

# The Korean Poet Yoon Dong Ju's *Cross* and its Image of Martin Luther

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**Abstract:** The Korean poet *Yoon, Dong Ju* was born in *Myongdong* village in 1917, and grew an intelligent student at *Yongjeong, Northern Gando* in China from 1931. His family set out to build a Christian community at the base of *Northern Gando* in China. At the time, *Northern Gando* had been integrated with the transmission of *Chosun* Nationalism and Christianity. There are two similarities that *Yoon, Dong Ju* and *Luthor, Martin*; the Korean poet who died at the prison of Japan for the rebellious ideas in 1945 and the German theologian who argued for the Reformation of the corrupted Catholic Church in 1517, have in common. First, they are both devout believers. They considered leading a life in accordance with the teachings of Jesus as their most important calling. As such, they did not deny their beliefs in the moments of unjust trials in which their lives were being threatened. Second, they were citizens of powerless countries, each devoted to uniting their nations and forming a common identity through their works written in their native language. Despite the 500-year difference of their time and spatial distance between them, they both pose the same contemporary question of “How do we live a good life as ethical believers (Ethos), as writers that communicate with readers (Pathos), and as intellectuals who strive for logical reasoning (Logos)?” By analyzing the concerns of the poetic narrator in ‘*The Cross*’, written by S. Korea’s major poet *Yoon, Dong Ju*, this study intends to reflect upon the common attitude of Christian intellectuals who stand against the unjustifiable execution forced by existing power structures, across all ages and countries.

**Key Words:** Yoon Dong JU; Martin Luther; Sinocentric; medieval age; worldview; yin yang; dialectic principle; ethical intellectuals; paradigmatic turning point; Christian faith

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## 1. The history of developing countries repeating the history of developed countries

The prospect of humankind's cognition began with the realization of the subjects relating to God and the others and spread as such ideas were conveyed through writing. In the West, the literate population increased with the Reformation (1517), vernacular translations of the Bible, and the understanding of the Christian gospel assisted by missionary work. Such literate class coincides with the modernization in the history of the world. The present research explains the universal process of the expansion of the ethical cognition of the literate class. This research follows the morphogenesis theory of Ernst Haeckel (1834—1919), who stated, "The occurrence of a species replicates the occurrence of phylogeny<sup>[1]</sup>." The Western ethical cognition of the literate class increased in the process of pursuing universal human rights such as the abolition of the social class system by establishing nation-states based on unified religion and language following the Reformation. This research examines the strengthening of ethical cognition among the literate stratum as a similar process developed in East Asia following the acceptance of Christianity. Of course, Haeckel's theory greatly simplifies the evolutionary process of organisms, thus it is limited in that way. However, under the hypothesis that the process of modern nation formation is equivalent to the process of the formation of a species, this analysis, investing the rules in historical occurrence, which repeats in many nations throughout the world across generations, is meaningful.

In the Middle Age, only the privileged social class who knew Latin could read the Bible. However, through the Reformation and through the age of Romanticism, the Bible was translated and read in the vernacular languages of each nation, with more people of various social classes verifying the validity of the contents in the Bible. As a result, Christianity solidified its universal position as the number one religion in the world, with a firm doctrine and multiracial believers as its base. As such, relatively free from the absolute ecclesiastical authority of Catholicism in the medieval ages, intellectuals expanded their fields of interest such as the sciences, greatly increasing industrial productivity. Following this development, the rise of traffic communication led to the expansion of Christianity and capitalism in modernity throughout the world.

In many countries and nations, the first generation of modernized intellectuals fell into the dilemma of choosing between the progressive and conservative positions. For example, Martin Luther (1483—1546) wanted to adhere to the Catholic faith; however, he could not stay silent with his opinion of the selling of indulgences as being unjust. As such, he nailed the 95 Theses, an attack on various ecclesiastical abuses, on the church door and was excommunicated for it (1517)<sup>[2]</sup>. In contrast to his initial intention of urging people only who knew Latin for the reformation of the Catholic religion, he became an agent who divided the Church into many sects. Furthermore, he translated the Bible into German, his mother tongue, where he thereby established the basis for world revolution in literature and print. However, when peasants revolted against the Church and feudal lords (1524), Luther also showed a duality by standing with the feudal lords saying, "The

[1] Stauffer, Robert C. , "Haeckel, Darwin, and Ecology," *The Quarterly Review of Biology*, Vol. 32(2), (1957), p. 138.

[2] McGrath, Alister E. , *Luther's Theology of the Cross : Martin Luther's Theological Breakthrough* , (Wiley-Blackwell 2011).

bloody rebellion of the peasants must be suppressed<sup>[3]</sup>.” The peasants believed that Luther was on the progressive side of history, but as he could not yet completely break from the medieval worldview, Luther wanted to protect the conservative benefits of the feudal lords. Regardless of his initial intent, the religious reformation that he ignited became the turning point that the history of the West transitioned to the modern era. In particular, by provoking intellectuals to deny the absolutism of all ideologies and to constantly question the status quo, this provocation increased the overall meta-cognition level of humankind. Should one conservatively settle with the existing system, or should one progressively lead innovation? How an individual should choose to act and based on what standards of the paradigmatic turning point? Such dilemmas of Luther became an archetypical concern for intellectuals across all ages and places living through a period of modern nation formation.

The Korean poet, Yoon Dong Ju (1917–1945), who was born in Northern *Gando* of China, also experienced a similar dilemma. He believed in Christianity, but he could not sympathize with the colonial expansion policies of the Western imperial nations where Christianity originated. As such, he participated in the aggressive movement for restoring national rights, which was led by his cousin. However, he was unable to break free from the fundamental limits of being an intellectual from a class of small landowners because he was a natural poet. After the authority of classical Chinese, which was his primary foreign language, was dismantled and a circumstance of being forced to use Japanese arising, as the official language; he wanted to write poetry in his mother tongue. In order to become better at literature of the Korean vernacular Hangul, he went to study abroad at a university in Japan and majored in English literature. Arising from this biographical background in which he had to have a good command of various languages, his poetry reflects the archetypical dilemma of the Korean intellectual youth of the early twentieth century.

Section 2 of the present research examines the historical process of the Korean peninsula breaking from the Sinocentric medieval worldview based on the dialectical principles of the four trigrams. It also analyzes how such history repeats world history after the Reformation, in other words, how the modern history of the Korean peninsula replicates the history of the world. Then, in section 3, this research attempts to consider the archetypical dilemma of Christian intellectuals at the time of a paradigmatic turning point of world history through the poem of Yoon Dong Ju, a poet of modern East Asia. Through an analysis of the agony of the poetic narrator in his poem ‘The Cross,’ the present research will analyze the universality of ethical anguish that was faced by Christian intellectuals across all ages and countries.

## 2. World history that follows the dialectical yin yang principle

The yin yang principle explains the movements of all things based on the force of circulation in which anything that fills up completely empties out and is then refilled<sup>[4]</sup>. This philosophy is the result of wisdom gained from many years of observing natural phenomena, such as the moon and the

[3] Febvre, Lucien, *Martin Luther un destin*, (Presses Universitaires de France-PUF, 2008).

[4] Lee, Ki Dong, *Juyucgangsul*, (University of Sungkyunkwan Press, 2006), pp. 22-26.

seasons. In this eastern philosophy, humans are a part of nature; thus it was believed that the future of an individual or a society could be predicted through the observation of nature, and the universe can come together in harmony when humans follow the provision of nature. This ideology parallels the dialectic principle of materialism. From a dialectical worldview, history progresses when a society has a thesis and an antithesis, and the dynamic struggle of the two leads to the status of synthesis, in which the antithesis power is naturally produced shaking up the status of synthesis again<sup>[5]</sup>. This section examines the similarities in the intellectual history of the modern paradigmatic turning point in both world history and in East Asian history based on such common principles that understands history as an effect of antagonism and integration. It also analyzes the commonalities and differences that appear in the dilemma of Christian intellectuals from the East and West.

### 2.1 The principle of *Taegeuk* that symbolizes the transition of world history

When the transition process of world history is examined through this principle of the *Taegeuk* symbol, developed nations belong in the red “yang” representing bright strong properties, while developing nations belong in the blue “yin” which represents dark soft properties. The left side of the central circle has an upper larger red region, but the lower blue region increases as the circle moves towards the right side. This symbolizes the universal transition process in which the properties of “yang” are

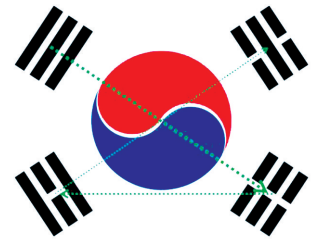


Figure 1 National flag of S. Korea

replaced with the properties of “yin”. Generally, developing countries emulate developed nations and struggle to become a powerful nation of technology and civilization. As such, when a developing country reaches a level that matches a developed nation in various aspects, including politics, economy, and culture—that time stage is symbolized by the curving point at the center of the *Taegeuk* circle—it temporarily enjoys prosperity until another less-developed country challenges its authority. However, after the fifteenth century, it has been difficult even for the strongest of countries to dominate the world for more than one hundred years (Spain was unified in 1492 but lost to the armada led by Drake of Great Britain in 1588; the British Empire underwent the Industrial Revolution in the eighteenth century but lost its status as the dominant world power after World War II in the nineteenth century). A reason for a careful prospect of the United States of America, which has been enjoying prosperity for the past two hundred years, will soon lose its status as the dominant nation in the world to China, which is a product of the repeated pattern of the rise and fall appearing in history<sup>[6]</sup>.

The United States of America, from its experience as a colony of Great Britain, successfully expanded the colonial capitalist market. It became the central nation of the financial industry with the circulation of the US dollar as a world currency. However, since the sub-prime mortgage incident in 2007, with the rise of the real estate crisis surfacing, the US is closely being chased by China, who is developing its economy focused on the manufacturing industry. Moreover, the results of the 2016 US

[5] Muelle, E. Gustav (1958), The Hegel Legend of “Thesis-Antithesis-Synthesis,” *Journal of the History of Ideas*, Vol. 19 (3), (University of Pennsylvania Press, 1958), pp. 411-414.

[6] Joint Economic Committee Congress of the United States, *China’s Economic Future: Challenges to U. S. Policy*. (2016).

presidential election clearly exposed a sense of loss and insecurity among the white middle class. Although the economic productivity of humankind has greatly increased due to the global expansion of the imperial capitalism, the anxieties of cooperation which are dealt with by the entire world have also increased, such as environmental and ethical issues of science and technology. As such, if egoistic hegemony centered around one speech communities is not overcome, the shameful history of modernity in which imperial powers exploited and committed violence upon weaker nations, such as ethnic cleansing and experiments on the living may be repeated.

As examined above, world history developed from the rise and falls of stronger and weaker nations, with the increase in economic productivity of humankind towards the direction of expanding the literate population. Particularly, in the past 200 years, world history has rapidly progressed. The 1<sup>st</sup> industrial revolution was followed by Fordism which is the 2<sup>nd</sup> electric industrial revolution based on the mass production and then the 3<sup>rd</sup> knowledge information revolution based on the computer and the Internet; where we have now reached the 4<sup>th</sup> Industrial Revolution based on the Internet of Things. However, modern nation-states, which are based on exclusive borders and a sense of nationalism, have violated the fundamental right of weaker nations all in the name of their exclusive national prosperity. As the productivity of developed nations increased exponentially, the right to life for many, including the people of weaker third world nations, as well as animals and plants, are currently in danger. If the benefits of the 4<sup>th</sup> Industrial Revolution are concentrated in the wealthy privileged class, the future of the twenty-first century appears to be dark.

The present research began in an attempt to learn from the circular history, and to find an answer to the question of 'how should an intellectual act at such a paradigmatic turning point?' In the history of the West, the determination made by the German theologian Luther in the sixteenth century became the trigger for dismantling the dominative papal authority of the medieval period and settling the modern nation-states in Europe. This dialectical history in which an existing absolute worldview was replaced by ethnocentrism, in other words where the strong force of "yang" was replaced by the weak force of "yin," was reproduced in the history of nineteenth century East Asia, a time period in which the Korean peninsula transitioned into modernity. Of course, the histories of the two different time periods of the East and West did not repeat identically. The worldview that was overthrown in the sixteenth century was the Roman Catholicism centered on Latin, and the worldview that was overthrown in the nineteenth century Korean peninsula was Confucianism concentrated on classical Chinese. In such a similar circular process of history, it is interesting to observe that the common means to overthrow the hegemonic powers, although with a 500-year lag between the two areas, was the strength of the Bible that became popularized in each respective vernacular language.

This research intends to focus on the portrait of Christian intellectuals in the paradigmatic shift towards modernity. These intellectuals contemplated what types of actions would be ethical in the societies they found themselves in, as they had the pathos for sharing their realizations as ethical subjects. Furthermore, they reflected on their judgments, which they based on their Christian faith, to examine whether they were logically appropriate. They also wanted to enlighten the readers of their period by using their own language. Since the religion of Christianity came from elsewhere, Korean intellectuals especially had greater agonies, as they were in a situation in which they could not accept

Christianity from the West as an unconditional faith. In the process of overcoming such dilemmas, a virtuous poet named Yoon Dong Ju was born.

The plan to translate the Latin Bible into the vernacular served as the starting line for establishing modern nation-states in the West based on a speech community. Similarly, the translation of the Bible into Hangul was a monumental incident in *Joseon*, which confirmed that the Hangul had the qualification of a modern national language to replace the medieval ruling language<sup>[7]</sup>. As such, 450 years after being created, Hangul was recognized as the public language of the modern nation of Korea. King *Sejong* created the Hangul alphabet in 1443, and Luther translated the Bible into the German vernacular in 1522; these events show that in both the East and West, the universal expansion of literacy became available from the fifteenth through sixteenth centuries. During the one thousand years of the Middle Ages, Western theologians examined whether the incidents of the New Testament such as the birth of Jesus, gospel proclamation, suffering, and resurrection coincided with the Old Testament's doctrine of salvation. After the Reformation, the literate stratum of each of the nations in the East and West also read the translated Bible and examined the validity of its contents. The Book of Proverbs and Psalms in the Old Testament and in the New Testament that Jesus used as metaphors have very high literary value even in the eyes of contemporary readers. As such, if Hangul was a language that could sufficiently translate the holy contents of the Bible, which is a trademark of a recorded cultural heritage for humankind, then it was acknowledged that it had sufficient qualifications to be a modern national language. In the East and West, across all ages and social statuses, the translations of the Bible enhanced the ethical cognition of humanity with its emphasis on the understanding of the universalized Bible and on altruistic love.

## 2.2 The principle of the four trigrams that symbolize the growth of intellectuals

The four trigrams refer to the assembly of three black segments drawn in the four corners of the South Korean flag (see Figure 1). The long segments represent yang, while the short segments represent yin. In the specific arrangement of the three lines, embodies the harmony of yin and yang. While the symbol of yin and yang divided into red and blue in the central circle simply signifies the principle of thesis-antithesis-synthesis, the 64 trigrams created from the combination of short and long black segments signify the dynamic changes of life and society. On the South Korean flag, the four chosen from the total 64 combinations symbolize the provision of nature, such as east, west, south, and north, etc. The four trigrams are unique in that the inner-most segments change pattern to match the pattern changes of the outer-most segments. This section explains the process of the formation of the modern Korean intellectual class, those who overcame the Sinocentric Confucian worldview and developed to become modern intellectuals with Christian faith, based on the dialectic transitional principle of the four trigrams<sup>[8]</sup>. Another objective of the present research is to confirm that the transitional history of Korea into modernity replicated the history of Europe's transition to modernity following the Reformation. Through such discussions, the present research reveals that the historical transition of individual nations has the tendency to closely repeat the transition process

[7] Jung, Hoijung, "The Christian Missionary as Vernacular Agent: Adoption, Standardization and Propagation of the Korean Script, Han'gul, in Late Choson." (Graduate School of International Studies, A Published Dissertation, Yonsei University, 2016).

[8] Kim, Sung Sook, *Logical Writing in Korean*, (University of Yonsei Press, 2016), pp. 20-26.

of world history.

It can be hypothesized that in the trigrams of Geon (top left, spring), Gon (bottom right, summer), Li (bottom left, autumn), and Gam (top right, winter) of Figure 1, the outside segment is the hegemonic standard of the discursive community and the inside segment is the public language standard. The trigrams of the inside and the outside proceed equally as ‘yang-yin-yang-yin.’ Such uniformity correlates to the mediating characteristic of public language that must transparently deliver the hegemonic standards. On the other hand, in the center of each trigram, the changing segment pattern of ‘yang-yin-yin-yang’ symbolizes that the transition process of the suspended judgments. Ethical intellectuals remained in ‘yin’ for a long time during the period in which the hegemonic paradigm collapsed and a new order had yet to take hold. Intellectuals can be seen as cowardly if they do not step up for action and hesitates at a decisive moment in which a direct action is necessary. However, the ethical introspection that Yoon Dong Ju conducted as a Christian intellectual was to find a way to realize the commandment of Jesus, which states that one should love ‘all dying things’ no matter what the condition, beyond national boundaries and ideologies. In comparison to the others that quickly transition from ‘yang-yin-yang-yin,’ the ‘yin’ progression of the middle segment (see italics) that continues comparatively longer from the Gon to Li trigrams symbolizes the prudential progression that Christian intellectuals, such as Yoon Dong Ju, achieved through self-reflections.

Furthermore, unlike the outer segments, the center segments that transform autonomously also symbolize the diachronic progress of the intellectual class through ‘classical Chinese scholars—authorized vernacular Hangul literati—professional writers—collective intelligence’ in the history of the Korean peninsula that progressed through ‘medieval period—enlightenment period—colonial period—contemporary society.’ From a historical perspective, the Korean intellectuals formed an archetypical model accepting women and gradually increasing the number of members, and by also accepting the universal religion and awakening the ethical cognition as an ethical subject. The ethical and existential dilemmas of the Christian intellectuals in modern Korean history will be further examined in detail in section 3, in which the poem of Yoon Dong Ju is analyzed.

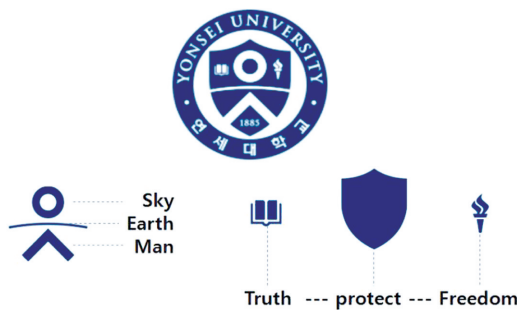
The introspection of an intellectual with Christian faith is more complex than that of a regular intellectual; this is due in part to the ethical duty as a believer to examine not only the realistic utility of a new knowledge, but the afterlife value as well. Intellectuals with a stronger self-reflective ego tend to strongly confess ‘shamefulness’ by convicting one’s snobbism based on the standard of altruistic action that Jesus showed. For example, Luther, who can be called the first protestant, was ashamed of the attention that he was getting from within and outside the religious order and was precautious about the formation of a group called ‘the Lutherans.’<sup>[9]</sup> In the poems of Yoon, which this research intends to compare with the historical meaning of Luther’s 95 Theses, there are also many lines that confess his ashamed heart. The following explains the chronological developments of the ethical intellectuals, according to the changing principles of the four trigrams.

[9] Febvre, Lucien (2008), *ibid.*

**Medieval period intellectual history symbolized by the *Geon* (☰) trigram: Classical Chinese scholars who adhered to the Sinocentric worldview**

Due to the geographical peculiarity of the Korean peninsula, Korea was only able to receive products of developed civilizations through neighboring China, until the modern period when maritime trade evolved. As such, during the ancient and the medieval period, the nations on this peninsula gave preferential treatment to China as the center of civilization, and at the same time requested from Japan proper treatment for the role of the deliverers of developed civilization. Because of the conservative scholars, who were over-confident that they were always above Japan, Korea missed the proper opportunity to enter into the modern world order. Similar to world history, the residents of this peninsula lived in a feudal society in which they absolutely obeyed the ruling power along with the hereditary social status. The ethical system formulated by the king directly became the standard of the society, and a several literate transmitted prior knowledge in the way of apprenticeship as agents of politics, culture, and education. The three long segments in the Geon trigram represent the medieval yang society that was strongly stable and in which the ethical standard of the community, the learning purpose of scholars, and the public language did not have any conflicts.

Before the colonial experience under Japanese imperialism, the scholars of the Korean peninsula thoroughly followed the Confucian ethics of China. Intellectuals of the hereditary status expanded their knowledge by reading classical Chinese books and discriminated the population who did not know letters as an object of edification and control. They believed that it was the universal order for the weak to obey the authority of the powerful, and they considered the investigation of truth as an exclusive property of literate men. The greatest periodical limit of the medieval ages was that the number of intellectuals was very small. Because it took a very long time to learn classical Chinese, it was almost impossible for a productive population to become literate. King Sejong felt pity for those who could not communicate with writing. As such, he created the Korean vernacular Hangul, a scientific phonetic language, along with linguistic scholars. The alphabet was created based on the shapes of vocal organs, and the combination of consonants and vowels reflected the principle of the harmony of heaven-earth-man of Eastern philosophy. That ideology is a familiar concept for residents of the Korean peninsula, even becoming the symbol of Yonsei University, a prestigious university in South Korea. Yoon Dong Ju attended this university from 1938 to 1941, honing his fundamentals for the creation of Hangul literature.



**Figure 2 The symbol of Yonsei University**

Hangul, which was created in 1443, was not recognized as its status as the public language until 1894. It was degraded as a language system used by children and women for the conveniences of everyday life. This was due to the medieval worldview of classical Chinese scholars, who believed that only the selected social



class should monopolize the territory of knowledge. For three years since the creation of Hangul, King Sejong published literature in Hangul, such as eulogies that praise the legitimacy of the dynasty foundation and Buddhist scriptures with teachings of Buddha. He encouraged his people to read such books, confirming that Hangul had sufficient qualification as the official language. However, he failed to convince conservative scholars and promulgate Hangul as the national language.

**Enlightenment period of intellectual history symbolized by the Gon (☵) trigram: The collapse of classical Chinese and the expansion of the Hangul-literate stratum**

Classical Chinese scholars could not properly manage the process of reconfiguration of the modern world order due to their stern Sinocentric worldview. On the other hand, Japan, after being forced to open up its ports to the United States, quickly formed the military power needed for the management of a modern imperialist nation, and with Joseon as its bridgehead, expanded its East Asian colonies. China, the only hope of the Joseon scholars, lost in the Sino-Japanese War and lost its influence in Joseon. It even lost its own nation's sovereignty, and was exploited as a colony just like Joseon by the Japanese empire as 'Manchukuo' under the puppet government of Japan. The Confucian culture that was revered like a religion throughout the 600 plus years of Joseon history collapsed, and the scholars lost their foothold of existence; as such, the Enlightenment period of Korea was a complete period of yin.

Paradoxically, Hangul was assigned the status of being the mother tongue of Korea in this period of political chaos in modernity. The emperor of Joseon decided to establish a modern constitutional monarchy with the support of the people rather than a feudal society led by Confucian scholars. In this process, Hangul received the status as being the national language, and was recognized for its utility in learning and communication. In 1900, the New Testament was translated into Hangul and in 1911; the translation of the Old Testament was completed. With this, Hangul came to be recognized as a holy language that could express the gospel. The achievement of this period is that it increased the number of people who were literate in Hangul, which could be easily learned by children and women who could not receive a formal education. They were capable of understanding information found in print media. However, after Joseon was forcibly annexed by Japan in 1910, the Japanese became the primary universal language; Hangul was relegated once again to the status of secondary language, and starting in the 1930s, the official use of it became completely prohibited. In such a turbulent era of modernity, the scholars of Joseon lost their status as the second highest group of classical Chinese citizens, and they were relegated to an inferior status of second-class citizens of Japan, who once used to accept developed civilization only through them.

The shape of the Gon trigram, fragmenting into six small segments, symbolizes the yin society, the colonial period followed by the stable yang society. The hegemonic standard that was to be forced publicly collapsed and yet to be established. Joseon intellectuals who lost the central culture of China and the sovereignty of their people at the same time fell into ideological chaos and thus began to search for logic that would replace the central ideology of Confucianism. Catholic books were examined under the name of Western Studies. Joseon is the only country in the world that approached Christianity as a study and adapted it before the arrival of missionaries. Romanticism, modernism, and Christian faith were all introduced and commentated in newspapers published in Hangul. Even the Communist Revolution in Russia (1917) was sought after as a method for the

liberation of the Korean people. In the end, the modern intellectuals of Korea, who were the leaders of the civilization movement during the Enlightenment period, had to choose between theism and atheism. The former went on to be activists for constructing a Christian community and the latter had to go on to be activists based on the communism. The present research focuses on the group of intellectuals on the boundary who could not easily make a decision at this point. These are the retrospective, ethical Christian intellectuals. At the paradigmatic turning point of history, they could not make a clear decision; they may thus seem to be indecisive. However, truth is not distinguished in a binary structure. The reason why Yoon Dong Ju is chosen as the favorite poet of contemporary Koreans is because the continuous skepticism and the retrospective attitude reflected in his poems awakening the universal ethical cognition of humankind.

**Colonial period intellectual history symbolized by the Li (☰) trigram: Self-reflexive literate activity of the Christian-faith intellectuals**

Japanese imperialism, which forced the end of cultural Chinese hegemony in Joseon, soon prohibited the ideological-seeking activities of the Hangul literate stratum. All publications in Hangul were prohibited. Additionally, militarism and totalitarianism were forced upon them as the uniform standard of society. Only religious activities focused on eradicating illiteracy and on medical matters were permitted. For the Koreans at this time, the altruistic image of white missionaries who came from civilized nations was something that they greatly revered; as such, repulsion towards the United States by South Korean intellectuals after the end of Japanese colonial rule was not great. The modern imperialistic colonial market policy of ‘first missionary, then open the market’ was thus also implemented on the Korean peninsula. The open policy of the West was completely different than the forced method that Japan implemented. The West opened the gates of the third world using the spiritual culture of the religion, and then they created the desires for consumption within the civilization through the capitalistic materialism that became familiar to the people along with the Christian culture. They increased the colonial market through the soft method of encouraging universal currency and language, which was more advantageous for the West. The religious faith had the function of fundamentally dismantling the arguments of critical intellectuals. As such, there was a tendency that the wrongdoings of the developed nation were accepted just because they had the same religion, even though there may have been problematic aspects of the colonial capitalistic policies.

The Christian missionary work had a positive effects on the third world included the establishment of the grammar systems following the translation of the Bible into vernacular languages, as well as the abolition of the social class system. Missionaries translated the Bible into the vernacular languages of each of the countries they went to; by doing so, they greatly increased the literacy rate among the population and spread the endowed concept of abolishing discrimination based on gender or class. In the process of translating and supplying the Bible throughout the world, the print technology evolved and modern school education expanded. The outer-most long segment of the Li trigram symbolizes the Christian worldview that was permitted even under colonialism as the number one religion status in the world, and the inner-most long segment symbolizes the standardization of modern national languages with the grammatical systems.

At the time of the Enlightenment period, the symbolic power of Hangul that recovered its status as the national language was great. Unlike classical Chinese, Hangul was a language that did not have

the original sin of losing sovereignty and so it was even more passionately celebrated. The Korean people who lost their country equated the fate of Hangeul with their fate and considered the use of Hangeul itself as a form of resistance. The approachability of learning Hangeul, as well as the expansion of the awareness of resisting Japanese colonialism, led to an increase in the number of readers who could read the Hangeul script. This led to an increase in the number of people going into the publishing industry, such as newspaper journalists or writers. These new intellectuals concentrated their efforts on spreading the new civilized cultures and enlightening the population through the printed media in Hangeul. However, as much as Hangeul was being systematized and supplied, the imperial power's educational policies also strengthened. As such, the decision made by young intellectuals of the colonial period on which language to employ between the foreign language or their mother tongue became the watershed that led them towards the direction most advantageous for getting ahead in society or the more disadvantageous.

Yoon Dong Ju was the third generation of an Enlightenment period nationalist intellectual family who moved to China from *Hoeryong* in the North *Hamgyong* Province to build power to recover Korea's sovereignty based on Christian missionary work and educational projects<sup>[10]</sup>. As such, he was familiar with the Christian culture since he was young. He was also greatly interested in activities of Hangeul literature, even publishing children's poetry in magazines. However, when he became a young adult, the writing of poetry using Hangeul became prohibited, even though the Christian faith was allowed to continue. Near the year that he graduated from university, the ideological oppression of imperial Japan became even more intensified, and he came to seriously deliberate his future. Should he participate in the armed struggle in order to recover the national sovereignty? Should he put his efforts into developing himself for building a nation for the afterlife? Or should he go into a professional field as an elite intellectual who studied new learning? He was ashamed of the fact that he even contemplated such matters, but in order to make a reasonable decision, he faithfully examined the spirit of Christianity. As an intellectual who believed in Christianity, the ethical standard that he applied to choosing his path appeared as the image of 'self-sacrifice' in his poetry, and such poetry provides an energy of 'self-reflection' to the readers reading his poetry<sup>[11]</sup>.

At that time, Japan was asserting the logic of the East Asia Co-Prosperity Sphere in which Japan was the center, arguing that the problems caused by Western technology civilization would be solved using the culture of Eastern spirit. Some intellectuals of Joseon were convinced by this argument. However the other resistant intellectuals saw the logical fault in Japan's globalization logic which led Japan towards being an imperial nation. Many of the intellectuals who could not follow the sophistry of Japan were attracted to the Christian logic that promoted the constructing a nation of God that transcended the secular world. The salvation gospel of the Bible provides a fundamental energy to the group who are seeking to protect values that have been lost. However, depending on the identity of the interpreting subject, it can be distorted as the egoistic wish of an individual becoming the will for redemption of God. Such cases of distortion can be seen even in the side effect of affirming mammonism, which occurred with the expansion of Calvinism that sought to use the quantity of one's wealth as a measuring stick to see if one was predestined to be saved. Current

[10] A National Poet, Yun, Dong Ju, (NewsMaker, 2017. 6. 10). <http://www.newsmaker.or.kr/news/articleView.html?idxno=3449>

[11] You, Sung-ho, The Universality and speciality of Yoon, Dongju's Poetry, Korean Language and Culture, (The Society of Korean Language and Culture, 2017), p. 79.

intellectuals with an upright faith must put in their efforts to choose the universal truth rather than personal gain by even more strictly examining oneself in a capitalistic society in which various desires clash. The two short segments in the middle of the Li trigram represent yin, and they symbolize the complex dilemma that the Christian intellectuals of Joseon contemplated over under the colonial rule of imperial Japan.

**Contemporary intellectual history symbolized by the Gam (☵) trigram: Emergence of collective intelligence equipped with extended digital bodies**

An individual came to think of oneself in an objectified manner due to the ironic trends in literary theory appearing in modern Romanticism. Recently the development of digital technology drew the post-ironic trends in literary theory and even in our daily life. As a result, the individual meta-cognition, the cognition of the mind by the thinking subject, is deepened more than ever. Furthermore, the prospect of cognition that was expanded by an individual is sent to an infinite number of individuals through cutting-edge digital devices. It is then reprocessed by these individuals, increasing in real-time the total capacity of collective intelligence. Initially, a writer writes with a pen, and thereby brings to the present one's subconscious of the past into letters forming into text, and concluding with an incomplete future. Now, the writer who writes using digital technology brings the past into the present through a visual image on the screen, and the text is sent out as a post-flesh mind. Thus, the contemporary writer gains eternal life in cyberspace<sup>[12]</sup>.

With the dissemination of digital devices, a second language became an essential subject of learning for the global intellectual. Through digital media, tremendous amount of the latest information on various professional fields are being shared at every moment. Considering the speed in which the functions of Google Translate is progressing, it seems that the day in which Homo Digitalian with an embedded physical capacity of websites or external harddrives will solve the inconvenience of communication that comes from using two different language systems. English communication, which has enjoyed the status as the world's number one universal language, will be the first to be automated. As such, the market for minority language education, which did not have a large demand, is predicted to have a bright future. In the twenty-first century, not only has the conflict between hegemonic ideologies, such as the Cold War in the East and West, disappeared, but the coercive force of language standards has also greatly weakened. With the normalization of internet chatting, the level of the destruction of national language standards is serious, and even the acquisition of a second language has been moving towards the trend of acknowledging the learners' insufficient inter-language level, as long as they are able to communicate. The expectation standards for mastering foreign languages have greatly decreased compared to the twentieth century. The outer-most and inner-most short segments in the Gam trigram symbolize the contemporary social aspect that acknowledges diversity rather than uniformity in ideology and language. From the perspectives of ideology and language standards, the disappearance of uniform values signifies an opportunity for new standards to form but at the same time a crisis, because all standards, both positive and negative, are considered and argued to be of equal value. In such a time, the ethical conviction of the intellectual subject is even more important.

[12] Kim, Sung Sook, "Acquisition Process of Special Authority in Digital Academic Discourse Community," Study on Modern Literature, (The Society of Korean Literary Studies, 2015), pp. 637-638.

In the past, due to the geographical peculiarity of the Korean peninsula, the learning of a second language was not uncommon. After the medieval period, China, Japan, US and Russia had a great influence on this peninsula. Recently, the influence of China has once again been increasing in both South and North Korea, due to the foreign policies of China that are trying to keep in check the influence that the US and Japan have on the Korean peninsula. The Korean people studied classical Chinese for over 600 years and then studied Japanese for over 30 years as the primary second language. After 1945, South Koreans have been studying English, and North Koreans are (perhaps) studying Chinese or Russian as the main foreign language. In each of these periods, the ethical resistance felt by intellectuals was different according to how their identity was perceived in the society as a speaker of two languages. In foreign language studies other than Japanese, the motivation to study foreign language was for the most part positively strengthened. The intellectuals residing in the Korean peninsula have always acknowledged the others as they learned foreign languages, where there were frequent chances for examining themselves in the reflection of the others.

The problem that arises here is that the residents' study of a foreign language emerges from the Sinocentric thought of toadyism (*sadaejui*, worshipping of the powerful). Those intellectuals tend to stratify the relevant level of a new foreign language in comparison to their national language. As developed countries have always done, the logic of 'Global Co-Prosperity,' which argues that the entire world should maintain order centered on powerful nations, has been engrained in the subconscious of Korean intellectuals. However, in a multicultural society of the twenty-first century, the attitude that the literate class needs to have is their volition to protect the right to life in equality of all lives in the world. With the development of digital technology, an 'age in which all people are writers' has arrived, an age in which anyone can express one's intentions. In a society in which the wide range of diversity in ideology and language standards is acknowledged as in contemporary society, there needs to be a strengthened education on authorship for the writing subjects. SNS passages written as a joke or without caution can kill someone, and public opinion that can threaten the life of the other for the convenience of a certain group can be violently disseminated. If Homo Digitalian intends to communicate by learning foreign languages, the ultimate goal must lie within the understanding of the others and the realization of altruistic love. The unconditional love for the others is the only message that Jesus left for humankind through his death at the cross. From a historical perspective, many intellectuals who were inspired by the altruistic love of Jesus investigated truth according to the teachings of the Bible and have been at the forefront of defending justice. Even without Jesus as inspiration, intellectuals who acknowledge the existence of God and who have faith must ceaselessly keep in check whether or not their action is coming from the egoistic nature of the human being and whether or not their action responds to God's intentions. Luther did so in 1517, and the Korean poet Yoon Dong Ju, born in China in 1917 did so as well. Section 3 intends to analyze the ethical agony of Christian intellectuals as appears in his poem 'The Cross.'

### **3. The Lutheran dilemma that appears in the poem 'The Cross'**

There are two similarities between Yoon Dong Ju and Martin Luther; the Korean poet who died

in a prison of Japan for his rebellious ideas in 1945 and the German theologian who argued for the Reformation of a corrupted Catholic Church in 1517. First, they are both devout believers. They considered leading a life in accordance with the teachings of Jesus as their most important calling. As such, they did not deny their beliefs in the moments of unjust trials in which their lives were being threatened. Second, they were citizens of powerless countries, each devoted to uniting their nations and forming a common identity through their works written in their native language. Despite the 500-year difference of their time and spatial distance between them, they both pose the same contemporary question of “How do we live a good life as ethical believers (Ethos), as writers that communicate with readers (Pathos), and as intellectuals who strive for logical reasoning (Logos)?” By analyzing the concerns of the poetic narrator in ‘The Cross’, written by Yoon, this chapter reflects upon the common attitude of Christian intellectuals who stand against the unjustifiable execution by existing power structures, across all ages and countries.

The characteristic of his poetry is that it is difficult to distinguish between the poet and the poetic persona. His poems overall have a very high level of ethical self-reflection. When reading his poems, one could almost hear the voice of the “kind and devout young man,” people who knew him characterized<sup>[13]</sup>. This poem, in particular, declares from its title that it is a confession of the poet’s faith. The following poem was written in his fourth year of university. Because he wanted to write good poems in Hangul, he went against his father’s wish for him to become a doctor and entered the College of Liberal Arts at Yonsei University. At the time, this university had many professors who emphasized the spirit of Hangul. Furthermore, Yonsei University is a Christian university, and there were many other universities and churches founded by Western missionaries around the campus; it seems that he would have been greatly influenced by the church as a university student. The following poem displays well the great influence that the Christian faith had on him while he was contemplating his future, during a time that was nearing his graduation.

The sunlight that was chasing  
Is now hanging at the cross  
On top of the chapel

Look how high the steeple is  
How did the sunlight get up there  
There is no sound of bell tolling  
Whistling, and restlessly pacing around,

A distressed man  
As  
It had been to joyous Jesus Christ  
If the cross is permitted

I will reveal my bare neck  
And silently spill  
the blood blooming like flowers  
under the darkening sky.

—Yoon Dong Ju, ‘The Cross’ (March 31, 1941)

This poem begins with the image of yang, of the day where the ‘sunlight’ is shining, and it ends with the image of yin, around evening time of ‘the darkening sky.’ The background of the poem is

[13] Yun, Dong Ju, *Hanulgua paramgua pulgua si* (The Sky, the Wind, the Star, and the Poems), (Classico, 2016), pp. 199-220.

set in front of a chapel, and the time setting is one afternoon. There is another parallel time flowing that portrays a man's past, where he led a distressed life, and the present, where he is pacing back and forth in front of the steeple, ending with the image of a happy time from the future of martyrdom. The spatial background of the chapel is also not singular; it is overlapped images from the experience of the poet. The churches at the time, from the church of Yoon's hometown in China, to the churches near his university, most churches followed the high gothic style. However, he could not hear 'sound of bell tolling' from any chapel where 'the steeple was high.' The young man paces around in front of the steeple and fiercely agonizes over whether or not he should die a martyr, but the church remains silent. When he cannot hear the 'sound of bell tolling,' a divine voice, the poetic persona actively makes the sound of 'whistling' waiting for a response, but the church does not respond to his action. The poetic language of 'look how high' expresses the poet's distant feeling towards the church as a piece of architecture that is removed from the poor colonial environment.

Who is the reader that listens to the whispered confession of faith in a tender voice and even whistling? The poet respects the readers continually using the polite ending form of Korean. Furthermore, he encourages the reader to stand in the same temporal space he is in and to look at the same thing, through poetic language such as 'now,' and 'look how high.' The reader looks at the sun that is 'now' hanging at the cross of the top of the church together with the poetic persona. The readers are blinded by the strength of the sunlight; and the perspective of the reader that followed down the steeple lands on the 'man' pacing through the chapel yard. At that moment, the reader realizes that that man is the man who had been speaking to the reader all along in a soft voice, the poetic persona and at the same time the poet himself. Following this, the reader imagines the death of the man, in other words the poetic persona, bleeding to death revealing his bare neck, like Jesus on the cross. The reader who knows how the poet died receives an even more tragic impression from the final stanza. He died on February 16, 1945 during a medical experiment on the living by the Japanese at the Fukuoka prison where they experimented on him to see how long a human can survive if blood was taken out from him and seawater was injected in to him.

In this poem, various sensory images were used. This poem has detailed visual imagery as if the reader was looking at a piece of sacred painting, but it also has auditory cues such as 'sound of bell tolling,' 'whistling,' and 'silently.' Images of 'pacing around' or 'revealing my bare neck' conveys the weight of a man in a weighty manner, and in the line 'blood blooming like flowers' the olfactory imagery become amassed, producing a grotesque atmosphere under the darkening sky. According to a biography of Yoon Dong Ju, his father used to call the children by the name of planets, such as '*Haewhan* (sun),' '*Dalhwan* (moon),' and '*Byulhwan* (star).' The reason why the natural environment such as 'sky, wind, star, sun, and moon' frequently appear in his poems seems to be due to the influence of nationalism and the Hangul spirit of his father, a second generation immigrant in China who studied abroad in Beijing and Tokyo and who went back to become a teacher in Myungdong of China.

The poet achieves an aesthetic effect, in which the poetic language can be dually interpreted by assuming that the poetic persona and the reader share the same context in the same temporal space, eliminating the subjects and particles in the syntax structure of Korean sentences. In the second stanza, the poetic persona asks, 'Look how high the steeple is, how did the sunlight get up there?'

This question is an admiration of the sunlight that has reached such a noble height that is out of reach, and at the same time, a moment of hesitancy of whether the poetic persona should climb up to free the sunlight that had been caught at the cross appears. The first line of the poem, ‘the sunlight that was chasing’ can be read as a symbol of his childhood nickname, ‘**Haehwan**(sun).’ When he was young, he was a very active child who enjoyed playing soccer. He was also talented in the crafts, even embroidering the name on his soccer uniform. His speaking skills were also superb, winning in speech competitions at elementary school. He was also good at math like geometry, and he was a proactive person, even writing mimeograph letters until late into the night in order to publish for the school magazine. From then on, whenever he wrote a poem, he marked the date that he wrote it and stored it, aspiring to become a poet in the future. His childhood years were economically well-off that he could subscribe to children’s magazines that were published in Seoul at the time. As his father wished, he would have been a shining and happy boy like the sun.

The childhood name that his father gave him, ‘**Haewhan**,’ holds his father’s wish that he would shine brightly like the sun. His father, an intellectual who had studied in Tokyo before his country was lost, firmly stood against his son when he announced that he would major in literature. As an intellectual of a people who lost their country, he considered the path of becoming a doctor to heal the sickly was a more realistic and less dangerous path. However, Yoon Dong Ju begged and begged and finally got his father’s approval. His family had to live on with a painful family history as a result, but humankind gained a great poet in Yoon Dong Ju, who sublimated universal humanity into Hangul poetry. As such, the ‘sunlight’ that hangs at the ‘top of the chapel’ that appears in the beginning of this poetry can be read as a sign that foreshadows the emergence of a great poet. In other words, this ‘sunlight’ functions as a signpost like the ‘star’ that came out in the Jerusalem sky in order to guide the three kings of the Orient to the birthplace of Jesus approximately 2000 years ago. If the star was the signifier of the birthplace in the life of Jesus, this ‘sunlight’ became the signifier that foreshadowed the place of death in Yoon Dong Ju’s life.

The answer to the question in the first line of the fourth stanza of who the ‘distressed man’ is can also be dually interpreted. Reading it as a whole, this poem is a confession of faith by the poetic narrator. As such, the phrase that says ‘distressed man’ in the fourth stanza can be read as a narration by the poetic narrator about himself. At the same time, it can be read as a paradoxical description about ‘joyous Jesus Christ’ in the third line of the fourth stanza. Based on the manuscripts written by himself, the word ‘As’ is placed on the other line by itself. By doing so, the poet increases the ambiguity of interpretation. Due to this ambiguity, the ‘distressed man’ can be the poetic narrator and at the same time the poet himself, and it can also be read as Jesus. This poem is separated into the first half and the second half with the fourth stanza as its climax. In other words, there is a clear distinction between the young colonial intellectual in deliberation in the first three stanzas and the acting Christian believer that appears in the fifth stanza.

In the fourth stanza, there is a resolution for the common attitude that Christian intellectuals have at a paradigmatic turning point, in other words, the resolution of a death as a martyr for one’s faith. Defending the truth by giving up one’s life is a ‘distressful’ decision as a human being, but if a divine voice ‘permits’ this, he can be ‘joyous’ in dying as a martyr. The first figure to make such a confession was Jesus. Jesus, who knew that he was destined to die on a cross, asked of Father in



heaven to 'take this cup from me.' However, in the end, he changes the contents of the prayer and prays, 'yet not my will, but yours be done.' According to the testimony of the prison guard who guarded him at the Fukuoka prison, he shouted something out loud before he died. However, since that prison guard did not know Korean, there is no way of knowing what Yoon's final words were. We can only assume that based on his will to die a martyr as appears in this poem and based on the fact that he was a devote Christian, he most likely pleaded something similar to Jesus's final prayer.

#### **4. Yoon Dong Ju, the global beginning of altruistic intellectuals**

Yoon Dong Ju, a modern Korean poet, was born and raised in Northern Gando of China, went to middle school in Pyongyang, now located in North Korea, and went to university in Seoul of South Korea. His grandfather lived in North Hamgyeong Province, located in the northern part of the Korean peninsula before moving to North Gando; as such, his life spans over the entire Korean peninsula, China, and Japan. After graduating from university, he went to Japan to study more and died in a prison in Japan as a criminal with a dangerous ideology. He was familiar with reading and writing classical Chinese, wrote poetry in Hangul, and did not have difficulties with communicating in Japanese and English. Then, what is his nationality?

Yoon Dong Ju was laid to rest in the cemetery of Yongjeong church, which is located in the Yanbian Korean Autonomous Prefecture of Jilin Province in China; with the Korean Chinese population commemorates him as their patriotic poet. Some remember him as part of a minority ethnic group in China. However, the first person to discover his grave in 1985, which had been neglected in Yanbian, was Professor Ōmura Masuo of Waseda University in Japan. This Japanese professor came to admire him after reading his poetry. He then applied for a visiting professorship at Yanbian University, and while there, he found the tombstone of Yoon Dong Ju under overgrown bushes based on records of him and of testimonies of people in the area. Since then, the poet was introduced even more widely in Japan, and various commemorative events such as 'Gathering for Reading Yoon Dong Ju's Poetry' organized by private organizations have been continuing even to this day. Since he died in a Japanese prison under the name Hiranuma Dōju when Japan had control over Joseon, he can be prescribed as being Japanese according to international law. In South Korea, various events are being planned or being executed at the moment to celebrate the 100<sup>th</sup> year of his birth, events such as academic conferences and writing contests. His poetry is being widely read with admiration in Japan which was the perpetrating nation during the time in which East Asia was turning towards modernity, and in Korea, which was the victimized nation, as well as in China, his hometown. Furthermore, his poetry has been translated into many languages, including English and French, and is being loved today by people around the world.

May I look towards the sky until the day I die,  
And have not one bit of shame,  
Even at the wind rustling the leaves,  
I have suffered.

With a heart singing the stars,  
I shall love all dying things;  
And the path given to me,  
That path I shall walk.

Tonight also, the stars are touched by the wind.

(Nov. 20, 1941)

This poem was written at the beginning point of his public life that would last about three years, which would continue on to his suffering and death. This poem was the prelude in the poetry collection that he made as he was graduating from university, "The Sky, the Wind, the Stars, and the Poem." Moreover, this poem is engraved in his stone monuments of Korea, China and Japan. Along with the poem 'The Cross,' which was analyzed in section 3 above, this poem is another piece of work that shows his resolute will about what kind of life the poet would live after graduating from university. The reason why his poetry is currently being read in the world is because his life and his poetry practice the attitude of a true Christian believer living as a disciple of Jesus. His devout Christian belief led him to resolve to love of all dying things, and in the boundary of 'all dying things' that he resolved to love included all forms of life that exist external to an individual human being. The poet, nearing his university graduation, realized that his path was to love all living being that were suffering under inhumane violence. As a human with finite existence, he resolved to give his life to all finite existences in this world, where he wrote and transferred such resolutions through poetry written in Hangul, his mother tongue. He exhibited how an intellectual with Christian faith should live in order to put into practice the divine voice from the Bible, 'Thou shalt love your neighbor as yourself,' with his short life of 27 years and one month.

It is ironic that the 500<sup>th</sup> year anniversary of Martin Luther's 95 Theses that started the Reformation coincides with the 100<sup>th</sup> year of Yoon Dong Ju's birth. The reason why we need to commemorate the 500<sup>th</sup> year of Martin Luther's Reformation and the 100<sup>th</sup> year of Yoon Dong Ju's birth is because they are ethical intellectuals with faith at a paradigmatic turning point from the medieval period to modernity. By reflecting about what kind of ethical decisions they made as Christian intellectuals, we can make our own resolutions to fulfill the roles which are required in our time. This research hopes to contribute to the universal growth of the altruistic ethical conscience of the collective intelligence in the twenty-first century through its comparison of the modern East Asian poet Yoon Dong Ju's historical position and the world of poetry with the historical significance of Martin Luther, the first protestant of the world.

中文题目：

## 尹东柱《十字架》诗中所体现的马丁路德形象考察

**提要：**1917年，尹东柱出生于吉林省和龙县明东村，1931年迁至龙井并在那里度过了青少年时期。其家人在以北间岛为中心创立的基督教共同体上做出了极大贡献。当时北间岛上遍布着朝鲜民族主义运动和基督教普及运动。1945年，尹东柱因思想立场不稳定之嫌疑而被逮捕，最终在日本的监狱中结束了自己的生命。尹东柱和1517年因反对天主教会腐败而掀起宗教改革运动的德国神学家马丁·路德有两点共同之处。第一，二者都是虔诚的基督教教徒。第二，二者都用各自的母语写作，为各自的民族，即团结德国和朝鲜，在国民认同感的统一上做出了重要贡献。500年后的今天，他们依旧各自存在于东西方世界。但是，他们始终向生活于当下的人们提出着一个共同的问题，即“一个人如何同时作为伦理性的信仰者、试图与读者产生共鸣的作家和追求理性的知识分子而存在？”本研究通过分析韩国代表性诗人尹东柱的诗《十字架》中所体现的诗人苦闷，来试图考察面对已存在的权利体制的不当行为，古往今来基督教信徒的共同特点及表现特征。

**关键词：**尹东柱；马丁·路德；中国中心；中世纪；世界观；阴阳；辩证原则；伦理知识分子；范式转折点；基督教信仰

**作者：**金性淑，毕业于韩国延世大学国语国文系，并从该系获得学士、硕士及博士学位，同时也是韩国首位学术写作(Academic Writing)博士。1993年至2012年，在延世大学韩国语学堂负责韩国语教学及相关项目，曾任汉阳大学教授，现任延世大学语言研究教育院教授。在2013年以大学新生为对象的“镜像短文”(lens essay)竞赛中，其公开讲义获得“第一届教养基础教育优秀项目竞赛”优秀奖。著有《韩国语书写教育理论与实践》、《韩国语写作逻辑：学术写作入门》等，合著有《大学写作研究与文章解析》等十部，译著有《体裁：历史、理论、研究与教育》、《写作评估》等。

