

# A Conceptual Review of the Korean World View for the Development of Nursing Theory

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## I. Introduction

In the 1980s, remarkable attention was paid to the conceptual developments of nursing from indigenous cultural bases in the Korean nursing community. In early 1980, the Korean Nurses Academic Society began to realize the importance of an indigenous view of Korean nursing and declared the decade of the 1980s as "The Years of Nursing Theory Foundation"(Ha, 1980). The underlying assumption of this attention was that the basic theoretical concepts of nursing in a society should be derived from their indigenous cultural materials. Unfortunately, most nursing theories in Korea were directly introduced from Western societies without any filtering.

Western nursing was first introduced in Korea in the early twentieth century and rapidly expanded after the Korean War. During this process, the Western concept of nursing, which was yet unfamiliar to the majority of the Korean people had been exclusively adopted along with

the popularity of the modern hospital system. However, the Western health care system, in particular nursing, has not been successfully integrated with indigenous health care in Korea. For instance, the Western concept of self-care based on individualism has never been implemented in the family oriented Korean society. Independent self-care without family intervention is not often seen in Korea. The family member's intervention in the modern hospital in Korea makes a unique Korean style, triad human relationship instead of the exclusive Western type of dyad relationship between the patient and the health care professional. Visitors from Western countries are often surprised to find another small bed for the family caregiver beside the patient's. In this regard many problems in the health care system in Korea seem to have originated from the differences between Western and Oriental culture. These discrepancies which originated from Western individualism and oriental collectivism have resulted in a difference in

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meaning of "health" and "nursing".

The fact that the conflict between Western approaches and the present Korean situations of nursing practice has demanded new theoretical frameworks which help explain the Korean nursing phenomena. The construction of theory for practical activities should proceed step by step beginning from a general, cultural background to the specific concept formation. The identification of a philosophical foundation means the formation of a metaparadigm of a discipline and is preliminary work for theory construction(Sarter, 1988). Two decades ago Alexander(1982) asserted that there is fundamental role of presupposition in theory construction as well as an empirical test of theories. This presupposition, which entails a culturally preset world view, affects every step of theory construction such as the orientation of an ideology, the derivation of a concept and a model, and the implicit direction of every step of the empirical test of theories and data collection. The study design is always bound in the basic cultural orientation of the society, which means the presupposition of a society leads scholars to choose certain types of research method and data collection. Unfortunately, few theoretical works in the Korean nursing community have paid attention to the nature of a world view as a foundation of theory construction. Even the pioneer studies, that attempted to construct theories from traditional culture, simply derive their key concepts from manifesting attitudes and behaviors without reference to the unique world view of a traditional Korean society.

Therefore, it seems critically important to identify a basic theoretical perspective which can generate various propositions and working hypotheses. Such a perspective is often called a "world view"(世界觀) or "archetype of thought"(思考原型), which involves how the life-world is

perceived. According to Jung, each society has its own system of "archetypes" that manifests a unique form of beliefs(Jung, 1931). The world view or the archetype of thought is not a logico-empirical system but a broad conceptual view which has emerged from the total culture and has accumulated from physical, socioeconomic, cultural, and spiritual meanings throughout the history of a society. It assumed that all types of behaviors were generated by the archetype of traditional world view. A theory based on a different world view could be significantly different (Leininger, 1987). In this regard the identification of a typical Korean world view seems to be the prerequisite of theory construction and nursing practice for a society which has its own unique historical and cultural background.

Thus this study has attempted to configure the Korean world view and the major principles of this world view from classic literature in order to develop a more appropriate nursing theory in Korea.

## II. Study Methods

### 1. Study materials

The materials on the Korean world view was selected by the following two criteria: (a) the nature of central ideas expressed in the materials and (b) their assumed impact on Korean society.

It seems clear that almost all scholars in Chosun Dynasty including such distinguished Neo-Confucian scholars as Yi T'oegye(李退溪), Yi Yulgok(李栗谷), and Kwon Keun(權權) have derived their disciplinary principles from a very concise treatise, *Taegeukdosul*(太極圖說). All the classic texts of the Chosun Dynasty in Korea are based on the ideas of the *Taegeukdosul*. Therefore, the world view of the Chosun

Dynasty came to be formed within this Neo-Confucian framework and has been predominating belief system up to the present time.

The major literatures of analysis were Taegukdosul(太極圖說), I Ching(易經)and Tao Te Ching(道德經). In addition to these texts, To Become a Sage or The Ten Diagrams on Sage Learning(聖學十道), The Analects(論語), The Mencius(孟子), The Great Learning(大學), and The Doctrine of the Mean(中庸) were also reviewed.

## 2. Methods of Analysis

The purpose of the study was to configure the Korean world view from classic cosmological works such as Taegukdosul, I Ching, and Tao Te Ching. To achieve the goal, this study employed an ordinal method of literature review to examine the major context of the materials. Two criteria were set for an objective review of the works. The first criterion involved the identification of major principles and subprinciples. The study adopted ideas over which a majority of scholars could reach an agreement. To meet this criterion, the study cross-checked various commentaries and related works on the core classics to confirm the agreement.

The second criterion involved the impact of the ideas on Korean society. The objective was to consider any principles or subprinciples that have persistently circulated as important concepts in society such as "harmony." The application of the criterion was largely based on the current works related to classics.

Since a systematic world view was too broad to conceptualize into a single term or principle, the study attempted to differentiate the schema into several subprinciples, although the subprinciples are not mutually exclusive.

## III. Study Results

### 1. The Configuration of Korean World View

#### 1) Foundation of Korean World View

Scholars agree that the fundamental sources of Korean thought are Confucianism, Buddhism, Taoism, and Shamanism(Kim, 1973). However, it is well-known that Neo-Confucianism has been the most influential system of thought in late Korean history. Neo-Confucianism is a belief system synthesized during the early Sung Dynasty, (宋)(11th and 12th centuries) by incorporating Taoism and Buddhism into the principles of orthodox Confucianism(Chan, 1967a). Although Taoism and Buddhism can be identified as independent belief systems, there is no question that Neo-Confucianism has played a dominant role in Korean society throughout the last kingdom of the Chosun Dynasty(朝鮮王朝)(Chang, 1991; Yoon, 1980). Some scholars also argue that Shamanism has been another influential source of Korean thought. However, it has been largely intermingled with the three other philosophies (Kim et al., 1988; Lee, 1981). For the purpose of the present study, it is important to establish how key ideas have been integrated within the framework of Neo-Confucianism and how this system of beliefs has been adopted by Korean society.

The Chosun Dynasty was exclusively ruled by the principles of Neo-Confucianism(Hahn, 1970), and its classics became the textbooks for civil service examinations. Many villages opened Neo-Confucian influenced schools called HyangGyo(鄉校), which taught the classics. Shrines for worship of Confucius were built within these Hyang-Gyos. During this process, the ideas of Neo-Confucianism began to permeate deeply the political, social, and cultural spheres of Korean society and personal

life. In particular, the rules of family rituals such as weddings, funeral services, and ancestor worships were designed by the great master of Neo-Confucianism, Chu Hsi(朱熹). These principles were officially adopted as standards of civil conduct, and a strict normative system of behavior persisted in Korean society for more than 500 years. One of the chief characteristics of this ritualistic system is its male dominant hierarchical principle. Thus far the system has restrained females in the Korean society, and their activities have been strictly limited within the family circle. As a reaction to this culturally ordained oppression, women in the family employed many shamanistic rituals to gain a sense of release from male hierarchical oppression(Kim et al. 1988; Lee, 1981). As a result of this process, Shamanism becoming mixed with the dominant ideology of Neo-Confucianism.

## 2) The Origin of Neo-Confucianism

The central idea of Neo-Confucianism was formulated by Chou Tunji(or Lienhsi: 周廉溪) during the Sung Dynasty of China in the 11th century. This cornerstone of the philosophical system is shown in a very short essay called the Taegeukdosul. Although many scholars had contributed to the development of Neo-Confucianism, Chou Tunji was recognized as its founding father. Taegeukdosul, Chou's cosmic theory, presents, as the title indicates, an Explanation of the Diagram of the Great Ultimate or Supreme Pole(太極). This is the theory of the creation and evolution of the universe and is known to be an Oriental cosmology derived mainly from the Confucian The Book of Change, I Ching(Chan, 1963). Chou Tunji adopted the Great Ultimate and Yin-and-Yang principles from the I Ching for his theoretical framework.. On this basis, he assimilated the religious Taoist idea of Nonbeing

(無) and the Buddhist conception of emptiness(空) into his newer ideal form of Orthodox Confucianism(Hwang, 1969; Chan, 1967b). The ideas of the Taegeukdosul were stated in a condensed treatise, which consists of only 249 Chinese characters with a diagram. It was so condensed and complicated in its meanings that only the great masters such as Chu Hsi could interpret Chou's theory. In fact, Chu Hsi was not just the interpreter of Chou's theory but a great scholar who could develop the theory further and successfully integrate all of its ideas into Chinese life. The Neo-Confucianism transmitted into Korea was exclusively based on the works of Chu Hsi and developed further by great Korean scholars such as Yi T'oegye and Yi Yulgok. Virtually all of these further developments of Neo-Confucianism by Korean scholars were based on the ideas of the Taegeukdosul(Yi T'oegye, 1568/1986; Kwon Keun, 1397/1974). During the Chosun Dynasty, almost no idea could be developed outside of the doctrines contained in the Taegeukdosul.

## 2. Principles of Korean world view

Korean flag consists of a round circle depicting the Neo-Confucian concept of the Great Ultimate(太極) and four trigrams(四卦). It shows how all facets of a citizen's life are considered by the principles of Taegeukdo(太極圖). This part derives major principles of a Korean world view from the Taegeukdosul and directly related works, which can serve as the metaphysical foundation for a nursing theory. In order to understand the principles of archetype, it is necessary to identify three dimensions of this metaphysical principle. The first one is the principle of change(變化) that represents an ontological base. The second dimension is identified as unity(統一性) that represents the structure of the universe. Finally, the third one

is characterized as humanity(人本主義)(Lee, 1975). Of course, these principles are not mutually exclusive, and they should always be understood to be closely interrelated.

#### 1) Principle of Change

The basic nature of Taegeuk(太極) is dynamism. The myriad things surrounding one are never static and always in a state of movement. The Taegeukdosul begins, "The Non Ultimate! And also the Great Ultimate. The Great Ultimate through movement generate the yang. When its activity reaches its limit, it becomes tranquil"(cited in Chan, 1963). All change is seen as a result of continual interplay between yin and yang and at the same time becomes a source of formation of myriad things but also the sheer manifestation of the interplay (Lee, 1988). Therefore, all things are in the dynamic process of organic system manifesting tension and also harmony through the incessant alteration of yin-and-yang forces. The idea of change is not straight forward and simple but intricate and very complex. Through the analysis of Taegeukdosul and related works, four subprinciples of change are apparent as follows: (a) production(生產性), (b) cycle(週期性), (c) mean(中庸), and (d) synchronicity(同時性).

##### (1) Production

I Ching is composed of 64 hexagrams. The first hexagram is Kh'ien(乾), which represents production of myriad things. The concept of production is also emphasized in the Taegeukdosul, which states: "The interaction of these two material forces engenders and transforms the myriad things. The myriad things produce and reproduce, resulting in an unending transformation"(cited in Chan, 1963). The Universe is conceived as a process of change through creation and production. The change is not a static state but a sequential process of

moments. The Taegeukdosul shows a sequential production of a change process through which the Ultimate of Non-being produces the Great Ultimate. The Great Ultimate produces Five Elements of Yin and Yang(陰陽五行), which in turn produce each human being and myriad things. In this perspective, Neo-Confucianism is characterized by earthly developmentalism. All these phenomena exemplify the process of production(Yoon, 1980).

##### (2) Cycle

The Taegeukdosul states, "If we investigate into the cycle of things, we shall understand the concepts of life and death"(cited in Chan, 1963). In this regard, the concept of change implies more than the meaning of movement. The term "change" in I Ching denotes a cyclic movement (Wilhelm, 1950). The ancient Chinese had observed the changes of nature for a long time and found an orderly cycle of movement. Finally, they wrote the I Ching to predict future events based on the principles of cyclic movement(Chih, 1981; Hwang, 1969).

The authors of I Ching depict the cyclic movement also by a circle of 64 hexagrams. Each hexagram within the circle represents a gradual change and indicates a cycle of movement(Wilhelm, 1950). Among the 64 hexagrams, the first alone perfectly explains the cyclical nature of change. The first hexagram, "Kh'ien(乾), represents what is great and originating(元), penetrating(亨), advantageous(利), and correct and firm(貞)"(Legge, 1973). This kind of natural cycle is easily applied to human daily life. The principle of Kh'ien, therefore, is a principle that considers everything to be in a perpetual state of change and under the influence of the reproductive cycle (Capra, 1984).

##### (3) Mean

The notion of the Mean(中庸) is one of most prevalent ideas of the Oriental people. However, the character "中庸" contains many meanings. The great Chinese master, Ch'eng Tzu(程子), described the Mean in the following passage: ". . . being without inclination to either side is called Chung(中); admitting of no change is called Yung(庸)(子程子曰 不偏之謂中 不易之謂道)"(Legge, 1895). Chu Hsi interpreted the Mean as being a state of inclination to either side, neither short nor excessive in its inclination, but just and proper(Lee & Hahn, 1983).

The principles of the Mean in everyday life emphasize fairness and equilibrium in one's state of mind. The Doctrine of the Mean shows that "while there is no stirring of pleasure, anger, sorrow, or joy, the mind may be said to be in the state of Equilibrium"(The Doctrine of the Mean, chap. I, 2). Lao Tzu also said, "Much speech leads inevitably to silence. Better to hold fast to the void(多言數窮 不如守中)"(Tao Te Ching, chap. V).

#### (4) Synchronicity

In the first part of the Taegeukdosul, one finds the following passage: So movement and tranquility alternate and become the root of each other, giving rise to the distinction of yin and yang, and the two modes are thus established(cited in Chan, 1963).

The relationship between yin and yang is not causal but a simultaneous correlation that can be characterized as one of "synchronicity." According to Jung(1967), synchronicity refers to "the coincidence of events in space and time as meaning something more than chance"(p. xxiv).

The idea of synchronicity also is found in the diagram of the Taegeukdo. In yin, yang is hidden(symbolized with a light dot) and in yang, yin is hidden(symbolized with a dark dot). The one presupposes the other, and they

complement each other to comprise a whole. These kinds of logic have been characterized in other terms such as "parascience"(Lee, 1975) or "correlative thinking"(Capra, 1984; Needham, 1956).

#### 2) Principle of Unity

Another salient feature of Oriental world view is the principle of unity. According to the Taegeukdosul, all things originate from one source, the Great Ultimate, and all creatures are commonly subject to the elemental forces of yin and yang. Nothing exists outside of the domain of the Great Ultimate.

These ideas reveal a conceptual framework of the organismic system whose parts are interdependent yet complementary to each other. Thus, the system forms an apex of Great Ultimate and is comprised of four subprinciples of unity as follows: (a) organic system(有機體的體系), (b) immanency(偏在性), (c) holism(全一性), and (d) harmony(調和).

##### (1) Organic System

Orientals have perceived the universe as an organic system(Fang, 1957; Lee, 1975). This perspective originated from the development of Neo-Confucianism, particularly from the Taegeukdosul text. The Taegeukdosul text shows a series of production and reproduction of creatures and conveys a sense of their interrelations. This process reveals an organic system, which is considerably different from the more rigid, mechanical model common to Western thought(Capra, 1983). One of the distinctive characteristics of the organic system is its notion of autonomy. Therefore, all things including humans must be understood within the framework of an ever-changing organic system.

##### (2) Immanency

All except two hexagrams of the I Ching,

Kh'ien(乾) composed of all " - " and K'un(坤) composed of all " - ," contain two elements of yin and yang. The nature of each hexagram is determined by its number of yin-or-yang emblems. In other words, the elements of yin and yang are immanent in all the creatures. One hexagram contains two different elements that are mutually inclusive. The Hexagram denotes the Buddhist principles of "one in all" and "all in one"(Chan, 1967b; Kim, 1991). The Taegeukdosul also stated, "The interaction of two material forces engenders and transforms the myriad things"(cited in Chan, 1963). This statement reveals an interpenetration of elements and a mysterious conflation of Oriental harmony. One cannot judge others only with their external forms without understanding their hidden nature. According to Neo-Confucian doctrine, the interpenetrating forces characterized by yin and yang are called "ch'i"(氣) or Ether, and ch'i is immanent in all creatures. The idea of immanency is closely related to the next sub-principle of holism.

### (3) Holism

Sobel(1979) described holism as "an attitude or perception that attempts to view the whole person in the context of the total environment". In Oriental society, a human is perceived as a macrocosm within a universe because a human with ch'i originated from T'ai-Chi, which is the origin of all other creatures. Thus, a view of holism is found in a human's daily life situations into which all the elements have interpenetrated and coalesced. In Oriental society, mind and body are perceived as a unified system. As a result of this perception, the human body is not seen as a simple physical entity but an entity entwined with spirits according to the principle of immanency(Kim, 1991).

### (4) Harmony

The search for balance and harmony has always been the central concern in Oriental daily life(Chih, 1981). The Taegeukdosul states: "By the transformation of yang and its union with yin, the five agents(elements) of water, fire, wood, metal, and earth arise. When these five material forces are distributed in harmonious order, the four seasons run their course."(cited in Chan, 1963). This passage denotes a harmonious natural system under which all things originate from yin and yang and the Five Elements. Therefore, the relationship between system parts is not in conflict but is mutually complementary at the elemental level. The Taegeukdosul also indicates the need for a perfect harmony between human beings and nature.

In Oriental thought, humans and nature are coalesced with each other under the universal law of Tao. In Oriental society, the universe may be viewed as a grand unity characterized by four sub-principles: (a) organic nature of system, (b) immanency, (c) holism, and (d) harmony. The central focus of this unity is a harmonious relationship between humans and nature. Humans, insofar as they are microcosms of the universe, are never alienated from nature. The two are spiritually entwined. The four sub-concepts of unity also are mutually inclusive; however, one element is not enough to attain the condition of unity.

### 3) Principle of Humanity

According to Chu Hsi's interpretation, the Taegeukdosul tells about the origin of changes and the inheritance of human nature(Yi T'oegye, 1568/1986). A human being's nature is inherited from the supreme nature of Heaven, which is demonstrated by four virtues: Humanity(仁), Righteousness(義), Propriety(禮), and Wisdom(智). Among the four virtues, the

meaning of Humanity is broad enough to imply the rest of them(Chung, 1991). The Chinese ideograph, "仁," is composed of two characters: "人" and "二." The character, "人," indicates people while the character, "二," means two; thus, Humanity(仁) symbolizes a "close relationship" between people(Wu, 1986). This character implies the fundamental social nature of humans. Confucius was interested in the construction of an ideal society and made the practice of Humanity one of the cornerstones of his utopian model. However, it is still difficult to determine a clear meaning of the concept and practice of Humanity.

Humans, as the center of the universe, inherit both natures of Heaven and Earth(Lee, 1975). Therefore, humans can follow Heaven's rules through the practice of Humanity, and "man's character is to be cultivated by his treading in the ways of duty. And treading those ways of duty is to be cultivated by the cherishing of Humanity"(The Doctrine of the Mean, chap. XII, 22). Because the idea of Humanity is too complicated to describe in full, the most essential rules of practice, particularly related to health care, seem to be Reverence(敬), Loyalty(忠), Compassion(恕), and Filial Piety(孝).

#### (1) Reverence

The concept of Reverence has slightly changed as the doctrines of Confucianism have evolved. According to The Analects, Confucius classified Reverence into three categories. The first one involves approaching one's duties with Reverence and being trustworthy in what one says(I, 5). The second is to be reverent in the service of others(V, 16), and the third one requires that one cultivates oneself for the achievement of Reverence(XIV, 42).

Above all, those who paid serious attention to the matter of Reverence were the NeoConfucians

in the Sung Dynasty. Chu Hsi thought of Reverence as a fundamental source to become a sage(Yi T'oegye, 1568/1986). Yi T'oegye also constructed his famous Ten Diagrams on Sage Learning on the base of Reverence(Yi T'oegye, 1568/1986). Chu Hsi added the ideas of Reverence to his interpretation of the Taegukdosul. According to his interpretation, one will be emancipated from desire and become wise if he or she practices Reverence. One will be capable of reaching the state of tranquility, which is one of spiritual "emptiness," if he or she practices Reverence. Furthermore, one will be in a state of moral correctness and learn sacredness if he or she retains tranquility and emptiness(Yi T'oegye, 1568/1986). Neo-Confucianism particularly emphasizes two aspects of Reverence. One is to be discreet in word and deed and respectful to others as a way of cultivating personal virtue. The other one is a psychological aspect of self-cultivation through the state of Mean and no desire. It is clear that this aspect of meditation comes from the Taoist idea of tranquility(Wu, 1986).

#### (2) Loyalty

Loyalty is important for the practice of Humanity. Originally, it required that people pay their loyalty taxes to their rulers and their states. Later it acquired new meanings including sincerity to friends and being dutiful and good to people and striving to attain the mind of sincerity or the "Way of Heaven"(Wu, 1986). Many classics concern the nature of the loyalty. Confucius wanted to practice Humanity through Loyalty and Compassion. The Analects points out that "The way of the Master(Confucius) consists in doing one's best and in using oneself as a measure to gauge others. That is all(夫子之道, 忠恕而已矣)"(The Analects, IV, 15). However, Mencius used the term of "Loyalty" in a somewhat different meaning from that of The

Analects. He said, "Teaching others what is good is called the exercise of fidelity(教人以善, 謂之忠)"(The Mencius, book 3, part 1, chap. IV).

Neo-Confucians also attempted to relate Loyalty to the mental state of sincerity. According to the Commentary on The Doctrine of the Mean, "The mind of doing your best for others is loyalty(Wu, 1986). Probably, the Chinese character of Loyalty, "忠," may show the central meaning of the term. It is composed of two characters, "中," which means "center," and "心," which means "mind." Therefore, the characters "中心" are equivalent to the concept of one mind indicating the importance of doing one's actions sincerely in a unified fashion with one's heart and mind in the right place(Yi T'oegye, 1568/1986).

### (3) Compassion

Compassion is another important element in the practice of Humanity. The character "恕" is composed of "如" representing "same" and "心" indicating "mind." This interpretation implies that others should be taken care of just like one's self(Lee & Hahn, 1983). In general, Compassion means "to be sincere, to reflect often on whether, when you act for others, you are doing your best"(Wu, 1986). For Confucius it is the most important element in the practice of Humanity. Once his disciple asked him, "Is there a single word which can be a guide to conduct throughout one's life?" he said, "It is perhaps the word 'Compassion.' Do not impose on others what you yourself do not desire"(The Analects, XV, 24; The Doctrine of the Mean, chap. XIII, 3). While The Analects identifies Compassion as the best way to reach the completion of Humanity, The Doctrine of the Mean emphasizes Compassion as the best way to reach the state of Mean. Compassion is a natural state because human beings inherit Heaven's nature according to the Taegeukdosul.

Compassion with another individual's position seems to be the most important principle of nursing.

### (4) Filial Piety

In Oriental society, Filial Piety is the most important virtue in practical life. Filial Piety is the prime rule in kinship practices and the foundation of social norms(Wu, 1986). Filial Piety is not only regarded as an ethical imperative, but it is also a function of universal order. It is thought to be a principle inherited from Heaven and Earth. According to the Taegeukdosul and the Yi T'oegye's commentary (1568/1986), humankind is originated from Kh'ien, which represents father, and from K'un, which means mother. Therefore, the practice of Filial Piety is a Heaven Earth principle stressing that all humankind must observe and pay back their indebtedness.

One of the important issues in Filial Piety is how it is practiced. Confucians have always been pragmatists emphasizing the daily practice of their abstract moral rules. In practicing Filial Piety, Confucius suggested many forms. Among them he first introduced an absolute obedience to one's parents(The Analects, II, 5). In further passages, he emphasized succession of a parent's will and accomplishment(The Analects, I, 11; IV, 20; The Doctrine of the Mean, chap. XIX, 5), dissuasion of a parent from doing wrong in the gentlest way(The Analects, IV, 18), not just providing food but serving with one's heart(The Analects, II, 7), and preservation of one's own body as a gift from one's parents(The Book of Filial Piety, chap. I).

Although the idea of Filial Piety is not limited to parents but extends to others in society, overemphasis on the Filial Piety for one's parents has resulted in a type of ethnocentric care of family. This tendency is contradicted somewhat with the idea of

Reverence in which one should respect others and not just one's own parents.

#### IV. Conclusion

This study set two interrelated objectives. The first was the configuration of a Korean world view and the second one was to derive principles of Korean world view drawing from classic cosmological works. The results of the analyses are summarized as follows.

1. The Korean world view was characterized by a single grand theory derived from the *Taegeukdosul*. It was originally formulated as Neo-Confucianism during the Sung Dynasty in China, and was transmitted into Korea late in the 14th century. It was significantly reformulated by many scholars such as Yi T'oegyee and Yi Yulgok, who placed emphasis on the virtue of humanity and cultivation of the human mind. According to the theory of *Taegeuk*, the myriad things including man originated from a single source called *Taegeuk* and all creatures shared in certain elements or energies called "ch'i." Therefore, everything in the universe belonged to one family, and each manifestation of the "one" was related to the "many." The all-encompassing and holistic nature of the organic system was a distinctive characteristic of the Korean thought insofar as "one" always implied numerous other elements or forces in the same universe.
2. Through the analysis of the *Taegeukdosul* and related classics, three major principles of the traditional world view were identified. They were the principles of change, unity, and humanity, which represented heaven, earth, and man. The first category of change consisted of four sub-principles (i.e. production, cycle, mean, and synchronicity), which represented the nature of change. The second

category of unity was composed of four subcategories that included organic system, immanency, holism, and harmony. Finally, the last dimension of the world view was humanity representing the subprinciples of reverence, loyalty, compassion, and filial piety. The principle of humanity that was intensively developed in Korea has long constituted a primary rule of conduct in Korean society and can be the most important principle of nursing.

3. It would seem that the most salient features of Korean thought are harmony and humanity or the state of harmony that was characterized by holism. They could be reached through the principle of mean. The fundamental Oriental idea of genesis was focused on the principles of humanism. All of the principles of the universe were designed for human existence. Each human being was regarded as the highest form of excellence in the universe.

#### V. Implications for Further Studies

The study results revealed several important theoretical implications to develop the Korean nursing theory in the future.

The first implication is an importance of the world view in a theory construction and an empirical investigation. The results of the study provide some ideological orientations of an indigenous Korean nursing theory development. From these ideological resources, various forms of the theory development such as grand theory as well as middle range model may be constructed with principles and sub-principles of unique Korean world view. Alexander suggests the continuous stages of theory development. Beginning from the most abstract level of presupposition leads to the most concrete and empirical level of observed statement. Then, the

major stages such as ideological orientation, model, concept, definition, classification, categories, proposition and methodological hypotheses are filled between the two extreme poles. An Important rule of this continuum is interpenetration of each stages. For instance, the highest level of presupposition must always imply the contexts of empirically observed statement and vice versa(Alexander, 1982).

The second issue is the necessity of a new theoretical framework and the assumptions for constructing theory. Many nursing professionals in the Korea have been seriously concerned about the necessity of developing nursing theory fit Korean cultural situations, and they have attempted to find the best path of theory construction along those lines. However, the most important of these efforts seem to be not the motivation itself for the construction of theory but the basic assumptions for the foundation of the theory. From where can one derive the fundamental assumptions of theory? From the principles already explored in other societies or from the indigenous views of native society? Since the basic role of conceptualization in nursing theory is a description and explanation of nursing phenomena, new ideas must be based on the realities that are socioculturally enmeshed. In approaching the reality of Korean health care, one of the problems seems to be the taken-for-granted assumptions of existing Western-based theory. Construction of theory for Korean nursing requires a fresh view of the clinical and cultural phenomena and a new method of speculation.

The third implication is whether such key sub-principles as loyalty and compassion can be directly utilized in theory construction as well as in nursing practice. Since the beginning of rapid industrialization of Korea in the early 1960s, it has been increasingly difficult to emphasize the practice of loyalty and

compassion to patients in large Western hospitals. The hospitals are too large and too bureaucratized to practice such attitudes of personal care as sincere loyalty and deep hearted compassion. The concepts may need to be modified if they are to fit into modern society or institutions must be modified to fit the traditional principles.

The fourth implication is an argument to be made about the sub-principle of reverence, an element of Neo-Confucian humanity. The idea of reverence involves respecting human beings on an equal basis and caring for others as brothers and sisters, an idea akin to the Christian concept of brotherly love. In traditional society, this type of idea widely prevailed in social life involving many people beyond the family boundary. Modern society urges that health care professionals practice egalitarianism in treating their clients with a measure of loyalty and compassion. The harmonious combination of formal and informal treatment in modern hospitals seems to be the most fundamental issue in developing countries.

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- 국문 초록 -

## 한국적 간호이론개발을 위한 한국인의 세계관에 대한 개념적 고찰

이 영 자\*

연구목적: 이 연구는 한국의 전통적 문화에 기초한 한국적 간호이론 개발을 위하여 고전문헌과 관련문헌으로부터 한국인의 세계관을 도출함을 목적으로 한다.

연구방법: 한국인의 세계관 도출을 위하여 문헌분석방법을 적용하였다. 연구자료는 조선왕조 500년과 현대까지 한국인의 사상체계에 가장 큰 영향을 끼친 성리학의 근간을 이루는 태극도설과 역경을 중심으로 한 고전문헌

과 관련 해설서들로 하였다.

연구결과: 한국인의 세계관의 원리로서 변화의 원리, 통일성의 원리, 인본주의 원리를 도출하였다. 그들 각각의 하위개념으로 1) 변화의 원리에는 생산성, 주기성, 중용, 2) 통일성의 원리에는 유기적 체계, 동시성, 전일주의, 조화, 그리고 3) 인본주의 원리에는 敬, 忠, 恕, 孝를 도출하였다.

결론: 서양의 간호개념이 아닌 한국인의 세계관의 원리와 하위개념을 기초로 한국인의 고유한 건강과 간호개념을 도출함으로써 한국적 간호이론 개발에 기여할 수 있다.

주요용어 : 간호이론, 이론개발, 세계관

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