Interdisciplinary perspectives on narcissistic personality traits of preachers in the South Korean context

by

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Declaration

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Abstract

Preaching does not exclude the unique qualities of individual preachers, but rather actively reflects them. If a preacher suffers from problems that arise from his/her personality, the problems will also have an effect on the preaching. Since preaching is not just a transfer of knowledge, it is important for the preacher to have a relational authenticity with other elements of the preaching: God, the text, the congregation, and the preacher him/herself. Hence, focusing on the preacher's narcissistic personality associated with this relational authenticity, this research hypothesizes that the preacher's narcissistic personality or behavior has negative effects on the preaching. This research as an interdisciplinary study between psychology and homiletics for the understanding the preacher's narcissistic issue in the South Korean context constitutes three parts. Firstly, the historical review of narcissism in three psychological fields - clinical theories, personality/society psychology, and psychiatry - is conducted for the comprehensive understanding of the concept of narcissism. Secondly, it examined some cultural factors that have considerable relevance to the preacher's narcissistic issues in the South Korean context. Lastly, drawing on the perspective of Kohut's self psychology and Cilliers' understanding of preaching as a theological integration of the four voices – the voices of God, the text, the preacher, and the congregation – this research analyzed the (mainly negative) influences of a preacher's narcissistic personality on the preaching.

Opsomming

Prediking sluit nie die unieke eienskappe van individuele predikers uit nie, maar weerspieël dit eerder aktief. Indien 'n prediker probleme ondervind wat vanuit sy/haar persoonlikheid afkomstig is, sal die probleme ook 'n invloed op die prediking hê. Aangesien prediking nie net 'n oordrag van kennis is nie, is dit belangrik dat die prediker relasionele egtheid handhaaf met betrekking tot ander elemente van die prediking: met God, die teks, die gemeente en die prediker self. As gevolg van die fokus op die narcistiese kwessies van die prediker, dui hierdie navorsing dus daarop dat die narcistiese persoonlikheid of gedrag van die prediker negatiewe gevolge vir die prediking inhou. Die navorsing, wat uit drie dele bestaan, behels 'n interdissiplinêre studie tussen sielkunde en homiletiek om die narcistiese aangeleentheid van die prediker in die Suid-Koreaanse konteks te verstaan. Die drie afdelings daarvan voorsien 'n historiese oorsig van narcisme in drie psigologiese areas. Eerstens word die historiese oorsig van narcisme binne drie sielkundige terreine – kliniese teorieë, persoonlikheids-/ samelewingspsigologie en psigiatrie – onderneem vir 'n omvattende begrip van die konsep van narcisme. Tweedens word 'n aantal kulturele faktore wat aansienlik relevant is vir die narcistiese kwessies van die prediker in die Suid-Koreaanse konteks ondersoek. Laastens word die (hoofsaaklik negatiewe) invloede van die narcistiese persoonlikheid van die prediker op die prediking aan die hand van Kohut se selfpsigologie en Cilliers se begrip van die prediking as 'n teologiese integrasie van vier stemme – van God, die teks, die prediker en die gemeente – geanaliseer.

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CONTENTS

Chapter 1 Introduction

This research is an interdisciplinary study between practical theology and psychology and investigates the relationship between preachers' narcissistic issues and preaching in the South Korean context.

1.1. Background

My interest in the narcissistic personality stems from my pastoral experiences as an assistant pastor, whose role is to serve the church by helping senior pastors in Korean churches. Some Korean churches are currently suffering as a result of conflicts between a senior pastor and the congregation. Similar conflicts occurred in the other churches in which I have served. The position of assistant pastor provided a good opportunity to observe these problems closely. While problems unrelated to senior pastors were handled well without any major conflicts, matters directly related to them were seldom resolved and often became serious issues in the church. What was unique about these observations is that the more the senior pastors were criticized or blamed by others, the more they retreated into isolation or began to look for new friends. In growing increasingly distant from their congregations, they seemed to focus on their image as the herald of God who proclaims the Word of God, instead of their image as pastor[1]. Some have said that they would concentrate on preaching as a herald of God more than on ministering to their congregations by visiting or engaging in conversation. Moreover, some of them have regarded people who criticize them as the tool of evil spirits that disturb their preaching. If you have heard these preachers preaching, you will know that they emphasize the Gospel every week and speak in a loud voice to prompt obedience to the Word of God. Ironically, few people experience grace from the message proclaimed in such preaching. Mark Twain's description of preaching as "*Words, just words, just words*"[2] seems appropriate to describe what fills the space. In a situation of conflict, however, they are not just meaningless words, but rather words that evoke negative emotions and attitudes such as indifference, anger, or rage in the heart of the congregation. This experience raised a question

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[1] Long (2005:18-51), in his book, *The Witness of Preaching*, examines images of the preacher by categorizing them into four types: the herald, the pastor, the storyteller, and the witness.

[2] Cilliers (2004:25), in his book, *The living voice of the gospel*, criticized preaching that is only loaded with words by quoting the Mark Twain observation.

in my mind: "What is happening to Korean preachers?"

This question led me to develop an interest in what was taking place in the preacher's internal reality, especially in the matter of 'narcissism', which is an important issue in psychology. The reason why I connect this problem of preaching with narcissism is that the traits of the above-mentioned preachers are similar to the diagnostic features of the narcissistic personality that are discussed in the field of psychology. For example, the symptoms observed in the preachers – self-focus, lack of empathy, low self-esteem, a defensive attitude or rage against others, depression, and so forth – are also found in psychological descriptions of a narcissistic personality, such as the following:

> Individuals with narcissistic personality possess highly inflated, unrealistically positive views of the self. Oftentimes, this includes strong self-focus, feelings of entitlement, and lack of regard for others. Narcissists focus on what benefits them personally, with less regard for how their actions may benefit (or harm) others (Campbell & Foster 2007:118).

These features are also found in Kernberg's explanation of the narcissistic personality:

> The main characteristic of these narcissistic personalities are grandiosity, extreme self-centeredness, and remarkable absence of interest and empathy for others in spite of the fact that they are so very eager to obtain admiration and approval from other people…When abandoned or disappointed by other people they may show what on the surface looks like depression, but which on further examination emerges as anger and resentment, loaded with revengeful wishes, rather than real sadness for the loss of a person whom they appreciated (Kernberg 1975:228-29).

Although it is not easy to prove whether preachers possess a highly inflated view of self or not – because most preachers have the image of a pastor who must show love toward others – narcissistic features such as self-focus, lack of empathy or concern for others, and especially anger and resentment, can be found in the preachers who are in conflict situations. (The details of the narcissistic personality will be discussed in more depth in chapters two and four). Hence, it could be inferred that narcissistic preachers will suffer more from narcissistic symptoms in serious conflicting relationships.

A study on the matter of pastors' narcissistic personality by Capps, a prominent scholar of Pastoral Care in Practical Theology, supports the relationship between pastor and narcissistic personality. Capps (1993:59) connects his empirical study on the relationship between clergy and narcissism with Kernberg's above-mentioned description of the narcissist's personality, as follows:

> The clergy's anger seems to be part of a narcissistic constellation that also includes pride and envy. Kernberg's description of the narcissist's depressive reaction undoubtedly applies to many clergy…Since clergy are often in the situation of being abandoned, of being the victims of broken promises, it is not surprising that they are often angry and resentful, and secretly entertain revengeful wishes toward those who have abandoned or betrayed them.

In his empirical study, Capps (1993:41) reveals that both Christian clergy and laity suffer deeply and pervasively from the narcissistic syndrome of the time. It is necessary to listen to his warning: "Narcissism is not only out there in the culture but also in here among practicing Christians" (1993:60).

1.2. Problem statement

This researcher therefore postulated that the matter of narcissism might also be found in preaching. Based on the studies between psychology and homiletics, this research analyzed the influence of the preacher's narcissistic personality on preaching.

In particular, this research focuses on preachers in the South Korean context, as the researcher also assumes that the context in which Korean preachers are located plays a role in the formation of their narcissistic personalities. Hence, the problem statement is expressed in the question: "What negative effects does the preacher's narcissistic personality have on preaching in the South Korean context?"

1.3. Prior Study

The emphasis on the character and the person of the preacher is not new in homiletics (Brooks 1964:5; Craddock 2001:3). Cilliers (2004:186), for instance, emphasizes the role of the preacher's person in the theological integration of four voices in preaching (the voices of the preacher, the text, the congregation and God). Bohren (1980:74) also underlines the

concept of the model that the speaking action of preaching is deeply buried in the personality and the whole ministry of the preacher. Lloyd-Jones (1981:110) discusses the characteristics of the preacher as the basic qualifications by quoting from the Bible (Titus 2:6-8; 2 Timothy 2:24). God's message is communicated through human (the preacher's) personality in preaching (Brooks 1964:5).

One reason for asserting the importance of the preacher's personality and person in preaching is that the congregation does not receive the message of the preacher in a simple way. Long (2005:177) points out that the congregation listens faster than the preacher speaks, which means that the listener quickly decides whether he or she will accept the message or not, even before the preacher has spoken. Aristotle placed emphasis on the importance of the speaker's ethos more than rhetorical techniques, even more than *logos* and *pathos* in the persuasion of speech (Cilliers 2004:188). Buchanan (2012:26) also indicates that the truth can become a falsehood unless it is delivered in the right tone by the speaker. All of these voices say that the congregation has already formed their attitude toward the message before the preacher preaches, and that the preacher's ethos may have a significant influence on this attitude (cf. Kruger 2015:3). As far as the preacher's personality and person are concerned, it is not possible to over-emphasize them whenever preaching is discussed.

Nevertheless, it is difficult to find investigations on a particular personality trait such as narcissistic personality in homiletics. While many homiletic theories discuss and suggest the qualifications for a good preacher's personality, certain problems exist in the field, with no resolution, owing to the complexity of the field. Dealing with congregational study in Africa, Hendriks (2004:24) indicates the problem of a deductive methodology in applying theology, as follows:

> In many African Reformed schools, we found that theology is still done by studying faith's traditional texts (Systematic Theology and creeds), then applying them to a specific situation and congregation. The problem is that, ultimately, in this way, theology becomes disconnected from daily experiences, questions, and challenges that confront members of a congregation. Consequently, a congregation and its members are unable to deal with change and transition; resulting in a slow spiritual and institutional decline. Therefore, it is important to develop an inductive methodology – a methodology "from the bottom up".

From my perspective, the matter of the preacher's narcissistic personality in the South Korean context has not been addressed thus far, for the same reason as Hendricks indicates. It is necessary to address, diagnose and discuss this problem in order to solve it.

1.4. Aim and hypothesis

The goal of this research is to address the narcissistic issues involved in preaching on the basis of a comprehensive understanding of preachers' narcissistic personality in the South Korean context.

The researcher therefore proposes the following two hypotheses in relation to this goal:

- Preachers in the South Korean context occupy a position within the church that is vulnerable to narcissistic issues.
- Narcissistic issues of the preacher have negative effects on their preaching.

It is expected that such narcissistic personalities of preachers, which become exacerbated in a certain context that threatens their positive self-image, seriously affect their preaching in several ways. If this is indeed true, research regarding this phenomenon could make a contribution towards recognizing, understanding and healing the narcissistic issues related to the preaching.

1.5. Methodology

To achieve the objective, this research firstly conducted a literature search in the fields of homiletics and psychology.

Secondly, the relevance of this research to the discussion of narcissism requires interdisciplinary research. According to Repko (2012:14), in *Interdisciplinary Research*, interdisciplinary studies involve:

> [A] process of answering a question, solving a problem, or addressing a topic that is too broad or complex to be dealt with adequately by a single discipline, and draws on the

disciplines with the goal of integrating their insights to construct a more comprehensive understanding.

As already noted earlier, it is difficult to address the narcissistic issues of preachers in a negative climate in which people easily criticize or judge narcissists instead of understanding and helping their weakness. Capps (1993:35) criticizes precisely this phenomenon as follows: "So far, the church has dealt with his issue in rather superficial ways, usually by engaging in moralistic condemnation of the narcissistic personality of our times".

This could be a reason why the matter of a narcissistic personality has not been seriously dealt with in the church. In this situation, interdisciplinary research involving the psychological fields could open up a way to constructing a comprehensive understanding of preachers' narcissistic personalities.

In the process of interdisciplinary research, the researcher mainly adopted Kohut's self-object theory to examine the influence of narcissistic issues on preaching in the South Korean context. Kohut reformulated the concept of narcissism, which was regarded by Freud and traditional psychoanalysts as pathological and negative, to a neutral concept acting in psychological health (Clair 1986:148). Kohut (1966:257) argues that the primary narcissism[3] of the infant is transformed into mature forms (e.g., creativity, capacity to have empathy with others, humor, and wisdom) in an environment of empathic support from parents. The researcher postulated that the mature forms of primary narcissism have considerable relevance to the issues of preaching in homiletics. In addition, it was expected that Kohut's emphasis on empathy in the discussion of narcissism might provide a perspective for the preacher's narcissistic issues in an empathic environment rather than criticism or blame. This research, however, is not limited to Kohut's theory only. Literature and empirical research from various psychological fields were cited for a comprehensive and deep understanding of narcissism and narcissistic issues relevant to the South Korean context.

Theology, however, is a particular discipline that has its own voice. Developing the

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[3] The primary narcissism refers to the initial state of the infant who cannot distinguish himself or herself from the outside and has no sense of others. See chapter two for the detail.

interpretive task of practical theological interpretation, Osmer (2008:100) places emphasis on the wisdom of Christ in relation to worldly wisdom:

> While the church continues to learn in the wisdom way, reflecting on the meaning of the discernible patterns of life, it places such knowledge in a new and different theological context: the redemptive wisdom of Christ. This wisdom has strong elements of reversal and subversion, pointing to the counterorder of God's royal rule. It directs what is learned from worldly wisdom toward moral and theological ends discerned in Wisdom incarnate, Christ Jesus.

As a study in practical theology, this research is also aimed toward theological ends. When the understanding of narcissism from Kohut's theory enters into a certain situation in the church, it necessarily requires theological considerations of the interpretation. With the preaching context being considered, thus, homiletic theories in practical theology were consulted for this interpretative task. The researcher drew on the understanding of preaching from Cilliers' definition of preaching as the theological integration of four elements in the preaching event: the voices of God, the text, the preacher and the congregation[4]. The understanding of the four elements in preaching offers a framework for examining the relationship between preachers' narcissistic personality and other elements. Moreover, Bohren's homiletic ideas provided a theological grounding for this discussion.

Thirdly, the research follows Osmer's practical theological interpretation as a framework. In *Practical Theology: An Introduction,* Osmer develops four core tasks for practical theology: the descriptive-empirical, the interpretive, the normative and the pragmatic tasks (Osmer, 2008:4). Although this research focused mainly on the interpretive task owing to the limitations posed by a master's thesis, the research anticipates the future study of the descriptive-empirical and the pragmatic tasks as a research project in practical theology. According to Osmer, the four tasks interpenetrate, which signifies their interaction and mutual influence (2008:10). This framework is, therefore, adequate to this research despite

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[4] Cilliers (2004:32) asserts the integration of four elements in preaching. "Preaching takes place when God's voice is heard through the voice of the text, in the voice of the time (congregational context), through the (unique) voice of the preacher. When these four voices become one voice, the sermon is indeed *viva vox evangelii*."

concentrating mainly on the interpretative task. This research could make a contribution to further studies.

Chapter two examines the concept of narcissism. There is a great deal of confusion in the understanding and use of the term 'narcissism'. Unlike the present common understanding of narcissism that easily criticizes narcissists, narcissistic problems are manifested in various forms and expressions. In an effort to find an accurate understanding of narcissism, chapter two discusses various narcissistic theories.

In chapter three, the researcher discussed some cultural factors within the South Korean context that influence the preacher's narcissistic issues. For this, Confucianism and shamanism were examined as the spirits that underlie Korean society as a whole. In addition, the developmental and generational considerations of the South Korean pulpit were introduced in relation to the shame propensity of Korean people.

Chapter four, drawing on Kohut's self-psychology, analyzed the influence of the preacher's narcissistic issues on preaching, on the basis of Cilliers' definition of preaching. In addition, diagnostic features of narcissistic personality disorder from criteria of *the Diagnostic and Statistical Manual of Mental disorder* (DSM-5) were discussed.

The concluding chapter incorporates a summary of the research, contributions, and prospects for future studies of the descriptive-empirical and pragmatic tasks in the perspective of practical theological interpretation.

1.6. Limitations

This research as a thesis for a Master's degree has two limitations. Regarding the use of terms in psychological fields, there is some ambiguity and confusion in relation to narcissism. This phenomenon reflects the difficulty of interdisciplinary studies as well as the fact that the conceptualization of narcissism is still a subject of debate in the fields of psychology and remains to be integrated.

Although it is a study of practical theology that includes a pragmatic task, this research focuses on the interpretative task by conducting a mainly theoretical discussion to address the possibility of the narcissistic issues occurring in preaching. Given the complexity and variables of human life in reality, the preacher's narcissistic issues in the South Korean context require more detailed discussion for each cultural issue, and it is necessary to confirm the proposed problems by means of empirical research and to find a solution. However, given the restricted space in a thesis for a Master's degree, the suggested limitations anticipate future research.

Chapter 2 Narcissism

It is undeniable that the term 'narcissism' is one of the buzzwords that represents this age. Considerable attention has been given to the concept of narcissism in the media and academia in the past few decades. Scholars, such as Lasch (1978), have long argued that narcissistic traits are prominent in our culture. Twenge and Campbell (2009:12) have been concerned about the rise of narcissistic personality traits in the West: "We didn't have to look very hard to find it. It was everywhere".

A narcissist generally exhibits one or more of the following characteristics: lack of empathy, self-focus, inflated self-views, and unrealistic expectations about reality. Due to this behavior being viewed negatively, especially by those associated in some way with a narcissist, narcissists are often criticized by society. The church is no exception from this tendency towards criticism. However, the concept of narcissism should be treated with deep caution.

Narcissism has been studied in different fields, each study having a different purpose and background. According to Cain, Pincus and Ansell (2008:639): "... the lack of coordination between clinical conceptualizations of pathological narcissism, research on narcissistic personality traits, and psychiatric diagnosis of NPD[5] puts the study of narcissism at a crossroads." The authors also indicate that there are internal problems with regard to the conceptualization and assessment of narcissism, and the lack of coordination with their counterparts (Cain *et al*. 2008). Pulver (1970:319) believes that narcissism is very contributive concept to psychoanalysis but agrees that it is one of the most confusing words.

For a comprehensive understanding of the concept of narcissism, a historical review of narcissism, as well as an investigation of current theories is required. Extensive literature on narcissism can be found in various fields. However, the researcher has restricted the discussion of narcissism to three main areas: clinical psychology, social/personality

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[5] NPD, an abbreviation for narcissistic personality disorder, was initially included as a formal disorder in the third edition of the *Diagnostic and Statistical Manual of Mental Disorders* (DSM-3) (Watson & Michael Bagby, 2011: 119).

psychology, and psychiatry[6].

2.1. Derivation of narcissism and Narcissus' story

The term 'narcissism' is derived from Narcissus[7], the name of a boy in a Greco-Roman fable. According to Ovid, the Roman poet's version[8] of the Narcissus story, Narcissus was known for his beauty, but he fell victim to the allure of his own reflection in a pool of water (Simpson, 2001:52–56). Narcissus's mother, Liliope, fell pregnant with Narcissus after she was raped by Cephisus. When she asked Tiresias, a well-known seer in Boeotia, about her son's fate, she discovered that her son would live to a ripe old age "*si se non noverit*" (if he never knows himself)[9].

Narcissus was courted by men as well as women as a result of his beauty. However, he rejected all attention given to him. One admirer was a nymph called, Echo, who was cursed to repeat the words of others. One day, Narcissus found himself apart from his friends, and shouted, "Anyone here?" Echo, chasing after him, said "... here!" Narcissus looked around but could not find anyone. When he said, "Come here!", Echo appeared, repeated, "Come here!" and tried to embrace him, but, Narcissus shouted, "Keep your hands off me! I'd die before I'd give myself to you!" With the shame of this rejection, Echo went into a cave, where her body vanished into the air with only her voice remaining. This was the way in which

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[6] By studying the theory and measurement of narcissism, Emmons (1987: 11) introduces three dominant trends: narcissism as a cultural or societal entity, social psychology's burgeoning literature, and a clinical entity. However, recent scholars include a concept of NPD (Narcissistic Personality Disorder) to this main trend. Cain, Pincus & Ansell (2008) in their paper *Narcissism at the crossroads* on a phenotypic description of pathological narcissism, examine three main areas with regard to narcissism: clinical theories, social/personality psychology, and psychiatric diagnosis(see Levy, Ellison & Reynoso, 2011; Pincus & Lukowitsky, 2010). Also, many scholars relate to Levy *et al.* (2011) and Pincus & Lukowitsky's review of the use of narcissism in three areas: clinical psychology, psychiatry, and social/personality psychology.

[7] Narcissus is a white flower. The name is often linked to the Greek word 'narcotic' which is a drug for alleviating pain or suffering.

[8] This story cannot be simplified to the subject of psychopathology. Nevertheless, unlike other classic versions of the Narcissus story usually handled from a moral point of view, Ovid's psychological interest is exhibited in this version (G. Karl Galinsky, 1975: 61).

[9] This Latin sentence anticipates the arguments of modern psychoanalysts like Kohut or Wolf about modified therapy for pathological narcissism (Levy *et al.*, 2011: 3).

Narcissus treated people who adored him. Another lover rejected by Narcissus prayed that Narcissus love as she did. The goddess, Nemesis, answered her prayer: One day as Narcissus, tired from hunting, came upon a very clean pond to drink, he was caught by his own image reflected in the water. He tried to touch and embrace it, but when he could not, he realized it was himself. He died there, as Echo died, due to unrequited love.

Figure 2.1 *Echo and Narcissus* **(1903), a Pre-Raphaelite interpretation by John William Waterhouse**

2.2. A historical review of narcissism

2.2.1. Early period of narcissism

Havelock Ellis, in 1898, was the first to use the myth of Narcissus to illustrate a psychological state in his study on auto-eroticism, a temporary sexual feeling occurring without external stimulation (cited in Levy *et al.*, 2011:4). The first use of narcissism as a psychoanalytic concept was in a paper by Sadger in 1908. Then, Freud mentioned narcissism in a footnote added to *Three Essays on the Theory of Sexuality* in 1910, describing it as a stage in the libidinal development of homosexuals (Pulver, 1970:322). The first psychoanalytic paper on narcissism was written by Otto Rank in 1911. In his paper, *A contribution to narcissism*, Rank connected narcissism with the psychic phenomena, vanity and self-admiration, for the first time (Pulver, 1970:322). In 1914, Freud published a paper,

On narcissism: An introduction. Here, he explains narcissism "as the libidinal complement to egoism for the instinct of self-preservation" (Freud, 1957:73). When the libido, withdrawn from the external world, is directed to the ego, it causes a narcissistic attitude, and it is a secondary narcissism that is superimposed upon a primary narcissism[10] (Freud, 1957:75). Freud accounts for narcissism as a state or a stage of development, whilst recent scholars look upon it as a personality type or disorder (Levy *et al.*, 2011:4–5).

According to a historical study on the term and the concept of narcissism by Pulver (1970:339-340), 'narcissism' was used in four different ways in the early psychoanalytic literature:

> 1) clinically, to denote a sexual perversion,
> 2) genetically, to denote a stage of development,
> 3) in terms of object relationships, to denote two different phenomena: a type of object choice and a mode of relating to the environment, and
> 4) to denote various aspects of the complex state of self-esteem.

Although the details of these will not be dealt with in this chapter, it is notable that there is considerable confusion in the understanding of narcissism, and the term is applied to many different phenomena regarding the self.

2.2.2. Clinical theories of narcissism

Despite the criticism that it is non-scientific and situational, theories of psychoanalysis[11] have a profound impact on reality. Psychoanalysis deals with the nature of man and the sequence of human experience. Therefore, understanding narcissism using theories of psychoanalysis connects narcissism to human nature, rather than to any particular personality

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[10] "Primary narcissism" can be described as the concentration of libido within the ego or the id's libido in ego and "secondary narcissism" means the withdrawal of the libido (formerly toward external objects) toward ego (Baranger, 2012: 110). That is, the primary narcissism indicates the initial state of the infant where they may regards themselves as perfectiveness.

[11] Psychoanalysis is often regarded as a clinical method for treating psychopathology and it was laid out by Freud for the first time. The researcher used the term 'psychoanalysis' as the same concept of clinical theories here.

or behavior.

The last half of the century has resulted in various clinical theories of narcissism.[12] There are, however, significant inconsistencies in these accounts due to no single unified theory or terminology (see Cain *et al.*, 2008; Derry, Ohan & Bayliss, 2019). The researcher will, therefore, briefly introduce representative clinical theories that are influential.

2.2.2.1. Narcissism in Kohut's self-psychology

Unlike was the case for Freud, Heinz Kohut sees narcissism as a positive term. Freud understood narcissism as a pathological state in which someone refocuses on him/herself by withdrawing from the external object. In other words, humans develop from primary narcissism to object love, and it is seen as negative if someone moves towards narcissism once again. Kohut points out the problem with this classic theory by using an image of a U-shaped tube: "If the level of fluid in one end rises, it sinks in the other. There is no love where there is toothache; there is no pain where there is passionate love" (Kohut, 1972:363). Kohut advocates for two separate and independent developmental paths: the development from primary narcissism to object love, and the development from primary narcissism to narcissism of a mature form. Kohut (1966:257) describes five forms of mature narcissism: "creativity, the ability to be empathic, the capacity to contemplate one's own impermanence, sense of humor, and wisdom". That is, he sees narcissism as a healthy developmental human process. For Kohut, narcissism is the essential ingredient for a healthy life.

In this theory, the problem of narcissism is not a lack of object love, but a primary narcissism that has not developed toward a mature form of narcissism (Campbell, Brunell & Finkel, 2006:59). It is a problem of deficiency. The primary narcissism of infancy plays a critical role in these developmental paths: if it is not satisfied and gradually tamed during this phase, it will not progress to the next stage in a normal manner. In relation to this transformation, Kohut (2009a:28) explains:

> If the child, however, suffers severe narcissistic traumas, then the grandiose self does not

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[12] Cain *et al* (2008: 641) sort the phenomenological expressions of pathological narcissism into grandiose themes and vulnerable themes by examining the 21 clinical theories from Kohut (1970) to Ronningstam (2005).

merge into the relevant ego content but is retained in its unaltered form and strives for the fulfillment of its archaic aims. And if the child experiences traumatic disappointments in the admired adult, then the idealized parent image, too, is retained in its unaltered form, is not transformed into tension-regulating psychic structure, does not attain the status of an accessible introject, but remains an archaic, transitional self-object that is required for the maintenance of narcissistic homeostasis.

Growing up with a vulnerable self-structure formed by deficiency, an individual's personality develops to fill what is lacking. The problem of narcissism arises from this deficiency and manifests itself in an individual's life. When a person with a weak self-structure fails to maintain the narcissistic equilibrium in certain situations, he or she begins to suffer from various symptoms, which were also briefly discussed relating narcissistic personality disorder in Chapter 4. Kohut (2009a:23) describes these symptoms as follows:

(1) perverse fantasies and lack of interest in sex;
(2) work inhibition, an ability to form and maintain significant relationships, and delinquent activities;
(3) lack of humor, lack of empathy for other people's needs and feelings, lack of a sense of proportion, tendency toward attacks of uncontrolled rage, and pathological lying;
(4) hypochondriacal preoccupations with physical and mental health, and vegetative disturbances in various organ systems.

According to Freud, narcissism is a problem of self-love on the surface, whereas for Kohut, it is the inability to experience self-love and object love due to self-deficiency problems, and it causes various troubles in one's life.

Theoretically, nobody is free from this narcissistic issue because "all individuals have normal narcissistic needs and motives". Even people who have a healthy self-structure [13] may encounter situations that disturb their narcissistic equilibrium (Pincus & Lukowitsky, 2010:426). Therefore, according to Kohut, narcissism does not only affect certain patients, but rather, all humans, and an infant's narcissism plays a pivotal role in an individual's development.

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[13] Kohut describes this healthy self-structure as a cohesive self.

2.2.2.2. Narcissism of Kernberg

Otto Kernberg, who is one of the leading exponents of object relations theory, combines ego psychology[14] with object relations (Johnson, 1991:404). In Kernberg's view, as in Freud's, narcissism is a negative and pathological concept, but Kernberg takes more of a deficit approach to narcissism, similar to Kohut (Campbell, Brunell and Finkel, 2006:59). Kernberg (1975) introduces narcissism as a defense mechanism against feelings of abandonment and its associated rage, which he sees as a core pathological problem. Narcissism develops in a harsh environment for children, such as those that involve parental rejection or devaluation. When parents are cold towards or neglect their children, their children develop a negative self-representation, but they also react defensively to the feeling of abandonment, and form a pathologically grandiose self-representation. By withdrawing to this latter self-representation, a child separates his or her negative self-representation from the grandiose representation. However, the negative self-representation may manifest in the emptiness, "the chronic hunger for admiration and excitement," and the shame seen in narcissistic patients (Levy *et al.*, 2011:6). For Kernberg, the grandiose self-representation as a pathological defense structure must be crushed, while Kohut sees the grandiose self as the result of a normal developmental process[15].

2.2.2.3. A social learning theory of narcissism

Theodore Millon (1969) in his book, *Modern Psychopathology*, provides another perspective of narcissism on the basis of personality pathology, a social learning theory. This theory is more straightforward than Kohut and Kernberg's approach to narcissism, and finds the origin of narcissism in a parent's unrealistic overvaluation of the child's worth. According to (Millon, 2011:386), this overvaluation forms an enhanced self-image that the child can never sustain in reality. Children overvalued by their parents are likely to internalize parental illusions that they are special and are entitled to privileges (Millon, 2011:386). Narcissists, of course,

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[14] Ego psychology is a school of psychoanalysis developed from Freud's theory (the structural id-ego-superego model of the mind). Kernberg developed his theory on the basis of Freud's, while Kohut created a theory of his own.

[15] When this grandiose self fails to be integrated into the whole personality, it develops into pathological narcissism.

cannot sustain this level of self-worth in the real world. In other words, children learn about themselves and others through their parents' behavior. When parents provide lavish affection and few limitations or boundaries for their children, their children learn superiority and entitlement (Robert S. Horton, 2011:183).

Although Millon's social learning theory seems to oppose Kohut's claim that children grow up narcissistic when parents fail to provide an empathic environment for them, there is research on the relationship between parenting and narcissism that sheds light on a point where the two theories meet. According to Baumrind (1966:906): "Demands which cannot be met or no demands, suppression of conflict or no conflict, refusal to help or too much help, unrealistically high or low standards, all may curb or under stimulate the child so that he fails to achieve the knowledge and experience which could realistically reduce his dependence upon the outside world." Kohut emphasizes an authoritative[16] parenting style on the basis of the process of "optimal frustration" and "transmuting internalization"[17] in children's upbringing (Watson, Little & Biderman, 1992:232). Horton, Bleau and Drwecki (2006:367–368) also found that their empirical work on parenting is consistent with both Millon's social learning perspective and Kohut's claim that parental warmth is positively associated with healthy narcissism, which is linked to trait self-esteem[18].

2.2.3. Narcissism in social/personality psychology: trait narcissism

Social psychology is the scientific study of how humans think about each other and how they

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[16] Baumrind (1966: 891) claims that "both autonomous self-will and disciplined conformity are valued by the authoritative parent" and "authoritative control is used to resolve the antithesis between pleasure and duty, and between freedom and responsibility". He examined three parenting styles in relation to the traits of children: authoritative, permissive, and authoritarian.

[17] Since no parental care is perfect, children are faced with difficulties as they grow up. Here, optimal frustration means that there is continuous parental empathy even in the face of difficulties and transmuting internalization refers to the process of gradually internalizing the roles that parents played for them in difficult situations.

[18] Horton *et al.* (2006: 346–347) conducted multiple regression analyses on the links between three parenting dimensions (warmth, monitoring, and psychological control) and healthy and unhealthy narcissism. Unhealthy narcissism is related to the interpersonal functioning of narcissists, that they are inept interpersonally. On the other hand, healthy narcissism is about narcissists' intrapersonal functioning in relation to trait self-esteem (see Campbell, Reeder, Sedikides & Elliot, 2000).

relate to each other. Personality psychology also studies human's thoughts, feelings and behavior, but with a focus on human individuality (McAdams, 2002:34). The two theories, tightly interwoven in explaining human behavior, have led researchers to focus on narcissism as a personality trait rather than a clinical diagnosis. Derry *et al.* (2019:498) describe the nature of the trait personality models:

> Personality models conceptualize narcissism as existing in most individuals along a normally distributed continuum, with the difference between subclinical and clinical manifestations a matter of severity and impairment rather than type (Bushman & Baumeister, 1998; Foster & Campbell, 2007). This approach does not imply that trait narcissism is healthy or adaptive, but rather that narcissism can be associated with a range of adaptive and maladaptive outcomes depending on how thoroughly the narcissistic needs dominate the personality, as well as individual differences in managing and expressing them.

The theory of trait narcissism explains why researchers in social/personality psychology have a tendency to view narcissism dimensionally, reflecting both adaptive and maladaptive consequences[19], while clinicians tend to hold a categorical view of narcissism as normal or pathological (see Derry *et al.*, 2019). Social/personality psychologists connect narcissism with general personality traits, and have developed comprehensive models of normal personality in order to conceptualize personality disorders (PDs). These include the Five Factor Model (FFM), Tellengen's three-factor model, and Cloninger's seven-factor model, and proponents of these models regard personality disorders as extreme variants of normal traits (Miller & Maples, 2011:71). Behaviors exhibited in less extreme forms are reflective of normal personality traits, which is also referred to by Fischer in 1984 as subclinical[20] narcissism (Emmons, 1987:12), which is understood as normal narcissism[21].

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[19] See the section of the narcissistic personality inventory. It measures four narcissistic factors reflecting adaptive and maladaptive aspects of narcissistic personality (e.g., leadership/authority, self-admiration/self-absorption, superiority/arrogance, and exploitativeness/entitlement).

[20] This term is also referred to as non-clinical narcissism.

[21] Pincus *et al.* (Pincus *et al.*, 2009) view narcissism as one's capacity to maintain a positive self-image through strategies like self- or affect-regulatory processes and normal and pathological narcissism as potentially distinct dimensions of personality.

Until the Narcissistic Personality Inventory (NPI; Raskin & Hall, 1981, 1979) was developed in 1979, only a few empirical studies on narcissism were conducted, and they were nothing more than a case study of one or two individuals (Tamborski & Brown, 2011:133). The use of the NPI has dominated the vast majority of empirical research on narcissism since its inception[22] (Pincus & Lukowitsky, 2010). It is, thus, helpful to examine the NPI in order to understand narcissistic personality traits in social/personality psychology.

2.2.3.1. The narcissistic personality inventory

The Narcissistic Personality Inventory (NPI), using criteria for narcissistic personality disorder (NPD) as defined in *Diagnostic and Statistical Manual of Mental Disorders* (DSM-3; American Psychiatric Association, 1980), was developed by Raskin and Hall (1979) to measure narcissism. It originally consisted of 220 forced-choice items, but Raskin *et al*. reduced the number of items first from 220 to 80, then from 80 to 54, and finally from 54 to 40 items (Raskin & Hall, 1979, 1981; Raskin & Terry, 1988; Tamborski & Brown, 2011:134). Other researchers have created even shorter versions, for example, Emmons produced a 40-item version (Emmons, 1984) and a 37-item version (Emmons, 1987), and Ames *et al*. (2006) developed the NPI-16 (Rasking & Terry, 1988) (Tamborski & Brown, 2011).

Given that the inventory of the NPI is based on the DSM-III criteria, it can be said that the NPI somewhat reflects the normal level of diagnostic features of narcissistic personality disorder. The criteria include (a) a grandiose sense of self-importance and uniqueness, (b) preoccupation with fantasies of unlimited success, power, beauty, or ideal love, (c) exhibitionistic – requiring constant attention and admiration, (d) entitlement – expectation of special favors without reciprocation, and (e) interpersonal exploitativeness (American Psychiatric Association, 1980). However, while the purpose of the DSM is to diagnose pathological problems in these categories, the NPI seeks to measure narcissism as a personality trait[23], assuming that these behaviors reflect a narcissistic personality trait

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[22] Cain, Pincus, and Ansell (2008: 642-643) report that the use of the NPI as the main or only measure of narcissistic traits accounts for approximately 77% of social/personality research on narcissism.

[23] Miller and Maples (Miller & Maples, 2011: 72) indicate differences between the NPI and DSM and they criticize personality trait research based on the NPI by referring to the *Diagnostic and Statistical Manual of*

(Emmons, 1987:12). Thus, the NPI is positively correlated with psychological adjustment and self-esteem, and, conversely, negatively correlated with trait neuroticism, shame, and depression (Nehrig, Ho & Wong, 2019:54; Rose, 2002:380). Emmons (1984) reports the four underlying factors of the NPI by using a principal-components analysis (PCA):

1. Leadership/authority (L/A): the enjoyment of being a leader or in a position of authority

2. Self-admiration/self-absorption (S/S): a sense of 'specialness' and vanity

3. Superiority/arrogance (S/A): an unrealistic and grandiose self-concept

4. Exploitativeness/entitlement (E/E): an expectation of undeserved rewards combined with a willingness to manipulate or exploit others (Tamborski & Brown, 2011:135).

The first three factors are highly correlated with self-esteem and studies were also conducted on the total score of the NPI, which positively associates with the need for uniqueness, extraversion, and acting, as well as with peer ratings of narcissism (see Tamborski & Brown, 2011:134–135).

Despite such dominant use of the NPI, there is criticism of this narcissistic measure. For example, Pincus and Lukowitsky (Pincus & Lukowitsky, 2010) assert that "the NPI does not assess subclinical narcissism reflecting a continuum of functioning, but rather predominantly assesses nondistressed adaptive expressions of the construct." It is also useful to see Miller and Campbell's (2011:146) summary of the issues: "(a) significant negative relations with psychological distress and certain forms of impairment, (b) positive relations with self-esteem and well-being, (c) questionable convergent validity, (d) inconsistent factor structure, and (e) divergent relations manifested by the NPI subscales." A detailed discussion of the issues is beyond the scope of this paper. However, it is noteworthy that the NPI does not adequately capture a pathological form of narcissism, which reflects discrepancies between the

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Mental Disorders, Fourth Edition (*DSM-4*; American Psychiatric Association, 1994): "First, trait narcissism is considered a dimensional personality trait that exists to varying degrees in all individuals (unlike the *DSM-4* PDs, which are used in a categorical manner). Second, this research has been conducted primarily using self-report measures (versus diagnostic interviews for *DSM-4* PDs) in nonclinical samples. Third, the primary tool for assessing trait narcissism, the Narcissistic Personality Inventory (NPI; Raskin & Terry, 1988), has been criticized extensively for including both adaptive and maladaptive traits (e.g., Cain, Pincus & Ansel 2008), despite the fact that it was created explicitly to capture the construct of NPD as put forth in the *DSM-III* (American Psychiatric Association, 1980)."

conceptualization of narcissism in social/personality psychology (focusing on normal narcissism) and in clinical psychology (focusing on pathological narcissism) (Zeigler-Hill & Jordan, 2011:110).

The limitation of the NPI in relation to a pathological form of narcissism prompted researchers to develop alternative measures to assess the more "vulnerable" forms of narcissism (Derry *et al.*, 2019:499; Tamborski & Brown, 2011:136). For example, Pincus *et al.* (Pincus, Ansell, Pimentel, Cain, Wright & Levy, 2009) developed the Pathological Narcissism Inventory (PNI), a 52-item scale with two higher-order factors: grandiosity and vulnerability. It was initially developed to measure both grandiose narcissism (related to normal narcissism) and vulnerable narcissism (related to pathological narcissism); however, the PNI focuses more on vulnerable narcissism rather than measuring them both equally (Derry *et al.*, 2019:499). In addition, various other approaches have been developed to measure trait narcissism, such as the Hypersensitive Narcissism Scale (HSNS; Hendin & Cheek, 1997), the Narcissistic Personality Disorder MMPI Scale (NPDS; Ashby & Lee, R.R., and Duke, 1979), the Raskin and Novacek Narcissism Scale (RNNS; Raskin & Novacek, 1989), the Narcissistic Personality Inventory – Children (NPIC; Barry, Frick & Killian, 2010), and the Narcissistic Vulnerability Scale (NVS; Bachar, Hadar & Shalev, 2005) (see Cain, Pincus & Ansell, 2008:646; Tamborski & Brown, 2011:136–137).

2.2.3.2. Grandiose narcissism and vulnerable narcissism within trait narcissism

Despite the fact that there is inconsistency in the conceptualization of narcissism between clinical, social/personality, and psychiatric psychology, if these three fields are to find a point where they converge, it would be on these two broad themes: grandiose narcissism (GN) and vulnerable narcissism (VN)[24] (Derry *et al.*, 2019:499).

GN is normally associated with grandiose, arrogant, conceited, malignant, manipulative and domineering attitudes and behaviors, whereas individuals with VN are described as craving, covert, hypervigilant, thin-skinned, avoidant, shameful and shy (see Derry *et al.*, 2019:499;

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[24] There are some differences in the use of these terms for each field. Clinical and psychiatric psychologists generally use *narcissistic grandiosity* (NG) and *narcissistic vulnerability* (NV) instead of GN and VN (Derry *et al.*, 2019: 499). Cain *et al.* (Cain *et al.*, 2008) provide a detailed discussion of the use of the terms.

Miller, Lynam, Hyatt & Campbell, 2017:291; Pincus, Wright & Cain, 2014:439-440). Wink (1991:590–596), by conducting a principal–components analysis of six narcissism scales derived from the Minnesota Multiphasic Personality Inventory (MMPI; Morey, Waugh & Blashfield, 1985), found two orthogonal narcissistic factors: vulnerability-sensitivity and grandiosity-exhibitionism. These two factors are unrelated to each other but share core features of narcissism: conceit, self-indulgence, and disregard of others. Wink (1991: 596) concludes that individuals with high scores on either of the two narcissistic factors are likely to suffer from psychological problems and have difficulty functioning effectively. Difficulties associated with vulnerability-sensitivity include "anxiety and pessimism, lack of fulfillment, and vulnerability to life's traumas", while grandiosity-exhibitionism is associated with "overconfidence, aggressiveness at the cost of others, and an excessive need for admiration from others".

2.2.3.3. Normal narcissism and pathological narcissism

Although the distinction between GN and VN has been recognized in the field, another distinction, that between normal narcissism and pathological narcissism, might cause confusion. Pincus and Lukowitsky (2010) connect normal narcissism with a tendency to maintain a positive self-image by endorsing positive illusions about the self, or minimizing negative information. Thus, such an individual is seen as "ambitious, satisfied, and relatively successful" as well as having "disagreeable interpersonal relations". In contrast, pathological narcissism is associated with "significant regulatory deficits and maladaptive strategies to cope with disappointments and threat to a positive self-image" (Pincus & Lukowitsky, 2010).

Psychiatric psychologists prefer using the terms of narcissistic grandiosity (NG) and narcissistic vulnerability (NV), recognized as two substructures of pathological narcissism in psychiatry. These two expressions of pathological narcissism may cause confusion as they are analogous to the terms GN and VN in trait narcissism. Derry *et al*. (2019:499) describe this confusion as follows:

> In Pincus and colleagues' (2009) and Pincus and Lukowitsky' (2010) conceptualizations, narcissistic grandiosity and vulnerability are analogous to GN and VN as described above, but rather than being distinct types, they are two expressions of pathological narcissism prone to oscillate within the same individual. Normal narcissism is believed to be

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categorically different from pathological narcissism and it is not known if the GN and VN distinction is measurable within this form of narcissism (Pincus & Lukowitsky, 2010).

GN and VN are, therefore, not relevant to pathological narcissism but, rather, only to normal narcissism, and they appear separately for each individual, while NG and NV, measured in pathological narcissism, oscillate in a narcissistic individual. There is, of course, the opposite opinion that GN or VN *can* be considered pathological depending on the degree of functional impairment or distress (Miller *et al.*, 2017:299). Such confusion appears to come from different measurement methods that have been developed for different purposes in each psychological field. Although it is interesting to further understand these measurements, they will not be discussed in this paper.

There is another debate about whether GN and VN reflect distinct or interrelated personality processes, due to empirical evidence supporting both accounts. Whilst Miller *et al*. (2011) argue that GN and VN are separated constructs in different personality traits, some psychologists in clinical or psychodynamic theories hold that they are interrelated as components co-existing within individuals (Manley, Roberts, Beattie & Woodman, 2018:65). Self-regulation theory of narcissistic functioning is one of them. This theory will be outlined in the next section because it enables an in-depth understanding of narcissism in relation to the preacher's thought and behavior.

2.2.3.4. Narcissism from the perspective of the dynamic self-regulatory processing model

The dynamic self-regulatory processing model provides a framework to understand and predict processes in which individuals construct and regulate their desired self in personality psychology (Morf, Torchetti & Schürch, 2011:56). Morf and Rhodewalt (2001:177), by applying this model to narcissism, developed a dynamic self-regulatory processing model of narcissism that regards the narcissistic self as shaped by "the dynamic interaction of cognitive and affective intrapersonal processes" and "interpersonal self-regulatory strategies" that are embedded in the social world. This approach does not view narcissism as static individual difference but as a personality process.
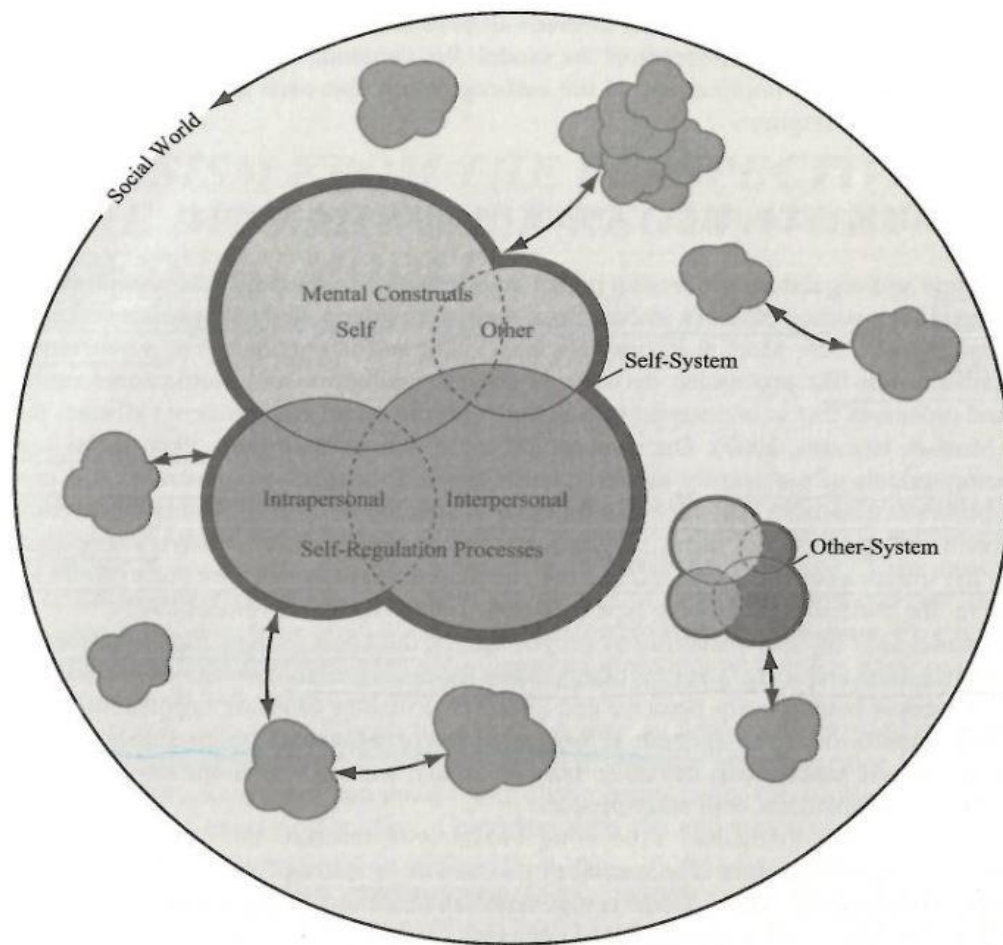
Figure 2.2 The dynamic self-regulatory processing model

According to Morf *et al.*(2011:57–58), the dynamic self-regulatory processing model has three components: the mental construal system, the self-regulatory processes, and the social world. Figure 2.2 shows the interactions between the three components. The mental construal system is individuals' cognitive, affective, and motivational representations and experiences in relation to themselves, others, and the social world, and consists of the self-construal unit and the other-construal unit. The self-construal unit includes various factors of the actual self and the ideal self (i.e. cognitive representations and affective evaluation, identity goals, and motivational strivings), while the other-construal unit is associated with how the individual views and understands others. The self-regulatory processes component includes all the processes, mechanisms, and strategies that individuals employ to regulate and form their self-image. The self-regulatory processes which are triggered by social or internal events involve both the intrapersonal processes associated with cognitive mechanisms that are useful for shaping the meaning and favorability of self-relevant information, and the interpersonal

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processes which involve behaviors in individuals' effort to make their social images before encounters. These two components interact with each other in a self-system as shown in Figure 2.2. The final component is the social world, an arena in which the self-system and its regulation processes are embedded, and in which mutual reciprocity between the self and social processes appears. In the social world, the self-system interacts with other people (other self-systems) or groups of others. All in all, the self is, in this frame, not an entity but "a continuous dynamic self-construction and self-regulation process" in which people try to pursue their core personal goals (Morf *et al.*, 2011:59).

2.2.4. Narcissistic personality disorder

The last of the three main bodies of literature on narcissism that will be examined is Narcissistic Personality Disorder (NPD), using the *Diagnostic and Statistical Manual of Mental Disorders* (*DSM*)[25]. With the need for a common language and a statistical classification of mental patients, a predecessor of DSM was first published in 1844 by the American Psychiatric Association (APA). DSM evolved through four editions, from 1952 to 2013, and the latest edition, DSM-5, is used as a diagnostic classification system for psychiatrists, physicians, clinical psychologists, and other mental health professionals (American Psychiatric Association, 2013:13). NPD was not included in the first editions of DSM, but its inclusion within DSM-3 triggered increased interest in narcissism as a personality trait in social/personality psychology (Cain et al., 2008:642). Despite this contribution, however, there is criticism that the criteria for NPD are not sufficient to fully capture the characteristics of pathological narcissistic patients' in clinical practices, and that there are inconsistencies in the application of this criteria (Cain *et al.*, 2008).

2.2.4.1. Criteria for NPD in DSM

Although a few changes were made in the criteria for NPD from DSM-3 to DSM-4, the basic diagnostic features for NPD remained the same, and diagnostic criteria for PDs in DSM-4 were included in Section II of DSM-5 without any changes (Fossati, Somma, Borroni, Pincus, Markon & Krueger, 2017:1400; Skodol, Bender & Morey, 2014:422).

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[25] The first edition of The *Diagnostic and Statistical Manual of Mental Disorders-I* (*DSM-1*) was published by the American Psychiatric Association (APA) for the purpose of providing a common language and a unified classification of mental disorders.

Criteria for NPD in DSM-IV (and also in Section II of DSM-5) include: "(a) a grandiose sense of self-importance; (b) a preoccupation with fantasies of unlimited success, power, brilliance, beauty, or ideal love; (c) a belief of being special and unique; (d) requirements of excessive admiration; (e) a sense of entitlement; (f) interpersonal exploitativeness; (g) lack of empathy; (h) envy of others; and (i) arrogant, haughty behaviors or attitudes" (Cain *et al.*, 2008:648; Skodol *et al.*, 2014:422). These criteria primarily reflect grandiose narcissism. When many researchers raised concerns with the characteristics underlying vulnerable themes in DSM-3 (e.g. shameful reactivity or humiliation in response to narcissistic injury and alternating states of idealization and devaluation), they were removed and described instead in the section of "Associated Features and Disorders" for NPD diagnosis in DSM-4, with a caution that "narcissistic individuals may not show it outwardly" (Cain *et al*., 2008:648). There is also criticism that these criteria do not represent covert narcissism, narrowly focusing on the more overt form of narcissism, despite evidence supporting the distinction between overt grandiose presentations and covert vulnerable presentations (Levy, 2012:886).

2.2.4.2. Changes of NPD criteria in DSM-5

As a result of much criticism, an alternative Section III of diagnostic criteria for NPD is included in the final model of DSM-5. It describes typical features of NPD as "variable and vulnerable self-esteem, with attempts at regulation through attention- and approval-seeking, and either overt or covert grandiosity" and proposes general criteria (A - G)[26] (American Psychiatric Association, 2013). The Section III NPD, in contrast with Section II NPD in DSM-5, explicitly recognizes that narcissism has two facets, inflated (grandiose) presentations and deflated (vulnerable) presentations, and that there is a possibility of fluctuation between the two. It also recognizes that grandiosity and feelings of entitlement may be either overt or covert (Skodol *et al.*, 2014:424–425). There are, however, still suggestions for further changes to the system, such as specific emphasis on a core of antagonistic traits, like grandiosity, entitlement, manipulativeness and callousness (see Miller *et al.*, 2017:308–309).

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[26] Diagnostic criteria for NPD in Section III of DSM-5 consist of A through G of the general criteria for personality disorder. Criterion A to G are not introduced here (see American Psychiatric Association, 2013).

Because the criteria for NPD arose from patients' treatment and observation in hospitals or clinical environments, psychiatry views narcissism as a pathological concept, even though social/personality psychology tends to see narcissism as a type of personality problem (hence the term Narcissistic Personality Disorder). This, in combination with the fact that early models of DSM unfortunately emphasized only the grandiosity of narcissism, and did not include vulnerability of narcissism in the criteria for NPD, has caused controversy and confusion about narcissism within the three main fields. Therefore, one should practice caution in the use of the various terms for narcissistic measurements and research results. However, since the vulnerability of narcissism is clearly recognized in the final model of DSM-5, and since there is much empirical data on vulnerable narcissism which has accumulated in the field of social/personality psychology, there is a possibility of resolving the confusion.

Before completing a historical review of narcissism, it is useful to discuss a synthetic view of narcissistic personality.

2.2.5. The Narcissism spectrum model

The Narcissism Spectrum[27] Model (NSM) is an attempt to understand narcissistic traits in transactional processes between individuals and their social environments, by synthesizing evidence and research accumulated from personality/social psychology and clinical psychology (Krizan & Herlache, 2018:3). Krizan and Herlache (2018) view narcissism as "a spectrum of personality characteristics that reflects variation in self-importance and entitlement as a shared phenotype, with narcissism exhibiting different forms of expression spanning distinct dimensions of temperament and functioning." They consider entitlement and self-importance as key features of narcissism, based on DSM-IV, ICD-10[28] and various empirical data. These key features occur simultaneously with both grandiose and vulnerable

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[27] The concept of the term 'spectrum' stems from physics and is applied in psychology, representing "a collection of conditions that are distinct in their level of severity or manifestation, yet are connected by underlying generative processes." (Krizan & Herlache, 2018: 8)

[28] The International Statistical Classification of Diseases and Related Health Problems, 10th version (ICD-10; World Health Organization, 1995)

features in both normal and clinical cases. Therefore, narcissism can be defined as *entitled self-importance*.

In Figure 2.3, NSM shows a three-dimensional construct: self-importance and entitlement as central figures of narcissism, and two other features of narcissism, grandiosity and vulnerability. These two features diverge from the center in opposite directions at an angle of almost 90°, which means they are uncorrelated. Angles smaller than 90°, indicate positively-linked features, whereas angles larger than 90° represent negatively-linked features. The length of the vector from the origin represents the extremity or severity of narcissism. This model shows relationships between narcissistic features, not narcissistic individuals.
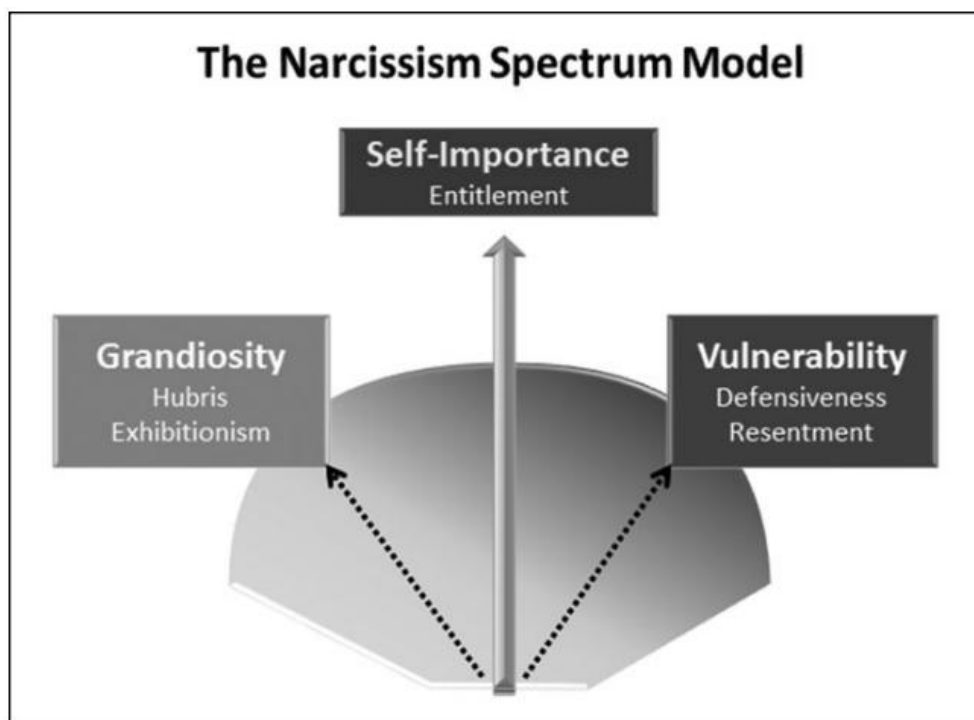
Figure 2.3 The narcissism spectrum model

The NSM, by suggesting two separate functional orientations, boldness and reactivity, accounts for the fact that the central feature of narcissism (i.e. entitlement and self-importance) manifest in two narcissistic forms, grandiosity and vulnerability (Krizan & Herlache, 2018:11). These two functional orientations reflect distinct personality-environment transactions in relation to different forms of temperament and self-regulatory styles. In the model, a bold functional orientation represents a "grandiose individual's approach-dominated personality/temperament and a self-regulatory style focused on self-

enhancement benefits over costs, revealed by boastful, assertive, and exhibitionistic social behavior", whereas a narcissistic individual's reactive orientation is associated with a vulnerable individual's "avoidance-dominant personality and emotional dysregulation, and a self-regulatory style over-focused on self-preservation and revealed in shy, dismissive, but ultimately volatile social behavior" (Krizan & Herlache, 2018:12–14). All in all, recognizing narcissism through this spectrum model is instrumental to understand (a) variety in both extremity and expression, (b) blends of narcissistic features that characterize actual individuals, and (c) different developmental processes reflecting distinct narcissistic expressions (Krizan & Herlache, 2018:16).

This synthetic view of narcissism supports the opinion that vulnerable individuals do not tend to be grandiose (and vice versa) because grandiosity and vulnerability are quite distinct dimensions. Although some patients who exhibit both grandiose and vulnerable tendencies are detected in clinical situations, and they may fit some clinical notions of "splitting", most people have a tendency to exhibit one expression or the other (Krizan & Herlache, 2018:22–23). For example, grandiose individuals, whose vulnerability is low, try to succeed in their goal and meet their expectations. When, however, they are faced with disappointment and threats to their positive self-image, the unfulfilled narcissistic needs could reveal vulnerable tendencies associated with pathological narcissism, which would disturb their grandiose transactions, like social confidence (Krizan & Herlache, 2018:23; Pincus & Lukowitsky, 2010).

2.2.6. Multilevel conceptualization of narcissism

Ackerman *et al*. (2019), in a recent paper *Current conceptualizations of narcissism*, introduces a multilevel conceptualization of narcissism, which focuses on the manifestations of narcissism at three levels: trait level, state level, and within-situation level. Ackerman *et al*. (2019:33) describes this conceptualization of narcissism as follows: "we propose that trait-level narcissistic attributes[29] (e.g. grandiosity) likely reflect density distributions of different states or momentary thoughts, feelings, and behaviors (e.g. perfect, prestigious, and powerful) that accumulate across daily life. Further, we propose that dynamic processes involving social-cognitive variables [e.g. goals (e.g. self-promotion) and behaviors (e.g. self-

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[29] The trait-level narcissistic attributes include entitlement, grandiosity, and vulnerability.

assuredness)] that operate in the within-situation level provide the conceptual tools that help explain distributions of states."
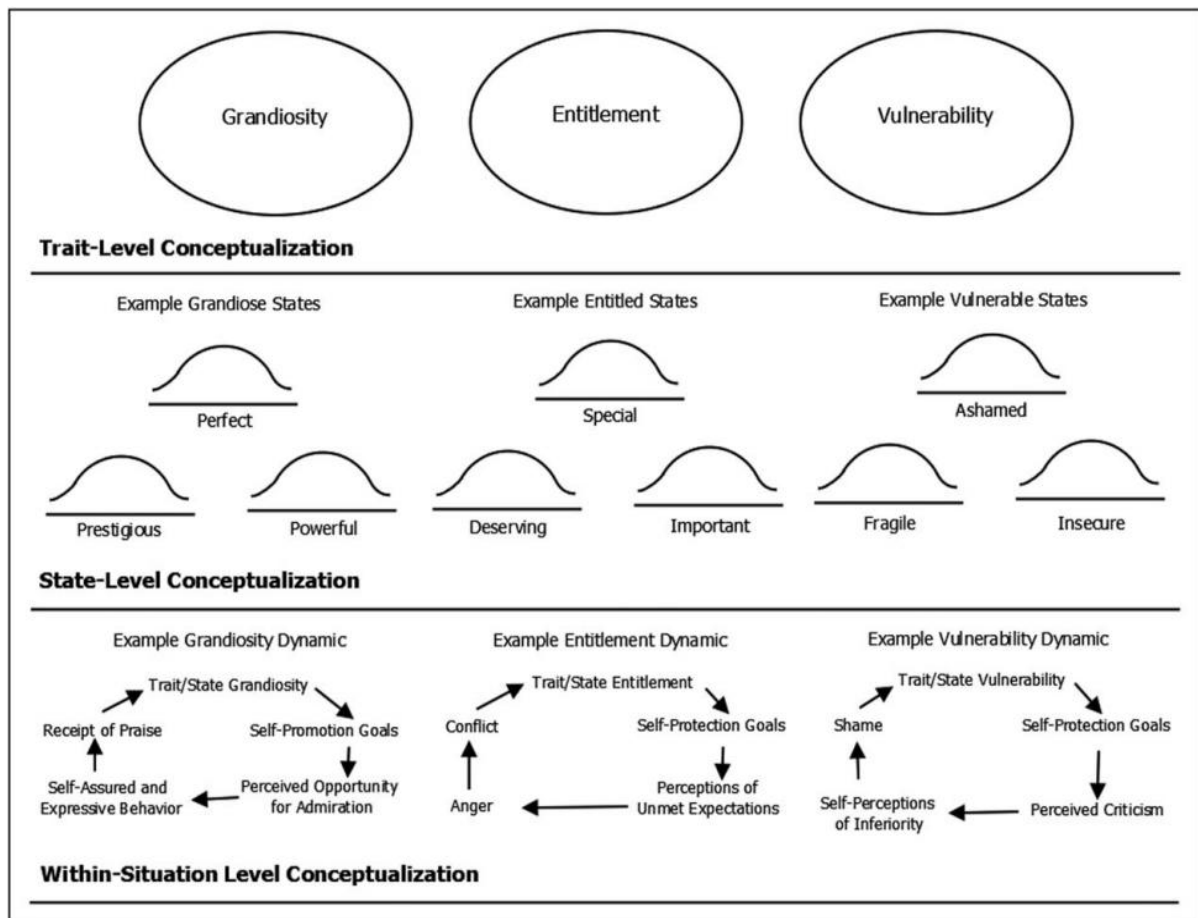
Figure 2.4 Multilevel conceptualization of narcissism

Figure 2.4 shows this description of a multilevel conceptualization of narcissism. Firstly, traits indicate broad characteristic tendencies in consistent thoughts, feelings and behavior, appearing across different situations and over time. There is emerging consensus that the core features of narcissism are entitlement and self-importance, and that these manifest in grandiosity and vulnerability (Krizan & Herlache, 2018:4–6).

Secondly, unlike trait-level, which is associated with consistency, states reflect thoughts, feelings, and behaviors that temporarily change depending on situations and over time. Researchers' interest in the state-level draws from clinical observations suggesting that individuals suffering from pathological narcissism vacillate between grandiose and vulnerable states (Wright & Edershile, 2018:74). As shown in Figure 2.4, researchers have

recently used adjective measures of grandiose and vulnerable narcissism (e.g. the Narcissistic Grandiose Scale and the Narcissistic Vulnerability Scale) in order to capture momentary change in feelings within a person (Ackerman *et al.*, 2019:35). Whole Trait Theory (Fleeson & Jayawickreme, 2015:90) provides a good model for explanations of mechanism between narcissistic trait and state level by merging trait and social-cognitive perspectives and incorporating both person and situation into the definition of traits.

Lastly, within-situation level is associated with identifying social-cognitive processes and short-term interpersonal dynamics [e.g. Morf and Rhodewalt's (2001) dynamic self-regulatory processing model of narcissism as reviewed above] connected with narcissistic states/traits, which includes motive or goal, interpersonal process, and perceptual process as structural units of this level (Ackerman *et al.*, 2019:35). Pincus and Lukowitsky (Pincus & Lukowitsky, 2010) highlight the importance of recognizing these processes and dynamics: "The core feature of pathological narcissism is not grandiosity, but rather defective self-regulation leading to grandiose and vulnerable self and affect states."

Ackerman *et al.* provide a review on literature featuring a multilevel conceptualization of narcissism across multiple psychological fields. Studying narcissism at all levels is instrumental for a comprehensive understanding of the concept.

2.3. Culture and narcissism

The question of narcissistic culture began to emerge in America in the 1970s. Wolfe (1976) in his essay, *The 'Me' Decade and the Third Great Awakening*, criticizes the narcissistic American society by quoting Tocqueville's idea:

> In *Democracy in America*, Tocqueville (the inevitable and ubiquitous Tocqueville) saw the American sense of equality itself as disrupting the stream, which he called "time's pattern": "Not only does democracy make each man forget his ancestors, it hides his descendants from him, and divides him from his contemporaries; it continually turns him back into himself, and threatens, at last, to enclose him entirely in the solitude of his own heart." A grim prospect to the good Alexis de T. – but what did he know about … *Let's talk about Me!*

In his observation of American society, people separated themselves from their roots and failed to become roots for their children. Unfortunately, they were not willing to live their ancestors' life, their offspring's life nor their neighbor's lives (Wolfe, 1976). This particular criticism of American culture is also demonstrated in Lasch's (1979) book, *The Culture of Narcissism*. Lasch (1979:xvi) argues that 'the economic man' in the model of the past had given way to 'the psychological man' in his time, which indicates narcissism as "the final product of bourgeois individualism". The narcissist was haunted, not by guilt, but by anxiety, as Kohut (1971) describes, and he had no limits in his craving. Instead of accumulating goods and provisions for the future, he required instant gratification, living in a state of restless and unsatisfied desire. For Lasch, the narcissistic society has the tendency to culturally denigrate the past and continue to encourage individuals' narcissistic thoughts and behaviors, which are associated with capitalism and industrialization (Chessick, 2014:35). These concerns and warnings about the negative effects of narcissistic culture have continued until recently.[30]

The relationship between culture and narcissism has been supported by empirical research. Although narcissism, like many other personality traits, reveals a genetic element, there is no doubt about the environmental and cultural background of narcissism (Twenge, 2011:202). Twenge (2011:202-203) provides a review of research on the relationship between culture and narcissism, focusing on cultural products which she sees as examples of narcissism appearing in society (e.g. fake paparazzi and grandiose song lyrics). She found that narcissism is on the rise in many areas. When Twenge and Campbell (2009:13) examined lyrics of popular songs in the U.S. between 1980 and 2007, they found that there was an increase in the use of the first-person pronouns (I, me), as well as expressions of anger or antisocial behavior. In contrast, the use of collective pronouns (we, our) and expressions of social interaction had decreased. In addition, Nafstad *et al.* (2007), in an analysis of the largest newspaper in Norway between 1984 and 2005, also found that communal words decreased while individualistic terms increased.

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[30] See Twenge and Campbell (2009)'s book, *The Narcissistic Epidemic*, where narcissism is regarded as an epidemic psycho-cultural affliction causing serious consequences and spreading throughout the whole culture of society, affecting not only narcissists, but also less self-centered individuals (Twenge & Campbell, 2009a: 13; Twenge, Miller & Campbell, 2014: 227).

Another cultural product studied was names given by parents to their children. While 40% of boys were named one of the 10 most common names in the 1940s, less than 10% received a common name by 2007. This reflects parents desire for unique children, which is associated with narcissism.

Reality television is also an important narcissistic cultural product. According to Twenge, reality TV includes vain and celebrity-focused shows, such as *Jersey Shore* (where young people compete with one another to show off their bodies on the beach) and *Who Do You Think You Are?* (where celebrities trace their family history). Young and Pinsky (2006:469-470) shows via the Narcissistic Personality inventory (NPI; Raskin & Terry, 1988) that celebrities are a highly narcissistic group, and that reality TV personalities and actors have higher narcissism scores than other celebrities. They argue that reality TV encourages narcissistic individuals to believe that they can be a star in the entertainment industry despite their limited abilities. This relates to Lasch's comment (1979:21): "The media give substance to and thus intensify narcissistic dreams of fame and glory, encourage the common man to identify himself with the stars and to hate the 'herd', and make it more and more difficult for him to accept the banality of everyday existence". Reality TV provides "an outlet for narcissistic individuals". A recent study, *Narcissism on the Jersey Shore* by Gibson, Hawkins, redker, and Bushman (2018), shows a connection between exposure to narcissistic reality TV stars and viewers' narcissism.[31]

There is no disagreement about the fact that culture has an influence on narcissistic personality traits. The common opinion of scholars who are deeply interested in the relationship between culture and narcissism (e.g. Lasch and Twenge) is that it is reciprocal. In other words, narcissistic culture creates narcissistic individuals, and narcissistic individuals also help to form a narcissistic culture. Cultures built on narcissism appear to have considerable problems (Twenge, 2011:207), and therefore, many scholars continue to warn against narcissistic societies.

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[31] When viewers engage in experience taking while watching narcissistic reality TV characters, this connection is present. Viewers who avoid experience taking, however, tend to adopt a detached style of viewing and they do not identify themselves with the reality TV stars.

Empirical results from psychological and cultural studies may be instrumental in understanding how narcissistic culture affects the preaching event. These will be examined in the following chapters.

2.4. Conclusion

The term 'narcissism' usually describes a person who has highly inflated and unrealistic views of the self, and is characterized by self-focus, entitlement, and lack of empathy for others. However, the concept of narcissism is much more complex than this, because it has developed within different theories, in various fields, and with differing criteria. In using this concept, it is therefore necessary to be aware of the characteristics of the different models and theories as well as their developmental backgrounds, and to use criteria and measures of narcissism with care.

In order to provide a comprehensive understanding of narcissism, this chapter has examined various topics, theories, and models related to narcissism. The term 'narcissism' first appeared in Freud's essay, *On narcissism: An introduction*, and from then, discussions about narcissism in the field of psychology began in earnest. These have developed into many clinical theories of narcissism, a diagnostic criteria for Narcissistic Personality Disorder (NPD) from the *Diagnostic and Statistical Manual of Mental Disorders* (DSM), the concept of 'normal narcissism' from personality/social psychology, and the relationship between narcissism and culture. Fortunately, with the accumulation of the results of many empirical studies, integrated models have emerged that reflect diverse perspectives on narcissism (e.g. the narcissism spectrum model and the multilevel conceptualization of narcissism). As studies on narcissism are ongoing and evolving, new materials and theories will provide a useful framework for identifying and understanding problems associated with narcissism within individuals and groups, as well as between them.

Since the church is a spiritual community of Christ, but historically exists in the real world (Bonhoeffer, 2009), it is not free from narcissism, and since researchers warn that cultures built on narcissism suffer problematic consequences, it could assumed that narcissism has significant negative impacts on the homiletic context of the church. This chapter was the precursor to applying the psychological term of 'narcissism' to the preaching event, and in

particular, within the context of the South Korean church. The next chapter will discuss issues of narcissism in South Korean society and it will review relevant psychological literature on narcissism.

Chapter 3   Korean culture and narcissism

A fish from a river cannot survive when exposed to the ocean, because its organs are adapted to a freshwater environment. Likewise, individual human beings are shaped by the surroundings in which they have been raised and in which they live. Although all environmental factors are important in the development of individuals, it may be said that culture has the greatest influence on their personalities and social behavior. Culture forms environments that systematically shape individual social cognitions through its institutions, social practices, rituals and interactions (Singelis & Brown, 1995:356).[32] Singelis and Brown (1995:356) point out that "Culture does shape attitudes, values, and concepts of self. These individual differences, in turn, unquestionably affect behavior." This is a clear indication of culture's influence on behavior.

It may also be said that certain characteristics of a particular culture shape the personality of individual members of that culture. As noted in chapter two, Lasch (1979) defined American society as a narcissistic culture and warned that it would produce more narcissistic individuals. It is not hard to find empirical evidence of narcissistic culture in the context of America. For example, Twenge and Foster (2010:99), by conducting a nationwide meta-analysis of college students' scores on the Narcissistic Personality Inventory (NPI) with controls for campus and examining NPI scores among students on a university campus over time (1982-2009), demonstrate significant increases in narcissism. In terms of narcissistic culture, South Korea seems to be no exception. Lee (2014:625), by using cross-temporal meta-analysis on NPI scores of college students in South Korea, also shows increases of narcissism in Korean college students over the past 15 years (1999-2004). Given that Korean society has been rapidly built on capitalism and materialism[33], it may be predicted that narcissism will increase.

However, the characteristics of Korean culture are undeniably different from those of Western

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[32] According to Singelis & Brown (1995:356), culture is not only conditioning but also conditioned. It means that culture is also constructed and modified by individuals' thought and behaviors.

[33] Although not cited here, it is well known that commercial advertisements for selling products stimulate people's narcissism.

culture. Taking this point into account, it may be deduced that narcissism in Korean society will manifest itself and operate differently from in Western society. In this chapter, certain characteristics of Korean cultures are discussed first, after which narcissistic issues related to these characteristics of Korean society are examined.

3.1. Confucianism and shamanism in the Korean church

Contemporary Korean society, like other capitalist societies, is characterized by individualism. It may be said that the problems found in modern Western societies occur in the same way in Korean society because the two societies have similar social systems of capitalism and materialism. However, the researcher assumes that people's personalities and behaviors are clearly diverse in each country, even if they share some common features of 21st-century capitalism. This is because the cultural history of the people in the two countries is not the same. This assumption requires an examination of cultural backgrounds in Korean people in order to understand their personality and behavior.

3.1.1. Confucianism in Korean culture

No one better sums up Confucian influence on Korean society than Yun (1996:113) below:

> Korean Confucianism clearly contributed to the formation of a sense of national selfhood and sovereignty and became an important force in the unfolding of Korean history. It has provided a universal cultural consciousness that has given rise to a value system directly related to a highly developed view of ethics and politics and has helped stimulate a unique national consciousness directly related to the existence and future prosperity of the Korean people (cited in Hsin-chung Yao & Xinzhong Yao, 2000:115).

Considering the influence of Confucianism highlighted above, it may be said that those who want to understand Korean people's ways of behavior and thinking must first study the influence of Confucianism on Korean society. Lew, Choi and Wang (2014:185) point out that Confucianism as a set of historically institutionalized religious ceremonies has faded away in modern times, but it is still alive in Korean society as a cultural ethos internalized in everyday life by being adapted to modern conditions[34]. Shim (1984) took a very critical view of the

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[34] Lew *et al.* (2014: 185) also argue that Confucian culture and familism have played a positive and pivotal role

influence of Confucianism in Korea. He referred to Korean Christians as "Confucians in Christian cloaks" (cited in Lew *et al.*, 2014:185). It is surprising to describe Korean Christians as Confucians, not vice versa. This clearly reflects the considerable influence of Confucianism on Korean society. There is a great deal of research and data on this issue. Most of the data reveals that although Korean society has no more Confucian ceremonial rituals, Confucian thought and values dominate Korean people throughout society.

3.1.1.1. History of Confucianism in Korea

The word 'Confucius', which was used for the first time by Jesuits, is the Latin transliteration of 'Kong Fu Zi' (the name of a Chinese philosopher and politician of the Spring and Autumn period in 5-6 BC), and the suffix '-ism' was added not much earlier than the nineteenth century to enable 'Confucius-ism' to be parallel with other 'isms' (e.g., Buddhism, Hinduism and Judaism) (Yao, 2015:12). The encyclopedia of Confucianism (Yao, 2015:1) introduces it as the term for "the religio-ethical tradition" that dominated China and other East Asian countries such as Korea, Japan, and Taiwan for many centuries, and indicates that Confucianism places its emphasis on "the interaction between politics, ethics and religion through the enhancement of ritual, education and personal cultivation". There is also a view that regards Confucianism as a religion on the basis of the rich evidence of its religious nature, but many scholars like to call it a religious tradition[35] instead of regarding it as a religion (Adler, 2014:12).

It is well known that Confucian ideas were passed from China to Korea early on and had a profound impact on Korean politics, society, and way of life. According to the *Samguk Sagi* (1145), a historical record of the Three Kingdoms of Korea: Goguryeo, Baekje and Silla, the Goguryeo Dynasty (37 BC – 668 AD) established *Taehak* and *Gyungdang* in 372 to provide education in Confucianism and military instruction and training (Lee, 2014:161). The Silla Dynasty (57 BC – 935 AD) also founded *Kukhak* (682 AD), a state institution of higher education, to provide education in Confucian classics and thought, which it contributed to the

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in Korea's economic success, which runs counter to Max Weber's argument that Confucianism in Eastern countries had a negative effect on the development of capitalism.

[35] Adler (2014: 12) defines Confucianism as "a non-theistic, diffuse religious tradition that regards the secular realm of human relations as sacred", refusing to call it a religion because it is not institutional.

kingdom's system in the two important aspects of education and politics (Han, 2014:37). Since then, Confucian thought has begun to deepen in Korean society. Although the activities of Confucian scholars were slowed down in the Coryeo Dynasty (918 – 1392 AD) through suppression by Buddhism, which was the national religion at that time, Confucianism continued to develop and became the ruling principle of the Chosun Dynasty (1392 – 1910 AD).

As the state religion, Confucianism was unchallenged and experienced a golden age during the Chosun Dynasty. It became the centre of ethics, philosophy, politics, and education, building temples in important local places for the worship of ancestors and Confucian sages, as well as Confucian schools throughout the country for the teaching of Confucian thought (Park & Müller, 2014:4). It dominated all fields of Korean society during the dynasty. Considering the long history of Confucianism in Korea, it can be understood that, despite the disappearance of its forms in modern society, Confucianism still has a fundamental impact on the way of life of Koreans.

3.1.1.2. Confucian thought

What, then, are the main elements of Confucian thought? As it has developed over 2500 years, Confucian thought is not unified as a single concept. It is extremely complex and multi-layered (Oldstone-Moore, 2012:295). Goldin (2011), the author of a volume in Acumen's *Ancient Philosophies* series, provides a set of four 'basic convictions' that are commonly included in discussions of all Confucian philosophers. His ideas are summarized by Oldstone-Moore (2012:295) as follows:

> …first, the innate human capacity for moral development; second, the assertion that moral development begins with self-cultivation, including self examination and efforts at self-improvement; third, the idea that by perfecting oneself, one contributes to the quest for cosmic harmony, and fourth, the identification and admiration for sages … all agree that the human project is to develop the capacity of self-improvement for the benefit of one's self, family, society and ultimately the world.

Drawing on this illustration of the four convictions, it may be said that Confucianism is a relation-oriented theory that places its emphasis on self-cultivation and the relationship

between the self and environments (family, society, nation and world), based on *harmony*. It could be also said that Confucianism orbits around the relationship between humanity and Heaven in which human relationship becomes sacred (Adler, 2014:12). These features of Confucianism appear in the five virtues which characterize Confucian ethics: *Rén* (仁, benevolence, humaneness), *Yì* (義, righteousness), *Lǐ* (禮, proper rite), *Zhi* (智, knowledge), *Xin* (信, integrity) (Runes, 1983:338).

In short, Confucian human beings find and develop themselves in relation to their surroundings. Since individuals are included in society, public interest and order are more important than individuals. Thus, Confucianism creates a culture in which harmony is emphasized.

3.1.1.3. The influences of Confucianism on the Korean church: ″sacerdotalism″

Again, there are many studies on Confucian influences found in Korean society. It should be noted that these studies do not ask whether Confucian effects are positive or negative for Korean society. However, studies in theology have a tendency to focus on negative aspects of Confucian influences on Korean Christianity. It is not necessary to discuss all of the influences in this chapter. This section will focus on certain influences on the Korean Church that are related to pastors' narcissism.

The argument that Confucianism is found in all areas of society also indicates that Korean Christianity is no exception. Grayson (1995:76, 82-83) describes the relationship between Confucianism and Korean Christianity as "dynamic complementarity rather than…confrontation," arguing that Korean Protestant Christianity stands on a platform composed of the moral values of Confucianism. Drawing on his argument, it is safe to say that Confucian influence has formed the structural and relational environments within the Korean church and in that way has dominated the way of thinking and behavior as well as personality formation of Korean church members.

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One of the negative effects[36] of Confucianism on Korean Christianity is that churches have ceased to embody the values of Jesus Christ by remaining in the traditional hierarchical system, which prizes group harmony and relational co-operation (Śleziak, 2013:28). As noted above, Confucianism is concerned with relationships between individuals, who are related to one another in various positions such as husband and wife, friend and friend, parents and children, brothers and sisters, or king and servant. The relationships are governed by *Lǐ* (禮), which means proper behavior or rite. A society built on Confucian values has a conservative tendency to maintain existing order and social harmony, rather than a progressive tendency to pursue change or reform itself. This characteristic has prevented society from overcoming social stratification among members, with the result that those who are not valued by society have lost their place in the church. Furthermore, most Korean churches have caused women to be "subordinated within the church hierarchy and authority structure", although the Christian faith has made a contribution towards motivating women to reconstruct their self-identity and to aim for self-empowerment and social autonomy (Joon-Sik Park, 2012:60).

Most notably, this hierarchical structure with its emphasis on harmony and order promoted the development of clericalism in the Korean church. This means that clerics have dominance in the faith and polity of the church and restrict the participation of lay people (Joon-Sik Park, 2012:60–61). Torrance (1996:167) criticized this phenomenon in Protestant Christianity as "*Protestant sacerdotalism*", in which the entire life and worship of congregations revolve around the personality of the pastor in the church. Under these circumstances, worshippers cannot but go through ministers to worship God, and these pastors' sermons are often centered on an exposition of their own view of the Word of God, rather than an exposition of the Word of God itself (Torrance, 1996:168). It would not be difficult to find such a phenomenon in the Korean church. Underwood (1994:66), in his studies on Christianity in Korea, describes Korean Christians as being "very clique- and person-centered", with a keen awareness of rank and position, which leads to hierarchical structures. They focus on clique-oriented personal relationships and are not interested in reforming social abuses and becoming a community for the world (Underwood, 1994:73). His observation of Korean Christians indicates that lay people in the church tend to be loyal to their leaders and follow

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[36] Unlike social studies on Confucianism, most studies in the theological field present a negative evaluation of the relationship between Korean Church and Confucianism.

them without question, not acting as independent individuals with a responsibility towards their community. In such an environment, hierarchical structure provides a good place for clericalism to survive. Although this *sacerdotalistic* tendency of the Korean Church is not biblical at all, the Korean church seems insensitive to the issue of the pastor-centered structure, and many churches prefer to operate in this way.

Given the role of the pastor within the church, it is inevitable that the attention and focus of the congregation are concentrated on him or her. This pastoral position in the church provides an ideal working environment for those with strong narcissistic traits (Meloy, 1986:50). In a comparative study on the prevalence of narcissism among occupational groups[37] with different opportunities for leadership, social attention, and admiration from other people, pastors scored highest on adaptive elements of narcissism: the Leadership/Authority subscale which indicates an endorsement of social dominance, social warmth, and extroversion (Hill & Yousey, 1998:168). However, since this research is not an in-depth survey by means of an interview or counseling, but a voluntary questionnaire survey via mail, it does not seem easy for the maladaptive aspects of pastors' narcissism to be revealed. Nonetheless, it could be said that pastors' high score on certain aspects of narcissism, even though it is on adaptive elements of narcissism, is attributed to environmental factors related to the position and work of the pastor. The position of pastor is attractive to individuals who have a strong narcissistic personality trait.

Little is known about the narcissism of Korean pastors. Nevertheless, given the structure of many Korean churches centered on pastors, it is quite probable that this pastoral environment is attractive to Korean pastors with a strong narcissistic personality trait, and the pulpit can become a space where such desires are realized. This argument raises the possibility that the pulpit of the Korean church will suffer severely from pastoral narcissism. This issue is discussed in chapter four.

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[37] For this study, the NPI (Raskin and Hall, 1979) was used as a measure of narcissism. The groups consisted of University faculty, clergy, politicians, and librarians. The group of members of the clergy included 99 members from Methodist ministers, Baptist ministers, and Catholic priests located within North Carolina in the U.S.A. This paper replaces the term 'clergy' with the term 'pastor'.

The problem of narcissism in preaching is intertwined with the image of the preacher. Regardless of the image of the preacher [e.g., the image of the *herald*, the *pastor*, the *storyteller* (Long, 2005:24), or *the fools* (Campbell & Cilliers, 2012)], when the preacher is submerged in himself or herself, the preaching suffers from the narcissistic problem. A detailed discussion of this issue will be found in the next chapter. In the next section, it is necessary to examine another tradition of Korean culture that would further strengthen this pastor-centered structural situation, namely shamanism.

3.1.2. Shamanism in Korean culture

Scholars studying Korea generally consider Confucianism, Buddhism, and Shamanism as traditional religions that have had a great influence on Korean life. There is a description of a Korean by a Western observer which states that a Korean has "a Confucian head, a Buddhist heart, and a Shamanistic belly" (cited in Hwang, 2003:90). Of these traditional religions, H. B. Hulbert (1906) places the greatest emphasis on the influence of Shamanism:

> …As a general thing, we may say that the all-round Korean will be a Confucianist when in society, a Buddhist when he philosophizes and a spirit-worshipper when he is in trouble…
> the underlying religion of the Korean, the foundation upon which all else is mere superstructure, is his original spirit worship (cited in Kim, 2003:169).

This clearly shows that it would be impossible to talk about the life of Korean without considering the influence of Shamanism. In the early days of Korean Christianity, Western missionaries found a shamanistic foundation under Korean consciousness, and these cultural characteristics even affected the establishment and development of early Korean churches. Given that this influence of Shamanism has continued in contemporary Korea (Kim, 2016:292), it is necessary to examine the relationship between the Korean church and Shamanism and to think of it in relation to Korean pastors' narcissism.

3.1.2.1. Shamanism

While some religious historians tend to regard shamanism as a discrete religion like Confucianism, Buddhism, and Taoism, Kendall, pointing out the limitations of this approach, introduces the term "shamanism" to refer to a cross-culturally comparable religious phenomenon when she discusses Korean shamanism (Kendall, 1984:57). Hogarth (1994:11)

also introduces shamanism as a term adopted by the English language to illustrate a certain socio-religious phenomenon occurring among the Tungus in the late 17th century. In this view, shamanism is not a unique heritage of Korea, but a religious tradition found in similar forms around the world. For example, shamans, who play a major role in the rituals of shamanism, are found in Siberia, Southeast Asia, Oceania, Africa, and the Americas, as well as in China, Korea, and Japan (Kendall, 1984:57).

Thus, Korean shamanism could be defined as "the crystallization of the religious consciousness of the common class deeply rooted within the minds of the Korean people" and is "the very lively internalized religious phenomenon" (cited in Lee, 2000:11). Lee (2000:15) summarizes the characteristics of Korean shamanism thus:

> 1) It is a religious phenomenon centered upon the *Moodang*[38], who freely repeats the state of ecstasy attained from the experience of the mystical.
> 2) The *Moodang* is a practitioner of ecstasy and is able to deal directly with the spirits in that state of ecstasy.
> 3) It is a religious belief that, by negotiating with the spirits which are believed to have control over nature and the fate of people, the destiny of nature and the happiness or misfortune of human beings can be manipulated.

What this summary of the characteristics of Korean shamanism highlights is the figure called *Moodang*, who is located in the center of shamanistic rituals. *Moodang* plays a key role in communicating with spirits (e.g., those of nature, ancestors or kings and generals in history) and in appeasing them through a shamanic ritual called *gut,* through which a *Moodang* implores their blessings because it is believed that the spirits have power to shift the fate of each individual (Kim, 2000:116). In addition, people seek liberation from evil spirits through the shamanic ritual because they believe that worldly success, wealth and longevity come into their lives when they are not offended by evil spirits that bring troubles (Rhee, 1995:237).

In brief, the most outstanding characteristic of Korean shamanism is reliance on spirits (ancestors, nature and historical features like prominent kings and generals) for the fulfilment

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[38] Moodang is a shaman who becomes medium between human and spirits. In Korea, Moodang is generally a woman so is referred to as shamaness in other studies.

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of material wishes (a successful career, passing of an examination, healing of illness, or the success of a business). Such a this-worldly orientation is prompted by a conviction that spirits have a power to control the fortunes of individuals and *Moodangs*, or Korean shamans, hence play an essential role as a mediator between people and spirits. Although not quoted here, it is common for many scholars to indicate that the materialist tendencies of Koreans appear in both traditional and new religions of South Korea.

3.1.2.2. The influence of shamanism on the Korean church: ′go-between′ God

As the Israelites who entered the land of Canaan after Exodus served the gods of Baal and Asherah for their prosperity in the new land, Korean Shamanism also shows a characteristic of focusing on earthly blessings and the fulfilment of material desires. This materialist tendency is also evident in Korean religions.

It is not hard to find evidence of this shamanic syncretism in Korean religions. In a study on characteristics of religious life in South Korea by Andrew Kim (2002:296), it was found that popular Buddhism in Korea is more interested in prayer to wish-granting Buddha (e.g., Miruk and Gwanseum) than in becoming Buddha by realizing the truth through meditation or asceticism. Korean Buddhism, a traditional religion, has absorbed elements of shamanism in order to be more acceptable to the Korean populace, and monks in Korean Buddhism conduct rituals for people and perform as fortune-tellers, a role that usually belong to shamans.

The Korean church, like Buddhism, was no exception to this syncretism. According to Kim (2002:296-297), Korean Protestantism has also been ″shamanized″ to meet the secular tendencies of Koreans. Still, many pastors preach that Christianity is a religion which yields prosperity for God's people, in a faith that believes in the omnipotence of God. The most striking example of this shamanization is a message by David Yonggi Cho of Yoido Full Gospel Church[39], which is commonly referred to as the largest church in the world. His preaching on the Three-Fold Blessing (the blessing of the spirit, soul, and body) is based on 3

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[39] Yoido Full Gospel Church is the largest Pentecostal Christian congregation in South Korea and is located in Yoi Island in Seoul, South Korea. The number of members is estimated at about 800,000 (2018).

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John 1:2: ʹBeloved, I pray that all may go well with you and that you may be in good health, just as it is well with your soul' (NRSV) and shows his comprehensive view of salvation which encompasses spiritual, circumstantial, and physical dimensions of Christian life. He added a component − ʺBlesserʺ − of Jesus Christ to the ʺPentecostal Four-fold Gospelʺ[40] (Jesus as Saviour, Healer, Baptizer, and Coming King), and as a result Cho's emphasis on blessing developed into the theology of blessing with messages of prosperity, which is the reason why popular writers label him 'shamanistic' (Ma, 2011:143–144). However, the evaluation of David Cho as shamanistic is not merely through his theology of blessing including the aspect of material blessings. There is also a criticism that his emphasis on everyday matters tends to draw "Christianity as a 'high religion' toward a more popular but 'lower' religious domain, which is a characteristic of shamanism" (Ma, 2011:145).

Further evidence of shamanistic syncretism in the Korean church may be found in the practice of offerings. Giving offering is an integral part of the Christian faith, and sincere and voluntary offering is a biblical teaching. However, the this-worldly tendency of many Korean Protestants is also seen in the phenomenon of offerings associated with worldly blessings. There are forms of offering called "sowonhongeum" (offering of petition), with an envelope on which members write a list of wishes to be prayed for, and "gamsahongeum" (offering of gratitude) that members of congregations contribute to their churches when they have good fortune (e.g., prosperous business, healing from sickness, and passing an entrance examination), through which they want to ensure the continuation of God's blessing (Kim, 2002:297).

It is important in this section to examine the impact of shamanism on the relationship between pastors and congregations in particular. Lee and Smith (2011:115-116), in a study of negative effects of culture on leadership in the Korean church, address two problematic situations in the Korean church by comparing pastors and shamans. The first issue is seen in the relationship between pastors and congregations. Some Christians tend to rely on pastors in unhealthy ways, as they once depended on shamans to solve their problems. They visit

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[40] 'The four-fold Gospel' understands Jesus as Savior, Healer, Baptizer, and Coming King. It is the theology of the Assemblies of God, with which Yoido Full Gospel Church has been affiliated.

pastors or invite them to their homes and want them to pray to God on their behalf for their problems, the well-being of their family, or success in business and children's examinations. In many traditional Korean churches, pastors visit the homes of members of the congregation to lead services and pray for the family. After the service, members generally give some money as an 'offering of gratitude', which is analogous to the shamanic practice in which shamans perform rituals, pray for blessings, and receive money. Moreover, some Christians want their pastor to carry out the role of 'go-between' with God and are obedient to pastors out of fear of a curse from God (Lee & Smith, 2011:116). They believe that, since pastors are holy servants of God, they will be blessed when they obey and serve the servants of God and will be cursed for disobedience.

In this situation, more damage occurs when pastors fail to refuse praise from their congregations and rather begin to enjoy it, even though they should refuse to be praised and go to the congregation to teach them correctly, as Paul and Barnabas did when they tore their clothes and rushed out into crowd when they heard the crowd coming to offer sacrifices to them (Acts 14:11-15). The failure, however, is one of the features of narcissistic individuals. As pastors begin to see themselves as special, authoritative people from God, the problem becomes even worse.

The second issue of the influence of shamanism on the Korean church is associated with pastors' morality. According to Lee and Smith (2011:116), if a shaman's divine power is demonstrated to the people, the morality of the shaman is no longer a problem. Similarly, some Korean Christians have a tendency to be lenient towards immorality or immaturity of personality found in pastors who show spiritual power or are recognized as mediators with God. Problems related to pastors' immorality have usually appeared in two forms in the Korean church: sexual[41] and financial scandals[42]. Although there are internal criticisms of

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[41] A representative example of a sexual scandal in the Korean church is the case of pastor Byung-Wook Jeon of Samil church. Several sexual crimes were reported in the media in 2010, and at the end of the year he resigned as senior pastor of Samil church. A year and a half later, he started a new church with his followers, located 5km away from Samil church. In response to such phenomena, there have still been critical news articles [e.g., "The Korean church is not capable of solving the pastor's sexual problems (translated)"]. Recently, a program exploring pastors' sexual crimes entitled "I Reveal Church's Sexual Violence (*translated*)" was broadcast on KBS 1TV on 9 Jul. 2019.

these pastors' immoral and immature behavior in the church, nevertheless many congregations in the church give pastors blind support in spite of their shortcomings, which often results in church conflict.

3.1.3. The issue of authoritarianism and narcissism

The institutional and constitutional influences of Confucianism and shamanism on the position of pastors in the Korean church are by no means small and should not be overlooked. Confucianism's tendency to maintain order and harmony by acknowledging and complying with authority, rather than pursuing equality of status and relations among members, motivates and strengthens *clericalism* in the Korean church. Moreover, the materialistic nature of the Korean shamanism that underlies people's consciousness is associated with a tendency to regard pastors at the center of the church as the representatives of God. For some Christians, being loyal to the pastor means to serve God, which brings blessings upon them, while disobeying the pastor may be opposing God. This situation causes two main issues: the spread of authoritarianism and the loss of authority.

Firstly, a pastoral environment of this kind gives rise to authoritarianism. It is important not to confuse "authoritarian" with "authoritative", which is defined as "having or using authority", while "authoritarian" is defined in the Oxford American Dictionary as "favoring complete obedience to authority as opposed to individual freedom" (Richard Land, 2005:74). There is considerable evidence of the authoritarian management of churches in South Korea, and it seems as though this problem cannot be solved easily. Smith and Lee (2011:117) point out that about 50% of the decisions within a Korean church are made by the pastor, who is in virtual control of all aspects of church affairs. Statistics from a survey conducted by a Christian organization in 117 churches experiencing inner conflict during 2018 show financial problems (18%), personnel and administrative management problems (16%), church operations problems (15%), individual conflicts (11%), and hereditary succession (10%) (See Figure 3.1, Church reform Practice Association, 2018:13). Figure 3.1 shows that the senior pastor (58%) is generally at the center of the church conflicts.

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[42] David Yonggi Cho (mentioned above) was suspected of causing 15.7 billion won (about US$14 million) in financial damage to Yoido Full Gospel. He was also charged with tax evasion of 3.5 billion won (about US$ 2.9 million). https://en.yna.co.kr/view/AEN20130609000900315?section=search (Accessed Aug. 2019).

When observing the church focusing on inner conflicts, it is said that the main cause of church dispute is the authoritarianism of the pastor. The growing voice of criticism about problems leads to conflict between those who support the pastor and those who oppose them.
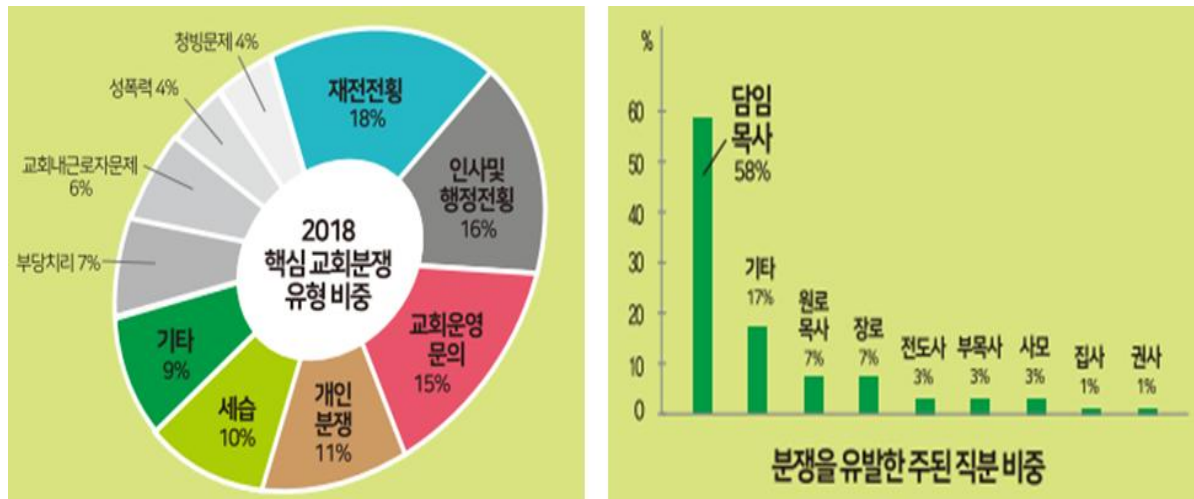
Figure 3.1 Types of church conflicts and figures causing the conflicts

One of the most revealing issues involving pastoral authoritarianism is the issue of church leadership succession. The church's hereditary succession, one of the hot issues in Korean Christianity, is strong evidence of this. Lee (2016:64-68), in a survey on issues in Christian ethics conducted with forty Korean ministers, professors, and scholars, shows that most participants in the survey provided negative answers when asked the reason for hereditary succession. Hereditary succession is a reflection of many ministers' belief that the church is their own property, as well as their private desire to secure their existing rights in the church. None of the respondents recommended heredity as a means of succession. Despite these negative perspectives on the heredity of the church, however, it is ironic that hereditary succession has been taking place in many Korean churches. In a recent survey of churches with hereditary succession in 2019, a total of 285 churches have been identified so far and more churches are expected to adopt hereditary succession in the near future[43].

The second question raised by the influence of Confucianism and shamanism is the loss of

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[43] http://www.newsnjoy.or.kr/news/articleView.html?idxno=224631 visited Aug. in 2019.

the pastor's authority. The pastor is the entity respected by the congregation, and pastors are asked to conform to a certain ideal created by the congregation. Conflict id caused by the pastor's identification with the ideal projected by the congregation (Yi, 2011:53). The pastor has authority as the preacher who delivers the Word of God and the leader of the church. The authority of the pastor's office needs to be carefully protected. When, however, a pastor fails to meet the projected ideal created by a congregation, this leads to a loss of authority, and the pastor is likely to be isolated from the community, leading to their exhaustion. It can be inferred that this problem will be more severe in a situation where the congregation is highly dependent on the pastor and where the criteria for the ideal defined by the congregation are not biblical. This issue will not be discussed in detail here.

There has long been a concern about the link between authoritarianism and narcissism. Hyman (2009:87), drawing on two scholars, Braun and Palmer, who argue for a link between narcissism and authoritarianism, describes the influence of authoritarianism and narcissism in the church as follows:

> Braun (1983) theorized that personality was the resultant of two vectors, namely narcissism and authoritarianism. Similarly, Palmer (1998) postulated that authoritarianism is a consequence of narcissism. For the narcissist, controlling reality and others is a required procedure, and within the authoritarian structure, such as a church or hierarchical ministry, this is made easy.

His concern is mainly about the African American church. Hyman (2009:62-84) conducted an empirical study of 243 African American seminary students in a prominent seminary located in central Virginia by using a self-reported score on the Narcissistic Personality Inventory (NPI) (Raskin & Hall, 1983, 1986), and the Authoritarian Scale (AS) (Heaven, 1985). He found that four factors of narcissism (see chapter two) are moderately to substantially correlated with overall authoritarianism.

Although the limitations of the sample make it difficult to generalize the findings, it would not be hard to find other examples of the relationship between narcissism and authoritarianism. In concluding this topic, it could be said that, as Hyman points out, the authoritarian structure of the church becomes the soil in which narcissism grows.

3.2. The myth of success and Korean pastors in middle age

As mentioned earlier, culture shapes the characteristics of a society as well as defining the way of individual life in that society. Members of society learn how to relate to their surroundings through socio-cultural traditions. In this vein, we examined Korean Confucianism and shamanism as the core culture underlying Korean society, and it is thus clear that the position of the Korean preacher, as the pastor leading the church, is one in which they are vulnerable to narcissistic issues, since it is a position that involves excessive attention and expectations from the congregation.

It is also useful to discuss the meaning of middle-aged men in Korean society for a more comprehensive understanding of the preacher's narcissism. The reason for focusing on middle age is that Korean pastors usually begin their pastoral ministry as a senior pastor, who is the main preacher in the church, in their mid-40s and continue the ministry until retirement in their late 60s or at about 70. According to statistics released by Statistics Korea (2019), among the 55,104 Korean churches responding to a 2017 survey, the proportion of senior pastors by age group is as follows: in their 20s (0.1%), 30s (2.4%), 40s (20.8%), 50s (44%) and 60s (32.6%) (Choi, 2019). The statistic shows that pastors in midlife dominate in the position of preacher in the Korean church. In recent years, the proportion of female senior pastors has been increasing, but the proportion of male senior pastors is 87.3%, which accounts for the majority of pastors in Korean churches (Choi, 2019). Thus, the scope of this paper is limited to male pastors in middle age.

3.2.1. Meaning of ″middle-aged" and ″midlife crisis"

Middle age is a normative developmental stage that men usually enter at age 40. Those in middle age begin to experience their physical limitations through bodily changes and increase their interest in leisure or other activities with a desire to live a higher quality of life in the second half of life (Kwon & Lee, 2018:98-99). Neugarten (1976:17) describes this stage as a period of "interiority" of personality through introspection and stocktaking, entailing "a movement from outer-world to inner-world orientation".

Carl Jung was one of the pioneers who began to discuss what happens in the inner world of a

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middle-aged individual (Becker, 2006:88). Jung and Campbell (1971:13) provides a short story of a mid-aged man who reflects an unconscious change in his psyche or his character happening in middle life:

> I know of a pious man who was a churchwarden and who, from the age of forty onward, showed a growing and finally unbearable intolerance in matters of morality and religion. At the same time his moods grew visibly worse. At last he was nothing more than a darkly lowering pillar of the Church. In this way he got along until the age of fifty-five, when suddenly, sitting up in bed in the middle of the night, he said to his wife: "Now at last I've got it! I'm just a plain rascal." Nor did this realization remain without results. He spent his declining years in riotous living and squandered a goodly part of his fortune. Obviously quite a likable fellow, capable of both extremes!

Jung and Campbell do not portray this middle-aged man in a serious tone, but he warns of the negative situation that may result from the changes that come to middle-aged men. In this period, one's previously cherished convictions and principles become hard and rigid until a period of intolerance and fanaticism is reached at around the age of fifty; conversely, another possible change takes place, in which distinct traits that had disappeared after childhood present themselves again, and other interests and inclinations take the place of previous ones. Jung and Campbell, by comparing middle age with the decline of the sun at noon, also claim that bodily characteristics begin to change. Women develop deep, harsh voices, incipient mustaches and masculine traits, while men's characteristics, even the bodily ones, change into their opposites. In addition, although for a young person it seems sinful to be preoccupied with oneself, it is a duty and a necessity to devote serious attention to oneself in middle age, just as the sun withdraws its rays to illuminate itself after radiating its light to the world at noon. However, many old people, instead of becoming introspective, prefer to be "hypochondriacs, niggards, applauders of the past or else eternal adolescents – all lamentable substitutes for the illumination of the self". Jung also worries that many unfortunately take the step into this stage without any preparation, even with the false assumptions they had in the morning. People cannot live the afternoon of life with the program of life's morning (Jung & Campbell, 1971:13-17).

In keeping with Jung's concern, many do not seem to be able to cope with the internal and

external changes of middle age. As far as psychological issues in middle age are concerned, it is meaningful to examine Yalom's existentialist approach for a deeper understanding of this special period. Daniel Becker (2006:90–98), drawing on Yalom's Existential Psychotherapy, discusses four important points of psychotherapy for the middle-aged. The existentialist approach starts with awareness of the limitations of the human condition. The inner conflict within an individual happens between the awareness and the attempt to inhibit the awareness, which causes anxiety, and *defensive mechanisms* are called on to avoid a painful consciousness of "the ultimate concern." For Yalom and Becker, the "ultimate concern" involves *death*, *meaning*, *isolation*, and *freedom/responsibility*, all of which are relevant to clinical situations.

Firstly, *death* is located in the center of existentialism (Becker, 2006:91–93). It becomes a driving force or cause behind everything, as well as a barrier, indicating the finite, the limited, and the incomplete, which dictate one's choices. This consciousness of the finality of death can be coped with by means of two mechanisms[44]: 1) the omnipotent and grandiose sense that "I am inviolable" or "nothing can happen to me" and 2) the fantasy of the ideal rescuer that "even if I am helpless, there is someone who will save me whatever happens." These two mechanisms begin to lose their effectiveness in middle age as finality is confronted in the form of bodily change, illness, aging, death of parents or friends, and so on. The awareness that "I am getting old" is associated with the personal perception of death. The term "midlife crisis" was coined by Elliott Jaques (1965), meaning that the middle-aged are confronted by mortality and are required to reprocess, as in depressive position. While the notion of death is denied by young people with the illusion that "I and my loved ones will live forever", death and finality are intimate personal ideas for old people.

The second point for middle life is *meaning*. According to Becker (2006:93-94), "the search for meaning is an integral part of life from adolescence (if not earlier) to old age. It is a quest for logic in a world that is essentially meaningless," and "border situations", which frequently occur in midlife, lead people to wrestle with questions of meaning. The defense mechanisms against the menace of meaninglessness are of two types: 1) "the ritualization of

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[44] These two mechanisms are closely associated with the narcissistic theory of Kohut's Self psychology when infants encounter the difficulties of reality.

meaninglessness" by maintaining a cynical nihilistic attitude and 2) "the ritualization of a certain meaning" (e.g., religion, ideology, institution), which provides individuals with "the apparent semblance of altruism and accomplishment". As in the case of death, these mechanisms do not work effectively in middle life, as cynical and nihilistic attitudes cause isolation from family and colleagues, and individuals with convictions of religion, ideology or institution realize that the objects they relying on are not perfect, which disturbs them and prevents them from continuing. The middle-aged person faces the lack of meaning and the sense of emptiness without his or her familiar defense mechanisms. This situation is like the "existential vacuum", a term coined by Viktor Frankl (1963), in which they must find personal existential meaning within themselves because there are no clear or defined demands and expectations from the external world (Becker, 2006:94). In adolescence, meaning is based on theories or justifying principles which have a cosmic aspect, whereas meaning in middle life has a personal perspective, reflecting the individual's experiences even if it is based on ideological or moral elements.

The third issue of midlife evoked by the existentialist approach is *freedom*, which includes the conceptions of responsibility and free will (Becker, 2006:95–97). There are various ways to avoid the anxiety caused by the issue of freedom. One of them is to avoid responsibility for one's actions and failings (e.g., by transferring responsibility to other factors within the family or adopting the role of the victim who has lost control over his or her life). Another mechanism occurs when one has tried to replace one's dependency on others in late adolescence with others' dependency on oneself, thereby making a plausible excuse for not fulfilling oneself and not taking responsibility for one's life, since "I cannot disappoint my family or my employees and betray their trust". It may sound as though such a person has a good deal of responsibility and seem altruistic. However, midlife does not provide a good environment for this mechanism. When those (usually children) who depended on one in the past grow up and no longer do so, it generates the issue of responsibility and free will with regard to the therapy of people at this age. Adversities in middle life (e.g., bodily changes, illness, aging parents, and lack of success in one's career) compel individuals to make new choices, which always have their disadvantages. It means that they contend with the significance of their choices as well as the sense of guilt arising from the fact that their choice might do harm to someone. In other words, middle age brings with it the painful awareness that evil exists in the individual and in the world (Kernberg, 1980), and of new decisions with

responsibility in adversity. Through their decisions, individuals must take responsibility for both the positive and the negative.

One more thing to mention is that the changes occurring in middle age prompt individuals to reexamine the morals and values by which they have lived thus far. For young people, morals and values are something eternal and unaffected by the environment, but the pressures of external reality (e.g., success in career, gaining an executive position, children, marriage and moving away, and the growing dependency of parents) in middle age impose the need to revise their values.

The last important issue for middle age is *isolation* (Becker, 2006:97–98). The existential meaning of isolation is the inability to flee from pain and the idea of finality. This inability disturbs the closeness that brings support, empathy, and help. This isolation in midlife is described below:

> In normative development, losses begin to appear early in midlife, as parents age and die, children leave home and marry, and ideologies are found wanting. These partial or total losses confront a person with the concrete form of isolation. Similarly, the illnesses which begin to appear in this period reveal one's personal vulnerability and the fact that even when surrounded by a loving environment, the individual alone must contend with the pain and fear they generate, as Tolstoy described so tellingly in *The Death of Ivan Ilyich* (Becker, 2006:97).

The defense mechanisms against isolation include two different levels: the concrete level and the abstract level. The former involves entering into various forms of relationships with others, and the latter is associated with attachment to the collective through ideological or emotional identification. However, on reaching middle age, individuals become aware of the limitations of relationships and the incompleteness of the collective and, to some extent, withdraw into isolation. For Becker, this isolation is the fundamental element of the human condition and is indeed inevitable in midlife. This is well illustrated by his comment below:

> In effect, any new choice aimed at individuation from the collective, integration of aspects of choice aimed at individuation from the collective, integration of aspects of the opposite

gender, or assuming responsibility for evil reveals the isolation that is immanent in every interaction with the self (Becker, 2006:98).

He concludes that psychotherapy, for a person in midlife, is meant to lead them to growth and maturity, which means confronting his or her isolation and coping with the fact that it is an inevitable and fundamental part of the human condition, whereas therapy for young people focuses on promoting the process of socialization (Becker, 2006:98).

Kohut (2009b:241) also claims that midlife is a period of showing one's explicit outcomes or social status and, at the same time, experiencing a thoroughgoing helplessness, extreme desperation, depression, and the self-oriented aggressiveness when failing to accomplish one's goal in life, because one feels that one no longer has the energy to make good the failure. He connects this issue of midlife to the narcissistic problem arising from the lack of narcissistic balance in situational changes.

Kang and Chun (2008:105–134), in their study on stress and suicide in middle-aged married people in Korea, argue that the pressures of the position in which the middle-aged find themselves, with responsibility for educating and bringing up children, their parents' financial problems, and being the manager of a workplace, create a very stressful situation in which people suffer from psychological problems (e.g., depression) or unhealthy additional behaviors (e.g., alcoholism and smoking), even leading to suicide in extreme cases. Another study on Korean middle-aged men's suicidal ideation shows that the suicidal ideation rate (per year) of Korean middle-aged men was 10%, which is five times higher than that of the World Mental Health Surveys (2.1~2.2%) (Lee & Heo, 2015:4782). This suicidal thinking is more likely to be linked to the execution of suicide. Indeed, the average suicide rate of South Korean men is 37.4 per 100,000 persons (2017), more than double the 18.26 per 100,000 persons (2017) of OECD countries and is furthermore nearly three times the suicide rate (14.1 per 100,000 persons) of Korean women (OECD, 2017). According to data analysis by age and gender (Korean Statistical Information Service, n.d.), suicide rates between the ages of 40 and 64, classified as middle-aged, account for almost half (47.4%) of the total suicide rate in 2017, with men's suicide rates of 74.9% at this age range (25.1% for women's). These statistics clearly indicate that the suicide issue among middle-aged men is quite serious in Korean society. In this context, Chung Ik-jung, a professor of Ewha Woman's University, is

critical of the fact that, while specialized research on the economic and mental problems of middle-aged people is being conducted with regard to the "midlife crisis" in U.S., Korea lacks policy preparedness on this issue owing to the shortage of experts in the area (Choi, 2017).

To sum up, middle age is not simply a point in time, nor is it a transition from adolescence to old age (Goldstein, 2005:2). Being middle-aged means entering into the second half of life, which contains significant issues in life. The second half of life is filled with many changes and hardships that make it difficult to live with thoughts and tactics that were quite effective in the first half. Thus, this period is characterized by the term "Midlife Crisis". Individuals no longer have effective defense mechanisms to deal with the issues of *death, meaning, freedom/responsibility*, and *isolation* arising from the existentialist approach. Adversities in this period are too harsh to avoid or ignore. People are hence required to confront the reality that teaches them about finality and cope with the issues through growth and maturity. Unfortunately, as the suicide rate of Korean men in midlife proves, they seem to be suffering significantly from some psychological issues caused at this time of life. Hence, there is a need for professional interest in and research on the problems of middle-age among Koreans.

As discussed earlier, preachers in Korean churches are mostly middle-aged, which suggests that they cannot be free from the implications and issues that middle age brings. Goldstein (2005:2), in his book *When the bubble burst: Clinical perspectives on midlife issues*, argues that many people enter this period with considerable amount of narcissistic vulnerability. He describes this vulnerable situation in midlife as follows:

> Such weakness[45] makes people highly reactive to perceived threats to self-esteem and identity and makes the navigation of midlife difficult. Rather than being able to enjoy the fruits of this area, meeting its challenges, and recovering from its assaults, some people experience acute distress or begin a downward cycle of chronic dysfunction.

Goldstein (see 2005:83-96), by dealing with the issues of midlife from a clinical perspective with regard to narcissism, argues that narcissistic individuals may suffer from pathological

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[45] It means a certain individual weakness that was generated by past wounds.

narcissism in their middle age. The problems encountered in middle age disarm individuals, which makes it difficult for them to maintain their narcissistic balance or self-esteem and leads them to develop pathological narcissism (Goldstein, 2005:5–7). In comparison to adolescence and old age, research on narcissism in terms of middle age has not been active, but recently empirical data on the change of narcissism in middle age has been accumulated with the increase of interest in middle age (see Edelstein, Newton & Stewart, 2012; Wetzel, Grijalva, Robins & Roberts, 2019). The narcissistic issue of midlife must be an important topic in any discussion of the Korean preacher's narcissism. However, here the researcher will not go into depth but will stop at this reference and move on to a generational discussion of Korean preachers.

3.2.2. Generational approach to Korean preachers

Given that most preachers in the Korean context are in middle age, discussing issues that arise in middle age is an important aspect of understanding Korean preachers. That, however, does not seem enough in itself. According to Karl Mannheim (1952:290-291; also see Bolin & Skogerbo, 2013:5), anthropological and biological approaches are useful in explaining the phenomena of life and death, the limited span of life and the physical, mental, and spiritual changes of age, but they do not provide any clue as to how these factors correlate with sociological phenomena in their historical flux. For him, generation is more than just birth, ageing, and death. It is a particular type of social location. In other words, an individual's specific social life experience characterizes a particularity in their personality, even if they have something in common with others of the same age and in the same period. This sociological approach of generation by Mannheim provides us with the generational perspective to understanding the preacher in the Korean context. Hence, the goal of this section is to discuss the Korean preacher's relevance in terms of narcissism to generational characteristics.

3.2.2.1. General classification of generations in modern times

Generally, the term "generation" is defined as "generation cohorts, groups of people who came of age at roughly the same time, who are influenced by the significant events that happen during their key coming-of-age years, such as economic changes, war, political ideologies, technological innovations, and social upheavals" (Park & Park, 2018:276). Being

identified as being of a particular generation indicates the fact that its members share some particular defining characteristics shaped by historical and social life experiences. Although the classification of generations in modern times is not exactly uniform among scholars, four generations are generally identified: *the Veterans*[46], 1922-1944; *the Baby Boomers*, 1943-1960; *Generation Xers*, 1960-1980; and *the Nexters*[47], born 1980 and after (Zemke, Raines & Filipczak, 1999:18).

According to Zemke, Raines and Filipczak (1999:29–150), *Veterans*, "tempered by War and disciplined by a hard and bitter peace" (30), were the children of the 1920s and 1930s who grew up in hard times [e.g., the Great Depression (1929) and World War II]. Their core values are generally dedication/sacrifice, hard work, law and order, conformity, respect for authority, patience, adherence to rules, and honor. *The Baby Boomers* are the postwar babies, who grew up in optimistic and positive times in a period of economic expansion. One of their keywords is "Cool", and they have been pursuing their gratification, spotlighted as the center of the nuclear family. Important historical events that this generation experienced are the Civil Rights Movement (1957), Martin Luther King, President John Kennedy's assassination (1963), and the Vietnam War (1965). The core values of the Baby Boomers are optimism, team orientation, personal gratification, health and wellness, personal growth, work, and involvement. The *Generation Xers,* born between 1960 and 1980, are described as middle children who grew up in the shadow of elder siblings, the Baby Boomers, passively resisting anything their elder brothers and sisters embraced. They have a skeptical tendency because they were told, "Be careful out there. It's a dangerous world", while the Boomers were told, "You can be anything you want – even President of the United States" (102). This generation watched Nixon's resignation and America's failure in war (the Vietnam War), politics, and the economy. They are characterized by diversity, global thinking, balance, fun, informality, self-reliance, and pragmatism. Lastly, *the Nexters*, born in 1980 and after, are described as "the found generation (128)" (compared to *Generation X*, "the lost generation"), who are not only escorted but also championed by parents. Their core values are optimism, civic duty, confidence, achievement, sociability, morality, 'street smarts', and diversity.

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[46] They are also called "*Traditionalists*".

[47] The Nexters are also called "*Generation Y*", "*the internet Generation*", "*Nintendo Generation*", or "*Millennials*".

Of course, because of the complex situations and factors that exist within a generation, it is hard to generalize characteristics across a generation. More details will be required when discussing a generation. In this paper, only a few characteristics are mentioned for a holistic understanding of generational distinctions. In addition, the categories and explanations of the above-mentioned generations are based on the American context, thus, it is necessary to apply them to the Korean context.

3.2.2.2. Generations in South Korea in modern times

In general, Korean and American generations have similar categories, but differences should be considered in terms of periods and social life experiences which shape the personality of individuals. Park and Park (2018:278-279), in their paper on the generation gap in the work place in South Korea, provide a good explanation of the characteristics of each generation in modern South Korea, as follows. Firstly, *Traditionalists* in Korea, born between 1925 and 1949, grew up in social and family environment where Confucianism was deeply rooted. As mentioned above, Confucianism implies a hierarchical social order and the context of collectivism by emphasizing harmony in relationship with others. Like the American generation who experienced this period, the children in Korea went through momentous historical events and hardships at this time, such as colonization by Japan (1919) and subsequent Independence (1945), the establishment of the republican government (1948), and the Korean War (1950). They had to struggle to survive in poverty and very harsh conditions. Like *Traditionalists* in America, they tend to have great respect for authority, to follow the rules, and to be fiscally conservative.

Korean *Boomers*, as the counterparts of *Boomers* in America, were born around the Korean War, between about 1950 and 1959. In that period, Korea was a society full of economic and political issues after the Korean War. Anti-communism politically spread over the country and all the people joined a five-year plan for economic development by the military government (from 1961). Under the two goals of rapid economic growth and social stability, hierarchical relationships and bureaucracies developed. *Boomers* in South Korea have prioritized the growth of the company over individual benefits and needs, work very hard for their organizations, and emphasize organizational loyalty. While *Boomers* in America have challenged rules and authority, their Korean counterparts tend to accept established principles

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in organizations while sacrificing themselves and showing obedience to their seniors.

There is a unique cohort in Korea called *Generation 386* between *the Boomer generation* and *Generation X*. *Generation 386* is a term coined in the late 1990s, referring to those in their 30s at that time who were born in the 1960s and attended in university in the 1980s. What characterizes them is that they actively struggled to build democracy under authoritarian rules. They are the generation that was at the forefront of the struggle to overthrow military dictatorship when they were in university. In addition, they experienced the economic recession, bankruptcies, and high unemployment during the Asian financial crisis (1997). This generation does not share the common features of younger generations; rather, they share the characteristics of the previous generation, which values traditional values and is collectivist. (The characteristics of *Generation 386* will be discussed further in the next section, because it can be assumed that this generation currently accounts for the majority of Korean preachers.)

Generation X in Korea, also known as *the new generation*, refers to children born in the 1970s and early 1980s. Compared with previous generations, they grew up in a time of economic growth and prosperity, with more personal rights and freedom. Because of their strong individualistic tendency, they do not like to be treated as a group and tend to pursue a balance between work and life while valuing knowledge and self-development via learning.

Park and Park (2018:279) categorize *Generation Y* or *Millennials*, the counterpart of *the Nexters* of America, as those born between 1980 and 1994. The members of this generation, who grew up with huge amounts of information through the internet, shares many of the common characteristics of *Generation Y* in other countries. They are good at using digital technology and communicate through blogs, online communities, and smart phones. Compared with the previous generations in Korea, *Generation Y* has a tendency to be free from political or ideological inclination and to be more open-minded, liberal, and practical. Although this generation is more inclined to be self-absorbed and have passion for what they like, *Generation Yers* in Korea appear more inclined to value social relationships and to respect seniors than those in America, which is understood to be due to the influence of the Korean collectivist culture. In addition, it should be mentioned that they have highly involved parents, exhibiting the so-called "helicopter parenting phenomenon," and hence the cohort

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heavily depends on their parents' opinion in their decisions in their life (Park & Park, 2018:279).

Needless to say, these differences among generations mean that there are also generational differences in work motivation, goals, ways of thinking, communication, and values within an organization. Such differences may lead to conflict caused by misunderstandings, miscommunications, and mixed signals (Smola & Sutton, 2002:363), and many studies have therefore already been conducted in the business area to cope with issues arising from generational differences. Eventually, the transition from one generation to the next will inevitably affect leadership and, as a result, organizations will be affected by the values of the next generation (Smola & Sutton, 2002:367). The issues arising from these generational differences must be important in the church as an organization, and studies of how to preach or minister for the next generation, although not active, have been broached. However, compared with the generational interest in the congregation, there is little interest in the generational characteristics of the pastor and preacher.

3.2.2.3. Generational distribution of preaching pulpits in the Korean church

As mentioned above, the age-specific rate of senior pastors in Korean churches surveyed in 2017 are as follows: 20s (0.1%), 30s (2.4%), 40s (20.8%), 50s (44.1%), and 60s (32.6%) (Statistics Korea, 2019). Compared to the percentage of senior pastors by age in 2016[48], the annual fluctuations are very insignificant. Based on this observation, we can predict the generational distribution of Korean preachers in 2018 as in Table 3.1 (In 2018, *Generation X* members are in their 40s and *Generation 386ers* are in their 50s).

Table 3.1 Predicted generational distribution of Korean preachers (2018)

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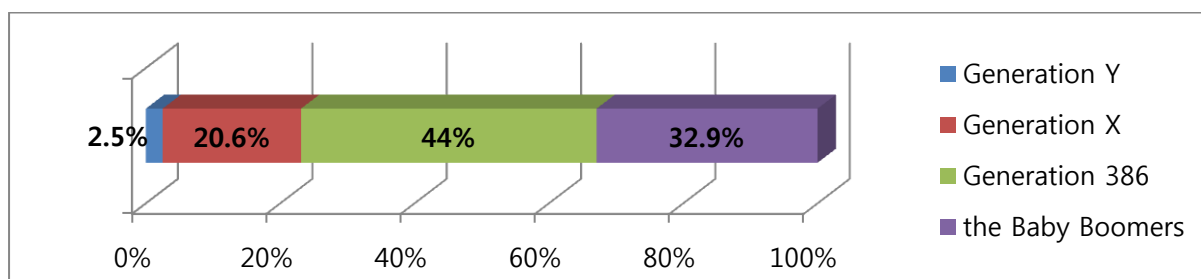
[48] The proportion of senior pastors by age in 2016 is 0.1% of those in their 20s, 2.4% of 30s, 21% of 40s, 44.3% of 50s, and 32.2% of 60s (Statistics Korea, 2019).

The predicted generation distribution suggests that *Generation 386* accounts for the majority of preaching pulpits of the Korean church, and preachers of the *Boomer* generation account for 1/3 of the total but are expected to continue to decline when considering retirement at the age of 70. *Generation X* accounts for one-fifth of the total, and this percentage will increase as they take over the position of retiring *Boomers*. One more thing to consider is that preachers of *Generation Y*, though still a small number, are beginning to emerge. In view of this distribution, the pulpit of the Korean church over the next decade is likely to be dominated by *Generation 386* who will keep their majority proportion and *Generation X* who will increase in proportion.

Through the discussions so far, it can be hypothesized that generational diversity will also appear in the preaching event. Again, individuals belonging to a specific generation share some defining characteristics since their social and historical life experiences form their world view during their formative period (Howe, Strauss & Matson, 2000:40–50). Given that preaching is influenced by preachers' theology, values, world view, position, and personality, it can be said that homiletic discussion from generational perspectives will be of help in understanding the context of preaching in a country. Nevertheless, this topic will not be covered in detail here, because it is beyond the scope of the paper. Rather than addressing the issues of narcissism for each generation, because limitations of space the next section deals with the issues related to the middle age of *Generation 386* members, who occupy the major of Korean preaching pulpits, with regard to narcissism.

One more point to be mentioned before closing this section is the issues between the developmental and generational perspectives on narcissism (See Howe *et al.*, 2000; Roberts, Edmonds & Grijalva, 2010; Trzesniewski, Donnellan & Robins, 2008). Scholars (e.g., Twenge, Miller, and Campbell) who describe today's young generation as "Generation Me" hold that narcissism is on the rise in young people, and seek to prove their argument by conducting some empirical research, whereas scholars (e.g., Trzensniewski, Donnellan, and Robins) who put more emphasis on developmental aspects of narcissism than on generational aspects have challenged this theory by indicating some errors and insufficiency of the research from Twenge and her colleagues. The latter argues that young people's narcissistic inclination is a phenomenon not of history but of aging (Roberts *et al.*, 2010:33). The debate remains unresolved and thus requires caution in interpretation.

3.2.3. The myth of success and *Generation 386* in mid-life

The generational approach to narcissism taken by Twenge and her colleagues, as mentioned above, is largely dependent on measurement results from the Narcissistic Personality Inventory (NPI; Raskin & Hall, 1979), which was developed to measure narcissism in nonclinical populations. Even assuming their argument is valid, the NPI's stated limitation that it is not suitable to measure the more "vulnerable" forms of narcissism (Tamborski & Brown, 2011:136) does not rule out the possibility of the previous generation's narcissism problem. It is currently rare to find empirical research on this subject. Clinical theorists such as Kohut, however, have long discussed the manifestation of vulnerable forms of narcissism through their clinical cases and their psychoanalytic theories. Primarily narcissistic patients seek therapists when they are in a vulnerable situation, while the high scores in the NPI are less relevant to these vulnerable elements (Pincus & Lukowitsky, 2010). These theoretical backgrounds lay the foundation for dealing with the narcissistic weakness of Korean *Generation 386* in midlife. Of course, homiletic discussions of preachers of *Generation X* and *Generation Y*, as well as those of the *Baby Boomers*, although not covered in this paper, are still required in later studies.

3.2.3.1. *Generation 386* in mid-life

Generation 386 in Korea, born between 1960 and 1969, refers to a cohort who spent their 20s at university in the 1980s. The reason why this generation is important in Korean society is that they are currently the most influential leaders in society, which includes the church, as well as being responsible for inheriting the good values of older generations and cultivating new leaders (Park & Park, 2018:280). Unlike the generations in other countries, the existence of *Generation 386* between *the Boomers* and *Generation X* implies the unique social experience of this cohort. That is, they collectively shared the experience of the process of democratization from 1980 to 1987, which was "great reversal in a lifetime" or "paradigm shift" in their 20s (Yi, 2011:42). The democracy movement, known as June Democracy Movement or Rising, was a series of nationwide pro-democracy demonstrations from June 10 to 29 in 1987 (Lee, 2014b:62). *Generation 386*, who were students at university at that time, stood at the forefront of the movement, eventually driving out the military dictatorship and launching a democratic government. They are the victors who survived the tough battlefield

for democratization in South Korea.

According to Cho (cited in Yi, 2011:43), *Generation 386* is characterized by two behavioral patterns: the value of resistance and the value of adaptation. This cohort, whose members pursue the value of resistance, has a better understanding of the socially underprivileged than any other generation, owing to a sense of debt to marginalized groups or people. Although educated to practice sacrifice for all from childhood, they were critical of the violence of the organizational and governmental authority romanticized by the group or community. On the other hand, as a behavioral pattern in pursuit of the value of adaptation, they followed patriarchal authoritarianism even in their democracy movement group. Dominated by Confucian ideology (e.g., loyalty, filial piety, and fidelity), they had a connection with those who had political influence by using regionalism, school relations, and kinship, and never escaped from the nepotism that monopolizes information and interests. Park and his colleagues criticized this generation for reproducing the method of the collective pursuit of power based on nepotism.

These two patterns have come to represent a dilemma in their lives (Yi, 2011:43). This generation grew up learning the collectivism that prioritizes country and nation more than individual by memorizing "the Charter of National Education of Korea" published in 1968; at the same time, they have a tenacity in pursuing success that survives competition through faithfulness, diligence, and effort. Along with "New Village Movement" (a movement aiming to modernize rural life) which began in 1972, achievement motivation, upward mobility, and success-oriented values were instilled in this generation. These success-oriented values internalized in them have led to the desire for material possessions and the rise of status. They live in this dilemma between the desire for success and their concern for democratization and human rights, between right values (e.g., equality and justice) and reality (e.g., social success and materialism). Yi (2011:43) summarizes the characteristics of this generation as follows: 1) although they have a dual set of values by experiencing both authoritarianism and democracy, the important values for them are equality and consideration for the weak. 2) However, they pursue success based on school relations or kinship, without abandoning their existing privileges or vested interests.

In the study of middle-aged Korean pastors, Yi's diagnosis of *Generation 386* is about the

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commitment to growth and success that they have internalized, which sometimes manifests itself as obsessions or frustrations when it fails to accomplish its aims. Internalized success means that they grew up with their parents' full support, and with their hope and desire that their children would end their poverty and provide them with success in the community, even though they had a poor childhood (Kwon, 2002:7). It is no exaggeration to say that South Korea was filled with a spirit of growth and success with the political victory in 1987, the successful Olympics in 1988, and the rapid economic growth. It seems clear that *Generation 386*'s desire for success and growth, and their educated conviction that individuals could sacrifice themselves for their community, were the driving force behind the development of Korean society at that time. However, reality does not follow as much as each individual expects. It is always the case that few experience success, and many just survive, experiencing failures and realizing their limitations rather than success (Kwon, 2002:7). Moreover, Korean society went through the Asian financial crisis of 1997, which is one of the key events that marked this generation. *Generation 386* were witnesses to this crisis and experienced the economic recession, bankruptcies of companies, mass lay-offs, and high unemployment that ensued (Park & Park, 2018:278–279). In spite of the fact that all generations in South Korea suffered from the financial crisis, the reason why this crisis is commonly introduced as *Generation 386*'s key social experience would be the great shock that they experienced at the beginning of their careers, together with their passion for success and the hopes and expectations of the whole family.

These are the generations that live with the memories of dreaming, struggling and winning together for the right values in the cause of collectivism. Hence, their passion is pure and powerful and not easily forgotten. However, the reality that workers encounter in the system of capitalism is never a romantic dream. This is particularly true for the middle-aged, who are responsible for their families. Kwon (2002:7) describes the frustrations of their situation as follows: "their wages had been frustrated or modified or changed. As they came to know the reality, their lofty dream had been gradually discolored or secularized" (freely translated). This disparity in life is also illustrated in a play called "Dol Nal" (baby's first birthday), which describes the life of *Generation 386ers* with their fading dreams and hopes (Lee, 2015). The play realistically cast light on the reality of *Generation 386ers,* who had lived with passion and ambition in their twenties, but who now lived miserably in the midst of society. It is a schizophrenic self-portrait of *Generation 386* in Korean society (Lee, 2015). It can thus

be said that they live between hope and reality and between desire for success and frustration.

3.2.3.2. Passion for success and growth

The desire for self-fulfillment through achievement or success is a universal attribute, with the content of such desire varying according to what values individuals focus on and what kind of society they belong to. In a capitalist system, the most important and basic factor for success is "capital". According to Bourdieu (2002:280–281), capital "is a *vis insita* – a force inscribed in objective or subjective structures, but it is also a *lex insita*, the principle underlying the immanent regularities of the social world," and it is defined by economic theory not only as *economic capital* (e.g., money) but also as *cultural* and *social capital*, which are convertible into economic capital in certain conditions. *Economic capital* means something that is convertible into money immediately and directly and can be institutionalized in the form of property rights, while the other forms of capital are only convertible in certain conditions and at the cost of a greater or smaller effort of transformation. *Cultural capital* is associated with educational qualifications and *social capital* with social obligations (connections) or a noble title. For Bourdieu, capital is not just a concept of economic possession, but strata are formed by the size and composition of capital resources and the trajectory of their transition process (Bourdieu, 2002:290). All human beings tend to differentiate themselves from others, and ultimately they believe that acquiring more *economic capital*, *cultural capital* and *social capital* is a success story that differentiates them from others (Yi, 2011:47).

The forms of capital identified by Bourdieu are linked to the standards of success in Korean capitalist society: wealth, honor or fame, and power (Yi, 2011:47). Some would consider these three as separate and independent but, as in Bourdieu's analysis, they are elements of a capitalist society that share a convertible homogeneity. There is a saying in South Korea that if one obtains wealth, honor, or power, one succeeds, and one achieves both, it is a great success; if all three are gained, there is nothing more to accomplish. On the other hand, in a capitalist Korean society where there is an obsession with the idea that a man must succeed, if he has not reached any one of these three, he is totally alienated and pushed to the periphery (Park, 2009:5). Thus, a strong sense of the importance of success often becomes a part of their lives as well as their identity, which is why for Korean men the job is often not just a part of themselves, but everything. The workplace is a battlefield where pride is

contested, and a temple where a man's desire to conquer is nurtured (Woo, 2009:81). An (2013:150), in her study on Christian men in middle age, identifies the stereotypes of Korean men: ″traditionally, Korean men are socialized by the motivation of true masculinity that men should push ahead like bulldozers by becoming tycoons, become guardians of their home, and be stronger than others" (freely translated). In terms of this notion of masculinity, success bestows many rewards on successful individuals, such as confidence, high self-esteem, accomplishment, and social recognition, while those who do not achieve success experience negative effects such as shame, guilt, frustrations, and so on.

Jeon (2003:41-42), in his book *Birth of Man*, illustrates the Korean man's obsession with success in this childhood story:

> I also thought that when I met my father at dinner, I should have a 'useful achievement'. For example, if I had a hard time studying for two hours, went to the public bathroom with my younger brother, or went to *tae-kwon-do* to exercise, it was easy for me to meet my father.
>
> When I had such an achievement, I reversed my attitude and could quietly magnify myself to my father, thinking 'I did a great job'. Father tended to praise more for my accomplishments than my mother did. But if I had hung out with friends and played by the river or spent time on a game of slap-match, I would walk on eggshells before father.
>
> When I had nothing to show my father, I had to feel some kind of guilt. When I was able to get away from such guilt temporarily, I was elated. If the guilt toward my mother was something like 'sorry', the guilt towards my father was guilt itself.
>
> At that time, my heart was distressed (freely translated).

What he was educated in from childhood was not the joy of inner fulfillment but the burden or responsibility of the success he had to achieve to meet the expectations of others, in particular, his parents. This is evident in the guilt he felt when he failed to live up to his father's expectations. The guilt becomes the seed of shame, that is, he remembers the story with feelings of shame and humility (Yi, 2011:44). Considering that the childhood of most Korean middle-aged men was poor but their parents' expectations and wishes for their children were high, it could be said that they grew up in a situation where they could be proud or ashamed depending on their accomplishments. In such an environment, children

experience parents who feel shame and fear in their awareness of other people's view of their children and their obsession with face (Kim, 2009:150). To sum up, in their difficult and poor childhoods, Korean men who are middle-aged now grew up with the expectations of their entire family, and the desire for success has been internalized in them. This has made them live in a framework in which they are defined by success or failure, and in which failure is a source of shame. That is why there is a saying that Korean men have to write their own success stories.

Instead of enjoying the respect and empathy due to children by virtue of their very existence, the background in which they grew up, in which they were recognized only according to their achievements, provides fertile soil for the development of narcissistic problems. According to an object-relations perspective on the development of narcissism (Rothstein, 1986:314–317), narcissism develops when parents regard their children as a means of satisfying their own desires or selfish wishes, not as individuals to be nurtured. When all the above factors surrounding the Korean middle-aged generation are taken into account, it may be inferred that there is clearly a disturbance in the normal development of narcissism in them. Unfortunately, it is hard to find empirical research on narcissism conducted with Korean middle-aged samples, although research with students at college or university is increasing in the Korean context. However, as indicated in chapter two, clinical theorists provide some theories that may be useful in examining the narcissistic problem in Korean middle-aged people. These have to do with the shame that lies within an individual.

3.3. Shame and narcissism in the Korean context

3.3.1. Shame

In the story by Ingwon Jeon recounted above, his feelings before his father were feelings of guilt. At the same time, however, he remembers the event with a sense of humiliation, which indicates *shame*. For Freud, guilt was the primary moral emotion for individuals, while Erikson (1950) argued that shame was more elemental than guilt, because guilt is related to one's behavior while shame is related to the whole self (Scheff, 2003:245). Shame usually refers to an unpleasant self-conscious emotion because of one's fault or weakness, but there is no consensus in conceptualizing and defining shame.

In his discussion of the definition of shame, Scheff argues that the concept of shame should include a social perspective beyond the narrow definition meaning "disgrace". He (2003:255) provides a social definition of shame as follows:

> Drawing on the work of the pioneers reviewed here, I define Shame as the large family of emotions that includes many cognates and variants, most notably embarrassment, guilt, humiliation, and related feelings such as shyness that originate in *threats to the social bond*. This definition integrates self (emotional reactions) and society (the social bond).

This definition clearly shows that shame is not just a single emotional reaction but is associated with a variety of emotions that one can feel when facing threats in the social relations and communications with others. It could be said that the feeling of shame is learnt in social relationships with others. For Scheff (2003:254), shame as one of the master emotions occurs when one feels that one has failed to live up to one's standards, because the standards are held in common with the significant others in life.

This discussion of shame has also appeared in studies by some self-psychologists (e.g., Andrew P. Morrison, Francis J. Broucek, and Ri-Wha Hong), who are carrying on Kohut's line. They have extended Kohut's concept of shame against the theoretical background of self-psychology. For Kohut, as a self-conscious emotion that is perceived as a deficiency, shame occupies a very important place in the process of self-development (Hong, 2016:175). According to self-psychology, there are two basic developmental stages of self for all human beings, which are the development of the grandiose self and the idealized parent-image. The development of the bipolar self requires an empathic response of self-object (mainly parents) in which two healthy bipolar selves are formed through the process of "a modicum of frustration" and "transmuting internalization" (Kohut, 2009b:123). Shame refers to the painful experience that arises when the empathic response is not forthcoming. An infant needs to go through the process of transmuting internalization through optimal frustration, which involves accepting the unexpected response in the empathic environment. When this optimal frustration is not properly experienced, the narcissism of the grandiose self remains as a defect in self-structure. In other words, infants feel painful shame and embarrassment if their parents do not look upon them approvingly when their need for self-enhancement is increased (Kohut, Goldberg & Stepansky, 2012:143). This embarrassment appears in one's

face. In his paper, "Thoughts on narcissism and narcissistic rage", Kohut (1972:395) describes the symptoms of shame:

> The exhibitionistic surface of the body-self, the skin, shows therefore not the pleasant warmth of successful exhibitionism, but heat and blushing side by side with pallor. It is this disorganized mixture of massive discharge (tension decrease) and blockage (tension increase) in the area of exhibitionistic libido which is experienced as shame.

Ri-Wha Hong (2016:177) argues, however, that Kohut did not extend the discussion of shame to the role of the idealized self-object. This extension of the shame discussion was examined by Morrison, who argued that shame is a reaction to the deficiency of the idealized self, unlike Kohut's claim that it is a response to a deficiency of the grandiose self.

In her paper on the shame that the Korean experiences, Hong (2016:178–189), claims that shame arising from "objective self-awareness"[49] should be noted in order to understand the shame of Koreans. According to her, Kohut focused on the subjective experience and the initiative of the self because self-psychology underscores the super-ordinate concept of the self. In other words, it is not how one has a relationship with one's self-object, but how one experiences the relationship, that is, the subject psychological experience of the self. In shame, an infant subjectively experiences not being supported in their exhibitionistic need, and hence forms a sense of self from the experience. Hong, however, notes the shame arising from a kind of relationship that exists between self and some standards – the shame associated with the idealized self – even if it was not explicitly mentioned by Kohut. The sense of self can be experienced through objective self-awareness in the shame arising from recognizing self not only as a subject (the grandiose self) but also as an object (the idealized self). Shame as a self-conscious feeling implies the role of self not only as subject but also as

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[49] Hong develops a self-psychological discussion of the shame of the Korean by drawing from Francis J. Broucek's theory on the correlation between shame and "objective self-awareness". The concept of objective self-awareness appears in the mirror metaphor of a barber shop presented by Ernest R. Hilgard (Hong, 2016: 179–180). A man is staring at himself reflected in each of two mirrors in a barber shop, and inside each mirror, all of his reflections in the mirrors stare at each other. That is, he is staring at himself staring at himself. This concept of the internalized observer implies the role of others. For Broucek, also, objective self-awareness means to objectify self through reflection of observing others (182).

object, and in this vein shame is the subjective experience of self as object. In other words, "in shame, the self is both agent and object of observation and disapproval, as shortcomings of the defective self are exposed before an internalized observing other" (Tangney, Miller, Flicker & Barlow, 1996:1257). What is important here is the self-awareness of how one looks at oneself, which is related to interpersonal interaction, communication and evaluation of others. Broucek also claims that objective self-awareness plays an important role in determining the content of shame experiences in developmental stages (Hong, 2016:182). In this vein, Hong argues that this self-awareness structure provides an extended version of the theoretical foundation that encompasses the experience of shame not only by the failure of the grandiose self but also by the failure of the idealized self; this conceptualization is very important for understanding the shame of the Korean, because self-determination as a subject to Koreans is not formed by their own autonomous and independent initiative, but perceived as an object within the relationship and location surrounding them (Hong, 2016:186).

Taking together the self-psychological discussions of shame so far, it can be said that shame occurs not only in the structural deficit of the grandiose self, but also in the deficiency of idealized self-structure, which implies that shame plays an important role in the problem of pathological narcissism.

Although Kohut placed shame in a critical position in the development of pathological narcissism, shame does not necessarily work negatively. Some studies provide positive aspects of shame (see Barrett, 2015; Scheff, 2003:256; Yi, 2011:23–33). Scheff argues that "a sense of shame" is a positive variant for social control, in that shame is prevalent in most social interactions as members are constantly expecting it even if they feel shame only occasionally. This sense of shame is also an important method of pursuing harmonization in Confucian society. Barrett (2015:155), in his Confucian theory of shame, asserts the positive side of shame as follows: "On the positive side, the shameful experience of disharmony is a goad to renewed efforts at harmonization and to deeper engagement with the world and fuller realization of one's personal identity." This functional aspect of shame is also found in 'the philosophy of shame' of Karl Marx. For him, shame is a kind of internalized anger, and he thus argued that if humans truly experience shame, shame can be a revolutionary force (Yi, 2011:23). In the Bible, moreover, shame often became the channel for meeting Jesus Christ, who came to earth as the Son of God. The writers of the Gospels testify that Jesus reversed

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the existing values of honor and shame, and it is not difficult to find people in the Bible who experienced God's grace in a shameful situation (Yi, 2011:30-31). There are other positive functions of shame not mentioned here [e.g., Peterson's 'corporate shame' and 'caring and vicarious shame' (see Peterson, 2009:51–57)]. The discussion of the positive side of shame is beyond the scope of this paper. I therefore end this section with a mention of it and move on to the discussion of shame in the Korean context.

3.3.2. Shame and Koreans

As mentioned above, Ri-Wha Hong develops her theory of shame for Korean in the perspective of self-psychology. She tries to understand shame in the Korean context through a framework of "objective self-awareness" (Francis J. Broucek), since Kohut's shame theory does not reflect the Korean context well.

Her theory of shame for the Korean can be summarized in the following two arguments. First, the Korean has a different self-experience and self-identity from those of the Westerners whom Kohut mainly analyzed (Hong, 2016:186–187). For Koreans, the use of the first-person pronoun "Na" is commonly translated to "I" in English, but the actual meaning is different. Rather, "I" in English is similar to "Woori" (meaning "We" in English) more than "Na"[50]. This tendency reflects a particular attitude of Koreans towards "I", one of the reasons being a cultural factor that regards Western individualism as selfishness. In Korean culture, expressions such as "all of us", "the whole", or "the communal" are preferred to expression indicating individual units (e.g. "my"), which can be attributed to the influence of Buddhism and the Confucian tradition. In this context, the characteristics of the Korean self differ from the healthy characteristics that Kohut described – independence, initiative, spontaneity, and creativity – because the self of the Korean does not seem to be independent, initiating or spontaneous; rather, it seems interdependent, and the boundary of self is not clear. Thus, Hong claims that the characteristics of the cohesive self for Koreans need to be reconsidered within the social and cultural context of Korea, not by the standards of Western culture. In the formation of the self for the Korean, the self-experience that is objectively perceived in the

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[50] For example, when Koreans call or introduce their mother, they use plural possessive "Woori Umma (our Mom)" instead of a single possessive "Na-eui Umma (my Mom)". Other examples include "our country" (not "my country"), "our school" (not "my …"), "our village", "our dad", and so on.

relationship and location surrounding the self is critical, and it can be also said that "we-hood-ness" is implied in the self-identity of the Korean. Therefore, Koreans are very sensitive to others' opinions, social values, or shared goals, which is a primary motivation for shame experience in Korean society. This shame comes from negative evaluation of oneself by the criteria formed in social environment.

Secondly, the Korean's shame experience is closely associated with the *chemyeon* (face) structure of Korean culture (Hong, 2016:187–188). *Chemyeon* is defined in two ways by Ho and his colleagues[51]: 1) *chemyeon* is the self presented towards others, which means that the self recognizes the self before others; 2) *chemyeon* is also defined as the social image of the self publicly recognized by others, which means others' recognition of the self-awareness that is recognized by others. These two concepts of *chemyeon* indicate that others, including the self, become both subject and object of awareness, and, thus, *chemyoen* reflects the self as both subject and object.

Hong (2016:188) illustrates shame experience in the *chemyeon* structure of the Korean as follows:

> If one loses face (*chemyeon*), one feels shame. This is, namely, similar to feeling shame when experiencing discrepancy between our idealized or grandiose self and objective self-awareness. In other words, it is to experience in shame the contradiction between our beliefs and expectations of ourselves and the objective reality through the eyes of others. Thus, in order to keep away from feeling shame, maintaining *chemyeon* is important for the Korean, and what matters is how others think of themselves and how they live up to the interests and expectations of others. In the end, adjusting the structure of the objective self-awareness that is shared with others in the face is the result of avoiding shame. Therefore, *chemyeon* makes Koreans have a tendency to adapt themselves to various situations and to align their opinions with a public opinion for social harmony (freely translated).

This clearly shows that the eyes of others are deeply and strongly working on self-awareness. Many Koreans, especially those who grew up in a patriarchal environment that values family

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[51] David Yau-Fai Ho, Wai Fu, and S. M. Ng, 2004, "Guilt, Shame and Embarrassment: Revelations of Face and Self," *Culture and Psychology* 10(1), 79-82.

order, experience shame within this *chemyeon* structure of Korean society. It can be said that others' eyes in social relationships may dominate the sense of self and the identity of self.

Given the Confucian influence that has deeply underlain Korean society for a long time, shame is a master emotion in Koreans; as Schaefer (2003:256) said, "every social situation is rife with Shame, either actual or anticipated". Confucianism taught shame as a principle of establishing social order and ethics for the honor of the community (Yi, 2011:36). As a positive function, shame has played a role in encouraging conformity to common values and ideals, but when the net function is distorted, it forms a culture of *chemyeon* that emphasizes "how it looks to others". When the degree of distortion grows severe, in order to maintain one's formal dignity (chemyeon), one might hide one's fault or sins and even try to cheat or ignore one's conscience to free oneself from guilt.

To sum up, given that shame is an important emotion instilled in Korean Confucianism, it can be said that the phenomena of net function and dysfunction coexist in Korean society. In a social atmosphere that emphasizes "we-hood-ness", the self-identity of Koreans is determined in an interdependent form rather than being independent. Individuals experience shame when they sense discrepancy between expectation of self and objective reality, both of which are embedded in the eyes of others. Thus, it is assumed that many Koreans are vulnerable to shame experiences stemming from outside eyes, and these experiences can be motivated by their success and failure in society.

3.3.3. Shame and narcissism

The feeling of shame as an intense and negative emotion (e.g., feelings of helplessness, inferiority, or desire to hide) is substantially associated with psychological fields, specifically with vulnerable narcissism. As Kohut placed a great emphasis on shame in development of pathological narcissism, current clinical conceptualizations regard shame as an outstanding feature of narcissistic vulnerability, which manifests in an individual who tries to avoid feelings of shame by engaging in various typical intra- and interpersonal strategies such as grandiose fantasies, devaluating others, aggression, and perfectionism (Jaksic, Marcinko, Skocic Hanzek, Rebernjak & Ogrodniczuk, 2017:1271). In the emotion-centered model of narcissism, Tracy, Cheng, Martens and Robins (2011:332–333) see shame as a key element

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which promotes a defensive mechanism for the defensive self-esteem characteristic of narcissists. They, by highlighting the roles of shame and hubristic pride in the development of narcissistic personality, argue that:

> …the early life experiences that, theoretically, lead narcissists to experience implicit shame may combine with certain dispositional traits to promote a regulatory style that involves the explicit experience of hubristic pride and consequent power-seeking, allowing for the maintenance of a dominance-oriented strategy toward social influence (Tracy *et al.*, 2011:337).

In addition, this emotion of shame, a self-conscious emotion experienced from "wounded narcissism" (Kohut, 1972:384), plays an important role in early developed vulnerable narcissism. Buren and Meehan (2015:560), in an empirical study of 129 undergraduate students at a large urban university in America, show a result that shame-proneness served as a partial mediator of the relationship between child maltreatment and vulnerable narcissism (558). Moreover, shame-proneness also becomes a key mechanism between pathological narcissism and suicidal tendencies. According to Jaksic, Marcinko, Skocic Hanzek, Rebernjak, and Ogrodniczuk (2017:1672), split-off negative self-representations might lead even to suicidal thoughts when the self-representations are amplified in a certain life condition. By conducting empirical research on a sample of 250 adult Croatian psychiatric outpatients, they (2017:1677) found a strong association of narcissistic vulnerability with suicidal ideation (but not suicidal behavior) and two dimensions of shame experience – characterological and bodily shame – mediate the relationship.

On the other hand, the experience of shame seems negatively associated with grandiose narcissism. Pincus *et al.* (2009:373-375), in two analyses of external correlates of the PNI (Pathological Narcissism Inventory) and the NPI (Narcissistic Personality Inventory) in a clinical sample including 26 patients and a subclinical sample including 399 introductory psychology students, showed the NPI has a strongly negative relation with shame. As mentioned in chapter two, the NPI assesses a limited range of grandiose characteristics, and thereafter it does not reflect pathological narcissism.

Hence, it can be said that although shame is less relevant to grandiose narcissism mainly

measured by the NPI (mainly in social/personality psychology), shame has long been at the heart of developing pathological narcissism in clinical theories. In addition, the association of shame with issues such as suicide shows that shame is associated with vulnerable features.

3.4. Conclusion

This chapter explores three Korean cultural factors that can influence the narcissistic personality and behavior of Korean preachers. This begins with the assumption that Korean preachers are positioned in a cultural and social structure which is vulnerable to the narcissistic issues.

The first cultural factor discussed was the influence of Confucianism and shamanism, deeply rooted in the Korean church. When Christianity began to be introduced into Korea, there was great acceptance, not persecution, from the masses. One of the reasons may be, as scholars point out, that the unique culture of Christianity melted into traditional cultures of Korea, rather than conflicting with them to keep its uniqueness. The most striking feature of this influence is the pastor-centered structure and culture in the Korean church. Given the role of the preacher in preaching the Word of God, it is not surprising that the pastor's role in the church is large, but there are criticisms of the Korean church that it is too pastor-centric and pastor-dependent. In this situation, the church is more likely to flow towards pastoral authoritarianism and dogmatism than to encourage spontaneous maturity and growth in faith of church congregations. Moreover, owing to the influence of shamanism, pastors are often regarded as spiritual mediators between God and church members. There is a widespread perception in Korean churches that serving the pastor well brings God's blessing in life. In this cultural aspect of the Korean church, the position of the pastor is a very attractive position for narcissistic individuals as well as a place where narcissistic problems become more serious.

Secondly, the impact of narcissism on Korean preachers, i.e. senior pastors of churches, was discussed from developmental and generational perspectives. In the age distribution of the main preachers of Korean churches, the majority are between 40 and 65 years old. This age range corresponds to middle age, which is the beginning of the second half of life. The defensive mechanisms used to cope with life's challenges and contradictions are no longer

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effective. In difficulties, also called the 'crisis of the middle life', middle-aged people are faced with environments vulnerable to narcissism. On the other hand, from the generational perspective, it is expected that the unique shared characteristics of each generation would affect the nature of the sermon. As of 2018, the Korean church preaching pulpit is mainly occupied by *Boomers*, *Generation 386ers*, and *Generation Xers*. In particular, *Generation 386ers,* who occupy a high proportion of 44% of the preaching pulpit, are the current group of middle-aged people who grew up with internalizing parents' hopes and desires for success and growth and experienced the achievement of the democratic movement in 1986 and high and rapid economic growth. However, their high ideals and aspirations for success may leave even greater emptiness in economic crises and failures of life, and in middle age, leading to shame in middle age in the Korean context.

Hence, the last factor that influences the narcissistic personality of Korean pastors is shame. The shame of Korean middle-aged men is normally based on the relationship with their fathers, which was formed in a patriarchal family environment, as represented by Ingwon Jeon's story. Unlike the case with Westerners, Korean self-awareness includes others' eyes and external standards, which also means a difference in the environment motivating shame experience. That is, Koreans experience shame mainly in the discrepancy between objective self-awareness including external eyes and objective reality perception through external eyes. This shame experience is closely related to narcissism. In the absence of an empathetic environment, the experience of helplessness develops into shame, which affects the development of vulnerable narcissism.

From these discussions, it may be argued that current middle-aged Korean preachers with generational characteristics are exposed to narcissistic issues in pastor-centered cultural structures and perceptions. In particular, considering the patriarchal environment and the social characteristics in which individualism is perceived negatively, it is expected that there are more individuals who suffer from vulnerable narcissism than grandiose narcissism, which is associated with pathological narcissism. Unfortunately, empirical research on the narcissism of middle-ages Koreans is sparse. Even a few studies of Korean students in university are based mainly on the NPI measure reflecting the grandiose characteristics, so empirical research using measures for the vulnerable aspect of narcissism are required in order to diagnose the narcissistic personality of Korean preachers.

Chapter 4   Preacher and narcissism

Kohut in his narcissistic theory continued to emphasize the influence of parental personality on the development of the child's personality and pathology. He maintains it is "…less important to determine what the parents *do* than what they *are*" (Kohut *et al.*, 2012:15). A person's personality may be temporarily hidden and camouflaged, but eventually it is revealed over time. If an individual's mental illness or psychosis is clearly diagnosed, psychological problems in relation to others may be prevented early on, but pathological features of individuals' personality are not easily diagnosed, with the result that they affect not only their lives but also the people around them for a long time. When this issue is extended to the relationship between a leader and a community, the leader's personality traits or psychological issues will have an influence on all communications with others as well as on forming environmental and cultural features of the community. This issue also includes church contexts. It is assumed, then, that any narcissistic issues of the preacher, whether normal or pathological, have an influence on the church, especially on preaching.

This research as a thesis in homiletics is a theoretical study of how South Korean preachers' narcissistic issues affect the preaching event. The main purpose of this chapter is to provide a homiletic discussion of the narcissistic issues that may arise in preaching, using the criteria suggested by Kohut's self-psychology, which focuses more on pathological issues of narcissism than on personality traits [52]. However, Kohut's discussion of narcissistic development as mature forms in his 1966 paper "Form and transformation of narcissism" also covers normal situation of narcissistic issues, since it deals with mature forms of narcissism. This paper draws mainly on Kohut's article "Form and transformation of narcissism" (1966) and his three books, *The analysis of the self* (1971), *The restoration of the self* (1977), and *How does analysis cure?* (1984). As needed, literature in the field of social/personality

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[52] As mentioned in chapter two, narcissistic issues go beyond pathological issues and are also associated with personality traits. Perhaps each field will provide different perspectives. Although there is the distinction between these two fields, these two fields are closely connected. When the obstacles of reality (e.g., disappointment and threats to their positive self-image) are not properly coped with, it leads to the pathological problem of narcissistic individuals (Pincus & Lukowitsky, 2010: 426), while in controlled situations they may manifest narcissistic personality traits.

psychology and the criteria from *the Diagnostic and Statistical Manual of Mental Disorders* (revised DSM-5) will be also examined for a discussion of the diagnostic features of narcissistic personality disorder in this chapter. Before starting this discussion, it is necessary to first discuss the concept of preaching as a theological integration of the four elements: God, the text, the preacher, and the congregation.

4.1. Preaching and the preacher

4.1.1. What is preaching?

When we use the term 'preaching event', it implies that preaching is more than just the transfer of information about God or of written lessons in the Bible. This essential nature of preaching is well illustrated in the following statements by Cilliers (2004:31): "…it is the *performance* of God's voice", and "…it rather is a word event and a Word event, the sound of a voice, non-recurrent and unique". He also argues that preaching is not just "an empty word, but a word in which God is present and speaks," because God comes and encounters people through preaching (Cilliers, 2004:20). These expressions clearly manifest the faith in and the expectation of preaching as a current event, in which God is still present and speaks, in a situation where sermons are criticized as mere feasts, full of words with banality. They are saying that the message that we listen to in preaching is not emptiness and or even foolishness. *But to us who are being saved it is the power of God* (1Cor 1:18).

It is only when the mystery of God's voice is added that the understanding of preaching as an event in this vivid and dynamic spiritual encounter becomes possible beyond the functional understanding of it as communication (Cilliers, 2004:31). Thus, according to Cilliers (2004:32), preaching is defined as follows:

> Preaching *takes place when God's voice is heard through the voice of the text, in the voice of the time (congregational context), through the (unique) voice of the preacher.* When these four voices become one voice, then the sermon is indeed *viva vox evangelii*.

Figure 4.1 helps to outline the relations of four voices. God's voice cannot be audible without the other three elements: the voice of the Bible, the preacher, and the congregation. Conversely, the other three voices cannot be truly preached without the voice of God. Thus,

preaching is "the theological integration of the voices," and preaching suffers when the interrelation and integration between these elements are twisted or skewed to one or other side (Cilliers, 2004:28).

THE VOICE OF GOD

The voice of the text

The voice of the preacher

The voice of the congregation
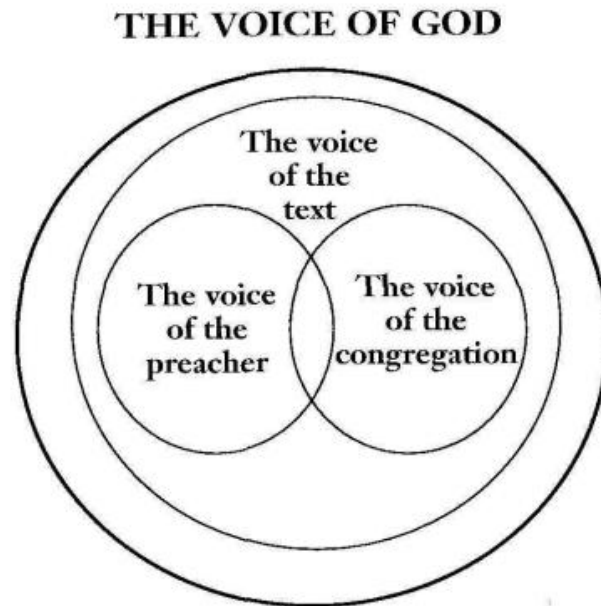
Figure 4.1 The theological integration of four voices

Here, it is worth noting that Cilliers is using the word 'voice' as a dynamic phenomenon to describe preaching. As he explains in the footnote through semantic examples[53] of the Afrikaans word *stem* (voice), 'voice' is a concept of emphasizing "a living phenomenon" beyond mere words or concepts on the paper. That is, voice requires a personal encounter and communication. Since voice contains an individual's personal elements and the speaker's self-identity is expressed through voice (Cilliers, 2004:29-30; see Moller 1996:33-36), communication through voice includes speakers' experiences in their lives.

This argument, that one's voice reflects one's inner elements and experiences, is also supported by a theory of language in psychiatry. According to Fine (2006:259–268), language signals cognition, affectivity, and interpersonal functioning with regard to personality

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[53] These uses are as follows: *instemming* (concurrence), *eenstemmigheid* (unanimity), *stemreg* (the right to vote), *stemloos* (voiceless), *buite stemming bly* (refrain from voting), *om stemming te skep* (to create an atmosphere), *stemmingsvol* (full of atmosphere), *stemming* (subdued), etc.

disorders. For example, since an individual's personality, especially in personality disorders, influences how that individual perceives the world and the self, evidence for perceptions and for difficulty in cognition are detected in language. Atypical emotional response (affectivity) is also a central characteristic of personality disorders, and language provides a rich set of resources for reflecting emotional responses. Inappropriate uses of language manifest disturbances in interpersonal functioning. Although he deals with only four personality disorders in the chapter – schizotypal, histrionic, dependent and obsessive compulsive disorders – this idea can be applied to other personalities, because personalities are regarded clinically as atypicalities in inner experience interfering with normal social functioning (Fine, 2006:259).

In this vein, it can be said that personality issues[54] mainly appear in cognition, affectivity, and interpersonal functioning among the social relationships. Hence, this understanding of preaching as a theological integration of four voices provides a conceptual frame for homiletic discussions relating to preachers' personality issues. In the preaching event, the preacher communicates with other elements: the voice of God, the Bible, and the congregation.

4.1.2. The roles of the preacher in the relationships with other voices

All four elements mentioned above are essential in the preaching event, but the success or failure of the theological integration of these voices is determined by the preacher's person (Cilliers, 2004:186). It is the preacher who studies the text, makes sermons, and preaches in a relationship between God and the audience in the context. Preaching is actually done in his works and relationships.

The voice of the preacher sounds in correlation with the other voices. Cilliers (2004:185) describes this relations as follows:

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[54] Despite concerns about the problems that may arise from personality disorders, it should be emphasized that the humanness of the preacher, including personality, embodies the truth in itself as described in the sentence, "Every bird must sing its inborn song. If you wish to sing in any other way, you will be false" (Cilliers, 2004: 182).

[A]ll preachers are in certain relationships that are indeed decisive for themselves as *preacher*, for example, their relationship with God (including their awareness of being called), their relationship with themselves (involving elements such as their personalities, psychic histories, psychic health, etc.) and also their relationships with other people, particularly those to whom they want to preach. *Those who do not have integrity in their relationships, may indeed be able to speak like angels, but will hardly attain entrance to people's hearts*. For example, if you do not love people, then you have no right to preach to them (cf. Jabusch 1981:51-63).

Given that the preacher makes the sermon in these relationships, it can be said that the preacher's relational integrity has a pivotal role in the preaching event. One problem of Narcissus' personality illustrated by Ovid in the *Metamorphoses* is that he never concerns himself with any relationships with others. His indifference to the needs of others led them to tragic results, like Echo, the nymph who loves Narcissus and in turn, has only her voice left.

Bohren (1979:35), a well-known German homiletician, also argued that the difficulty a preacher feels in preaching is the difficulty he feels in his relationship with God, the world, the church, and the preacher himself. In these kinds of difficulties, preaching takes place just as a sermon, not as a preaching event. It would be useful to consider the preacher's role in the difficulties of these relationships. Firstly, there is difficulty in the relationship with God. The problem is that God is not present in the word (preaching) that we are speaking about God, and we are still talking about God even though God Himself is silent. It shows how deeply preachers or homileticians are in danger of trying to make God's things their own. One of the preacher's serious temptations is to overestimate his/her role in the preaching event and to become a "homiletical exhibitionist", in which "the small I" (the preacher) does not cooperate with "the great I", but rather competes (Cilliers, 2004:182-183). Such a difficulty in the relationship with God requires preachers to call on God before they confess Him (Bohren, 1979:39). Boren (1980:20), in another chapter of his book *Predigtlehre* dealing with the preacher, emphasizes meditation on the Word, in which the preacher stays in the World and, beyond understanding and capturing it, is captured by the Word.

The second difficulty is from the relationship with the world (Bohren, 1979:40–42). This

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world mentioned by Bohren is the world losing words, which indicates a problem of speaking itself, not a problem of being unable to speak about God due to God's silence. The preacher should not only talk about the silent God but also about the silent world. This concern stems from critics of contemporary writers on the issue of the splitting of speaking and talking in the literary world of Europe after Friedrich Nietzsche. However, instead of accurately analyzing the world where words are lost, Boren raises his homiletical concerns by borrowing the words of writers of the day. For example, according to Gottfried Benn, all dialogue is dominated by ontological gaps[55]. The preacher's task in this world is not very different from the poet's toil, which is a kind of battle against the fact that the world is meaningless and silent. The poet needs to give meaning to this world, "not through interpretation, presentation of evidence, or proof, but through a direct experience such as a human being eating an apple in his mouth"(freely translated) (Bohren, 1979:42).

The third difficulty in preaching comes from the relationship with the church. This relationship with the church refers to the church as a system and an institution. According to Bohren (1979:43), the preacher does not speak alone when standing in the pulpit, but the church as a system and an institution is speaking in its own way with the preacher. In other words, the church itself as an institution conveys a message. Even if the message in preaching is evangelistic, the church as the system surrounding the preaching can itself be a non-evangelical message. Since God's silence can be experienced again in this complex and subtle relationship between the preacher and the church, the preacher should be careful of the phenomenon of the present state of the church as contrary to the gospel. Hence, preaching constantly talks about the reformation of the church. Moreover, the preacher is always required to keep in mind the extent to which what is called a preaching system interferes with preaching itself in today's times (Bohren, 1979:45).

The last difficulty of the preacher addressed by Bohren (1979:49–55) is associated with the preacher himself or herself. This is not a question of how to preach, but the question of who can do it. This problem occurs when the preacher experiences "the crisis of self-identity" (freely translated), which means that the preacher is not the same as what he or she is saying,

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[55] From the researcher's perspective, this indicates situations in which the name of something does not correspond to the meaning of the name and someone's words cannot reflect their intention exactly.

doing, or working. The preacher feels ashamed before the work of preaching because "the word exposes inconsistency between words and existence" (freely translated). For Bohren, this loss of self-identity means that the preacher's relationship with God, the world, and the church is disturbed. In this crisis, it is necessary for a pastor to focus again on preaching and to enter the world of preaching. It would be useful to quote Bohren's faith in the Word directly.

> When a pastor once again becomes a preacher and understands him/herself as a minister to the Word, it, through figuring out the Word, may be possible to overcome his/her own self division and to be "pure" through study of the Word. In listening, the Word has power over the preacher, and then, it will overcome the division of the preacher. (freely translated; Bohren, 1979:55).

Boren's conviction that the Word has the ability to heal these preachers' internal problems reveals the privileges and advantages given only to the preacher. It also provides an important homiletic perspective on the cause and healing of problems that may arise from personality traits or pathology with which this paper is concerned.

Although Boren's discussion of the preacher's relational crisis did not include difficulties in the relationship with the congregation, he provides an important discussion of the preacher's role in discovering the congregation in Chapter five of his book *Predigtlehre*. Detailed discussion of the congregation will not be addressed here (see Bohren, 1980:135–218; Cilliers, 2004:130–176). Though not covered in detail here, the preacher's relational approach provides a platform for discussion of how internal issues related to the preacher's narcissism will emerge within the preaching event. Thus, in the next section, the researcher, drawing on Kohut's self-psychology, will discuss how the development and deficiency of normal narcissism affect the preacher's qualities and performance in preaching.

4.2. The qualities of the preacher as mature forms of narcissism: Kohut's self-psychology

Given the relative difficulties the preacher encounters, it does not seem easy for a person to become a preacher and continue the work. As mentioned above, preachers take on the tasks in the paradox that they are required to talk about God in a situation where God is silent, the

world and the church lose their words, even losing themselves. The qualities required of the preacher go beyond technical and professional abilities, because they have the responsibility to find God as well as the congregation in the context where silence and loss are experienced. Skills of interpreting the Bible and speaking in front of people can be gained by short-term effort, but the qualities required to endure paradoxical situations, to discover God in these paradoxical situations, and to enjoy[56] the preaching work as ministers of the Word of God are more fundamental than technical. It can be said that such qualities of the preacher are not acquired in the short term but are formed throughout an individual's lifetime. At this point, homiletics may intersect with Kohut's theory of narcissism, which asserts narcissism as the main resource of important qualities for a person to live a healthy life.

In his early work on narcissism, "Forms and transformations of narcissism", Kohut (1966) surveyed the origins, developments, and functions of two major forms of the original narcissism: the narcissistic self and the ego ideal[57]. Here, the original narcissism means the primary narcissism which refers to the psychological state of the infant. According to Kohut (1966:245-246), primary narcissism indicates the original state in which "the baby originally experiences the mother and her ministrations not as a you and its actions but within a view of the world in which the I-you differentiation has not yet been established." Perhaps the infant does not want to lose its perfect state. As it grows, however, the infant's perfect state – the balance of the primary narcissism – is disturbed by "maturational pressures and painful psychic tensions", because the mother's ministrations cannot be perfect. Then the baby's psychic organization seeks to deal with these disturbances by building new systems for perfection. One of the systems is to form the narcissistic self that is a developmental stage in which the baby regards everything good and pleasant as part of "a rudimentary self", while unpleasant or bad things are considered to be "outside" On the other hand, it also forms the idealized parent imago (the ego ideal), which means that the baby imbues "the rudimentary you" (the main caregiver) with perfection and power in order to maintain the original

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[56] The argument of Cilliers (2004: 34), "To preach is to play," emphasizes enjoyment of the preaching ministry. The preacher can learn to deal with the incongruence of life in play.

[57] Kohut used these terms to try to explain narcissism in line with Freud's theory but, in his later works, changed them to 'the grandiose self' and 'the idealized parent imago', and they function as two poles of the self. This change means that Kohut deviated from Freud's theory.

perfection and omnipotence. This is why Kohut does not regard the idealized parent imago as object love[58]. These two forms of narcissism also develop into ambition and ideal by being properly and gradually integrated into the child through gradual frustration accompanied by empathic support. Kohut (1966:254) provides a summary of this process as follows:

> We can now attempt to summarize the ultimate influence which is exerted by the two major derivatives of the original narcissism upon the mature psychological organization. Under favorable circumstances the neutralized forces emanating from the narcissistic self (the narcissistic needs of the personality and its ambitions) become gradually integrated into the web of our ego as a healthy enjoyment of our own activities and successes and as an adaptively useful sense of disappointment tinged with anger and shame over our failures and shortcomings. And, similarly, the ego ideal (the internalized image of perfection which we admire and to which we are looking up) may come to form a continuum with the ego, as a focus for our ego-syntonic values, as a healthy sense of direction and beacon for our activities and pursuits, and as an adaptively useful object of longing disappointment, when we cannot reach it.

The attempts to keep the primary narcissism form two derivatives, namely ambitions and ideals. When they are properly internalized into an individual under empathic circumstances, the qualities of health, adaptation, and achievement are given as the mature forms of narcissism. It could thus be said that "man is *led* by his ideals but *pushed* by his ambitions" (Kohut, 1966:250).

Conversely, when the grandiose demands of the narcissistic self are not discharged properly, shame occurs. Kohut (1966:254) explains this failure thus:

> Indeed, in almost all clinically significant instances of shame propensity, the personality is characterized by a defective idealization of the superego and by a concentration of the narcissistic libido upon the narcissistic self; and it is therefore the ambitious, success-driven person with a poorly integrated grandiose self concept and intense exhibitionistic-narcissistic tensions who is most prone to experience shame. If the pressures from the

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[58] Kohut sees babies' pursuit of the idealized parental imago as an attempt to maintain the feeling of their perfection, rather than to recognize and love the object at the mature stage.

narcissistic self are intense and the ego is unable to control them, the personality will respond with shame to failures of any kind, whether its ambitions concern moral perfection or external success.

What this passage makes clear is that the main emotional reaction from the narcissistic failure is shame, which arises when the pressures from the narcissistic self cannot be controlled. It also implies that it is individuals with problems in structures of both ambitions and ideals who are vulnerable to shame propensity.

In the frame of Kohut's theory, the transformation of the primary narcissism appears in two aspects. One, as a normal and healthy development, towards of forming qualities that are associated with health, adaption, and achievement, and structures that are able to deal with failures. The other is a negative direction of forming narcissistic vulnerability or shame propensity as a response to failures, since one cannot control the excessive narcissistic-exhibition libido on the narcissistic self.

The explanation so far does not cover the details of self-psychology developed by Kohut. To understand more about the development of narcissism from the point of view of self-psychology, further explanation is required. However, for the sake of brevity, only a basic explanation is given here to discuss the healthy and adaptive qualities provided by the normal development of narcissism and the negative properties from deficiency.

The acquisition of the ego suggested by Kohut (1966:257) extends to attainments of the ego and attitudes and achievements of the personality beyond transformations (ambitions and ideals) of narcissism. These are as follows[59]: (i) man's creativity; (ii) his ability to be empathic; (iii) his capacity to contemplate his own impermanence; (iv) his sense of humor; and (v) his wisdom. It can be said that these qualities are the mature form of narcissism. These mature transformations are reduced to three (e.g., creativity, the capacity for empathy, and humor and wisdom) in Kohut's next book (1971), *The Analysis of the Self*. In this paper, the researcher will discuss three topics: creativity, empathy, and humor. These topics are also important issues in homiletics.

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[59] In this section, the researcher has not changed Kohut's use of the masculine pronoun.

4.2.1. Creativity

Firstly, Kohut (1966:257–261) contends that the narcissism of the creative individuals takes part in their creative activity, although he does not discuss where the creative ability is from.[60] In his observation of many extraordinarily creative people, he found that their personality was more childlike than maternal[61]. They seem to be less psychologically separated from their surroundings than non-creative individuals and are sensitively aware of external surroundings that are of significance to their work, and they invest the surroundings with narcissistic-idealizing libido (Kohut, 1966:259). For Kohut (1966), narcissism promotes artistic playfulness, since it is associated with a need for self-expression. (Martinsen, Arnulf, Furnham & Lang-ree, 2019:166).

In a later discussion of the relationship between creativity and narcissism, Kohut seemed to focus more on pathological aspects of creative individuals (e.g., artists and scientists) than on healthy or normal aspects, which might be due to his experiences as a clinical psychologist. This pathological aspect of creativity is well summarized by Feldmann (1989:208) as follows:

> In narcissistically impaired individuals, creativity serves a second function, namely, to help
> to restore narcissistic equilibrium through the production of an object (i.e., a work of art),
> which provides not only satisfaction for the self but also obtains positive external mirroring.
> In this manner creativity acts as a structuring force for the traumatized self.

Here, the second function implies that the creative individual is vulnerable to maintain the narcissistic balance and may suffer from narcissistic personality disorder. In this perspective, an individual who is narcissistically vulnerable uses the creative ability to restore their narcissistic equilibrium. Kohut observed that certain individuals, during periods of creativity, require a special relationship with someone who becomes a self-object in order to control the stimulation from creative activities (Feldmann, 1989:203). This relationship with self-objects means the transference to self-objects which, as a psychological term, is related to emotional

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[60] Presumably, creative talent is due to the development of functions related to creative work at an early age by genetic or environmental factors.

[61] Here, 'maternal' means a characteristic associated with object love or a sacrifice.

dependence. According to Kohut, creativity cannot operate when the self cannot handle the creative stimulation, because the creative transference to a self-object provides the "glue" necessary for a creative individual to deal with the stimulation (Feldmann, 1989:203). Again, in other words, creative individuals with a vulnerable self-structure excessively demand a special relationship with someone or something, especially during creative time. Since they may not stop requiring empathic responses from self-objects, the situation can be difficult for the self-object depending on the degree of personality disorder of creative people. Furthermore, Kohut (1966:261) compares artists' attitudes to their work with 'fetishist' *addictive* propensity to the fetish, which is associated with a kind of self-expression more than the give-and-take mutuality which characterizes object love. It is well explained in his concluding statement as follows:

> Creative artists, and scientists, may be attached to their work with the intensity of an addiction, and they try to control and shape it with forces and for purposes which belong to a narcissistically experienced world. They are attempting to re-create a perfection which formerly was directly an attribute of their own.

It is, however, notable that creative individuals do not necessarily suffer from narcissistic pathology, since creativity does not appear only as "a structuring force for a fragmented self, similar to the disintegration products" but also as a result of "the healthy interaction of the grandiose self and the idealized parent imago" (Feldmann, 1989:202-203).

Creativity is an important topic in homiletics. The importance of creativity is well stated in a description of the preacher by Cilliers (2004:37, 200), "*Rather, preachers are creative people who witness within the space of a creative community, in the light of a creative text, about the creative God*", and also "to preach is to create, is being creative". Given his highlight on the creativity of all the voices in the preaching event as well as of preaching itself, it can be said that creativity is one of the core qualities of the preacher in the relationship with other voices. Wilson (2002) also highlights creativity and imagination in his methodology of preaching which suggests making a sermon of four pages[62] with an order of reflecting biblical and

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[62] These four pages include the following themes: a) difficulty and conflict in the Bible, b) difficulty in the world, c) the joyful news and grace from the Bible, and d) grace for us and the world.

theological functions (Eslinger, 2004:309). (It is not difficult to list homileticians who emphasize creativity. For a more detailed discussion of the preacher's creativity, see the chapter on the voice of the preacher in Cilliers' book, *The living voice of the gospel*.) What the abovementioned statements by Cilliers make clear is that the creative nature of the preaching itself and the creative nature of the other voices necessarily require creative ability among the preacher's endowments.

There are three points that can be applied to homiletics from the framework of Kohut's discussion of creativity. One is that it requires a self-object to provide an empathic environment in order to withstand and deal with the creative stimulation; the second is that the creative activity itself can be therapeutic by becoming a self-object (Feldmann, 1989:203); and the last is a concern about the phenomenon of too much focus on the preacher himself or herself.

Firstly, creative preaching necessitates empathic surroundings. Creative works use creative senses, intuitions, and imaginations, which requires lots of energy. This work is associated with the use of narcissistic libido. According to Feldmann, creativity in normal individuals comes from "transformed narcissistic libido". Kohut also argues the same from his observation of a German artist within whom narcissistic conflicts were sublimated into creative activities (Feldmann, 1989:201-202). As discussed above, some creative individuals demand a special relationship during the creative activity; this means that they require an empathic environment to deal with the stimulation from the creative work. If they cannot deal with the stimulations adequately, it is observed that some often fall into maladaptive behaviors such as alcoholism or sexual addiction. This difficulty is also mentioned by Cilliers (2004:202). Creative activities in preaching, particularly the time when gathered insights and various possibilities are mixed in subconscious mind, are often accompanied with a sense of inferiority or serious irritation. Then, preachers are tempted to give up on this creative work. This serious situation that the creative preacher encounters is well illustrated in the following statement:

> You continually consider another text for your sermon. Or grab a collection of sermons
> from which to extract a ready-made sermon. Or consider finding somebody else to preach
> or asking the doctor to diagnose an illness. You even despair about your calling and

consider another profession.

From the point of view of self-psychology, the severity of the desperate and perplexing times of creative work will vary according to the state of the preacher's self-structure. If the preacher has a vulnerable self-structure to endure such a situation, he or she will try to endure this situation by taking inappropriate behaviors or by choosing another way. As such, creative work in preaching requires a more empathetic relationship with others (self-objects). There may be some differences, but the same applies to both normal and pathological individuals.

However, given the situation of overly pastor-centered and pastor-dependent Korean churches, as discussed in chapter three, it is hard, although not impossible, to expect a preacher to have someone in the church who can function as a self-object. It is thus important to focus on the relationship between the preacher and the Holy Spirit.

The researcher argues that the Holy Spirit functions as the preacher's self-object in intimate relationship with the Holy Spirit. The preacher does not create the Word in preaching. It is the Holy Spirit who gives the Word to the preacher the first (Bohren, 1979:103). If the preacher assumes that he or she is preparing a sermon alone, he or she will not be able to endure the burden and the desperate times of creative work. Then, just as the preacher does not know what he or she is doing, he or she is just making up his words. This emphasis on the preacher's relationship with the Holy Spirit is well illustrated by the following quote from Cilliers: "…creative preachers also know that they cannot preach without the creative Spirit and, therefore, pray: *veni Creator Spiritus* (Come Creator-Spirit)" (Cilliers, 2004:107). It is the Holy Spirit who demands creative ability from the preacher. It can be said that the preacher participates in a creative event in which the Holy Spirit plays a decisive role (Cilliers, 2004:206). Therefore, it is from the Holy Spirit that the preacher can expect the true empathy in the creative activity. However, since the relationship with the Holy Spirit is not a sight-based, face-to-face relationship, training through prayer is required for communication with the Holy Spirit as self-object. There is no creative preaching without prayer.

The second point is that creative preaching becomes therapeutic. One of Kohut's emphases

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on creativity is that creative sublimation provides structure for the defective self[63]. Feldmann (1989:202) summarizes this idea from Kohut thus:

> …creative activity becomes cathected with narcissistic libido, often of the idealized type. This narcissistic libido is harnessed by the ego and transformed into creative work. It then becomes incorporated into the artist's self. The creative work thus becomes a self-object. It can be seen, therefore, that artistic activities become therapeutic.

Here, Kohut regards the creative work as a self-object that functions not only to restore narcissistic equilibrium or cohesion of the self but also to make a healthy structure in the self. In this vein, it is inferred that a creative sermon becomes therapeutic. This is reflected in Bohren's (1979:55) statement:

> When the pastor once again becomes a preacher and understands him/herself as a minister to the Word, it may be possible to overcome his/her fragmented self and to become "pure" by the work of understanding the Word. In the work of listening, the Word has power over the preacher, and then, the fragmented self of the preacher will be overcome (freely translated).

If one finds joy in participating in creative activities of art, music, writing or science and in one's works, it is emphasized that the preacher also gains joy in participating in the creative work of the Word of God. The preacher needs to enjoy this creative activity in a joy that can be tasted in a deep meditation on the text.

For this, it is necessary to understand preaching as play[64]. Children learn in play. To quote from the field of child psychotherapy, children fill the chasm between their understanding and their experiences, which will provide them with the means for learning, coping, and problem solving (Bratton, Ray, Rhine & Jones, 2005:376-377). There are many functions that can be performed through play, but the most important thing is that children participate in the play voluntarily for pleasure. The preacher needs to learn to play around the Word of God.

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[63] This self indicates a person who is more vulnerable than others and so, it is difficult to maintain the narcissistic equilibrium.

[64] Preaching as play is an important issue in homiletics. Cilliers (2004: 34)' says, "to preach is to play".

Preaching as play is one of the important characters of preaching highlighted by Cilliers (see 2004:34, 198) and also by Bohren (1979). This topic is deeply discussed by Campbell and Cilliers in their book, *Preaching Fools*, in which preachers are likened to clowns and fools. Here is a quote from the book:

> Like the other fools we have discussed, preaching fools often *playfully* engage liminality. They are protagonists for play; they play the fool, but not simply for the fun of being a nuisance (though that *can* be fun). Preaching fools juggle forms in the hope of re-form. Such preaching is serious business, but, as we have already noted, it should never become a *closed* seriousness. The preaching fool desires *open* seriousness, which is embraced by play (Campbell & Cilliers, 2012:163).

Again, preaching is a serious business, but it must not be closed seriousness. When the church and preachers lose playfulness, they are locked into seriousness and fall into "the grave of the grave matters" (Campbell & Cilliers, 2012:164-165). Playfulness is essential for creative preachers who participate in creative preaching.

The last point from the perspective of self-psychology is a concern about the possibility that narcissistic preachers abuse the creative activities for themselves, not for God and the congregation. It is undeniable that most individuals have a need for self-expression. And narcissism is a motivational force underlying self-expression and creativity (Martinsen *et al.*, 2019:166). In other words, as already noted, narcissism promotes certain individuals to participate in creative activities for the sake of self-expression. As Kohut observes that creative individuals seem more vulnerable than others (Feldmann, 1989:203), creative activities could be used by those with narcissistic vulnerability. The fact that new interpretations, ideas, or insights are attractive reminds us of a danger that the preacher can be led by temptations to attract others' attention. This risk may apply to all preachers, but especially to narcissistic individuals. This point is reflected in the following sentences by Cilliers (2004:183):

> The small I of the preacher is in service of the great I. The small I on the pulpit, myself, am a kind of sermon, a message, whether I am aware of it or not. However, the reality is that the small I often does not cooperate with the great I but is a competitor; that the small I

casts a long shadow over the great I and obscures Him in the sermon.

When preachers have a problematic relationship with God and try to create something in preaching without depending on the Holy Spirit, the message of the sermon would be not the Word of God but just narcissistic words of the preachers.

To summarize the discussion so far, preachers who engage in creative preaching need an empathic environment to overcome the embarrassing situations and stimuli generated by creative activities. Creative preaching conducted in the empathy of the Holy Spirit as the preacher's self-object re-establishes the preacher's identity and also heals his or her fragmented self. On the other hand, the attractiveness of creative preaching lures the attention of narcissistic preachers, which often leads to the danger of filling the pulpit with narcissistic words rather than the Word of God.

4.2.2. Empathy

The second positive quality as a transformation of the primary narcissism addressed by Kohut is the ability to be empathic. The term empathy has a problem of definition, but in short, it can be defined as the capacity to think and feel in the inner life of another person (Kohut *et al.*, 2012:82). Empathy has been emphasized by many psychoanalysts, especially by Kohut. For him, empathy is like psychological oxygen. See his illustration of how the mother's (main caregiver's or self-object's) empathic responses work in a child's psychological development as below:

> The child that is to survive psychologically is born into an empathic-responsive human milieu (of self-object) just as he is born into an atmosphere that contains an optimal amount of oxygen if he is to survive physically. And his nascent self "expects" – to use an inappropriately anthropomorphic but appropriately evocative term – an empathic environment to be in tune with his psychological need-wishes with the same unquestioning certitude as the respiratory apparatus of the newborn infant may be said to "expect" oxygen to be contained in the surrounding atmosphere. When the child's psychological balance is disturbed, the child's tensions are, under normal circumstances, empathically perceived and responded to by the self-object. The self-object, equipped with a mature psychological organization that can realistically assess the child's need and what is to be done about it,

will include the child into its own psychological organization and will remedy the child's homeostatic imbalance through actions. The *first* of these two steps, it must by emphasized, is of far greater psychological significance for the child than is the second, especially with regard to the child's ability to build psychological structures (to consolidate his nuclear self) via transmuting internalization (Kohut, 2009:85).

When the infant encounters reality (uncomfortable situations), the infant's psychological disturbance is stabilized by the parent's empathic responses and proper behaviors. The infant gradually builds a healthy or cohesive self-structure in the relationship with the parent, where the parent's empathy is like oxygen, which is essential not only for the infant but also for growing children. This is well illustrated in the example of a child and his mother in a park that is emphasized several times by Kohut, even in his last presentation in 1981, "On Empathy". He (Kohut, 1981, reprinted 2010:128) illustrates this as follows:

> The child, as a young child always [does], clung to the mother. But the sun was shining, pigeons were walking around there. All of a sudden, the child felt a new buoyancy and daring, and he moved away from the mother, toward the pigeons. He went three to four steps, and then he looked back.

For Kohut, the child's looking back is more than his anxiety or fear, and indeed he wants to see mother's proud smile, which means her empathic response to his achievement: "Look at my son who is moving forward now, on his own, isn't he my wonderful son?" Kohut (2010:129) says that it is a very important interpretation as "a much higher form of empathy".

On the other hand, in most of his analyses of patients with narcissistic personality disorder, Kohut finds lack of empathic responses from their parents as the cause of their deepest underlying problem. The constant failure of empathy from parents becomes the root of most psychopathology (Baker & Baker, 1987:2). It is also well presented in an illustration of self-psychology: "Self-psychology is now attempting to demonstrate, for example, that all forms of psychopathology are based either on defects in the structure of the self, on distortions of the self, or on weakness of the self," and Kohut (2012:53) adds that these defects in self are

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from disturbances of self-self-object relationships[65] in childhood. There are many arguments for and examples of the importance of empathy, but it does not seem to be necessary to introduce them in detail here.

Empathy deficiency is one of the major characteristics of individuals with narcissistic personality disorder, which is also diagnosed by the criteria of narcissistic personality disorder from *the Diagnostic and Statistical Manual of Mental Disorders* (DSM-5), as noted early in chapter two, as below:

> Individuals with narcissistic personality disorder generally have a lack of empathy and have difficulty recognizing the desires, subjective experiences, and feelings of others (Criterion 7). They may assume that others are totally concerned about their welfare. They tend to discuss their own concerns in inappropriate and lengthy detail, while failing to recognize that others also have feelings and needs. They are often contemptuous and impatient with others who talk about their own problems and concerns. These individuals may be oblivious to the hurt their remarks may inflict (e.g., exuberantly telling a former lover that "I am now in the relationship of a lifetime!"; boasting of health in front of someone who is sick). When recognized, the needs, desires, or feelings of others are likely to be viewed disparagingly as signs of weakness or vulnerability. Those who relate to individuals with narcissistic personality disorder typically find an emotional coldness and lack of reciprocal interest (American Psychiatric Association, 2013:670–671).

Around us, it is not hard to meet the kind of person (the researcher may even be one of these) who fills conversations with his or her life stories without any concern about others, as described in the statement. They really want to receive empathic responses regarding their problems from others, but it is easy for them to criticize others' weakness or vulnerability, whether this criticism is revealed or hidden. People with these symptoms of personality disorders are described by Kohut and Wolf as *mirror-hungry* personalities, using the metaphor of "hunger"[66], which indicates individuals who "thirst for self-objects whose

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[65] In general, parents (the primary caregivers) serve as self-objects for children. What is important in Kohut's concept of self-object is how the child experiences his/her self-objects rather than who the self-objects are. In that sense the term self-self-object relationship is used here.

[66] This metaphor of hunger has three forms which are: the *mirror-hungry* personalities, the *ideal-hungry*

confirming and admiring responses will nourish their famished self" (Capps, 1993:32). A hungry person may be able to fill their empty self for a while but soon feels hungry again and seeks attention from others.

Recently, the term empathy, like narcissism, has become one of the buzzwords that reflect the current age. Although there is no direct reference to empathy, the importance of the preacher's empathic ability is found in Cilliers and Bohren's homiletics. It is necessary to discuss how empathy works in the frame of the four voices in preaching. To reiterate the emphasis of Cilliers already mentioned above, "*those who do not have integrity in their relationships, may indeed be able to speak like angels, but will hardly attain entrance to people's hearts*" (Cilliers, 2004:185). Integrity in relationships relates to empathy. According to Bohren (see 1980:168–218), the congregation is waiting to be "creatively discovered" by the preacher and for this the preacher is seriously required to thank, watch, ask, hear, or dream the congregation. These relational activities may be imitated by narcissists who lack empathy, but this would be very difficult, even impossible, for them.

4.2.2.1. Between God and the preacher

The first issue of empathy in homiletics is in the relationship between God and the preacher. Lack of empathy in the preacher's relationship with God makes sermons the work of a human, not the work of God. It would be difficult to expect God's miracle in a sermon with empathy deficiency. It is necessary to discuss the relationship between human work and God's Work. Bohren's emphasis on preaching as a miracle clearly argues that preaching is not human work but the Work of God. According to him (1979:24), preaching is a miraculous work in which the protagonist of the story (God) comes directly into the story and speaks for himself; this not only speaks about God and the Word of liberation in the text, but the Word becomes an event here, and the Word actually brings liberation. However, Bohren's homiletics that prioritizes God's work does not exclude human activities, since the Holy Spirit has already resided and acted in people's lives and is inviting them to do God's work. Preaching is the a human activity. This interrelationship between human work and God's work can be well illustrated in a *theonomic reciprocal* way, in which the Holy Spirit draws us into His work. It

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personalities, and the *alter-ego-hungry* personalities (Capps, 1993: 32). These are related to the three poles that make up self-structure in self-psychology.

makes clear that God takes priority in preaching. At the same time, the Holy Spirit makes his people work by taking a completely human form (Bohren, 1979:94-95).

The concept of the *theonomic reciprocal* way allows us to assume God's empathy towards humans. Preaching is *God's empathic work*. Imagine a mother who is soothing a crying child who has fallen down and hurt itself. Since she knows how painful and embarrassed her child is, she responds with empathy: "My poor baby, how sore it must be!" However, she is not embarrassed before her child[67], rather she invites her child into her heart, implying "It will soon be fine! You don't need to worry!" Then the child begins to stop crying in her arms, which means that the child gives up its emotion, accepts its mother's wide and warm heart, and learns how to cope with the situation. The researcher believes that God does the same. He enters our paradoxical contexts and feels pain with us in our problems but does not stay in that embarrassment and frustration and rather invites His children into Himself. This is His preaching work. Parental deficiency is a terrible thing for a child in frustration. Or, if the child does not accept – or denies – the parent's invitation, the child also suffers.

This metaphor addresses a problematic situation in which the preacher with a narcissistic problem insists on not giving up his thoughts and emotions or resists empathic situations. Kohut observes a resistance to his empathic understanding from analyses of his narcissistic patients. He (2009a:306) argues that if the empathic disturbance is associated with parents' deficient empathy, the child has a distancing mechanism that keeps him or her from the traumatic disappointment of non-empathic responses. Indeed, narcissistic individuals want empathic understanding to be given them, but they also fear empathic situations with the traumatic experiences in the past and tend to resist understanding in its various forms. This explains narcissistic preachers' lack of empathy. The fact that they may fear to enter empathic situations indicates that they will also keep themselves from a deep relationship with others. Such preachers would be not willing to enter God's world by struggling to put on the shoes of others.

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[67] Kohut says that we do not need a perfect capacity for empathy. If the mother were to empathize perfectly, she would have to cry and also be frustrated by the situation.

4.2.2.2. Between the congregation and the preacher

This relational problem with empathy deficiency leads us to the second concern about the relationship between the congregation and the preacher. Jabusch's statement quoted by Cilliers (2004:185), "…if you do not love people, then you have no right to preach to them", makes clear what the preacher's attitude should be toward the congregation. The preacher's love or right attitude toward the congregation has been emphasized enough without the need to demonstrate it here again. However, the problem addressed by this paper is the chasm between ideal and reality. Can the preacher who lacks empathic ability indeed love the congregation?

Before dealing with the problems of the narcissistic preacher, it is first necessary to clarify that narcissistic leaders are not necessarily bad for all communities, because it is not difficult to find historical examples of communities overcoming the crisis through their strengths. Maccoby (2000:72), in his article "Narcissistic leaders: the incredible pros, the inevitable cons", describes the narcissistic leader's strengths as the following two: "[T]hey have compelling, even gripping, visions for companies, and they have an ability to attract followers". In particular, in a national crisis or in a business field where everything changes quickly, it is a special ability that brings people together and gets them to move forward by suggesting a new vision. Maccoby cites political and business leaders such as Winston Churchill, Napoleon, Bill Gates and Steve Jobs as examples of such narcissistic leaders. Despite the merits of narcissistic leaders, their weaknesses that have a negative effect on their communities should never be ignored: sensitivity to criticism, poor listeners, lack of empathy, distaste for mentoring, and an intense desire to compete (Maccoby, 2000:73–75). In spite of the benefits of narcissistic leaders, Maccoby warns of the danger that their weaknesses may lead their organizations terribly astray.

The problematic reality of the church addressed in Maccoby's discussion of narcissistic business leaders is that the church also wants charismatic leadership that can lead to its quantitative growth. Like Maccoby (2000:70) mentioned, the church also finds itself in the paradoxical situation encountered elsewhere in the world: although most people regard narcissists in a primarily negative way, narcissism can be very useful, even necessary. Perhaps the characters appearing in such contradictory situations are covert narcissists, who look humble before people and struggle to have charismatic leadership. However, this

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contradictory reality runs counter to the direction of the church with its particular nature as the body of Christ. More particularly, preaching as God's empathy does not require the preacher to have the qualities of a charismatic leader for the quantitative growth of the church, but relational authenticity toward God and the congregation who is listening to the preacher. Authenticity is impossible without the ability to empathize. See Bohren's (1979:66) beautiful description of what homiletics should be:

> The event of God's Word is in the fact that God Himself speaks to humans. Therefore one who begins to speak first as a human being for this work that God speaks cannot begin it in any way other than to love the one who should speak there and to love the people to whom the word is directed. Homiletics is nothing more than interpreting those two commandments of love for the preacher.

The preacher's narcissistic personality is incompatible with homiletics as God's empathy, which requires preachers to put their hearts into God and the congregation.

Narcissistic individuals' weaknesses (e.g., being sensitive to criticism, poor listeners and having a lack of empathy) and their characteristics (e.g., independent and not easily impressed) examined by Maccoby will also disturb the role of the congregation as *the bearer and the protector of the truth* (for the details, see Cilliers, 2004:132-142). Cilliers criticizes the phenomenon that the truth is individualized by the preacher. He (2004:136) says, "preaching could definitely never be a mere individualistic practice or merely a brilliant solo flight – for this our 'subject' is too large. In a land of the sighted, the one-eyed cannot be the king. 'Long rangers' do not belong on the pulpit". He (2004:136) argues that two eyes (the congregation) are better than one eye (the preacher) in understanding the truth, congregational perceptions are a reality in preaching that should not be ignored by the preacher. Given the mentioned weaknesses of narcissistic preachers, the big problem is this individualization of preaching. Their deficiency of empathy and poor listening keep them from understanding others' perspectives as well as from the work of hearing others. Narcissists are often described as unimaginably thin-skinned, which means that they are extremely sensitive to criticism or slights (Maccoby, 2000:73). It can be inferred that they are not willing to invite their congregations "around the roundtable-pulpit" (McClure) where a real congregational discussion, questioning and corroborating of the preaching takes place

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(Cilliers, 2004:140). There are enriching and controlling powers to restrict the tendency of individualizing preaching within the congregation, where the preacher's hidden motives or prejudiced judgments may be revealed (Cilliers, 2004:139). Nevertheless, it would not be likely that the narcissistic preachers depend on the congregation in order to limit their individualization of the preaching.

4.2.2.3. Between the text and the preacher

Based on the discussions thus far, it can be said that preaching is an event of grace where God's empathy towards His people is unfolded through God's written Word, the Bible. And the preacher is a minister to serve this work of God. Of course, God's work for humans is not limited by the Bible, but God's empathy through preaching necessarily includes the Word as the written gospel. Despite the limitations of human language, the Bible is God's chosen means of communicating with His people, and at the same time, it becomes a place where the preacher meets God as well as a primary source for the preaching.

Thus, having a proper understanding of the nature of Scripture is of the utmost importance to the preacher. According to Cilliers (2004:89), the Bible is not a book that contains "mere clinical comments or bare facts about God," but rather provides examples of how to witness God when seeing God, as when John the Baptist shouts and points, "Look, the Lamb of God, who takes away the sin of the world!" (Jh 1:29). For him, the Bible, by opening a new horizon and a new perspective, presents alternatives in which people see the world anew and begin to change it. In this sense, preaching as an event is not merely to transfer knowledge about God but to invite the congregation to God's world that Scripture opens. This invitation from the preacher will be impossible unless he has advanced deep into the world of the text beforehand. It is thus necessary for the preacher to have proper communication with the Biblical text (Cilliers, 2004:89).

In this vein, an important point to be emphasized in the preacher's relationship with the Word is the preacher's passivity. According to Bohren (1980:22), if a preacher becomes active in interpreting the Word and accepts the Word through his character or any spirit of the times, the preacher is not a minister of God's Work but a false teacher. Just as the Comforter Spirit receives the Word from Christ, so the preacher receives the Word of God from the Holy Spirit

in "the *thenomic reciprocal* way" (22). If so, it could be said that the important virtue required of the preacher is to accept something different from him or herself.

Bohren emphasizes "meditating on the Word" as the preacher's important work in accepting the Word. He (1980:19–20) quotes Calvin's interpretation of Psalm 119 as follows:

> We say that we must accept the lesson of God and be fully immersed in it. To meditate, therefore, means to accept the Word in ourselves, to enter into the Word, and to become "according to the Word" with a calm mind. By this, we encounter the mystery of understanding in the biblical sense. "Recognition" (Erkennen) and "cognition" (Kennen), in their emotional original meaning, do not come from the realm of observation, but from the realm of contact. The decisive process of biblical recognition is not in the observation of the object but in the contact with the object. Those who understand the Word, stand before it, and seize the Word are seized by the Word (freely translated).

Again, the emphasis of these two homileticians on whom this paper draws is on the event of encountering God in the text. The preacher actively enters the world of the text. However, this should be a step to be captured by the Word, not an action to create something new with the Word. It is an invitation from God. As mentioned above, like a mother who includes a crying child into her mature personality, God invites the preacher into His personality. Here, if the child refuses to be immersed in the mother's arms (there may be several reasons for this), the child does not build up its personality following the mother's mature personality, but builds its own world abnormally. At this point, think of preachers who refuse to be in God's arms. They may say many things about God in the past, but they do not find God who wants to communicate with the preacher in the present. Such preachers can observe God in the text, but they are not able to recognize Him because there is no contact. How do they talk about God? Needless to say, such preaching may be expected to be filled with dry and lifeless words.

The relational weaknesses of the narcissistic individuals we have discussed in the previous section can be applied in relation to the text. They cannot easily empathize, even running away from where true empathy is achieved. Since they want to be independent despite actually being dependent on the attentions of others and are not willing to be easily impressed

by others, they may want to find something actively rather than being found from outside. This indicates that narcissistic preachers would be in a difficult situation to recognize God owing to their rejection of a deep contact.

The perspective of self-psychology points to two misperceptions of reality resulting from pathological disturbances in the use of empathy, which is also regarded a mode of cognition for the perception of complex psychological configurations[68] (Kohut, 2009a:301–302). The first misconception is associated with the case of using empathy in the observation of non-psychological fields. According to Kohut, this inappropriate employment of empathy that is the manifestation of "a perceptual and cognitive infantilism" results in a faulty, prerational, and animistic perception of reality. The second perceptual defect is the failure to use empathy in the observation of the inner life of people. It leads to a mechanistic or lifeless conception of psychological reality due to the failure of using empathy, originating from early disturbances in the mother-child relationship (e.g., non-empathic environment by emotional coldness or withdrawal of the mother and the absence of consistent contact with the mother). Kohut (Kohut, 2009a) illustrates this state that "they are due to narcissistic fixations and regressions, specifically in the realm of archaic stages of the development of the self".

These misperceptions of reality are often observed in the Korean preaching context. Interpreting the story of the Israelites' suffering in Egypt, a Korean preacher states this:

> Please think how desperate that love of God's is! When Israel lived well in the land of Goshen, the best part of Egypt, do you know why God changed the Egyptians' dynasty to persecute Israel? God is telling them, "This land of abundance is not where you will dwell. You must not enjoy staying in the land but see the eternal kingdom". God is also crying out to you through your suffering presently to hope for the eternal kingdom. You have to thank God for the love (freely translated).

This preacher arbitrarily interprets the background of Israel's suffering in Egypt, which is not

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[68] These complex psychological configurations refer to the inner world of people, like emotion. According to Kohut (Kohut, 2009a), under optimal circumstances, the ego uses empathic observation when it meets the gathering of psychological data, while it uses nonempathic modes of perception when the data are not related to the area of the inner human life.

fully evident in the text, as God's love for the people, that is, God's admonition of children. And he applies the interpretation directly to his congregation's suffering. With the exclusion of God's feelings for the difficulties of human life, he hastens to avoid the painful situation and moves forward to the love of the transcendent God. This shows that this preacher merely interpreted the text with his theological perspective, not deeply meditating on the text. Moreover, by saying "thank God for His love", he removes time and space for crying from people in suffering. This is an example of the preacher's failure to be empathic to the text, God, and the congregation.

In other word, the preacher uses rational reasoning instead of empathy at the point where empathy is required. The Bible has many records of God's empathic and personal responses to human life. God who is witnessed in the Bible is the originator of the universal creation order and the almighty transcendent, but at the same time, God participated in human life with rich emotional reactions [e.g., "The LORD was grieved that he had made man on the earth, and his heart was filled with pain" (Gen. 6:6), "…so God looked on the Israelites and was concerned about them" (Exo. 2:25), and "…a voice from heaven said, "This is my Son, whom I love; with him I am well pleased" (Mat. 3:17), quoted from New International Version]. The cognitive error from empathy deficiency manifesting in narcissistic preachers addresses a problem that the preacher may be unable to properly interpret God's emotion and thoughts in the text due to failure to empathize God's feelings.

Another Korean preacher seems to show his empathy to God in a preaching conducted in a Korean national feast, *Chuseok*, during which Korean people have a tradition of worshipping and bowing to their ancestors. He is never ashamed to reveal his actions before the congregation in preaching:

> Do you know how pained our Lord is on the holiday? This Chuseok, I went up the mountain and prayed to God, "Lord! Are you hurting so much? Don't look at them who bow down to dead spirits but at me who climbed and praise your name!" Can you imagine how much God will love me?

Worshipping ancestors in the Korean church is usually regarded as idolatry against God. In this context, the preacher tried to be empathetic to God by climbing to pray on the mountain.

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However, he is using his story to show off his faith before his congregation. He might understand God's heart, but he fails to be empathetic. His sermon emphasizes himself whom God praises, not God's painful heart. Did he really participate in God's pain? It is not difficult to find such examples in the Korean church context.

4.2.2.3. Between the preacher and the preacher himself or herself

The lack of empathy for the narcissistic preacher is not only negatively related to others, but also to himself or herself. Kohut (2009a:305) observes the expansion of their empathy in the successful analyses of narcissistic patients:

> … the expansion of empathy in successful analyses is always genuine. The mobilization of the archaic narcissistic structures and their working through in the realms of both the idealized object and the grandiose self lead to an increased empathic capacity – in the case of the idealized object, more in the area of empathy for others; in that of the grandiose self, predominantly in the area of empathy for oneself (empathy for the analysand's own past experiences, for example; or for his various present experiences; or the anticipatory empathy with what he might be like, or feel like, or how he might react in the future).

In other words, lack of empathy is one of the characteristics observed in patients suffering from narcissistic problems. In their successful analyses, their increased empathic capacity is toward others or themselves. This passage implies that narcissistic patients who are suffering mainly from issues with the grandiose self – a pole of self-structure in self-psychology – may have misperceptions about their identity, experiences and life due to empathy defects. This would include their past, present, and future. That is, it is inferred that they are caught up in their grandiose delusions about their ability and experiences.

Bohren (1979:50) also points out that when it comes to the crisis of self-identity experienced by many preachers, their sermons reveal the fact that their words and existence do not match. It may then be assumed that the exaggerated self-awareness of narcissistic preachers due to lack of empathy with themselves is likely to widen the gap between words and existence, and that their ideal goal far from reality has a negative effect on their working abilities. Further discussion about the preacher's self-awareness or self-empathy is required in future research.

Before ending the discussion on empathy, one thing to keep in mind is the hopeful fact that the empathic capacity of narcissistic patients can be increased through a successful analysis with an empathic therapist, even if the absence of empathy originates from a very fundamental issue of the early developmental stages. The capacity includes empathy for others and the ability to expect that one's feelings and wishes can be empathized by others. The same is true for empathy for oneself.

4.2.3. Humor

In Kohut's observation of his narcissistic patients, a sign of positive change in the successful analysis of narcissistic personalities is the capacity for genuine humor. He (2009a:324) argues that it is an important sign that shows a transformation of archaic pathogenic narcissistic cathexes and an evidence of the strengthening of their values and ideals. He also says that the devotion to their values and ideals is not the same as that of a fanatic but includes "a sense of proportion which can be expressed through humor", which shows the coexistence of idealism and humor. This transformation demonstrates that "the content and psychological locus of the narcissistic positions has changed" as well as that the narcissistic energies are tamed and neutralized so that they can follow an aim-inhibited course (Kohut, 2009b:325). It will be helpful to examine his arguments further regarding this transformation to humor as follows:

> In many, perhaps in most, instances the appearance of humor is sudden and constitutes the belated overt manifestation of the silently increasing dominance which the patient's ego has achieved vis-à-vis the previously so formidable power of the grandiose self and of the idealized object. All of a sudden, as if the sun were unexpectedly breaking through the clouds, the analyst will witness, to his great pleasure, how a genuine sense of humor expressed by the patient testifies to the fact that the ego can now see in realistic proportions the greatness aspirations of the infantile grandiose self or the former demands for the unlimited perfection and power of the idealized parent imago, and that the ego can now contemplate these old configurations with the amusement that is an expression of its freedom (Kohut, 2009a:325).

It can be said from this passage that the ability to think of the area of the formerly rigidly held narcissistic positions with a sense of humor means being no longer stuck to that position but embracing and overcoming it. It means that they have a mature perspective in their

perception of reality as well as of their values and ideals. Again, the capacity for genuine humor becomes the evidence that they, with mature eyes, are able to see themselves between reality and ideal as well as their surroundings. They no longer remain in the complex and paradoxical reality with their infantile imagination but accept it as a mature adult with a sense of proportion that can enjoy humor.

Humor is also an important issue in homiletics, especially expressed as a core value for the preacher in Cilliers & Campbell's book, *Preaching Fools: The Gospel as a Rhetoric of Folly*. One of their focuses is on Jesus' employment of humor to melt the solidity of the world, which creates a liminal space[69] for new possibilities (Campbell & Cilliers, 2012:120). See their beautiful and deep theological perspective of the hope of humor as below:

> Humor guards over hope by helping us to keep *a healthy distance between ourselves and reality* (italics added by the researcher), including the reality of who we are. Humor relativizes but does not fall prey to relativism itself. It puts things into perspective and safeguards us from falling into the trap of naïve optimism and despondent pessimism. Humor facilitates realism.
>
> *The hope of humor does not negate or deny true humanity and vulnerability; on the contrary, it reveals and acknowledges it* (italics added by the researcher). But the hope of humor also opens up vistas of other possibilities, of alternatives, of a future. It does not shy away from the ambiguities of life, but rather affirms the dignity of human beings by overcoming fear and fostering freedom. It underlines the fact that exactly this life is worth laughing (and crying) about.
>
> In this way the hope of humor enables us to take a deeper look at reality, or in theological terms, to observe life through the eyes of faith, to see the unseen through a kind of bifocal vision. In these terms, humor is more than a natural gift for being witty; *it rather results from the regeneration of the senses in order to discern the reality of God's presence in our midst* (by the researcher). It moves us from the ridiculous to the sublime, and then again from the sublime to the ridiculous. With its bifocal vision, humor actually insists that the ridiculous can be sublime (Campbell & Cilliers, 2012:143–144).

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[69] According to Campbell & Cilliers (2012: 2), the foolishness of the gospel hinders our system and security, and calls the preacher and the church into in-between, liminal spaces. This liminal space is where fools make their homes, theology is not settled, and their identity is newly changed.

The preacher's humor rejects false views and false ideals of reality. Rather, it is hope that opens the possibility to see the world – filled with contradictions and ambiguities – in the eyes of faith. The researcher focuses on Campbell & Cilliers' statement that "humor is more than a natural gift for being witty". Humor is not a natural talent to the preacher, but a gift from the creative Spirit when participating in creative preaching. It occurs when the preacher is out of his infantile fixation – when their narcissistic energy begins to be employed for mature forms. It is God's gift given to the preacher for discerning truth in the paradoxical context of reality. An example can be found in the praise of the prophet Habakkuk:

> I heard and my heart pounded, my lips quivered at the sound; decay crept into my bones, and my legs trembled. Yet I will wait patiently for the day of calamity to come on the nation invading us. Though the fig tree does not bud and there are no grapes on the vines, though the olive crop fails and the fields produce no food, though there are no sheep in the pen and no cattle in the stalls, yet I will rejoice in the LORD, I will be joyful in God my Savior (Hab. 3:16-18).

The prophet Habakkuk receives an incomprehensible message – as the answer to his question of why God make him look at injustice and why God tolerate wrong in Israel – that God will judge the whole Isrel through the Babylonians. The message of God's judgment against Israel is so terrible that the intestines of the prophet will be shaken. Nevertheless, the prophet sings praises that he will rejoice in God in that situation. In South Korea, this verse is one of the most pleasing songs of Sunday School. The paradoxical and humorous expression of the prophet, "though the fig tree does not bud and there are no grapes on the vines …," shows a new sense of finding God in the context of His silence.

To sum up, from the point of view of self-psychology, even though preachers with narcissistic personality disturbance may use witty words through their talents, they do not have the capacity for genuine humor that presents itself in their successful analysis. The researcher sees the capacity for genuine humor in line with the homiletic humor emphasized by Campbell and Cilliers. It can be said from this discussion that the narcissistic preacher would suffer from the lack of humor in the sense of finding God in the paradoxical contexts of reality and, at the same time, the preaching suffers from narcissism.

4.3. Diagnostic features of the narcissistic preacher

Creativity, empathy, humor, and wisdom are qualities that individuals attain through transformation of the infant's primary narcissism as mature forms in empathic environment from their caregiver (self-object). These indicate that they have a capacity to accept and understand incomplete realities in a mature way and to enjoy their life within a healthy relationship with others. This discussion, conversely, says that when they grew up in non-empathic environment, they may suffer from narcissistic issues due to their unhealthy self-structure. The former discussion examines the relationship between qualities as mature transformations of narcissism and the preacher in the relational understanding of preaching. It is useful here to briefly examine the diagnostic features of narcissistic individuals.

This section briefly examines the diagnostic criteria for narcissistic personality disorder from *the Diagnostic and Statistical Manual of Mental Disorders* (DSM-5)[70]. It can be said that the criteria of DSM-5 are more official than those of a narcissistic theory because the diagnostic features have been discussed among various psychologists and psychiatrists for a long time, even though there are still debates with regard to narcissistic personality disorder (already mentioned in chapter two). Subsequently, the researcher will apply the idea from the examination of narcissistic features to the field of homiletics.

4.3.1. Diagnostic criteria for narcissistic personality disorder

Before examining the criteria, it needs to be noted that DSM-5 diagnoses pathological issues as shown in the term "disorder". However, given the fact that the NPI as the main narcissistic measure for narcissistic personality traits in personality/social psychology rests on the diagnostic features of DSM, these criteria are also related to narcissistic personality traits. As already mentioned in chapter two, behaviors exhibited in less extreme forms are reflective of normal personality trait (Emmons, 1987).

DSM-5 (2013:669–670) provides the diagnostic criteria for narcissistic personality disorder

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[70] The diagnostic criteria from DSM-5 are officially used by many psychologists and psychiatrists for diagnosing mental disorders, even if there are still debates with regard to narcissistic personality disorder as mentioned in chapter two. Although Kohut also provides diagnostic features from his analyses of narcissistic patients, it is useful to introduce the diagnostic features of DSM-5.

as follows:

1. Has a grandiose sense of self-importance (e.g., exaggerates achievements and talents, expects to be recognized as superior without commensurate achievements).
2. Is preoccupied with fantasies of unlimited success, power, brilliance, beauty, or ideal love.
3. Believes that he or she is "special" and unique and can only be understood by, or should associate with, other special or high-status people (or institutions).
4. Requires excessive admiration.
5. Has a sense of entitlement (i.e., unreasonable expectations of especially favorable treatment or automatic compliance with his or her expectations).
6. Is interpersonally exploitative (i.e., takes advantage of others to achieve his or her own ends).
7. Lacks empathy: is unwilling to recognize or identify with the feelings and needs of others.
8. Is often envious of others or believes that others are envious of him or her.
9. Shows arrogant, haughty behaviors or attitudes.

Although there are a variety of features of narcissistic personality disorder, the center of these is the grandiose sense of self-importance. This sense is natural for the infant. It is the primary narcissism (Freud). The infant cannot initially distinguish itself from the outer world. For the infant, life is a process of learning reality. The features from DSM are associated with infantile senses to focus mainly on oneself. And their behaviors of exploitativeness or arrogance are associated with a desire to control their surroundings for themselves. It explains why they are envious of others who are successful. The lack of empathy becomes the cause and result of narcissistic personality. The lack of empathic environment could not provide the space where the primary narcissism could mature, and as a result such people try to fill their empty or fragmented self with the admiration of others. They long for empathic reflections from others but are not empathic towards others. When this narcissistic disposition of focusing on oneself is less extreme, it manifests as narcissistic personality traits adaptive or maladaptive forms with surroundings; when it is extreme, it develops toward pathological issues.

A criticism of the typical features of narcissistic personality disorder provided by DSM-5 is

its narrow range that identifies grandiose narcissism but does not reflect vulnerable aspects of narcissism as well as its variable presentations. Thus, in the section of the alternative DSM-5 model for personality disorder, the revised version of DSM-5 (2013:767–768) reflects the criticism as follows: "Typical features of narcissistic personality disorder are variable and vulnerable self-esteem, with attempts at regulation through attention and approval seeking, and either overt or covert grandiosity." Figure 4.2 shows four areas where characteristic difficulties are apparent: identity, self-direction, empathy, and intimacy.

Proposed Diagnostic Criteria

A. Moderate or greater impairment in personality functioning, manifested by characteristic difficulties in two or more of the following four areas:

1. *Identity:* Excessive reference to others for self-definition and self-esteem regulation; exaggerated self-appraisal inflated or deflated, or vacillating between extremes; emotional regulation mirrors fluctuations in self-esteem.
2. *Self-direction:* Goal setting based on gaining approval from others; personal standards unreasonably high in order to see oneself as exceptional, or too low based on a sense of entitlement; often unaware of own motivations.
3. *Empathy:* Impaired ability to recognize or identify with the feelings and needs of others; excessively attuned to reactions of others, but only if perceived as relevant to self; over- or underestimate of own effect on others.
4. *Intimacy:* Relationships largely superficial and exist to serve self-esteem regulation; mutuality constrained by little genuine interest in others' experiences and predominance of a need for personal gain.

B. Both of the following pathological personality traits:

1. *Grandiosity* (an aspect of **Antagonism**): Feelings of entitlement, either overt or covert; self-centeredness; firmly holding to the belief that one is better than others; condescension toward others.
2. *Attention seeking* (an aspect of **Antagonism**): Excessive attempts to attract and be the focus of the attention of others; admiration seeking.

Figure 4.2 Narcissistic personality disorder in alternative DSM-5 model for personality disorders

This alternative model highlights two pathological traits in the domain of antagonism: *grandiosity* and *attention seeking*. Grandiosity of narcissism associated with feelings of entitlement, self-centeredness or self-importance has been emphasized as a core feature of narcissism since DSM-3 and, this model argues that grandiosity can manifest in two ways: overt or covert. The trait of attention seeking that appears as excessive attempts to attract or seek admiration (this feature is on the list of DSM-5 criteria) is highlighted more than before in this model. It means that vulnerable narcissism, along with grandiose narcissism, is an important aspect of narcissism (see chapter two for details). As Figure 4.2 shows, this is associated with being overly dependent on others (e.g., excessive reference to others for self-definition and self-esteem regulation and excessively attuned to reactions of others). In the

diagnosis of narcissism, this complementary model is meaningful in that it provides a way to detect narcissism that is not well detected within Korean society or the church.

4.3.2. Influence of narcissistic features on preaching

Again, although each individual will have a varying degree of narcissism, nonetheless, if there is a preacher who has these characteristics, we cannot help but ask how it will affect the preaching. This research starts with this question. The key features of a narcissistic individual, without mentioning its specific features, are that he or she is self-centered and seeks attention. What would the preaching be when the text, the Word of God, was contained in the narcissistic bowl of these preachers? Since this topic overlaps with the discussion of empathy in the previous section, it will be discussed by means of a restatement without details.

Self-centered preachers are in competition with God in preaching (Cilliers, 2004:183). In a *theonomic reciprocal way*, Bohren explains the confession of the Reformers that the sermon is the word of God. That is, this confession never excludes human effort, but presupposes the preacher to be captured by God's Word and by the Holy Spirit (Bohren, 1979:94). Self-centered preachers may spend a great deal of energy and effort to prepare their preaching. However, without giving up their stubbornness, it is more likely that narcissistic preachers constantly compete with God than engage in His ministry as God's servant.

Another core trait of the narcissistic individual is *attention seeking*. What about preaching in the hands of preachers who are sensitive to people's attention? It can be said that the congregation has two ears: an ear listening to the true Word of God and another ear satisfying their worldly minds. Bohren warns of the situation in which the congregation is in control and there is no room for the Word to speak. This happens by the preacher's wrong attitude toward the congregation. He (1980:165) warns as follows:

> …but in the case of "wrong" adaptation (Anpassung)[71], the preacher asserts himself and
> seeks to save himself. ...Listeners are treated as consumers. The guest is the king. In

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[71] Instead, Bohren (1980: 164–165) emphasizes the "accommodation" (Akkomodation) of the preacher in which the gospel speaks to many different contexts and the preachers acquire the deep meaning of the gospel. Service to the Word always takes place as a result of this act of accommodation (165).

essence, the audience is in control, and there is no room for the word to speak. Adaptation involves following and subduing an audience" (freely translated).

Bohren is concerned about the situation where the preacher is swept into the congregation's second ear when the preacher tries to speak his voice rather than the voice of the gospel. This concern would be prompted by the narcissistic preacher's disposition towards seeking attention. He or she is not dependent on the invisible God but on the visible congregation and is controlled by the congregation's requirement for witty words. As already mentioned in relation to the preacher's creativity, narcissistic preachers may use the pulpit to show off their own creative message, not God's message creatively discovered by depending on creative Spirit (Cilliers, 2004:107). This too is the preacher who competes with God.

Although it is meaningful to examine examples of such narcissistic preaching that take place in the preaching context of the Korean church, it is complicated and difficult to identify how invisible narcissistic traits of Korean preachers are revealed in the practice of preaching, and it requires another discussion. It is thus limited here to assuming theoretical problem possibilities.

4.4. Conclusion

Preaching is understood as a theological integration of the four voices: the voice of God, of the Scripture, of the preacher, and of the congregation. "When these voices become one voice, then the sermon is indeed *viva vox evangelii*" (Cilliers, 2004:32). Conversely, preaching will suffer when one voice is excessively highlighted or ignored in the preaching. Although the inherent character of the preacher should not be ignored in the preaching, if there is a pathological issue at the heart of the preacher's personality, the preacher's voice will be overemphasized.

In particular, narcissistic issues arise in relation to the study of the preacher's personality. According to Kohut's self-psychology, when the infant's primary narcissism is transformed into a mature form in a parent's empathic environment, positive qualities such as creativity, empathy, humor, and wisdom are manifested throughout his or her life. In the opposite case, the lack of parental empathy in the early stages of development leaves the primary narcissism of the infant fixed, with pathological issues associated with narcissistic personality.

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This chapter examined how narcissistic issues affect preaching, focusing on three positive qualities as mature forms of narcissism: creativity, empathy, and humor. The preacher's creativity is one of the important issues in homiletics. From the point of view of self-psychology, individual creativity can appear in two modes: (a) a normal aspect as a result of "the healthy interaction of the grandiose self and the idealized parent imago" and (b) a pathological aspect as "a structuring force for a fragmented self, similar to the disintegration products" (Feldmann, 1989:202-203). If the creativity of the preacher is associated with narcissistic pathologies, there is a possibility that the creative activity of preaching may be used as a means of gratifying the vulnerable self of the narcissistic preacher, with the preaching being too preacher-centered. Also, in the process of creative preaching, if the stimuli or difficulties resulting from creative activities are not well controlled in empathic support from self-object, the preachers would give up the sermon or move on to other addictive problems for appeasing the vulnerable self. Therefore, it is important for the preacher to participate in creative preaching by relying on the creative Holy Spirit who becomes self-object for the preacher. When creative preaching is successfully conducted in balance within this relationship with the Holy Spirit, it can be said that the creative preaching is therapeutic for the preacher.

Considering the relationship between the four elements of the preaching, empathy is a necessary quality for the preacher. Preaching is a work of God's empathy for His people, and empathy is essential for the preacher who participates in his work. Unfortunately, empathy deficiency is one of the major characteristics of narcissistic individuals. In self-psychology, empathy functions as psychological oxygen essential for one's growth. Narcissistic problems arise from non-empathic surroundings of parents, resulting in a lack of empathy. The lack of ability to be empathic in narcissistic preachers causes considerable difficulties in relation to other preaching elements: God, the congregation, the Scripture, and the preacher himself or herself. At the heart of these difficulties is an infantile fixation of self-centeredness, which disturbs the preacher from having authentic relationships.

Humor is one of the abilities that narcissistic patients gain through successful treatment or analysis, which means that they embrace their infantile selves in the past with a mature perspective. In the theological perspective of homiletics, the hope of humor does not deny

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humanity and vulnerability in a difficult reality, but rather gives a mature sense of understanding and accepting their limitedness. Humor is given from heaven rather than innate talents as a new sense of finding God in the field of life where God is silent. In the vein, narcissistic preachers' infantile self-centeredness cannot provide them with surroundings for humor as a sense of finding God.

In addition, symptoms that may occur in narcissistic patients were briefly introduced through the criteria for narcissistic personality disorder in the revised DSM-5. These symptoms can be summed up largely in self-centeredness and attention seeking. This addresses the question of the abuse of preaching which is used as a means to attract the attention of the congregation. It can be said that the narcissistic preacher is competitive with God, not as a servant of the Word of God.

Given the context of Korean churches with a strong Confucian tendency as discussed in chapter three, it can be speculated that the preacher's narcissistic issues are manifested covertly in the preaching context of Korean churches. This assumption, thus, requires follow-up studies that can show narcissistic phenomena in the preaching pulpit of South Korean context. The narcissistic issues of the preacher will hinder the church from taking mature steps, as the values of mature self-love or self-sacrifice are never encouraged in the narcissistic background.

Chapter 5   Conclusion

This research, as an interdisciplinary study between psychology and theology drawing mainly on work by Kohut and some empirical research into personality/society psychology and psychiatry, examines how the preacher's narcissistic personality influences preaching in the South Korean context. Moreover, as a study of practical theology, it follows a framework for practical theological interpretation by Osmer (2008). Although the study of practical theology includes four core tasks – the descriptive-empirical, the interpretive, the normative and the pragmatic tasks (Osmer, 2008:4), considering that it is a master's thesis, this study focused mainly on the second phase, the interpretive task.

5.1. Summary of previous chapters

This study began by observing a phenomenon – full of words that speak the gospel but were repeated without meaning – in the preaching of a Korean preacher who was in conflict with church members. Regarding the preaching at this point, the preacher was not captured by the Word at all (Bohren, 1980:20) and could not build any bridges connecting the world of the text and the world of the congregation (Cilliers, 2004:110–112; Stott, 1982:137–138). He is clearly not a grandiose narcissist who boasts about himself. Nevertheless, the symptoms of narcissism diagnosed in the field of psychology were observed in his personality and behavior (in the researcher's subjective view). This raises a question about the problem of the relationship between narcissistic issues and preaching.

As one of the buzzwords of our time, the term 'narcissism' has been used in many areas, from academic disciplines to media and everyday conversations. However, as noted in chapter two, the criteria for the diagnosis and measurement, the concept, and the definitions of narcissism are still in dispute, and there have been various perspectives on the phenomenon. There are certainly some common characteristics that describe the narcissist, but there are considerable differences depending on the field in which narcissism is discussed.

The concept of narcissism as it is familiar to the general public comes from a socio-cultural approach. With a book, *The Culture of Narcissism: American Life in an Age of Diminishing Expectations* by Lasch (1979), strong criticism of the cultural tendency of capitalistic

societies to be narcissistic has been addressed so far, with reference to scholars like Twenge and Campbell (Twenge & Campbell, 2009b). From this perspective, narcissism is perceived as a very negative term referring to a self-centered person who is totally indifferent to the pain of others. This negative perception coincides with the Confucian tendencies of Korean society, which is very critical of individualistic behavior as well as with the nature of the church which emphasizes community and loving others. For this reason, it is not easy to find grandiose narcissists in Korean society or in the church, which results in two phenomena. One is associated with a form of narcissism that reveals itself secretly (covert narcissism), and the other is a phenomenon in which the congregation do not criticize their pastor's narcissistic personality or behavior, but rather idolize him as God's representative and praise his narcissistic behaviors[72]. This is related to shamanism in Korea, which is often observed in many Korean churches that experienced successful growth as a result of the pastor's strong charismatic leadership. These two phenomena of narcissism, as studied in chapter two, are associated with grandiose narcissism, which refers to individuals who boast of themselves overtly or covertly.

Another perspective on narcissism comes from clinical theorists, who pay attention to the vulnerable aspects of narcissism. Early narcissistic discussions began with clinical theorists like Freud[73] (1957). Freud developed his theories of psychological issues in relation to the Oedipus phase of human development, which usually begins after the age of five, because there were many neurotic patients who were associated with the Oedipus period at that time. Thus, despite his research on narcissism, his theory unfolds around "drive". In contrast, Kohut develops the theory of self-psychology from the problems of narcissism arising at the age of 0-3, with his increasing number of patients suffering from the narcissistic problem, unlike in Freud's time. For Kohut, the narcissistic issue is more fundamental than issues of "drive" in the Oedipus phase. Vulnerable aspects of narcissism arise from Kohut and other clinical theorists, although the names differ according to the theory. Features of vulnerable

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[72] In connection with this phenomenon, it is very meaningful to study the problems of narcissism in the congregation. Overly leader-dependent people are described as the *ideal-hungry personalities* by Kohut, in that they "are forever in search of others whom they can admire for their prestige, power, beauty, intelligence, or moral stature. They can experience themselves as worthwhile only so long as they can relate to self-objects to whom they can look up" (cited in Capps, 1993: 32).

[73] See his article, "On Narcissism" (1914).

narcissism are usually described as craving, covert, hypervigilant, thin-skinned, avoidant, shameful and shy (Derry *et al.*, 2019), which are associated with the *ideal-hungry personalities* (Kohut) who tend to depend heavily on others whom they can admire. Unlike grandiose narcissists, they tend to be afraid to stand before people. Since they hesitate to open themselves, it is not easy to discover the vulnerable narcissists in a community until narcissistic symptoms become serious and they find a psychologist.

Another narcissistic issue to be addressed is pathological narcissism, which arises from clinical theorists and diagnostic criteria for narcissistic personality disorder in the *Diagnostic and statistical manual of mental disorders* (DSM). The diagnostic criteria of DSM provide pathological features of narcissism, while personality/society psychology deals with narcissistic personality traits which are regarded as adaptive at a moderate level[74]. Pathological problems appear with regulatory deficits or maladaptive strategies when narcissistic individuals experience disappointment or threats to their positive self-image (Pincus & Lukowitsky, 2010). Thus, whether it is grandiose narcissism or vulnerable narcissism, it can be classified into pathological narcissism or narcissistic personality traits according to the severity of symptoms.

The ongoing debate on whether to include vulnerable narcissism as a criterion for narcissistic personality disorder in DSM reflects the lack of empirical research on vulnerable narcissism as well as the lack of an integrated criterion for understanding and measuring narcissism (see chapter two). However, with the emergence of integrative models trying to incorporate various aspects of narcissism in recent years, there is hope that this confusion can be ended.

What the discussion in chapter two provides is the possibility that there will be different kinds of narcissistic pastors in the church: overt grandiose narcissist, covert grandiose narcissist, and vulnerable narcissist. These pastors may move towards pathological problems of narcissism owing to the failure of self-regulation or maladaptive behaviors when they are faced with certain threats to their positive self-image, as in the case of the pastor whom the researcher observed.

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[74] It is normally understood that it is pathological when the narcissistic personality traits become extreme.

In chapter three, based on the comprehensive concept of narcissism in chapter two, some characteristics of Korean culture were discussed for a deeper understanding of narcissism in the Korean church. When discussing Korean society, there are issues that must be considered, namely the influences of Confucianism and shamanism. To quote again the statement in chapter three:

> … As a general thing, we may say that all-round a Korean will be a Confucianist when in society, a Buddhist when he philosophizes and a spirit-worshipper when he is in trouble… the underlying religion of the Korean, the foundation upon which all else is mere superstructure, is his original spirit worship (cited in Kim, 2003:169).

These two religious traditions have had a profound influence in the development of Korean Christianity. Under the influence of Confucianism, the Korean church was found to have a high possibility of *sacerdotalism*. Confucian society highlights *harmony* as a core value. Although it is clear that seeking harmony is a good value, when meeting negative elements of society such as shame propensity, it tends to cover serious problems within the community rather than revealing them to solve them. Also, since loyalty and courtesy are emphasized, Confucianists have a tendency to rely on their leaders themselves rather than overseeing the roles of the leader. Furthermore, this pastor-centered characteristic of the Korean church is strengthened by the influence of shamanism, where the members serve their pastors (especially when they show charismatic ability) as God's representative by placing them at the center of their relationship with God. This phenomenon is similar to people's reaction to shamans. They are not concerned about shamans' personality or morality but merely require divine power from them. It is thus undeniable that the pastor's position formed by such a pastor-centered environment is very attractive to narcissists.

The second point discussed in chapter three is the developmental and generational perspectives on the pulpit of the South Korean church in relation to narcissism. The developmental perspective addresses the issue of the 'midlife crisis' that comes to the South Korean preacher. Although the number of female preachers in South Korea is increasing, the majority of the preachers in the South Korean church are male and they usually begin their career as the main preacher of the church in middle age. In this period, the middle-aged preacher is faced with a difficulty called "mid-life crisis", in which defensive mechanisms

used for maintaining their positive self-image or coping with life's challenges in the past no longer operate. Physical, psychological, and environmental difficulties at this time often break their psychological balance and lead them to vulnerable situations related to narcissistic issues (Goldstein, 2005:2). Significantly higher rates of suicide among middle-aged men in Korean society than in other OECD countries, and also in comparison with women, suggest that the problems related to the middle-aged in Korean society are severe.

The generational approach deals with sociological factors that the developmental perspective does not explain. It is expected that the unique shared characteristics of each generation would affect the preaching pulpit. The generational analysis of the preacher in the South Korean church in 2018 predicts that preachers of *generation 386* (44%) will occupy a large number of preaching pulpits over the next decade, with *Boomers* (32.9%) and *generation Xers* (20.6%)[75]. This chapter specifically examined the characteristics of South Korea's unique group, *Generation 386*, who grew up amid inflated hopes and expectations for success and growth and entered society with the experiences of rapid economic growth and the victory of the Democratic Uprising in 1987 in South Korea. However, the harsh reality of life was far from their ideal, and the IMF economic crisis in 1997 completely destroyed their success story. It is known that individuals experience the feeling of shame from the gap between expectation and reality, and it can thus be said that *Generation 386* experiences this shame more than others. Shame as one of main characteristics explaining Korean society is closely associated with vulnerable narcissism, as noted in chapter two. The developmental and generational approach to the pulpit in the Korean church shows that Korean preachers are vulnerable to narcissistic issues.

Shame, as a self-conscious emotion that is perceived as one's deficiency, acts as an essential emotional factor in the process of self-development (Hong, 2016:175). An infant comes out of its mother's womb and encounters reality, where it experiences the feeling of shame as its infantile expectations (the primary narcissism) are disturbed by reality. At this time, the embarrassment experienced by the infant should be appeased by the caregiver. When empathic responses from the caregiver are not received, the infant feels shame as a painful

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[75] Given the retirement of members of the *Boomer* generation, the proportion of *Generation Xers* will increase over time.

experience. However, beyond a single emotional reaction, the feeling of shame is also instilled in social relationships with others (Scheff, 2003:255). Chapter three introduced a Korean man's childhood story, showing that a Korean man's feeling of shame is closely related to his successful life story. When the man in question had done something worthwhile on a particular day, he would be elated in front of his father and, by contrast, he could not lift his head in front of his father if he had not done well that day. He remembered this experience with lowly feelings, which means shame. This story shows that Korean self-awareness includes the gaze of others and external standards, unlike the case with Westerners. Again, Koreans experience shame mainly in the discrepancy between objective self-awareness, including external assessment, and objective reality perception through external assessment. In this regard, the trend of vulnerable narcissism is expected to be more prevalent in Korean society than grandiose narcissism. However, there is almost no data examining Korean society on this basis.

Chapter 4, as a homiletic discussion, examined theoretically how the preacher's narcissistic personality affects preaching. According to Cilliers' definition (2004:28), preaching is a theological integration of four elements: the voice of God, the voice of the text, the voice of the preacher, and the voice of the congregation. This concept of preaching emphasizes the true relationships between the elements in order for preaching to be an event of God. As the practitioner of preaching, the preacher makes these relationships with God, the text, the congregation, and himself or herself in the preaching. Thus, it is assumed that the narcissistic problems of the preacher will have a significant effect on these relationships. To examine this influence, the researcher refers to the works of Kohut, which discuss the mature forms of the primary narcissism that are acquired during the normal development of narcissism, which are also necessary for the preacher. Kohut (1966:257) argues that when the infant grows up with the constant empathic support of a parent (self-object), the primary narcissism of the infant is transformed into mature forms of creativity, capacity to be empathic, humor, and wisdom, that is, the qualities that enable individuals to enjoy life creatively in maturity.

The importance of creativity in homiletics is evident in the following statement by Cilliers (2004:37): "*Rather, preachers are creative people who witness within the space of a creative community, in the light of a creative text, about the creative God.*" From the perspective of self-psychology, three issues were discussed in relation to the creative activities of

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narcissistic preachers. It is likely that if narcissistic preachers with fragmented self participate in creative preaching for the sake of self-expression, they may try to become a creator of the preaching, not to creatively discover the Word of God by depending on the creative Spirit, by using their preaching as a structuring force for the fragmented self (Feldmann, 1989:202-203). Also, if the stimuli or chaos from creative activities are not properly controlled in the empathic surroundings of someone or something (self-object), the narcissistic preacher may try to solve the anxiety by avoiding or giving up the preaching ministry, even by falling into addictive behaviors. Thus, when preachers participate in the creative preaching of a creative God, it is suggested that they need to depend on the Holy Spirit in close relationship. Then preachers are able to carry out creative preaching properly in intimate relationship with God, which may provide a healing experience for narcissistic preachers.

Lack of empathy is one of the most prominent features of narcissistic individuals. Empathy as a fundamental need in the development of the psychological structure of humans, even regarded as psychological oxygen, has a significant impact on the quality of an individual's lifelong relationships. As empathy is an essential capacity for the authenticity of relationships, it is expected that narcissistic preachers' incapacity to be empathic towards others may cause significant problems in relation to God, the text, the audience, and the preacher himself or herself. Issues that may arise in each of the relations with regard to the lack of empathy were discussed in chapter four. In short, the lack of empathy due to the infantile self-centeredness of narcissistic preachers prompts the narcissistic preacher to participate in the preaching as a competitor of God, not as a minister of the Word of God.

Kohut (2009a:324) also discusses the capacity for genuine humor that narcissistic patients gain during successful analysis. In self-psychology, humor refers to the ability to move forward with joy by understanding and accepting one's infantile state in the past. Humor is one of the important homiletic concepts. The image of the preacher as a preaching fool suggested by Campbell and Cilliers highlights the quality of humor in the preacher. For them (2012:120), humor functions to create a liminal space for new possibilities by melting the solidity of the world. Moreover, humor is not a natural gift for witty words, but "*it rather results from the regeneration of the senses in order to discern the reality of God's presence in our midst*" (Campbell & Cilliers, 2012:144). Thus, the loss of humor in the narcissistic preacher raises the possibility of singing the gloomy song of the agony of reality rather than

accepting it with faith and singing about hope.

In addition, diagnostic features of narcissistic pathology were briefly discussed in terms of the criteria of *the Diagnostic and Statistical Manual of Mental Disorders* (DSM-5). In brief, these features can be summarized as self-centeredness (grandiosity) and attention seeking. A narcissistic preacher who is fixed in an infantile self-centered tendency would be constantly tempted to become the main character of the preaching. Furthermore, in narcissistic preachers' tendency to seek attention from others, it is likely that the preaching is not used as a message from God to His people, but as a means of gaining worldly attention from the congregation.

5.2. Contribution of the study

This research, drawing on narcissistic theories in psychological fields, discussed problems caused by the preacher's self-centered propensity. Unfortunately, because of the complexity of the research on narcissism, it is undeniable that there is confusion in the use of terms and concepts in this study. Nevertheless, there are three possible contributions of this research.

Firstly, the research provides an interdisciplinary study of the theoretical background of the preacher's narcissistic issues. The preacher's personality has been much emphasized in homiletics so far. However, since the detailed discussion of a person's personality issues is deeply connected to the social-scientific areas rather than to homiletics, it necessarily requires socio-scientific discussions. Thus, this study becomes a theoretical background for analyzing preaching in relation to narcissism.

The research provides the psychological perspectives that are useful in finding the preacher's self-centeredness in the preaching and in addressing the point at which the preacher's voice may be overemphasized or ignored. In this study, these psychological perspectives found the point within the preacher, but it can also be applied to the congregation as well as other aspects in preaching.

Finally, especially with regard to the Korean church and by focusing on cultural characteristics, this study addresses the possibility that the pulpit in the Korean church may be excessively preacher-centered preaching. Chapter three argued that the pulpit is closely

related to the Korean preacher's narcissistic issues. In the absence of relevant research data, further studies for greater detail and empirical data are expected.

5.3. Suggestions for future research

Since the research has focused on the interpretive task of practical theological interpretation by Osmer, it requires a pragmatic task of how to solve narcissistic issues that are overtly or covertly manifested in the preaching. To this end, it needs a deeper and more fundamental examination of the narcissistic preacher, which implies an interdisciplinary study between theology and psychology.

In addition, this study requires empirical research for the descriptive-empirical task of proving whether the narcissistic features of the preacher appear in the field of Korean church preaching. Since diagnosing the preacher's narcissistic personality traits or disorder is not a simple matter, it requires a well-designed sermon analysis methodology.

5.4. Conclusion

The fundamental issue of narcissism addressed by Kohut's self-psychology is the matter of empathy. The main cause of the narcissistic issue is the lack of empathy from the surroundings during infancy, and the surroundings after adulthood are also not empathic to narcissistic individuals at all. In his last article (1981), "On Empathy", Kohut again highlights the importance of empathy. For him, the importance extends to most human areas beyond a methodology for psychoanalysis or clinical work. See his warning about 'empathylessness' below:

> … an empathyless environment that just brushes you off the face of the earth. The dreadful experiences of prolonged stays in concentration camps during the Nazi era in Germany were just that. It was not cruelty on the whole. (The Nazis were not sadistic or cruel in those camps. There were exceptions of course, it couldn't be otherwise, there are always some exceptions; but that was clearly punished, that was clearly frowned on.) They totally disregarded the humanness of the victims. They were not human, either fully not human, or almost not human (there was a little shift between, I think, the Jews and the Poles, or something like that, in that respect). That was the worst (Kohut, 2010:126-127).

The worst is indifference to humanness. It creates an empathyless environment that brushes you off the face of the earth. It cannot be denied that narcissists will be in the vanguard of creating such an environment. However, what narcissists' inner self really wants is empathic response from others. If preaching suffers from narcissistic preachers, their inner person intensely craves love but unfortunately in a distorted way. This distorted way may be not empathized with by others in our culture, but blamed. They also suffer from this empathylessness. However, they are our friends and family, loved by God. The researcher argues that narcissistic preachers should be discovered, and their problems should be addressed through empathy.

Empathy alone cannot solve the problem. The preacher needs to be a participant in the mature perspective of God through the Word, just as a child who has fallen and is crying is appeased in his or her parent's arms and participates in the healthy and mature inner world of the parent. They are empathized with and grow up towards maturity. Maturity is impossible without empathy. Therefore, it can be said that preaching is the space of God's empathic response to His children.

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