheung Yang, “Reformed Social Ethics and the Korean Church.”, 222-223

¹⁵⁸ Idem, 192

of conveying the political voice of the church. It might be different from the work of the other newspapers. For example, Nederlands Dagblad has covered the national news coverage, and it makes room for the debate of the people. It tries to reflect the diverse voices of society.¹⁵⁹ He also argues that a Christian newspaper should have a prophetic voice against evil while the evil is being done.

Christian Times showed a Christian journalistic principle. Yang does not differentiate the role of the church and journalism,¹⁶⁰ but it has its own journalistic principle. The editor of The Christian Times thought that the Christian Newspaper has to awaken the church and saints to be the reformer of the society:

We should not stop at securing the individual salvation but should proceed to be the light and salt of the world. Isn't it the reality of today that the Christians and their Church exert so little influence on society... we should not hesitate to revise our Confession and insert an article on that.¹⁶¹

The Christian Times said to the church that "wake up the rulers by bringing to light all the social evil." "Do not pretend to be spiritual," "acquiescing in the tyranny of the ruler in fear of death.". Thus we understand that the role of Christian journalism is to wake up the church to react to the evil of society.

Additionally, Christian Times acknowledged its role of correcting the relation between the church and the state with a critical voice on the church. "The rulers," it stated, "were giving pressure to the church out of their political purposes"; politicians, even Christian politicians, were trying to "make use of the church" for their purposes"; "the churches were flattering and making compromises with the political authorities in

¹⁵⁹ The information about Nederlands Dagblad was earned by the interviewing to

Dick Schinkelshoek who is a editor of Nederlands Dagblad, a daily Christian newspaper in the Netherlands

¹⁶⁰ Yang, "Reformed Social Ethics and the Korean Church.", 200

¹⁶¹ Idem, 209

order to secure their interests.”¹⁶²

However, Christian Times did not practice the prophetic role properly after 1969. Yang says, “while the newspaper did not express any repentance regarding its active involvement in the past campaigns, it did call upon the churches to play a prophetic role.”¹⁶³ Christian times did not take up the prophetic role, asking repentance of the people.

Also, Yang critically reviews Christian News. According to Yang, Christian news is “a weekly newspaper published by the Tonghab denomination, which is the largest Presbyterian Church in Korea, advocating the ecumenism and supporting the WCC.”

Yang points out that Christian News has a close relationship with Christian politicians. He says that the “Christian newspaper engaged in the campaign by introducing the Christian candidates' profiles in the third presidential election. The Christian News praised Syng Mahn Rhee as a “Korean Moses.”¹⁶⁴

Christian News criticized the dictator, but it voiced this criticism only after the president finished his job in disgrace. Yang says, “the Christian newspapers, which had kept silent during his term of office, also suddenly became very critical after the April Revolution.” “We felt,” The Christian News said, “that President Lee made so many mistakes” during his terms. It had been difficult to discern whether he was an “emperor” or a “president.” He ruled for the sake of himself rather than for the sake of the people. “During his twelve-year term, the government got more and more corrupt.”¹⁶⁵

President Seungman Rhee, the first president of Korea, extended his presidentship in an unacceptable way. For example, the government of Rhee manipulated the presidential election. He finally resigned as president after the massive

¹⁶² Idem, 213

¹⁶³ Yang, “Reformed Social Ethics and the Korean Church.”, 200

¹⁶⁴ Ibid

¹⁶⁵ Idem, 202

protest in April 1960. It was easy to criticize the president when he no longer has power. Yang's view on the prophetic role is to warn the people of evil doing when evil *is happening*.

Yang criticized that "The Christian News made no mention of the negative dimensions of the military coup: the encroachments on democracy, freedom and human rights."¹⁶⁶ He again explains the prophetic role of the journalists. If a journalist criticizes the government, which was established by the coup, numbers of journalists would be jailed by the president who takes on the regime through the coup. Yang insists that Christian journalism should proclaim its prophetic voice even though there might be persecution. Consequently, Christian journalism's ethical responsibility in society is based upon the right understanding of the separation of the state and Church.

Additionally, we can discuss Yang's view on Koreans wrong interpretation and the application of Romans 13:1-7. He compares Calvin's focus on the exegesis of the verses and the Koreans'. According to Yang, there are three points from Calvin on the verses.¹⁶⁷ First one is that God is the origin of the political authority¹⁶⁸. The second one

¹⁶⁶ Yang, "Reformed Social Ethics and the Korean Church.", 205

¹⁶⁷ However, it is difficult to fully agree with Yang that Calvin's interpretation of Romans 13:1-7 is only three things; the origin of the authority, the authority is given to serve God, and there is the possibility of the resistance.

Calvin explicitly says that the citizen must obey and bear the painful oppression. Even though the political leader is the tyranny, the work of restraining is not given to the people. Calvin says

"To such a degree will kings indulge in tyranny, which it will not be for you to restrain. The only thing remaining for you will be to receive their commands, and be obedient to their words." (Nakheung, "Reformed Social Ethics and the Korean Church.", 4. 20. 26)

It is a clear focus of Calvin that people should obey the King, even though the King is tyrant. Calvin continually urges to obey in book four chapter twenty, from verse twenty-two to thirty-one. Almost one-third of the chapter, which mentions Christians' participation in politics, talks about obedience. Yang overlooked an important point of Calvin, which is the duty of the Christian to obey the political leader.

¹⁶⁸ Nakheung, "Reformed Social Ethics and the Korean Church.", 250

is that “civil authorities are God's servants.”¹⁶⁹ The third one is that in verse 5, we can find “the possibility of Christian disobedience to the Government.”¹⁷⁰ He explicitly insists on the Calvinistic political attitude. He says, “Calvinists have never been easy "subjects" for the tyrants to handle. They have always judged the governing of civil authorities in the light of the Word of God.”¹⁷¹

Yang sums up the Koreans’ wrong interpretation and application of the verses. Koreans understand that Romans 13:1-7 is the ground of absolute obedience toward the current political power:

Many Korean Presbyterians refer to Romans 13:1-7 as the basis of their political quietism. If the Scripture tells them to obey the rulers, even Roman emperors such as Nero, who tyrannically persecuted the Christians, then it is not lawful for Christians to disobey or resist the government, even an unjust one. Moreover, they assert that the church should avoid expressing any criticism of the government. In their view, Romans 13:1-7 is a divine call for unconditional and unquestioning obedience to whatever government that might be in power.¹⁷²

We could also find a reason why Christian journalists are silent politically in the interpretation of the Romans 13:1-7. Theologian Yongyung Kwon points out that “the teaching of Paul, ‘to obey the higher authority’ is always a hot topic,”¹⁷³ and in the present political condition, the sermon and the resources about Romans chapter thirteen are circulating on YouTube and Social Network Services.

The Comparison of Christian Times and Christian News in Korea		
	Christian Times	Christian News

¹⁶⁹ Ibid

¹⁷⁰ Nakheung, “Reformed Social Ethics and the Korean Church.”, 251

¹⁷¹ Idem, 252

¹⁷² Idem, 249

¹⁷³ 권연경, *로마서 13장 다시읽기*, 9

Belief	Christian journalism should awake the Church	Christian Journalism can help Christians be a politically important figure.
Belonging	Hapdong Denomination	Tonghab Denomination
Behaving	<ul style="list-style-type: none"> 1) Urging churches awake in the society 2) Requiring church to react to the tyranny 3) Questioning the right relation between the church and the state 4) Silence toward the dictator (after 1969) 	<ul style="list-style-type: none"> 1) Supporting Christian Presidential Candidate 2) Not reporting the negative side of the Christian politicians 3) Criticizing the politicians after resigning
Experience	Having distance to the church	Being friendly to the church

<Table 7>

4.2. Chapter Conclusion

What Yang mostly wants to say is that the Korean church should take up the prophetic role in society with the right understanding of the relationship between the state and the church. Yang deals with Christian journalism as a part of the Korean church, and he asks Christian journalism to take responsibility for the society by watching the corrupted power. Yang shows a positive attitude to the Christian Times when it critically reports the dictatorship, but he negatively depicts the Christian News because it did not say anything prophetically.

From Yang's study, we can learn that Korean Christian journalism is asked to

take a prophetic role, and that this has been difficult in the Korean political situation. Yang describes the Korean modern history and the situation was not good for journalists to report the bitter truth of the corrupted powers. Yang points out the problem of the Biblical interpretation, but it cannot be denied that no one could freely speak out the problem of society.

Yang says that the interpretation of Roman 13:1-7 was wrong, and he urges to go back to the interpretation of John Calvin that there is the right to protest against the corrupted power. On the one hand, he does not accept that Calvin mostly talks about the obedience of the people toward power. He is of the opinion that people in certain political positions can restrain the power. Yet we cannot say that Calvin interprets Romans 13:1-7 merely as “God permits the resistance of the people”.

On the other hand, we could reinterpret Calvin’s exegesis. Today, the position of the people in a democratic society is much different from the past. People have been given the authority to elect and impeach power. Also, people can watch the corrupted power with the freedom of speech and press. Especially in Korea, constitutional law explicitly says that the power of the government comes from the people¹⁷⁴. It means the people now have the new position of participating in politics in a deeper sense. Journalism is the representative institution of the people, not belonging to the government. We can suppose that, in the new situation, God gives more serious responsibility to journalists as the journalist has the role to monitor and give prophetic advice to the government.

Also, we could know from the examples of Yang that Confucian communication influenced Christian journalism. In the example of the Christian News, Christian journalism wants to keep the harmony of the Christians in the way of protecting the Christian leaders. As Yang says, it is problematic that Christians praised the Christian leader even though the leader had a serious problem. It can be said that

¹⁷⁴ The sovereignty of the Republic of Korea shall reside in the people, and all state authority shall emanate from the people. Constitution of Republic of Korea Article 1.(2)

this is the reflection of Confucian journalism. As we read in Hong's paper in Chapter three, Confucian journalism does not easily express the problem of the leader. It is a typical cultural aspect of the Confucian journalism culture. Yang does not mention the Confucian culture, but we can see the influence. We could reflect on the development of the Confucian aspect of Christian journalism, in conversation with the Neo-Calvinistic approach to journalism.

Chapter 5. Neo-Calvinistic Approach to Journalism

In this chapter we will research the Neo-Calvinistic approach to journalism with the works of Abraham Kuyper and Klaas Schilder. Abraham Kuyper developed the doctrine of common grace and applied his theological idea in various fields of society. Klaas Schilder criticized Abraham Kuyper's doctrine of common grace and provided the concept of Christ centered theology. We will first look for the features of Neo Calvinism in the work of Richard Mouw, and we will see the worldviews and journalistic ideas of Kuyper and Schilder.

5.1. Neo-Calvinism

Kuyper and Bavinck developed the doctrine of Common Grace as an answer to the various problems. Especially, in Kuyper's era, when industrial development was booming, and the atheistic thinking was growing. People were easy to ask the question about "What is the role of God in the development?", "How can we connect the sinful nature and the development of the world." These were questions Kuyper and Bavinck answered.

Mouw explains the doctrine of Common Grace thus:

Even under the conditions of fallen man, God did not give up on his original designs¹⁷⁵
We look for a new heaven, new earth, a new humanity, a restored universe, an ever-progressing development never again disturbed by sin¹⁷⁶

It was an adequate theological answer to the era. The core content of Neo-Calvinism can be said to Common Grace. The core of the Reformed theology, which is the grace of God, which is the purpose of existence of man, God's omnipotence, God's love toward people, and the theological reason for the advanced development of non-Christians could be answered with the simply two words.

The Neo-Calvinistic way of doing theology is interesting. On the one hand, it does not ignore the orthodox reformed theological background; on the other hand, it

¹⁷⁵ Mouw, "Neo-Calvinism.", 10

¹⁷⁶ Idem, 11

does not undervalue or neglect the events of the era. Neo-Calvinism did theological research to answer the difficult theological problems regarding the existing culture.

Mouw suggests the grounds for doing Neo-Calvinistic theology in a plural society: 1) The Plurality of God's purpose, 2) The Plurality of Cultural Contexts, and 3) The Plurality of Faith Realities. We will briefly see the way Neo-Calvinism articulated the doctrine in the first one.

Mouw explains that Kuyper's "not one square inch in the whole domain" means that "God takes delight in good art, in healthy family patterns, in just political and economic relations, and careful scholarship."¹⁷⁷ God had a purpose when he created all things in the world. The purpose of the creation is revealed in Genesis 1:28. Mouw connects the glory of God and "Neo-Calvinism," and when God's human creatures take delight in them, they are genuinely honoring the Creator's purposes."¹⁷⁸ The plurality of God's purpose is for His glory, and the purposes can be found in development of the creations.

Bavinck understands that the image of God is too great to be fully realized in a person, but "only the whole of humanity together is the fully developed image of God."¹⁷⁹ Eschatologically, the image of God will be fully revealed with the cleansing of the sinful things in humanity. Therefore, God reveals His image to all human beings. Since God reveals himself to all people; people partly have the image of God. Therefore, even though the sinful things are in one's mind, but all the different cultures have healthy sides. Bavinck extends the theological idea of the image of God for the pluralization of the world.

Also, Bavinck thinks about the inter-faith issue. He says, "among pagans, says Scripture, there is a revelation of God, illumination by the Logos, working of God's

¹⁷⁷, Mouw, "Neo-Calvinism.", 10

¹⁷⁸ Ibid

¹⁷⁹ Bavinck, *Reformed Dogmatics: Prolegomena.*, 13

Spirit.”¹⁸⁰ It might be astonishing that “The founder of [non-Christian] religions, like Mohammed, were simply considered imposters, enemies of God, accomplices of the devil.”¹⁸¹ Bavinck found the ground of his insisting in several bible verses¹⁸² and also church fathers, such as Justin Martyr and Clement of Alexandria.¹⁸³

However, Klaas Schilder does not have a positive opinion on Bavinck. Mouw quotes Schilder that Christians are being together with all men¹⁸⁴, but the Koinonia, which is a bond of people, cannot be done between Christian and non-Christian because Koinonia “can only be achieved wherever the same nature is directed towards a common goal through love for the same basic principles and wherever the same interests are promoted in common faith and hope and love.”¹⁸⁵ According to Mouw, Schilder does not want to confuse “sununia” a being together, and “koinoia” the unity of the people.

Schilder wants to view the world outside of the church critically. He thinks that Christians can live together with non-Christians, but he considers the bond with non-Christian to be impossible.

Mouw refers to Confucianism. He says that we cannot discuss the salvation matter in Confucianism, but “we are free to evaluate this or that particular Confucian teaching in terms of whether it illuminates reality, and we may well find many good and true elements in the Confucian worldview.”¹⁸⁶ Furthermore, he opens more possibility to Confucianism, he says “Confucian understanding of spiritual reality can enrich –

¹⁸⁰ Bavinck, *Reformed Dogmatics: Prolegomena.*, 318

¹⁸¹ Ibid

¹⁸² Genesis 6:17; 7:15; Psalm 33:6, 104:30; Job 32:8; Ecclesiastes 3:19; Proverb 8:22f; Malachi 1:11,14, John 1:9, Romans 2:14, Galathians 4:1-3; Acts 14:16. 17; 17:22-30

¹⁸³ Bavinck, *Reformed Dogmatics: Prolegomena.*, 13

¹⁸⁴ Mouw, “Neo-Calvinism.”, 11

¹⁸⁵ Ibid

¹⁸⁶ Idem, 14

perhaps by calling our attention to spiritual matters that we have not thought about clearly - our Christian understanding of religious truth.”¹⁸⁷ One distinctive point of Neo-Calvinism is the openness toward different religions, and the openness stands its ground in the biblical sources. It believes that the revelation of God is the fountain of the other religion.

However, Mouw does not neglect another voice in Neo-Calvinism that “when the influence of Gospel penetrates very deeply even into the circles of the unbelievers. The Gospel has power to penetrate to non-Christian culture. Christians not only can learn the wisdom from the other religion but also Christians can help the other religion with the Gospel.

According to Kuyper and Bavinck, an inter-religious conversation is not a transgression of the biblical teaching. Bavinck does not say that the particular revelation is given to the other religion, but the general revelation¹⁸⁸ is spoken to the other religions. For Christian, the purpose of having the inter-religious conversation is broadening the horizon of understanding.

Discusson

In summary, we can understand Neo-Calvinism from Dr. Richard Mouw as being open to the theology that tries to answer the question of the era with the orthodox reformed theology, and theologically accept that the cultures and the sphere, cultures, and religions are originated from the purposes and revelations of God to glorify God. Also, Neo-Calvinism open their ears to listen to Confucian wisdom.

The Neo-Calvinistic way of doing theology is not to *neglect* the non-Chrsitian

¹⁸⁷ Mouw, “Neo-Calvinism.”, 14

¹⁸⁸ Weyne Grudem well explain “general relvelation”

The knowledge of God’s existence, character, and moral law, which comes through creation to all humanity, is often called “geneal revelation”(because it comes to all people generally). General revelation comes through observing nature through seeing God’s d irecting influence in history, and through an inner sense of God’s existence and his laws that he placed every person(*Systematic Theology by Wayne Grudem (Hardback).*, 122-123)

culture, but to agree with it to some degree. Mouw directly claimed that Christians learn good and true elements from Confucianism. However, Mouw's attention to the inter-religious conversation is to take an empathic attitude to the other religion.

However, there is a difference between Kuyper and Schilder regarding the non-believers. Kuyper and Bavinck are open to other religions. They think that other people who believe in different religions also conduct the cultural mandate. However, Schilder views the people who believe in other religions critically, and the bond with them is impossible. The level of the possibility of being together with non-Christians varies because the approach to the other religion differs. Kuyper might seek a way to work together with non-Christians, but Schilder perhaps would find the way of living together by securing the Christian identity.

With a brief understanding of Kuyper and Schilder, we will go further into Kuyper and Schilder. We will try to understand their journalistic thought with their worldview

5.2. Neo-Calvinistic worldview: Perspective on Cultural Mandate of Abraham Kuyper and Klaas Schilder

5.2.1. Abraham Kuyper's Worldview

Abraham Kuyper insists that not only a single human being, but also the human race as a whole are all God's image bearers. He criticizes the tendency of the individual aspect of *imago Dei*, which means the image of God is limited.¹⁸⁹ He writes the following:

The majestic image of God, reflected in an through human beings, is not limited to one possibility or one model that replicates itself endlessly... The societal aspect of the truth of humankind's creation in God's image has nothing to do, of course, with salvation, nor with our position before God... These seeds can come into development only through the social connection between human beings.¹⁹⁰

¹⁸⁹ Kuyper, *Common Grace*(vol. 2[Amazon Kindle Edition]), loc 13023

¹⁹⁰ Ibid

Kuyper claims that even though someone is not a Christian, he can develop the seed that God gave him, and he will reflect the image of God. The development is done in social connection with others. Human development and revealing God's image are not linked to salvation. The human being already has positive possibility. God also enjoys the development of the seed in people, whether they are Christian or not.¹⁹¹

For Kuyper, it does not matter whether the culture, which man makes, reflects the revelation of God or not. The matter is the development of the possibility in man. For Kuyper, the mandate of man is to develop the possibility, personally and socially.

The sphere of the State stands under the majesty of the Lord. In that sphere, therefore, an independent responsibility to God is to be maintained. The sphere of the State is not profane. However, both Church and State must, each in their sphere, obey God and serve His honor. Moreover, to that end in either sphere, God's Word must rule, but in the sphere of the State only through the conscience of the persons invested with authority. The first thing of course is, and remains, that all nations shall be governed in a Christian way; that is to say, by the principle which, for all statecraft, flows from Christ. However, this can never be realized, except through the subjective convictions of those in authority, according to their personal views of the demands of that Christian principle regarding the public service.¹⁹²

Kuyper explains the sphere sovereignty with an example of the sphere of State. Kuyper's premise is that there is the authority of God in a particular sphere. However, in the sphere of State, the conscience of an authorized person is the way to serve God. This principle can be extended to journalism. Deducing from Kuyper's idea of sphere sovereignty, serving God in the sphere of journalism means that journalists should follow their conscience when they practice journalism. God governs the sphere of journalism, and the starting point of journalism is from Christ. There might be sinful journalistic activity, but the system of journalism is not to be called secular or anti-

¹⁹¹ Kuyper, *Common Grace*(vol. 2[Amazon Kindle Edition]),, loc 13075

¹⁹² Kuyper, *Lectures on Calvinism.*, 96

Christian. Journalism is a piece of the image of God, and the development of journalism shows the image of God.

Kuyper agrees with the danger of sin. He says, “Without the fall and sin, this rich development undoubtedly would have been different: it would have flourished much more quickly and would not have borne the fearful character of battle and struggle that is now an integral part of our human development.”¹⁹³ For Kuyper, sin stands for the temporal barrier, in a sense that, while sin disturbs the development, it cannot stop the development.

5.2.2. Abraham Kuyper and Journalism

Abraham Kuyper was known as a journalist, politician, and theologian. Kuyper’s political and theological works have been introduced in Korea, but Kuyper’s journalistic work has not been imported to Korea because Kuyper’s works are mostly written in the Dutch language. However, we can learn a basic understanding of Abraham Kuyper by Dr. Koert van Bekkum’s lecture at Princeton Seminary in 2016. Van Bekkum’s lecture paper provides the contextual information of Kuyper’s journalistic work.

Abraham Kuyper started his journalistic work through the periodic newspaper *De Standaard* in 1872. He wrote various opinions about politics, national issues, foreign affairs. *De Standaard* is the newspaper for Kuyper to present his ideology and unite his supporters.¹⁹⁴ Kuyper used journalism for forty seven years to these ends. He understood that God gave journalism as a gift, so that people could know the news of the world. Especially, “public spirit could be organized”¹⁹⁵ by journalism.

Kuyper does not limit the work of journalism to show the divine work in the Christian community, but he accepted that the journalistic work is to “to take a look at

¹⁹³ Kuyper, *Common Grace*(Vol. 2 [Amazon Kindle Edition]), loc 13095

¹⁹⁴ “Journalism and Religion in a Late Modern Context.”(The text of Dr. Koert van Bekkum’s lecture in Princeton Theological Seminary in 16th April 2016)

¹⁹⁵ Ibid

the world history as a whole and to observe God's plan in it."¹⁹⁶ Similar to Schilder, Kuyper also considered the redemptive historical understanding of the world to be of great import.

Abraham Kuyper wrote four articles about journalism in *De Standaard* in November 1985. In the last article of Kuyper, the essential principles are summarized.

- 1) Every news paper should be free to discuss what and as it pleased, and on the other hand, every other paper should remain free to decide whether it wants to or feels obligated to participate in that discussion..
- 2) Discussion that degenerates into a polemic with befriended publications is not desirable except in exceptional cases.
- 3) We make a distinction between a polemic that arises briefly but will soon pass and a polemic that a newspaper hammers at daily so as to unceasingly and systematically thwart you.
- 4) A distinction must be made between what can and what cannot be brought up for public discussion.¹⁹⁷

There is a reason why Kuyper suggests five journalistic principles. In Kuyper's understanding, the duty of the journalist is to serve the truth and, to serve the public via the truth¹⁹⁸ as an organ¹⁹⁹ in the world. Kuyper understands truth as "as the expression of what will truly be a blessing to the fatherland and the people."²⁰⁰ Kuyper carefully describes the truth as following:

There are powerful, spiritual forces at work in those events – unseen mystical powers. People feel and experience things that we do not see on the outside;

¹⁹⁶ "Journalism and Religion in a Late Modern Context." (The text of Dr. Koert van Bekkum's lecture in Princeton Theological Seminary in 16th April 2016)

¹⁹⁷ Kuyper, "Het Vrije Woord 3."

¹⁹⁸ Kuyper, "Het Vrije Woord 1."

¹⁹⁹ Kuyper, "Het Vrije Woord 2."

²⁰⁰ Ibid

realities that can only be perceived through an intimate sense of community with those who suffer or struggle or have prevailed.²⁰¹

In Kuyper's understanding, truth in journalism is the underflowing reasons of the facts in the community revealed to the people; "how the situation develops, how powers are ranked, and how your country, your people and the life of humankind, in general, are situated."²⁰² Journalism conveys the truth of the group, which is the public spirit.²⁰³

Kuyper provides the principle to grasp the truth of the group. Journalists need to distinguished sharply what is pure and what is false and "help make life in that circle stronger, nobler, and healthier."²⁰⁴ Kuyper's perspective includes the value of reformation of the group by criticizing or pointing out the wrong and facilitating the good. The work of journalism does not mean to pull down the community, but to reform and to upgrade.

In order to serve the truth, freedom of the press is needed. There might be a negative side effect of the freedom of words, such as "using critique or a word of envy to take everyone down a notch who stuck out above the crowd, demonstrated talent, or presumed a higher position."²⁰⁵ However, if there is no freedom of words, the people in power can control the truth to "maintain the statues quo work against any new ideas that are emerging."²⁰⁶ Freedom of speech is essential for journalists to contribute to the reformation of the community.

However, Kuyper does not agree to allways using the freedom of speech. He

²⁰¹ Kuyper, "Het Vrije Woord 2."

²⁰² Ibid

²⁰³ Ibid

²⁰⁴ Kuyper, "Het Vrije Woord 2."

²⁰⁵ Kuyper, "Het Vrije Woord 3."

²⁰⁶ Ibid

thought that not every topic can be on the table of journalism. Kuyper warns against degenerative polemics.²⁰⁷ For example, reporting an individual cannot be the good topic of journalism, because it is not a matter of blessing to the community, but writing critically about the fault of the representative figure for the enhancing of common good of the community could have a positive meaning.

Discussion

Kuyper's perspective reflects his understanding of the Christian worldview. Kuyper believes that all people have the image of God, and the image of God is more abundantly revealed in the group. Therefore Kuyper stresses the public opinion in his journalistic idea.

Also, Kuyper's sphere sovereignty is revealed well in his journalistic thought. As we mentioned, there is an independent responsibility to God and the conscience of the person plays a role as the authoritative principle. The idea of the truth which Kuyper suggests is very similar to the idea of liberal journalism scholars. They commonly say that free press is the key to journalism. Kuyper might think that the principle of journalism is given to the conscience of the journalists.

However, we could say that the typical aspect of journalism from Kuyper is that he stresses constructive journalistic activity. He does not agree with aggressive and humiliating journalistic activity. He cares for the manner of writing the articles. His second to fourth journalistic principle²⁰⁸ clearly shows his aim.

Also, he connects the concept of the truth, which is the hidden underlying power of God in certain events. The way of acknowledging the power of God is to know the public opinion. In Kuyper's understanding, it is possible to know that the non-Christian journalist knows the will of God through understanding public opinion.

5.2.3. Klaas Schilder's worldview

²⁰⁷ Kuyper, "Het Vrije Woord 4."

For Klaas Schilder, the mandate of humanity is to achieve the Covenant of works²⁰⁹, which was given by God. The world, which Schilder premises, is the world of promise and hope. Schilder looks from the first creation, as the starting point of the world, to the completion. The mandate of man is placed in between the primitive creation and completion of the creation. Since the Covenant of Act was given, when man followed the order of God, then the mercy of God is followed. However, after man had sinned, the curse is followed by sin.²¹⁰

Schilder starts his discussion on a cultural mandate from the Covenant of Works. He understands three commandments: “Dress the garden, replenish the earth, be fruitful and multiply”²¹¹ as the covenant commandments. The covenant was given in between creation and the achievement of the final purpose of the world.²¹² The meaning of the commandments are; 1) “Dress the garden” is “the concrete cultural mandate to exploit the world’s potential”,²¹³ 2) “Be fruitful and multiply” is “the obligation to engage in culture, time and again in every temporal phase and in all provinces of geographic space”²¹⁴, and “Subdue the earth and have dominion” is “the cultural man as a product of God’s creation work, facing his own position: that of God’s vice-regent”²¹⁵. The cultural mandate can be rephrased as “to develop the potential of the world and to engage in culture as God’s steward.”

Schilder teaches two dimensions of the cultural mandate. On the one hand, self-

²⁰⁹ Schilder, *Christ and Culture.*, 51 Schilder says “Dress the garden, replenish the earth, be fruitful and multiply” (Genesis 215; 128). These first Biblepages, they are the pages of “the ABC”. They contain these three brief commandments in the description of the phase of the so-called “covenant of works”.

²¹⁰ Idem, 52

²¹¹ Idem, 51

²¹² Ibid

²¹³ Idem, 55

²¹⁴ Schilder, *Christ and Culture.*, 55

²¹⁵ Ibid

development is a mandate for humanity. The covenant is given to a human being. The covenant is the officium, which is the vocational position, and man can do the *munus*, which is the duty of the officium bearer. Finding and developing personal officium is one of the commandments. The process of developing officium is to be ready to take the command of cultivating the creation.²¹⁶

On the other hand, developing the possibility in the creation is a mandate of the man.²¹⁷ The officium of man for the creation is “the concrete cultural mandate to exploit the world’s potentials, a growing sum total of human beings to be subjected to the cultural mandate”²¹⁸ in a sense of dressing the garden, “the obligation to engage in culture, time and again in every temporal phase and in all provinces of geographic space,”²¹⁹ in a sense of Being fruitful and multiply, “the cultural man as a product of God’s creation work, facing his own position: that of God’s vice-regent,”²²⁰ in a sense of subduing the earth.

Schilder introduces the process of the cultural mandate. “It is a matter of consequently discovering God and causing Him to be found in the discovering of the future. God speaks unto man and with him because of his appointment as the chosen representative of God’s dominion over all other creatures: and within the communion of the covenant that God made with him. God speaks unto him and with him about the rest of the cosmos even though he is part thereof.”²²¹ God speaks to man in the covenantal communion, and God speaks through man to the universe. Man’s responsibility is to be the tool of God’s words.

²¹⁶ Schilder, *Christ and Culture.*, 42

²¹⁷ *Idem*, 54

²¹⁸ *Idem*, 55

²¹⁹ *Ibid*

²²⁰ *Ibid*

²²¹ *Ibid*

Schilder does not insist merely on obedience to God, but also on actively formulating the norms in accordance with God's commandment. "Listening to commandments of instruction from the mouth of his Father-Legislator, to formulate his maxims in the believing "knowledge" of the Church and so fulfill the will of his Father."²²² The assignments for man are to formulate the maxims in God's word and fulfill God's intention. Because of the sinful nature of man, it can be done only by the Spirit of Christ.²²³

Cultural mandate can be done with "obedience regained through the Spirit of Christ."²²⁴ The reformation that happened in the 16th century in Europe did not strive to destroy the given culture, but to reform the culture positively. Schilder argues, "Over against such a Pyrrhic victory of Rome; John Calvin meant a restoration. He built up a Christian, Protestant, Reformed culture, precisely by making a distinction – which does not mean a separation between church and state." The constructive way of reforming is a typical aspect of Schilder's perspective of the cultural mandate.²²⁵

5.2.4. Schilder and Journalism

Schilder mentions journalism a few times. He gives an example of "Christian" newspapers that do not cover the cause of the spiritual struggle.²²⁶ God and the world are separated in a journalist's consciousness. The good newspaper will deal with the integrated truth of the world.

²²² Schilder, *Christ and Culture.*, 55

²²³ *Idem*, 69

²²⁴ *Ibid*

²²⁵ In my opinion, Schilder's idea of reformation reflects his ideas of "catholicizing" and "specializing." Schilder criticizes the tendency of Specializing. According to Schilder, God's original intention is pluriformity. "*God binds races together and shows them in their coalescence.*" (Schilder, *Christ and Culture.*, 53) Schilder might think that the reformation is the reformation of re-catholicizing of specialties. True form of catholicity between state and church is "divided" but not "separated." In this regard, reformation of Calvin is re-adjustment of the relation between the state and church.

²²⁶ Schilder, 57

Schilder gives the maxims for a church magazine regarding the cultural mandate of the Christian. He says, "A church magazine that, wherever necessary, does its weeding and keeps principles pure means more for culture than a gilded stage... the Christian laborer who dares to be himself as Christian again represents wholesomeness in an unhistorical, businesslike Americanized world; he is worth more in potential force than a complete college of science that has not seen God."²²⁷ For Schilder, the critical value of Christian journalism must be derived from the identity as a Christian. In Schilder's view, truthful journalism should be Christian journalism, which is the spokesman of the Christ.

For Schilder, journalism is the office given by God to report God's historical work. The reason why he criticizes the American world is that they do not care for the work of God in history, but only focus on their business which does not care for the development of potential which will reveal the image of God in the progression.

Schilder criticizes the journalists in his era. He states that from the newspaper, people cannot find "sum," which means the sum of the history of the world, because only God has the sum in Jesus. It can be assumed that Schilder thinks journalism should reveal the "sum" in Jesus. It can also be understood that journalists should analyze the world in the Christian worldview, by asking questions like, "Where are we in the history of the world?" He does not think positively of the journalists who write sensational headlines for an article.

The historical progression is important for Schilder since he has a Christian worldview that Eden was the starting point of history, and the possibilities in the creation will be developed. Since journalism deals with contemporary issues, journalism easily falls into the here-and-now. However, for Schilder, there is no separated now from the historical progress of the world.

The cultural mandate is achieved by God through his people, and it is practiced by developing the maxims in God's words. Schilder fragmentally mentions journalism,

²²⁷ Schilder, *Christ and Culture*, 71

but we can deduce from him something important. Journalists are God's vice-regent in the time of the interim. Deducing from Schilder's idea of the cultural mandate, God wants journalists to formulate the maxims in God's word and fulfill God's intention in a journalistic way.

Schilder depicts the truth as the event in the redemptive history he says;

He stopped his ears to the truth revealed to him in God's Law and confirmed by the tragic failures of his existence, the truth that he, once he had fallen into sin, could or would no longer survey any single theme in the great context of the whole of God's compositions, let alone that he could or would work it out in his own.²²⁸

For Schilder, the role of the journalist is to connect the event to the redemptive history and analyze the meaning of the events. It might not be acceptable for non-Christians but it is natural that the Christian journalists who are office bearers should experience suffering because of their belief.²²⁹

Schilder believes that the Christians are the right people to be able to conduct the cultural mandate, and the duty of journalists is to articulate the maxim from God's words and to work from their cultural mandate. However, the mandate does not merely mean to have a positive attitude toward the world.

Schilder tries to keep a balance between the prosperity of the creature/creation and a critical perspective on culture, which are mentioned by Goheen and Bartholomew as fulfillment and justice. Schilder basically agrees with the prospering of the creatures²³⁰, but he thinks that the Christian style of life²³¹ needs to be developed in opposition to the Anti-Christian culture, which will be thrown away by God in the

²²⁸ Schilder, *Christ and Culture.*, 57

²²⁹ *Idem*, 50

²³⁰ *Idem*, 51

²³¹ *Idem*, 71

end.²³²

In God's given office of journalism, anti-Christian culture is the barrier to the development of the possibilities of the world. Schilder says that anti-Christians do not see the past, and they see the only "the firstlings of 'tomorrow'."²³³ The work of Christ is, in a sense, that which defeats the anti-Christ culture and builds the godly culture. However, Christians see the past and the future, the history, which is held by the hand of God.²³⁴

Therefore, in the Schilder's perspective, on the one hand, journalism should give the hope to the Christian that the history of the world is dependant on God. On the other hand, journalism should not follow the anti-Christian culture that does not premise the Christological history. For Schilder, the journalistic truth is the historical truth that God rules history, and the anti-Christ will be destroyed.

Schilder gives insights to journalism that journalism is not to be separated from God. Moreover, the mandate of the journalist is to serve creation. The difference between them is that Schilder premises that the world is a place to be reformed in a Christian way. He emphasizes the duty of Christians as office bearers of the world.

Discussion

Schilder does not directly suggest journalistic principles in his book, but he gives the antithetical examples of journalism. What he wants to say about journalism is that journalists should contribute to secure sound doctrines and fight against the anti-Christian culture.

It is the reflection of his understanding of the Christian worldview that man is the vice regent of Christ, and the commandments and the knowledge of the church are given as tools for fulfilling the will of God in the world. It can be only done in the Spirit of Christ because of the sinful nature of the man. The truthful practice of cultural

²³² Idem., 81

²³³ Schilder, *Christ and Culture.*, 78

²³⁴ ibid

mandate only can be done by Christians following the commands of God.

Schilder does not agree with the doctrine of Common Grace because the Reformed Christian catechism, such as the Canon of Dort, is clear about “our inclination to hate God and our neighbor.”²³⁵ For Schilder, Christian journalism, which is derived from the biblical maxim, can be true journalism. Also, according to Schilder, the truth can be known to Christians by the Spirit of Christ. Therefore sphere sovereignty cannot be accepted by Schilder.

For Schilder, the truth has a different meaning from Kuyper’s. Schilder says in his book that truth is putting things in redemptive history. The journalist has the obligation as an office bearer to inform that the events in the world are on the way to the final judgement and the completion. It is certain that Christian journalists will be humiliated by non-Christian journalists but, for Schilder, the truth is the things that people can secure.

For example, Christian Today recently reported the event of the Mass Shooting in the perspective of the mission.²³⁶ Christian Today tried to understand the current events with the missional perspective, which can be said to be redemptive perspective. Also, the article named “Jesus, Deliver Us from This Racist Evil Age” shows the effort of the news company to keep the pure biblical teaching.²³⁷

Additionally, Schilder does not use the term sphere sovereignty but he uses the term vice-regent or the office of God. For Schilder, Christian journalists are not the people who act according to their consciences but who follow the Spirit of Christ and the biblical teaching. The ultimate priority of journalists is God’s commandment. For example, the 9th commandment in the Exodus chapter twenty could be the principles of journalism. Ninth Commandment deals with the truth.

²³⁵ Douma and Helder, *Common Grace in Kuyper, Schilder, and Calvin*. [Amazon Kindle Edition], loc 3279

²³⁶ Morgan, “What Mass Shootings Mean for Loners and Youth Ministry.”

²³⁷ J. Williams Jarvis, “Jesus, Deliver Us from This Racist Evil Age.”

It says

I must not give false testimony against anyone, twist no one's words, not gossip or slander, nor condemn or join in condemning anyone rashly and unheard.

Rather, I must avoid all lying and deceit, as the devil's own works, under penalty of God's heavy wrath.

In court and everywhere else, I must love the truth, speak and confess it honestly, and do what I can to defend and promote my neighbour's honour and reputation.²³⁸

We could deduct six principles of journalism; 1) Sincerely research and clearly convey the story 2) Do not report the story of gossip or slander 3) Do not mean to condemn people 4) Do not lie and deceive 5) Speak and confess the story honestly 6) Defend and promote people's honour and reputation. Those six principles are derived from the teaching of the church. It is an attempt at articulating Schilder's journalistic thought.

Schilder's journalistic principles regarding redemptive history cannot be directly applied to a non-Christian journalism company because it needs the explicit Christian expressions, but his journalistic principle reflecting the Heidelberg Catechism could be applied to the journalists in non-Christian news company.

5.3. Chapter Conclusion

So far, we tried to understand the Neo-Calvinistic approach to journalism. Both of them intend to develop the possibilities of the creation, and they agree that journalism should seek the truth. However there are differences between them, Abraham Kuyper thinks that the truth is given to the public opinion, and Klaas Schilder believes that the truth is given to Christ and it is about God's work in the redemptive history. Also, Kuyper insists on sphere sovereignty: that the journalist has the authority to conduct journalism, but Schilder urges that the journalist is the vice-regent of God and the office bearer; therefore journalist should follow the guidance of the Spirit of Christ

²³⁸ "What Is Required in the Ninth Commandment? - Lord's Day 43 - Heidelberg Catechism."

and apply the teaching of the church to the journalistic practice.

Abraham Kuyper suggests four journalistic principles reflecting his worldview. We tried to articulate six journalistic principles referring to Klaas Schilder's Christian worldview and journalistic thought based on the Heidelberg Catechism's forty-third week.

Chapter 6. Cultural Comparison Between Confucian Journalism and Reformed Christian Journalism

Now we will try to include the Confucian journalistic aspects and Neo-Calvinistic journalistic aspect into the conversation. The purpose of the conversation is to find what the things can contribute to each other. Valuable points of Confucianism and Neo-Calvinism regarding journalism will be introduced.

The Comparison of Confucian Journalism and Korean Reformed Journalism		
	Confucian Journalism	Korean Reformed Journalism
Believing	Journalism as a hierarchical institute	Journalism as the church awakener Journalism as the Christian protector
Belonging	1) The Korean Hierarchical Society 2) Belonged in Strong Ethnical Bondage	News Company in the Church Denomination
Behaving	1) Do not Freely Debate 2) Using Careful Expression 3) Do not resist the Owner 4) Influenced by powerful news source, owner. 5) Behaving According to Hierarchical Manner 6) Focusing on the voice of the community 7) Demanding Responsibility from the	Christian Times 1) Asking the Church to speak out the repentance 2) Contributing to have right relationship between Church <hr/> Christian News 1) Protecting the benefit of the Christian Brother 2) Critizing the politicians after resigning

	leader of the community	
Experiencing	<ul style="list-style-type: none"> 1) Feeling Guilty on the Fault of a Korean 2) Powerless Before the System 3) Lack of Freedom in the Company 4) Anger toward the Leader at the Accident 5) Collective Emotion 	<ul style="list-style-type: none"> 1) Helpless before the dictator 2) Feeling Friendly to Christian politician

<Table 8>

Confucian journalism shows its hierarchical and community-centered aspect. In the Korean Reformed journalism, there are two aspects: 1) journalism is the instrument to make the church participate in society and 2) journalism is the spokesman to advocate the figure in the higher place of hierarchical order.

The second aspect of Korean Reformed journalism shares the hierarchal value with Confucian journalism. Both of them think the sustaining of the hierarchy system is important. They do not easily blame the leader of the nation.

Community-centered culture is similar too. Korean Reformed journalism tries to benefit the Christian leader. Also, Confucian journalists try to convey the voice of a community. However, it is different that, while Confucian journalism wants to hear the voice of the community, Korean Reformed journalism wishes to inspire the church community and defend the Christians by listening to the voice of God.

Community value in both groups can be developed to the truth of journalism. Abraham Kuyper understands that truth is revealed in the public spirit. It is one of the typical Neo-Calvinistic thoughts. As Mouw explained, part of the image of God is

reflected in the people; therefore, the public can understand the work of God much more clearly. Confucian journalism wants to listen from the community, groups of people and the wisdom of Confucian that helps to listen from the community could contribute to developing Reformed journalism ethics. The community-centered journalism has been developed in Korea. Korean journalists believe that there is a voice of community and it means that they know the truth is shown in the public opinion. We will look at this further in the comparison of the journalistic principles.

6.1. Problems of Korean Confucian Journalism

The reason for mentioning the problem of Korean Confucian and the reformed Christian journalism is to give the ethical answer to them regarding their problems. Firstly, the problem is the limited freedom of writing the truth by the strong influence of the people in higher positions. Korean Confucian Journalists are not free from the owner of the company when an owner asks to write for their own benefit. The misuse of the hierarchical power cannot be controlled in the news company. The Confucian culture supports giving enormous power to the leader of the company.

Secondly, it is difficult for Confucian journalists to think about the development of society. Since Confucian belief premises the natural law which seems not be changeable, for example, Ren(仁) is the only goal to the people, journalists cannot find out the possibilities of society and build a constructive discussion of the society. Therefore journalistic activity is easily inclined to keep Confucian values.

Thirdly, prophetic journalism cannot be done properly because of the hierarchy system. The truth about the powers is a difficult topic in the Confucian journalistic environment. It is one of the core problems of Korean journalism. The restraining of Sin,²³⁹ of powerful people cannot be done properly, which does not mean that Confucian culture stimulates people in the lower position to sin. When we think of the bigger effect of the sin committed by the people in a higher position, the restraining

²³⁹ We define sin as the transgression of the command of God or the covenant with God.(Exodus 19:24, Deutonomy 6:1-18)

work for the sin of the higher position is more required.

Unnecessary attention can arise when journalists deal with the problem of the people in a higher position. Confucian culture makes people often not believe the problems caused by people in a higher position. Therefore, journalists try to expose unnecessary private information of the man to stimulate the anger of the public. The journalists focus more on personal humiliation than on a constructive discussion in the society.

6.2. Problems of Korean Reformed Journalism

Firstly, Korean reformed Journalism has the problem that it has a somehow narrower sense of the core thought of reformed theology. It inclines to the prophetic journalism or advocates the benefit of the Christians. The critical role of Christian journalism needs to be rooted in the fundamental thought of reformed theology.

Secondly, it could be a problem that Christian journalism is dependant on the Church. It might be no problem that the church supports journalistic practice, but when a church wants to control the journalism for the desire of the church, journalism could become the advertisement papers of the church. The dependant state could lead journalism to lose the original role in society.

6.3. The Comparison between Korean Reformed and Neo-Calvinism Approach to Journalism

The Comparison of Korean Calvinistic(Reformed) Journalism and Neo-Calvinistic Journalism			
	Korean Calvinism(Reformed)	Neo-Calvinism	
	Nakheung Yang	Abraham Kuyper	Klaas Schilder
Belief	Truth should be revealed by prophetic work.	Truth is given to the public.	Truth is given to Christ.

Belonging	Christian News Company Covering Nationally ²⁴⁰	All news papers	Christian News Paper
Behaving	1) Prophetic Role (Condemning the unjust powers) 2) Speak Political Voice of the Church	1) Serving Truth 2) Free debate to serve the public via truth 3) To Convey the hidden power of the event	1) Securing the sound doctrine 2) Weeding the Anti-Christian culture 3) Reporting the event in relatio to redemptive history

<Table 9>

Nakheung suggests that prophetic journalistic work²⁴¹ is a way to reveal the truth of the community. Yang's approach can contribute to Neo-Calvinistic journalism. Firstly, Yang's suggestion can broaden the ideas of the truth. Abraham Kuyper thinks that the truth is revealed to the public opinion. However, as we mentioned earlier, sometimes people cannot tell the good from evil, and they are easily tempted by the propaganda of the dictators. Nazism and North Korea are extreme cases. In the prophetic perspective, the hidden truth of the people in a powerful position can be found by journalists. Also, the prophetic perspective could be applied to the public.

Secondly, Yang's approach could contribute to Schilder's approach. Yang's prophetic role of the journalist is the concrete example of Schilder's journalistic principle. Schilder urges journalist to weed unbiblical works. The prophetic role of journalists is one of representative work to weed unbiblical works of the political leader.

Thirdly, Prophetic journalism could help to awaken people to see the underlying

²⁴⁰ Yang thinks importantly about the acceptance of Christianity as a national religion by Korean people.

²⁴¹ In the first chapter, we define prophet as 1) a speaker of God, 2) a man or woman who speaks toward king, 3) a man or woman who points out the sin of the people of Israel.

problem of the development. Neo-Calvinism is easy to forget the danger of evil. Since Neo-Calvinism focuses on the development of the possibilities in the creation, it could neglect huge problems which are caused by injustice. For example, global warming has been caused by powerful countries which have numbers of factories. When we think with the perspective of the development, the problem of global warming could be overlooked. However, the prophetic perspective will help to find the fundamental problems of the developments which raise the ultimate problem of the earth.

Neo-Calvinism's possible contribution to Korean Christian journalism will be dealt in the next chapter.

The Comparison of Confucian Journalism and Reformed Christian Journalism(Korean Reformed and Neo Calvinistic Journalism)	
	Confucian Journalism
	Reformed Christian Journalism

Believing	<p>The principle of Junzi(君子) Journalism</p> <p>1) Wha Yi Bu Dong(和而不同) (Speak to enhance the harmony of the community)</p> <p>2) Min Sa Shin Un(敏事慎言) (Speaking with Responsibility)</p> <p>3) Chung Shin Gub Yi(忠信及義) (Speaking Truthfully)</p> <p>4) <i>Juk Si Juk Wi</i>(適時適位) (Speaking in the right time and right place)</p> <p>5) <i>Gwon Sun Gyo Do</i>(勸善教導) (Speaking to encourage good and restrict evil)</p>	<p>The Basic Neo-Reformed Journalistic Principle</p> <p>1) Writing of a degenerating news article is not recommended</p> <p>2) The truth should be the primary calling of journalists.</p> <p>3) The freedom of the press should be guaranteed</p> <p>The Principles of Korean Prophetic Journalism (Developed from Nakheung Yang)</p> <p>1) the possibility to criticize the powers</p> <p>2) the freedom of the press which is not interfered with by the power</p> <p>3) the journalist is the vice regent of God</p>
Belonging	<p>Confucian Cultural Context</p> <p>1) Agreeing with Hierarchical System</p>	<p>1) the Denomination</p> <p>2) the non-Christian journalism organization</p>
Behaving	<p>Behaving like Junzi(君子) and Shi(士)</p> <p>1) Wha Yi Bu Dong(和而不同) (Speak to enhancing the harmony of the community) - to consider and respect news sources</p>	<p>Commonly</p> <p>1) Prophetic writing in the balance</p> <p>2) Fighting for the freedom of the press</p> <p>3) Fighting against Anti-Christian culture</p>

	<p>and news audience with having proper writing or speaking manner</p> <p>2) Min Sa Shin Un(敏事慎言) (Speaking with Responsibility)</p> <ul style="list-style-type: none"> - to take care of privacy, anonymity, and property of news source - to reflect himself when the journalist writes a news article <p>3) Chung Shin Gub Yi(忠信及義) (Speaking Truthfully)</p> <ul style="list-style-type: none"> - to write news articles in the way of commentary and analyzing, rather than a simple straight article <p>4) <i>Gwon Sun Gyo Do</i>(勸善教導) (Speaking to encourage good and restrict evil)</p> <ul style="list-style-type: none"> - to encourage good work, and criticize the bad work 	<p>4) Finding out rigidly the truth</p> <p>5) Writing public opinion</p> <p>In Christian News Company</p> <ol style="list-style-type: none"> 1) Speaking referring to the Scripture 2) Reflecting contents of the teaching of the church in the news article
Experiencing	<p>Feeling shame on unnecessary writing</p> <p>Taking disadvantage for having a right journalistic spirit (It is the feeling of Shi(士) who is the figure maturing to be the Junzi(君子))</p>	<p>Prophetic Journalism</p> <p>1) Painful but Hopeful</p> <p>Christ Centered Journalism</p> <p>1) Stable and Lively</p>

<Table 10>

Table ten is the comparison between Confucian and Reformed Christian journalistic principles. In believing, they look different, but both of journalisms

specially care for the attitude of writing. Confucian journalism warns the journalist not to break the harmony of society, and Reformed Christian journalism does not allow degenerative writings.

The difference is to be found in focusing on the truth. Confucian journalism connects truthfulness to the depth of the information. It reflects the Confucian way of learning the truth. Confucianism thinks that the truth is found in many readings. In contrast, the Reformed Christian does not care as much about the harmony of society as Confucian journalism does. However, Reformed Christianity thinks about the development of the possibilities of creation, and it considers the prophetic role to be crucial.

Confucian journalism recommends journalists to write in a proper manner, taking care of the audience and the news sources. It speaks of truthfulness and the prophetic journalism, but the weight is more on the manner because of the influence of the “Li(禮)”-centered manner in the Korean Confucian culture.

In contrast, Christian Reformed journalism thinks more about the freedom of the press and truth seeking journalism. Also, Reformed Christian journalism stresses the reflection of the teaching of the scripture and the church. The similarity between Confucian and Reformed Christian journalism is that they think the community is important. Reformed Christian journalism also stresses the prophetic role. The Christian news company is called to watch out for the sins of political leaders.

Both of them think that it may be a painful experience to keep journalistic principles. It might be difficult for a journalist to have the right manner toward people. Especially, if journalists are senior journalists, they will be considered to be placed on the higher hierarchical positions in society. For them, having a polite attitude toward other people who are considered to be in the lower position might be not easy.

Reformed Christian journalists might have painful and hopeful experiences. The way of getting the truth, being closer to the suffering and struggling people, is not always easy. Also speaking God’s word toward the people must be very difficult, and people could laugh at the journalists. However, Christian journalists have the special

vocational calling and mission by God. Therefore, although it might be difficult to do a journalistic activity, God will give hope to the journalists.

Firstly, The things that Confucian journalism can teach Reformed journalism is the manner toward the people. Confucian journalism extends the hierarchical manner. It adapts the manner to the source and the audience. This careful approach toward the people is not mentioned in reformed Christian journalism.

Secondly, The kindness of the Confucian journalistic value, such as “Chung Shin Gub Yi(忠信及義),” can be taught to Reformed Christian journalism. The prophetic journalism could misuse to hurt and to attack the people rather than caring for the soul and the emotion of the people. The manner is important to ensure the harmony and the peace of society.

Thirdly, the hierarchical culture could be helpful to Reformed journalism. Even though scholars criticize the hierarchical culture, hierarchical order has a positive aspect. The fifth commandment taught clearly the importance of hierarchical order. It says

That I show all honour, love, and faithfulness to my father and mother and to all those in authority over me, submit myself with due obedience to their good instruction and discipline, and also have patience with their weaknesses and shortcomings since it is God's will to govern us by their hand.²⁴²

Confucian culture originally stresses the hierarchical order, and reformed Christian journalism can learn how to treat the authority. When a journalist reports a problem of the authority, the journalist should be very careful to report the problem of the authority. For example, fake news about a politician must not be allowed. However, as we discussed, we need to remember that people are given political power and authority.

²⁴² “What Does God Require in the Fifth Commandment?”

Chapter 7. Conclusion

7.1. The things the Confucian journalist can learn from Reformed Christian journalism ethics

The ethical teaching of Reformed Christian journalism could give some teaching to Confucian and Christian journalist. As we saw in chapter 1, we define journalism ethics as applied ethics; it deals with “the articulation and application of principles to problems.”²⁴³ Therefore, we will use the Reformed Christian journalistic principle. Also, journalism ethics deals with two levels of the problem; the macro problem and the micro problem. In chapter seven, we focus on the micro problem. So

²⁴³ Ward, *Global Journalism Ethics.*, 25

in this chapter, we discuss the problems of both Confucian journalism and Korean Reformed journalism and give the ethical answer toward both of them. We will follow the guidance of Jochem Douma:

Christian ethics scholars are not a sort of deontologists. However, Christian ethics scholars could become utilitarians, and say, “Listen to God’s commandments, and you will see what is really profitable for you.”²⁴⁴

7.2. Problems and Suggestions to Korean Confucian Journalists

We discussed the problems of Confucian journalism. The problems are 1) the hierarchy culture and the problem of truth 2) the difficulty of constructive journalism 3) prophetic journalism and harmony

7.2.1. Hierarchy culture and the problem of truth

The truth should not be controlled by the hierarchy. In the Confucian journalistic context, hierarchical social order enables the owner to interfere with the journalist. The reason that a Confucian journalist reports the truth with such difficulty is that strong hierarchy system. The example of presidential candidates’ same photo sizes reflects the problem.

For the first problem, Klaas Schilder’s understanding of the “office” and “vice-regent of God” could be helpful. Also, Yang’s prophetic calling of a journalist could be helpful. It is important for Confucian people to arrange the hierarchical order. The understanding of the place of the journalist gives effect to the journalist’s reporting on the truth. Schilder considers journalist to be the office bearer and vice-regent of God. It means that the journalist has his or her own position, which does not belong to the hierarchical social system, but only belongs to God and has the same hierarchical position to the other person. The prophet is not controlled by the King or the people, but he does not rule over the people and the king. His work is to speak out the words of God. We could suggest to Confucian journalists to create the exceptional hierarchical position of the journalist, just as the prophet in the scripture.

²⁴⁴ Douma, *Responsible Conduct: An introduction to Christian Ethics*, 52

However, we could not say that the hierarchical system is the problem of the truth. The hierarchy system is a good conventional culture, but the problem is the wrong application of the hierarchy system. When we say that the hierarchy system is the core problem of the truth, the people who work relating the truth could deny the hierarchy system. For example, the student seeks the truth, but obedience to the teacher is essential. For the journalists to be given special office, which is to report the truth, he needs an exceptional position in a hierarchy system.

7.2.2. The difficulty of constructive journalism

The main focus of Confucian journalism is to enhance harmony, but it is not about making the community better. It could be an acceptable value because keeping harmony is difficult, but as we are reformed Christians, the mission of people should reflect the cultural mandate, which is the development of the possibilities of the creation. The Confucian journalist does not mention the reformation or the development.

We could suggest to the Confucian journalists a part of the Christian worldview. For Confucian journalists, it might be difficult to accept the completion and the final judgement. However, the Confucian journalist can accept the creation and the fall because they can see the evidence for them. For example, the economy, social welfare, finance, health, IT, science, and many things have been developed. Also, Confucian journalists can find evidence of the sinful nature of people. There have been brutal wars, terrors, and invasion. Especially Koreans experienced thirteen years of the brutal era of the Japanese occupation. It somehow shows that there is development in the world of sinful people.

On the one hand, we can say to the Confucian journalist that the mission of journalism is to contribute to the development of the creation. We could teach them that Confucian values could be much welcomed when they work for the development of one's potential. For example, *Wha Yi Bu Dong* (和而不同), who asks a polite manner to the audience and the source, can be used to find out the hidden possibilities of the people. It is difficult for the sources to tell their important story that can give a positive

impact on society. The movie “Spotlight,” which is the story of the journalists of the Boston Globe, shows the respectful attitude toward victims of the priest²⁴⁵. It helped the other victims to be protected and prevented further crimes.

Also, when journalists interview with the professional who could contribute to the development of the people, a polite attitude could be helpful for the interviewee to give valuable information. Abraham Kuyper gives the principles of journalism; he says that meaningless polemics should not be done, but the journalistic activity should benefit the people. Kuyper thought that the polemic is not beneficial for the people. It could be a good example of the combination of the manner and the development of the possibility.

7.2.3. The Prophetic Journalism and Harmony

Since the harmony of society is made by practicing Li(禮), which is the manner between the people in a different social position, prophetic journalism cannot be done properly. It is somehow the dilemma of Korean Confucian journalists who should follow the norm of Confucianism and practice prophetic journalistic role. Kang suggests *Gwon Sun Gyo Do*(勸善教導), but it is not sufficient for journalists to solve the problem.

It could be suggested to Confucian journalists that the sinful activity of man is a reason for breaking the harmony of the people. According to Schilder, only the Christian culture is the truthful. It means that everything should be critically reviewed with the Christian standard. It can be that the value of harmony needs to be checked. If the harmony is made with the sinful intention of the people, the harmony becomes meaningless. The harmony will make a real division in society.

For instance, the harmony of the communist countries, Soviet Union, and capitalized countries, the ally of of the U.S.A. in cold war era seems much better than

²⁴⁵ The story is about the investigative report team of the Boston Globe. The team reports the story of an Roman Catholic priest in Boston Archdiocese who was sexually abusing the children.

now. In the cold war, the countries have the same goal that wins against their enemy. Their intention is not to help the other countries but to show off their superiority. Journalists should not simply agree with the harmony of Korean society, but they are required to critically review the harmony. In summary, the prophetic perspective needs to be applied to the harmony, which is the fundamental belief of Korean people.

7.3. Problems and suggestions to Reformed Christian journalist in Korea

There are two problems of Reformed Christian Journalism; 1) narrower sense of the core thought of reformed theology, 2) the dependance on the church. The first problem is about the inclination to the prophetic journalism and the advocative attitude to the Christians. The second problem is that reformed Christian news uses the church as the medium to give the message to the society.

7.3.1. Narrower Sense of Reformed Theology

Neo-Calvinism could help to deepen the understanding of Reformed theology. Especially Neo-Calvinism could answer the problems in the contemporary world because it gives the explanation of the development of the world, and gives the guide to be involved in the world as Christian.

To Christian journalists, who work for Christian news companies or non-Christian news companies, we can give the underlying teaching of the Neo-Calvinistic idea that the journalist works in the interim of creation and the completion in the redemptive historical perspective. Also, Christian journalists are given the cultural mandate by God; journalists are called to benefit the creation.

It might be difficult to know whether to suggest Kuyper's or Schilder's journalistic principle to the Christian journalists. Kuyper's thought of the truth is practiced at a certain level by Korean journalists. We read the report of Virginia Shooting that journalists reflect the voice of the community, Kuyper's principle might be useful for the journalists who work for a non-Christian news company. However, it is difficult to agree with Kuyper that public opinion is the truth given by God. We will not go too deeply into Kuyper's theological idea.

Schilder's idea is relevant to the Christian news company. His opinion cannot

be applied to the non-Christian news company. Christian Journalists cannot directly speak the commandments of God. For example, the journalist in Korea Joongang Daily cannot report the unbiblical and sinful activity in biblical language. Also, spiritual things can only be reported in the “Religions” section. Therefore, we could give Schilder’s journalistic principles to Christian journalists in Korea. Christian journalists in Christian news companies should interpret the event in the redemptive historical perspective.

7.3.2. Dependent on the church

Christian journalism in Korea has the goal to awaken the church and deliver the voice of the church. It means that a Christian news company cannot work without the church. The church is not a part of the audience and source of news, it is the audience and the news source.

Neo-Calvinism and Korean reformed theology insist that journalism should be independent of the church. Yang, Kuyper, Schilder commonly stress the distinctive and independent role of the journalist. Yang asks the prophetic journalism, Kuyper suggests sphere sovereignty, and Schilder gives the biblical term of office. Three theologians commonly suppose God as the primary news source and the audience.²⁴⁶ For Christian journalism, the church needs to be a part of the audience and news source.

Christian journalists could learn from Neo-Calvinistic journalism principle that Christian journalists should work for God, church and that the people cannot be the priority of the journalists.

7.4. Neo-Calvinistic Junzi(君子) Model

Fundamentally, Christian reformed Christian journalists need to practice journalism in the understanding of the redemptive historical perspective. The world started from Creation and went to the completion, and we are living in the time of the interim. The underlying reformed Christian worldview needs to be the starting point of the journalists’ work. The core thought of reformed Christian worldview is the development of the possibilities of the creation. Kuyper and Schilder both strongly

²⁴⁶ Abraham Kuyper also think that the serving a certain sphere is to serve God with caring the creation.

believe the mandate of man is to develop the creation.

We could see that world view as reformed 'Christian Ren(仁)' for the reformed Christian journalist. Christians' Junzi(君子) (the standard) is the office bearer of God, and his mission is to practice reformed Christian Ren(仁). Junzi(君子) behaves as the vice regent of God and builds Christian culture in the world and resists against an anti-Christian culture which disturbs the true development of the world. Also, he respects the positive aspects of the Confucian values such as Wha Yi Bu Dong(和而不同), Min Sa Shin Un(敏事慎言), Chung Shin Gub Yi(忠信及義), and *Gwon Sun Gyo Do*(勸善教導). The Confucian values also work for Christian Ren(仁), the cultural mandate of people.

A reformed Christian journalist is required to work for the harmony of society. For example, a manner of reporting that finds the way to enhance the harmony between North and South Korea can contribute to the development of the possibility of suffering by North Korean people. Other journalists mostly focus on the safety of the Korean peninsula, but reformed Christian journalists can consider the works of God in redemptive history.

Li(禮) culture can also be otherwise devoted to Reformed Christian Ren(仁). Reformed Christian Journalists can focus more on developing the way of treating the people in a low position in society. The humble manner toward the people in lower social position could help journalists gather the journalistic truth. In Korean society, a new way of Christian Li(禮), which considers more the people in the low, could be suggested to the reformed Christian journalists.

There is also the Neo-Calvinistic Junzi(君子) model. Firstly, reformed Christian journalists could learn that they need to have the mindset of an office bearer. According to Klaas Schilder's view on journalism, the journalist should focus more on their vocational calling as an office bearer. The Reformed Christian journalists' role is to secure the pure Christian culture and fight against the anti-Christian culture. Their work

needs to be strongly rooted in Christian teaching; conventional confessions and the Scripture. It might not be easy work for the Christian journalist who practices journalism according to the Christian principles, but the reformed Christian journalists should independently seek the Christian values.

For example, when they saw some event in politics, they should consider that the event is to meet Christian teaching or not. Even though it might be difficult for the Christian journalist to apply biblical teaching to the event, the journalist needs to practice to interpret the situation biblically with the help of the Holy Spirit. It could be helpful for the journalist to speak out consistent biblical truth.

Secondly, the reformed Christian journalist could learn about truthful journalism. The problem of Korean reformed Christian journalists is that they use journalism to give the message to the church. Their ultimate purpose of the journalistic work is the church, not the truth. It is the reason for the journalists' dependant attitude. Journalism is created by God, and it has its own purpose. Klaas Schilder and Abraham Kuyper agree that the purpose should be seeking the truth, instead of catering to the church. Schilder thinks that the truth can be found in Christ, but Kuyper thinks that the truth can be found in public opinion. It was the reflection of reformed theology, which is about the image of God and common grace. Consequently, Korean reformed Christian journalists can learn the truth.

7.5. Evaluation

7.5.1. Evaluation of Confucian Journalistic Practice

It is impossible to evaluate the Confucian journalism principle with Reformed Christian journalism because Confucian and Reformed Christian journalism have different goals. Confucian journalism seeks the harmony of society, and Reformed Christian journalism is dedicated to God's truth. However, Reformed Christian journalism can learn something useful, and point out the limitation of Confucian journalism principle.

Confucian journalism has developed the Junzi(君子) manner of journalistic

activity. Junzi(君子) journalism suggests five principles regarding the manner of journalistic activity. In the five principles of Junzi(君子) journalism, *Juk Si Juk Wi*(適時適位), *Gwon Sun Gyo Do*(勸善教導), and Chung Shin Gub Yi(忠信及義) can be used usefully.

The limitation of Confucian journalistic principle is in their limitation of the highest goal. The harmony is the goal for Confucian journalism. It does not premise Christ in their journalistic practice. As a Christian, it is not acceptable that it does not consider the teaching of Christ. As Seeun Kim said, the value of harmony prohibits the free debate. It cannot be evaluated by Kuyper's standard. Kuyper said that God reveals the truth to the people, and the truth is not perfectly conveyed. Therefore the truth needs to be checked by each other and the limitation of one's boundary of truth is required to be broadened. Kuyper's opinion cannot be fully accepted because there are several times that public opinion made the wrong decision. In a sense, Nazism and the Communism of North Korea were started on the supportive ground of public opinion.

Confucian journalism does not recommend the rigid conversation, and the sensitive topics that make lots of argument is not welcomed for it could break the harmony of the community. For example, in Confucian culture, prophets, such as Isaiah, cannot be welcomed for he caused uncomfortable tension in the nation. Ultimately, Confucian journalism does not reflect the teaching of Christ.

Also, the Confucian journalistic principle can contribute to the Status Quo. Reformed Christian worldview does not prefer the Status Quo, but the development of the possibility of the creation. God's image is revealed in the development of the world. Therefore, the reformation of the world is essential in the sense of development. However, Confucian journalism principle does not clearly say about the progressive attitude on the world. The journalist could be easily compromised to the injustice.

7.5.2. Evaluation of Neo-Calvinistic Journalism

We will briefly look at the limitation of Neo-Calvinistic journalism. Kuyper's limitation is that he identifies public opinion as the truth given by God. Kuyper

overlooks the weakness of the sinful nature of people. He believes that God's image is given to man, and there is the work of Common grace; therefore, people do not die immediately but develop themselves with the given possibilities. However, it is a dangerous thought that people are easily tempted by the wrong information. When Jesus Christ died, the public opinion of the people in Israel was that Jesus was not the king of Israel. Recently, the effect of fake news became a hot potato. Fake news can easily manipulate people's opinion.

Schilder's limitation is that Schilder's journalistic principles cannot be applied to non-Christian news company. Also, it could be misunderstood as an Anabaptistic principle. It urges people to participate in cultural work among the people in an explicit Christian culture.

Schilder agrees with Sunusia, but he denies Koinonia, which means that Schilder agrees that Christians and non-Christians can live together, but they cannot have an intimate relationship. In Korean society, where people consider relationship and harmony, the intimate relationship with a non-believer is essential in many senses. For example, in the ordinary company, there are numbers of "Hwoesik," the communal dinner with lots of Alcohol. It is a way to build "koinonia.". Sunusian and Koinonia cannot be separated in Korean culture. Therefore Schilder's Christ-centered theology could make Christians live like Anabaptists.

7.5.3. Evaluation of the Master Thesis

This might be the first study which introduces the journalistic ideas of Klaas Schilder and Abraham Kuyper to Korea. Also, there are few intercultural theological studies which compared Neo-Calvinism and Neo-Confucianism. When we consider the huge influence of Confucianism in Korea, more intercultural studies are needed.

There is a limitation to this study. Since there is a limited number of studies about comparing Korean Confucian culture and Korean Reformed theology, the depth of the result of the study is not that deep. Also, as there is a lack of academic papers regarding Korean Reformed journalism, Korean reformed Christian's journalistic reality is not reflected enough.

The study has the possibility to be extended to the media in general. The cultural comparison regarding the Confucian media principle and reformed Christian principles could be helpful to suggest media ethics to Korean reformed church members. The rapid development of the new media environment, such as Youtube, Netflix, Facebook, and Instagram, demands relevant ethical reflection. The Neo-Calvinistic Christian ethical principles toward new media, reflecting Korean Confucian culture, will provide a meaningful contribution to church and society.

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