THE RELATIONSHIP BETWEEN SCIENCE AND RELIGION IN THE CONTEXT OF KOREA

Kisuk Kim

Kisuk Kim is a fulltime lecturer in the department of theology at Sungkonghoe University in Seoul, Korea. He was ordained as a priest of the Anglican Church of Korea in 1990. He finished his Ph. D. at the University of Birmingham in U.K. His main area is science and religion (or theology) debates. His published articles include “Big Bang Cosmology and Belief in Creation”, “Some Theological Perspectives upon the Wonderful Life” etc. He teaches “Science and Religion,” “Eco-theology” and “Theology of Creation”. E-mail : amoskim@mail.skhu.ac.kr

Introduction

Today we live in an age of science. People used to accept the word ‘scientific’ in the sense of ‘true’. Since the emergence of modern science our knowledge about the physical world, living things and humanity has increased enormously. The success of science depends on its specific method, which verifies theories through experiments and observational data. Science is generally characterized as objective, universal and rational. On the contrary, religion is regarded as a domain supported by traditions and authorities. Its character is usually described as subjective, personal and emotional. The realm of religion has been diminished in modern society, and it is often regarded as a culture out of date. However, we encounter a variety of problems such as environmental destruction, ecological crisis, shortage of resources, nuclear accidents and so on. These represent the potential crisis of contemporary civilisation based on science (and technology). I do not agree with the view that these problems can be solved by the power of science alone. It may be that some religious role will be required in seeking a solution. Therefore, the interaction of religion with science is inevitable in meeting the contemporary challenges to Christian missiology. This was the second motive prompting my adherence to this subject in pursuit of dialogue between science and religion.

It was in the earlier part of the twentieth century that Alfred North Whitehead pointed out that religious expression should be continually revised in the light of

scientific discoveries.[1] However, the mainstream of twentieth century theologies did not seriously interact with natural science. Instead, they were attached to theological themes such as fideistic revelation (neo-orthodoxy theology), human existential situation (existentialist theology), or political context (liberation theology).[2] The theological field of Korea has been no exception to this. In Korean society half of the population belongs to various religious communities; both Christianity and Buddhism are major religions. Korean theologians have contributed either to the Asian theological field or to the world theological field by presenting Indigenous Theology through engagement in the religio-cultural tradition, and Minjung Theology concerning the socio-political context of the oppressed people of Korea. These two main theological schools in Korea have not shown serious theological concern for interacting with natural science. However, now it is time that theologians start an interdisciplinary debate between science and theology. This is the main motive in writing this article.

The aim of this article is to draw the landscape of the relationship between science and religion in Korea. It will be a preliminary investigation for developing a matured dialogue between science and religion in Korea. First of all I will briefly present the historical background of the development of science and the religious situation in Korea. In order to classify the relationship between science and religion in Korea, I will briefly introduce Ian Barbour's typology. I will draw the distinctive feature of the relationship between science and religion in Korea according to Barbour's fourfold typology: conflict, independence, dialogue and integration. Corresponding to each of the types, a representative case in the Korean context will be presented. In the case of dialogue, I will give particular attention to the contributions of two distinctive leaders. Finally, I will highlight 'Life thought' as an example of the integration of science and religion, suggesting the significance of theological response to Life thought.

Science and Religion in Korea

Science in Korea

The documentary sources about science in ancient Korea are very limited. It is

---

[1] Whitehead expressed the necessity of interaction of the two domains: "Religion will not regain its old power until it can face change in the same spirit as does science. Its principles may be eternal, but the expression of those principles requires continual development." Alfred North Whitehead, *Science and the Modern World* (London: Cambridge University Press, 1926): 263.

[2] John Polkinghorne, *Belief in God in an Age of Science* (New York: Yale University Press, 1998): 80.

estimated that tribes in Korea developed during the Bronze Age about 1,000 B.C.[3] At the beginning of the Chosen Dynasty (1392-1910), science and technology in Korea bloomed remarkably in various areas. Metal movable type for printing (1402), and a round tube-shaped instrument for rain measurement (1442) are regarded as the first of such inventions in the world.[4] Also, in those days many scientific instruments were built in the King's palace.[5] Astronomical observations were carried out by the *Kwan-sanggam* (Bureau of astronomy), a body in charge of astronomy, geography, meteorological observation and timekeeping.[6] Science and technology in Korea was restrained during the seventeenth and eighteenth centuries. A progressive circle of Neo-Confucianist scholars called *Sir-hak* (the realistic studies) tried to introduce Western science and technology to Korea having encountered it through Jesuit missionaries in Peking in China.[7] It seems that their political power was too weak in the government for their reformation to succeed. It is notable that some of them became the first Christians (of the Roman Catholic Church) in Korea.[8] However, it can be said that the level of science and technology in Korea was generally under the influence of Chinese civilization until it encountered Western science in the twentieth century.

Korea was colonized by Japan in 1910. Many of the Korean leaders believed that the independence of Korea could only be achieved through the planting of Western

---

[3] Jeon Sang-woon, *Hankuk Kwahakui Yeoksa (한국과학의 역사 A History of Science in Korea*) (Seoul: Jimoondang, 1998): 7-8.

[4] Recently some Chinese scholars have claimed these inventions belong to the Chinese civilization pointing out the name of a Chinese Emperor on those instruments. However, Park Seong-rae refuted the claim as incorrect based on unnecessary nationalism in the history of science. He argued that at that time, Chosen dynasty used the name of a Chinese Emperor in all official events. Park Seong-rae, *Minjok Kwahake Ppurilul Chajaseo* (*민족과학의 뿌리를 찾아서 Searching for the Root of Korea National Science*) (Seoul: Dusan Dong-a, 1997): 226.

[5] The new instruments include a water-driven armillary clock, a celestial globe, a gnomon with graduated scale, and a square dais with a direction-determining table. Also, an independent calendar system was adopted according to Chinese and Islamic calendar systems. Jeon Sang-woon, ibid.: 17-18.

[6] The chief state councillor was in charge of Bureau of the Astronomy and sixty-five officials. Jeon Sang-woon,: 133-134.

[7] During the sixteenth and eighteenth centuries, about 410 kinds of Western Learning books were published in China. A quarter of these belonged to the subject of science and technology. For instance, Matteo Ricci, Adam Schall Von Bell and many others introduced Western studies in mathematics, physics, astronomy, geology and weaponry. Lee Hyen-koo, *A Study on Formation and a System of Choi Han-ki's Ch'i Philosophy* (Ph. D. Diss. Univ. of Seongkuynkoan, 1993): 21-22.

[8] They became the first Christians in Korea through their voluntary studies. In the 1770s, a group of *Sir-hak* scholars began to study the Bible and Christian books published in Chinese by Jesuit missionaries. Eventually, they agreed together that the concept of God in Christianity can be identified with that of *Sangje* (하느님 上帝 Heavenly King) in Confucianism. Lee Pyok, one of them, visited China, and was baptized in 1783. Lee led worship with his friends in Korea later. It was the beginning of the Catholic Church in Korea. Yang Guen-seok, *Korean Biblical Hermeneutics Old and New: A Criticism of Korean Reading Practices* (Ph. D. Diss. Univ. of Birmingham, 1997): 38, 41.

technology and scientific knowledge, and attempted to pursue an enlightenment movement in the early colonial period. In the 1920s, they promoted a movement named 'popularisation of science' on a nation-wide scale.[9] However, this campaign had a clear limitation by the environment of the Japanese colonial regime. After independence, the Korean government used to emphasize a catch phrase; "Let's build a strong nation by the power of science and technology." In the 1960s the military government also adopted a motto, 'popularisation of science'. It can be said that this policy resulted in scientism because it emphasized only the power of science or the utility of technology neglecting the 'scientific mind' to seek reality.[10] Kim Yong-jun points out that there was no true scientific mentality in the policies of the Department of Science-Technology of any government in Korea. Kim emphasizes that in order to root science in Korean society, 'pure mind searching for ultimate reality' should be the motivation of science rather than the instrumental approach to it.[11] The dialogue between science and religion can be promoted on the basis of this 'pure scientific mind' because it always opens a window of dialogue with the insights of philosophy, culture, ethics and religion.

Religion in Korea

In dealing with religion in relation to science, the scope of this thesis focuses on Christianity.[12] However, it may be necessary briefly to describe the religious context of Korea. Korea is a religiously pluralistic society. Buddhism and Christianity are the major religions. The number of believers of the two religions is estimated each as 20-25% of the whole population.[13] Although Confucianism is not regarded as an institutionalised religion, no Korean can avoid its teachings and traditions in terms of moral standards or social relationships. Also, except for enthusiastic Christians, most Koreans maintain the tradition of ancestor memorial rites according to Confucianism. Taoism has also a long history and considerable influence on the life of Koreans but neither is it regarded as an institutionalised religion. A characteristic aspect in the

---

[9] Song Sang-yong, "The Problems and Future of Scientism", *Kidokkyo Sasang*, vol. 405, p. 31. Song Sang-yong is a professor of the history of science at *Hanrim* University in Korea.

[10] Ibid., p. 32.

[11] Kim Yong-jun, *Sarame Kawhak (사람의 과학 Science of Man)* (Seoul: Tongnamu, 1995): 290.

[12] I recognize that the relationship between science and Korean traditional religions such as Buddhism, Taoism and Confucianism is certainly significant in order to promote dialogue between science and religion in Korea. However, considering the main task of my thesis in aiming to develop a comparative debate between Natural theology and Life theology, the focus will be inevitably given to the relationship between science and Korean Christianity. Nevertheless, I will not ignore the importance of religious pluralism in the debate between science and religion.

[13] Gallup Korea, *Religion in Korea* (Seoul: Gallup Korea, 1998): 17-18.

religious context of Korea is that shamanism is still effectively influential on the religious life of ordinary people in terms of folk religion.[14] Besides, there are many new and old religions which have a considerable number of believers (e.g. *Cheondogyo*, *Zeungsando*).[15] In spite of a religious plural society, interaction between religions in Korea is rare except in the fields of social work and ecumenical activities such as the democratisation movement or the environmental movement. Overall, there is neither deep religious conflict nor serious interfaith dialogue between the religions.

Christianity was introduced to Korea relatively recently, in the eighteenth century (Catholic Church) and nineteenth century (Protestant Churches). Christianity in Korea showed unparalleled growth in the worldwide Churches during the twentieth century. The growth was derived form the charismatic message and commitment to evangelism; it resulted in the conservative faith of the Protestant Churches of Korea. Min Kyeng-bae pointed out that the root of the conservatism of Korean Protestantism is attributed to the pietism of the U.S.A. missionaries, who played an initiative role in the establishment of Protestant Christianity.[16] It is not hard to suppose that this conservatism negatively affects the development of dialogue between science and Christianity. I need to clarify that, on the other side of Christianity of Korea, there are liberal or progressive Protestant Churches involved in the democratisation movement. Also, the Roman Catholic Church and the Anglican Church are less conservative. Certainly, these Churches would not create unnecessary conflict relating to science.

Typology of the Relationship between Science and Religion

In order to characterise the ways of relating science and religion in Korea, I employ the typology of Ian Barbour who has classified ways of relating science and religion into four models: Conflict, Independence, Dialogue and Integration.[17] Barbour

---

[14] Choi Jun-sik, *Hankuk Jongkyo Iyagi (한국종교 이야기 A Story of Korean Religions)* (Seoul: Hanwool, 1995): 5-6.

[15] Unlike South or West Asian countries, Islam was not introduced to Korea until a couple of decades ago. Recently, a few Moslem believers have been born through contacts with Arab countries, and a Mosque was recently built in Seoul.

[16] "The background of faith for the U.S.A. missionaries was pietism and evangelism. Pietism was the direct motivation of the success of Korean Protestantism, and enthusiastic evangelism became the characteristic shape of the Protestantism… Pietism would get rid of science, culture and politics from faith… They had a lack of theology, ecclesiology and social concern. They had a dualistic view of Redemption to divide the world and heaven." Min Kyeng-bae, *Hankuk Kidokkyohoesa* (*한국기독교회사 The History of Korean Church)* (Seoul: KCLS, 1982): 148-149.

[17] Ian Barbour, *Religion in an Age of Science* (London: SCM Press, 1990): 3-30.

exemplifies the interaction between scientific materialism and biblical literalism as a typical model of *conflict*. Scientific materialism claims two main assertions that the scientific method is the only reliable path to knowledge, and that matter is the fundamental reality of the universe.[18] On the contrary, biblical literalism holds to literal interpretation of the Bible, arguing the infallibility of the Word of God. It rejects any hermeneutical reading but insists that the Bible has ultimate authority in verifying scientific theories.[19] *Independence* sees that science and religion are two domains that are totally independent or autonomous. Barbour presents neo-orthodox theology and existentialist theology as representative examples of independent relationship with science. Also, linguistic analysis in the philosophy of science supports this relationship by suggesting that science and religion are two entirely separate domains in which there are different language rules. The *dialogue* model pursues indirect interaction between science and religion concerning boundary questions and methodological discussion of the two fields. Comparison and identification of parallels are regarded as important approaches in this strategy. Lastly, the relationship of *integration* is the model which attempts direct coherence or assimilation between science and religion. Barbour debates the variety of theological approaches within the category of integration through the examples such as Natural Theology, Theology of Nature, Process Theology and some ecological theology.[20]

There are other typologies by which to classify ways of relating science and religion. Ted Peters presented eight categories relating science and theology: Scientism, Scientific Imperialism, Ecclesiastical Authoritarianism, Scientific Creationism, The Two-Language Theory, Hypothetical Consonance, Ethical Overlap and New Age Spirituality.[21] Also, John Polkinghorne suggested two types of relating science and theology: Consonance and Assimilation. These two categories were presented in order to distinguish that his way of relating science and theology was different from that of his colleagues, Peacocke and Barbour.

---

[18] Barbour, ibid., p. 4. Barbour explains that materialism is closely linked to material reductionism. The core idea of reductionism is to claim that all laws and theories are in principle reducible to the laws of physics and chemistry, all phenomena, ultimately, can be explained in terms of the actions of material components.

[19] This view has appeared in smaller fundamentalist groups of world Christianity, but especially in a large numbers of some major denominations of the United States, such as the Southern Baptists. Barbour, ibid.: 9.

[20] Barbour, ibid.: 23-30. Barbour states that he mainly holds to the Dialogue position. However, at the same time, he acknowledges some validity of the Independence model, as well as recognizing some necessity of Integration with respect to the doctrine of creation and human nature.

[21] Ted Peters, “Science and Theology: Toward Consonance”, ed. Ted Peters, *Science and Theology*: 11-22.

I recognize that these classifications have their own usefulness. The eight categories of Ted Peters have the merit of describing more accurately than Barbour the relationship between the two domains of science and religion. Also, a survey carried out by Peter Fulljames and Tonie Stolberg proved that Polkinghorne's categories (consonance and assimilation) are more useful than the typology of Barbour in the practical fields of higher education in Britain.[22] Another possible problem in Barbour's fourfold typology is that the borderline between dialogue and integration does not seem clear enough to distinguish between them. Nevertheless, Barbour's typology has its own strong point in comparison with the other typologies. It successfully characterises the representative fourfold way of relationship and is, therefore, less complicated than that of Peters. Also, it covers a wider area of interaction between science and religion than that of Polkinghorne which deals only with the interdisciplinary interactions between science and theology. However, Barbour's typology deals with the whole range of interactions. Therefore, I will use Barbour's typology as a functional frame to analyse ways of relating science and religion in the context of Korea.

The Relationship between Science and Religion in Korea

Conflict

The most distinctive feature of the relationship between science and religion in Korea is seen as conflict. The causes of conflict are mainly derived from 'scientific creationism' in the Christianity of Korea on the one hand, and scientism or materialism in general society on the other hand.[23]

Scientific creationism is based on the conservative views of the Protestant Churches of Korea. The Korea Association of Creation Research (KACR) has been very active. It was established in 1981 as a branch of the 'Association of Scientific Creationism' in U.S.A. It aims to 'scientifically' prove that men and women, all living things and the universe itself, were created not by chance but by Gods' design. It operates programmes such as: maintaining a 'Creation Academy' for congregations and missionaries; training and supplying teachers for scientific creationism; campaigning to introduce scientific creationism in secondary school textbooks; opening the festival to

---

[22] Peter Fulljames and Tonie Stolberg, "Consonance, Assimilation or Correlation?: Science and Religion Course in Higher Education," *Science & Christian Belief*, Vol. 12,: 35-46.

[23] In Korean the term 'Creation Science' is used instead 'scientific creationism.' In this thesis I will use the term 'scientific creationism' according to the general usage.

worship the Creator; building a museum for creation science.[24] These programmes are active in various ways. The 'Creation Academy' is opening twice every year in *Onnuri* Church and other churches.[25] Kim Kyeng, the secretary general for KACR, stated that they are requested to provide preachers or lecturers for the summer retreat programme of hundreds of local churches in every summer season.[26] They have campaigned to persuade the Department of Education of Korea to accept their textbook of biology based on scientific creationism. This attempt had failed up to 2000. Nevertheless, Kim Kyeng stated that their efforts would be continued. She also confirmed that there were several hundreds of new members joining this organization every year. It is notable that the majority of new members are young Christians who are highly educated, and there are many members who have a postgraduate degree in the area of science or engineering.

For these activities, many Korean Christians regard scientific creationism as a unique option for response to the evolutionary theory. I experienced the dominating influence of KACR from conversations with many Korean Christians. Almost everyone tended to presume the subject of my thesis would be scientific creationism.[27] The members of KACR used to introduce arguments about evolutionary biology into their classes either as a student, or as a teacher. Lee Young-wook reflected that once he was invited to a KACR conference, and found that discussions was completely unproductive because the narrow perspectives never permitted any open discussion.[28] The campaign to adopt a scientific creationism textbook has also caused problems in the academic field of biology.

There are eight internet-websites under the title of 'Science and Religion' in '*Yahoo Korea.*' I checked that all of these were functioning, and ascertained that they were managed by the members of KACR[29] who are willing to stand on the frontier in a battle against evolutionary science. A good example is found on a website that opened under the title, 'A Conference for Discussing Evolution and Creation' which clearly shows the conflict.[30] This website lists several thousands of opinion. These are sharply

---

[24] Ref. A leaflet of KACR: The Korea Association of Creation Research.

[25] *Onnuri* Church is one of the 'mega' Churches in Korea. It became famous for its success with characteristic musical worship in Seoul.

[26] An interview with Kim Kyeng (director for KACR) which was carried out in the office at Songpa-dong in Seoul, the Seoul branch of KACR on 30 September 2000.

[27] When I reply that my subject is 'science and religion' in response to their question asking the subject of my thesis, then, they usually respond "Aha! You are studying scientific creationism." And they begin to talk about creation science.

[28] Ref. An interview with Lee Young-wook, 12 October 2000.

[29] Ref. Website: http://www.yahoo.co.kr/society and culture/religion and spirituality/science and religion. Up-to-Date: 01/ 04/2001.

[30] Ref. Website: http://jung-pc.cbl.umces.edu/cgi-bin/evol/wwwboard.htlm. Up-to-Date:

divided into two groups, which are seriously confronting each other. Of course, one is 'scientific creationists,' and the other is 'evolutionists' or 'anti-Christians.' Most of the arguments contain strong language disclosing the antagonism between the two groups. This confrontation recalls the evolution argument between Bishop Samuel Wilberforce and Thomas Henry Huxley.[31] I recognize the necessity of a critical re-examination of the nature of that argument because Wilberforce's fault used to be excessively exaggerated by the winner's viewpoint in the caricatures. Their argument should be understood in the light of the contemporary competition of authority in the academic field between clergymen and new intellectuals.[32] However, the argument still remains as the most famous example of antagonism between religion and science. It is regrettable that the present arguments between the two groups in Korea are based on limited knowledge both scientifically and theologically. Also, the degree of antagonism is more severe than that which existed between Wilberforce and Huxley nearly one and a half centuries ago. Additionally, we have to remember that Wilberforce's account of evolutionary theory was not the only representative opinion of the contemporary Churches, and there were other theological responses which attempted to harmonize with the challenging theory.[33]

The vitality of scientific creationism is closely related to the evangelism or conservatism of Protestantism in Korea. Conservative faith easily associates with literal interpretation of scripture, which KACR emphasizes. One may respect conservatism for its defence of ethical value in responding to the challenges of modern society; yet, it obviously operates a negative function in promoting a dialogue between science and religion in Korea.

The reaction of evolutionists or anti-Christians also creates conflict based on materialism or scientism. It may be regarded as a mere counter-action of the public to scientific creationism because their activities are not organized. However, an essential reason for conflict in the side of science seems to come from the instrumental account of science and technology in Korea. Some interviewees have pointed out that science in Korea was merely regarded as a means enabling industrialisation to be achieved. These functions are viewed as opposed to religion, and as disregarding spiritual values. Lack

---

01/04.2001.

[31] The famous evolution argument was started by Bishop Wilberforce asking Huxley: "whether he preferred to think of himself as descended from an ape on his grandmother's or grandfather's side… Huxley replied that he would rather have an ape for an ancestor than a bishop – certainly than a person who used his high position to pronounce on matters of which he was ignorant." John Brooke and Geoffrey Cantor, *Reconstructing Nature: The Engagement of Science and Religion* (New York: Oxford University Press, 1998), p. 7, 36.

[32] John Brooke, *Science and Religion* (Cambridge: Cambridge University Press, 1990), p. 50.

[33] Ibid. p. 41-42.

of scientific thought has resulted in the strange co-existence of up-to-date advanced technology and shamanism in Korean culture. Today belief in the power of science and technology strongly dominates society on the one hand, whilst on the other hand and at the same time, many fortune-telling shops, shamanism and mystic false religions are still considerably popular with the public.

Therefore, promoting a science and religion dialogue (or integration) in Korea has to start from recognition of this background of conflict. It is difficult to expect that this situation will be changed in the near future. However, through research it has become clear that change should take place on the part of both Christianity and science. From the side of Christianity, Korean Protestantism needs to be transformed from narrow conservatism to open or mature evangelism, in order to create reconciliation and dialogue with science beyond conflict. This seems to be a long-term task. Fortunately, new efforts for dialogue with science are attempted in the theological field of Korea. (I will discuss these efforts later.) The Churches in Korea still have many young Christians in comparison with the Western European Churches. Considering this young generation, promoting dialogue between science and religion is a significant task for the future of Christianity in Korea. On the other hand, from the aspect of science, there are activities to pursue a dialogue between science and religion in the context of Korea. In the next section, I will give attention to these activities.

Independence

This model sees that the two domains of science and religion are independent from each other. It is described as a 'two-language theory' in Ted Peter's classification. This model is most widely accepted by theologians and scientists in Korea either intentionally or unintentionally. It can be said that both Barthian neo-orthodoxy and Bultmann's existentialism are the theologies walled off from the field of natural science.[34] Since science had continuously expanded its territory from the natural world to the human psyche, these two theological schools intended to conduct a ghetto where science cannot enter. These two theological schools have been the most influential for leading Korean theologians for the last several decades. Therefore, most Korean theologians including those of the liberal theological circle, have not engaged in dialogue with natural science.

A good example of liberal theologians not participating in the dialogue

[34] BAS, p. 80. Also, see Barbour, pp. 11-12.

between science and religion can be found in Suh Nam-dong, one of the representative Minjung theologians. He was a regular reader of *Zygon*, and he insisted in 1974 that the dialogue between science and theology would be one of the most significant tasks for theology in the future. However, the urgent political situation in those days did not allow him to explore science from the ghetto of Minjung.[35]

Ahn Byeng-mu, another Minjung theologian, asserted that the tales of Genesis were not recorded with the aim of giving any scientific explanation. Those narratives were men and women's reflections on their experiences of God in the events of their history. They were written within the contemporary mythological worldview. Therefore, we should interpret them in the light of historical contexts rather than in the light of science.[36] This assertion seems to be quite fair. It is important in that it rightly clarifies that the purpose of the Bible or of religious ideas is not to present scientific explanation, but the principles of human community and the values of humanity such as freedom, love and eternal hope. Surely, there is a positive aspect in this independent model. It offers autonomy to each domain, and it provides peaceful security for both scientists and ministers. Within this independent model, a scientist Christian believing evolutionary history can willingly listen to a sermon about Genesis. In a similar way, a minister can watch a TV programme without a challenge to faith in the showing of the evolution of human beings as a part of the animal kingdom.

However, it may not be denied that there is some degree of dissatisfaction behind this complacency. There must be our desire to seek 'One truth' through the integration of knowledge. The Independence model often attempts to explain the differentiation of science and religion as suggesting that science enquires 'how', whilst religion deals with the question 'why'. Nevertheless, I do not think that this explanation can provide a complete solution for our desire to seek 'One truth' in terms of both science and religion.

Dialogue

There are attempts at dialogue between science and religion in the context of Korea. A number of scholars have been engaged in these activities for more than twenty years. In these activities two leaders are particularly important for their distinctive

---

[35] Lee Jung-Bae, *Ecological Theology and Korean Theology, Theological Thought* (vol. 100): 192.

[36] Ahn Byeng-mu, *Yeksawa Jeungeon (역사와 증언 History and Witness)* (Seoul: KCLS, 1984), p. 24-26.

leadership and contributions.

One is Lee Seong-Bum (1916-1998). He made a decisive contribution to promoting dialogue in Korea. Lee's idea concerning the integrative understanding of science and other humanities can be encapsulated within a word, 'humanitarian science'. The word 'humanitarian science' indicates an integrative account of science from the various insights of humanitarian culture, philosophy and religion. Lee was a poet, and he moved his job from being government officer, a businessman, a translator and a supporter for academic society. Particularly, he had a serious interest in achieving an integrative understanding between science and other humanitarian studies. This interest compelled him to pursue 'humanitarian science' as his lifelong task. Based on a fund founded by his success in business, he established *Bumyangsa* in 1978, a publication company. Lee Seong-bum reflected on his motive for establishing Bumyangsa. He discovered by chance Capra's '*Tao of Physics*' in New York during a business journey in the late 1970s. He was deeply impressed because Capra's insight corresponded to his own lifelong concern. When he came back to Korea, he tried to find a publisher to translate and publish the work in Korean. However, all publishers refused to do it because they anticipated a loss of funds. Usually, most scientific books sold just five hundred copies. Finally, Lee Seong-bum decided to become his own publisher in order to contribute to the popularisation of humanitarian science.[37] Lee Seong-Bum himself translated several books including Capra's *Tao of Physics* with a co-translator, Kim Yong-jeong. During twenty years since its first publication in 1978, *Bumyangsa* have published about 80 books in science and about 50 books in cultural studies. Through this publication project the most important books in New Age Science including almost every book of Capra were translated, and published in Korean.[38] Lee Seong-bum also issued a quarterly magazine, *Kwahak Sasang (Science, Philosophy and Culture)* in 1992.[39] Kim Yong-jun, the first editor of the magazine, reflects that despite anticipation of great financial loss, Lee did not hesitate to issue *Kwahak Sasang*, and promised he would sufficiently support this project for enabling the flourishing of humanitarian science.[40] This magazine was the first academic magazine in Korea dealing with the

---

[37] Lee Seong-bum, "Kwahakui Renaissance" (Renaissance of Science)," *Kwahak Sasang*, (vol. 26. Autumn 1998): 53-54.

[38] The list includes *The Tao of Physics*, *The Turning Point*, *Uncommon Wisdom*, *Web of Life* (Capra), *Dancing Wu Wei Master* (Gary Zukav), *Gaia* (James Lovelock), *The Self-Organizing Universe* (Erich Jantsch).

[39] This Korean word *Kwahak Sasang* literally means '*Scientific Thought*' in English, but its official English title is '*Science, Philosophy and Culture*'.

[40] Kim Yong-jun, "Keumgokgwaui Mannam", *Kwahak Sasang*, (vol. 30. Autumn 1999): 43-46. This volume includes the annual memorial funeral tribute for Lee Seong-bum.

interdisciplinary subject of science and the humanities. It introduced to Korea new scientific theories particularly focussing on the interface between natural science and Eastern thought. It greatly contributed to promoting a dialogue between science and the humanities by publishing many articles, essays and theses. This magazine encouraged scholars to engage in interdisciplinary subjects between science and other humanitarian interests including Eastern thought.

Lee also participated in the organisation of 'A Research Circle for New Age Science' in 1985. All members of this circle were top class scholars in various areas in Korea, and they published a book introducing New Age Science.[41] Regretfully, no name of a theologian is found. This is because the main stream of theologians followed the model of independence that I referred to in the previous section. However, the members of the research circle were major contributors to the magazine *Kwahak Sasang*. The interdisciplinary dialogue between natural science and the humanities flourished through close interaction between the magazine and the research circle. Besides, Lee wrote many articles relating to an enquiry into how to accept scientific truth in the light of Eastern thought. Through various activities and generous support in pursuit of humanitarian science, he made a remarkable contribution towards developing a dialogue between science and the humanities including East Asian philosophy and religion. Lee Seong-bum died in 1998. His life was a journey searching for ultimate truth. His life reflects the Korean contextual relationship between science, culture, philosophy and religion. His confession reveals the nature of his journey as well as the context of Korea.

> I was sceptical that determinism based on material science could provide a proper answer about the meaning of life. Once upon my young life, I wandered searching for truth. I quitted my major studies (economics), and entered *Seonwoonsa* (a Buddhist temple). I again re-entered university to study English literature. However, my journey continued. I was interested in Taoism, Buddhism and Neo-Confucianism in my search of truth. However, I felt these ideas have a lack of scientific ground. Later, I was much attracted by the ideas of Einstein, Heisenberg and Yukawa Hideki. I dimly conceived that these great physicists' speculations correspond to the implicative meaning in Eastern

[41] ed. Shinkwahak Woondonghoe (The Circle for New Age Science Movement), *Shinkwahak Woondong (신과학 운동 A Movement of New Science)* (Seoul: Bumyangsa, 1986). Here we can find the names of the eleven members: Lee Yong-hee (Politics), Kim Young-deok (physics), Kim Yong-jun (chemistry), Kim Yong-ok (Eastern philosophy) and others.

thought.[42]

Through an essay entitled 'Science and Humanity Studies' Lee described an interesting picture. This essay is a conversation between Chu Hsi,[43] Galilei and Heisenberg constructed by Lee's imagination. It borrowed the structure that was used by Galilei in an essay.[44] In this essay three great scholars encountered each other in a conversation. I will introduce the concluding part.

> Chu Hsi: The studies of humanity can be united with natural science in organic cosmology. The order of nature and the order of humanity cannot be different. There is *Tao* (way, truth) as a substantial law of the natural order as well as the order of humanitarian values.
>
> Galilei: Natural science will continuously be developed. Ethical concern should be located out of natural science. We need to acknowledge the verification of the objective method of science.
>
> Heisenberg: I agree with Galilei on the point that science should be developed continuously. However, science cannot be free from the responsibility of contemporary crisis such as nuclear weapons and ecological destruction. If we can manage science and technology based on '*Tao*' as Chu Hsi suggested, the order of society and of the natural world will be corrected as a right way. If modern science can adapt Chu Hsi's Eastern wisdom, we shall open a new chapter of the history of civilization.

The intermediate conclusion of Heisenberg is exactly consonant with Lee's thought, which is found in his memorial address for the first volume of Kwahak Sasang:

> We need effort to develop science continuously. However, at the same time, we have to select the direction for the goodness of human beings and of society. Science based on materialism is required to be transformed to integrate matter

---

[42] Lee Seong-bum, op. cit.: 53-54. Here, Lee acknowledges his consonance with Werner Heisenberg, *Physics and Philosophy*, (Harper & Row, 1958).

[43] Chu Hsi was one of the greatest masters of Neo-Confucianism. His idea will be discussed in Chapter IV and V in relation to *ch'i* philosophy.

[44] In this essay written in 1632, Galilei supported Copernican heliocentricism through an imaginative conversation between three philosophers on the moon. This resulted in his confinement from 1633 to his death in 1642.

> and spirit. It should contribute to building a healthy society by protecting the ecosystem from additional destruction, and by restoring the broken balance between spiritual and material value.[45]

Lee Seong-bum was a man having foresight. Also, he was a dreamer seeking a bridge between the truth of science and the truth of philosophy, arts and religion. In many ways Lee Seong-bum could be paralleled with John Templeton who has contributed to the promotion of dialogue between science and religion through the 'Templeton Foundation.'[46] This foundation sponsors various interdisciplinary projects including the Centre for Theology and Natural Science (CTNS), Science and Religion Conferences in Higher Education, Conferences on Science and the Spiritual Quest and awarding the Templeton Prize.[47] It is an interesting thing to find this similarity from two successful businessmen one in Korea and the other in U.S.A.

Kim Yong-jun is another remarkable contributor to the promotion of dialogue between science and religion in Korea. Lee Seong-bum's pursuit of humanitarian science could be actualised in programmes making possible the close cooperation of a number of colleagues such as Kim Yong-jun, Kim Yong-jeong, Zhang Hoe-ik, Kwang-sup and others. Although each of them brought their special contribution, I will focus on Kim Yong-jun (1927-) for distinctiveness both in terms of his career and his important role.[48] When the magazine *Kwahak Sasang* was issued, Kim was asked to become the first editor, and this continued for six years. Kim has a somewhat extraordinary career as a scientist in Korea. He gained his Ph. D. in organic chemistry in 1965 in the U.S.A. He then became a professor at the Korea National University. However, he was twice expelled from the university during the military dictatorship regime. This was because he engaged in the political manifestations of the Association of Christian Professors in Korea as chairman of the organisation. At that time, the military government oppressed the democratisation movement by all possible means, and critical intellectuals were not exempted. The oppressed intellectuals mostly belonged to various fields of the humanities including many theologians. However, among the scientists Kim might be uniquely expelled from the campus. Once in his young lifetime, he was so enthusiastic

---

[45] Lee Seong-bum, "Spirit, Matter, and Ethics", *Kwahak Sasang*, vol. 1. Spring 1992: 6.

[46] Robert Herrmann, *Sir John Templeton: From Wall Street to Humility Theology* (Radnor: Templeton Foundation Press, 1998).

[47] More detailed explanation about the Templeton Prize will be given in Chapter IV with reference to John Polkinghorne's winning it.

[48] By the need to restrict the number of words, I will hold back the research on the other contributors as being beyond the scope of this thesis.

about the Christian faith that he even tried to go to theological seminary to be a pastor before embarking on his Ph D. His wish to be a Church minister was frustrated by his father's strong objection. Also, his encounter with Ham Seok-hun brought a significant influence for his whole life. Ham is regarded as one of the most remarkable Christian (or religious) thinkers in Korea. He was a pacifist, a Quaker (more exactly, non-denominationalist), a leader of the democratisation movement, and a founder of *Ssial* (seed) thought.[49] Ham's life was distinguished by the fact that he always stood on the opposite side of contemporary powers in political contexts of Korea.[50] He also attempted to gain an integrative understanding of science and religion. Kim Yong-jun became a lifelong follower after his encounter with Ham in the late 1950s. Kim confesses that he learnt everything from Ham except organic chemistry.[51] Before he became an editor of *Kwahak Sasang* while expelled from university, he was an editor of 'Voice of *Ssial'*, which was a progressive magazine published by Ham. These careers made Kim into a scientist aware of social issues; at the same time, he was a Christian critical of conservative Korean Christianity.

Based on this ideological background, Kim Yong-jun became an editor of *Kwahak Sasang* with particular concern for 'science of man'. He wrote many essays on the issues of 'philosophy of science', 'policy of science and technology', 'science and culture', 'science, technology and ecological crisis' and 'science and Christianity.' These writings were published not only in *Kwahak Sasang*, but also in various journals and newspapers.[52] After retirement, he made another contribution to the dialogue between science and religion by his engagement in the Daewoo Foundation for Academic Projects (DFAP). He took a central role in these projects publishing or translating high quality academic works including some in the area of science and

---

[49] This term *Ssial* literally means 'seed', but metaphorically indicates the capability of 'Life' in the lives of 'Minjung' (people) in the historical context of Korea.

[50] Ham was persecuted by every government in Korea. He was a teacher in the *Osan* Secondary School, the most famous school in educating Korean Nationalism under the Japanese colonial regime. He was in jail in his hometown in North Korea before the Korean War because he criticised the North Korea Communist government relating its unconditional obedience to the Soviet. After the Korean War, he came to South Korea to avoid the persecution of Communist. However, he became a most famous anti-government leader against South Korea's military dictatorship. His life was the continuity of prophetic commitments. He is often called the Gandhi of Korea in respect of his retainment of pacifism. Kim Seong-soo, *Ham Sŏk-hŏn Pyengjeon: Shinui Dosiwa Sesok Dosi Saieseo (함석헌 평전: 신의 도시와 세속도시 사이에서 Biography of Ham Seok-hun: Between God's City and Secular City)* (Seoul: Sameen Press, 2001). This book is based on his doctorial dissertation: *An Examination of the Life and Legacy of A Korean Quaker, Ham Sŏk-hŏn: Voice of the People and Pioneer of Religious Pluralism in Twentieth Century Korea,* (Ph. D. Diss. Of Univ. Sheffield, 1998).

[51] Kim Yong-jun, *Science of Man:* 152.

[52] Most of his writings are included in his book, *Sarame Kwahak* (Science of Man).

religion.[53]

Kim argues that science must not be regarded as being separated from human culture, philosophy, arts and religion. Borrowing from Rene Dubos, he indicates that science should be the 'science of humanity' beyond the 'science of things'.[54] In 1992 just before his retirement from the professorship at Korea University, Kim confessed that his remaining task was 'science and religion'.[55] Based on his agreement with Barbour's definition that science uses spectator's language, whilst religion depends on the actor's language,[56] Kim holds the view that the relationship between science and religion will possibly remain as an unsolved problem. However, he retains hope by anticipating that human intellectual endeavours will continuously challenge this issue seeking for integrative knowledge between science and religion.

In a previous section, I stated that the main field of theology in Korea has not engaged in dialogue. However, some significant changes have taken place in the theological field relating to dialogue between science and religion. Two conferences on the topic of science and religion were held in Korea in 2000 and 2002.[57] A number of theologians organised a reading group in the field of science and religion through a conference in 2002.[58] They are regularly meeting to discuss various topics. These activities indicate that the theological field in Korea has begun to accommodate interdisciplinary subjects from the boundary.

Integration

Regarding an integrative way of relating science and religion, the Life thought of Kim Ji-ha (1941-) can be presented as the most relevant model in a Korean context.[59] Life thought pursues a synthesised understanding of Life based on the variety of

---

[53] The important publications of this foundation are: Carl Friedrich von Weizsäcker, *The Relevance of Science*, trans. Song Byeng-ok, *Kwahakui Hankyei (과학의 한계)* (Seoul: Minumsa, 1996). Chung Jin-hong and others, *Chongkyowa Kwahak (종교와 과학 Religion and Science)* (Seoul: Acanet, 2000).

[54] Kim Yong-jun, *Science of Man*, : 402. ref. Rene Dubos, *So Human An Animal* (Charles Scribner's Sons, 1968).

[55] Kim Yong-jun, ibid.: 154.

[56] Ian Barbour, *Issues in Science and Religion*.

[57] A conference on the issue of genetic engineering and theological response was held in Kangnam University September 2000. CTNS held an international conference in Seoul during January 2002. Kim Heup-young promoted these activities with support from CTNS.

[58] Shin Jae-sik is in charge of coordination for this scholarly meeting. I am also a member of this meeting contacted by e-mail.

[59] In the debate of 'Life thought' I will use a capital letter when the word 'life' refers to an absolute or ultimate value in terms of the religious sense.

insights from science, religion, and many other discourses in history, cultural studies, politics and sociology. For this reason, I will classify Life thought within a category of the integration of science and religion. Here science mainly refers to the ecological insights of New Age Science, whilst religion primarily refers to the panentheistic spirituality of Donghak, a Korean originated religion. First of all, I will start this section by describing the socio-political situation of Life thought in order to present a comprehensive understanding of it.

Kim Ji-ha is a poet, although his distinctive career is his commitment to the democratisation movement. Because he composed a series of poems metaphorically criticizing military dictatorship he was arrested several times, tortured and imprisoned for many years during the 1970s and 1980s. Throughout those days, he was a symbol of conscientious intellectual resistance in Korea against unjust power. Kim's manifesto of 'Life thought' controversially came out at the peak of the democratisation movement. Because of this political situation,[60] the beginning of Kim's manifestation of Life thought was faced by severe criticism from the democratisation group. However, some consonance to Life thought gradually spread through Korean society. Below is Kim's confession concerning his experience of first becoming aware of the preciousness of Life, which led him to formulate Life thought:

> I was repeatedly imprisoned from 1970s. I could control myself, and maintain the balance of my mind for the first several years even under the bitterly tortured situation and being put into a solitary cell. However, I suddenly began to experience a strange feeling that the walls of my cell seemed to come closer to me from all directions. I felt the walls press on my chest, and the experience became worse and worse. Finally, I was unable to resist the pain and fear. Meantime, I discovered the bud of a plant rooted into the dust-soil in the tiny gap between the iron bars and cement wall. It was a fine spring day. The seeds of dandelions were freely flying the sky within and out side of prison. I saw the Life was able to flourish even in the small gap on the prison wall. I cried for

[60] At the beginning of the 1990s, there was a chain of suicides committed by young students protesting against the injustice of Korea's government. Of course, this extreme means of protest resulted in huge funeral gatherings of those who were urging for more democratisation. The police and security forces reacted to the democratic organization by accusing leaders of systematically encouraging those suicides. In response to this confrontation, public opinion was entirely divided into two groups. At this time, Kim published an article in a conservative newspaper under the title, "My Young Friends, Stop, The Rite of Death!" In this article he urged the young democratisation supporters to cease protesting by sacrificing their lives. He claimed that 'Life' is the most precious thing. He insisted that harming Life could in no way be justified.

> long time. Only one word, 'Life' emerged in my mind. I realised that it was possible to be free wherever I was if I gained the principle of Life, as Life can make flowers bloom even in severe conditions.[61]

From this moment Kim began to seek for the meaning of Life. He began to study biology, chemistry and physics focussing on New Age Science in order to get a scientific answer about Life. He also explored Eastern religions such as Buddhism, Donghak, Taoism, Book of Change and *ch'i* philosophy in order to achieve spiritual understanding of the principle of Life. He came to realise that every scientific and religious insight converges at one point, the significance of Life. He describes Life as abundant, complicated, beautiful, sacred and mystical. Kim realised that despite many attempts to define the nature of Life, none could create a complete definition. He insists, therefore, that we can only make a paradoxical definition "Life is that which cannot be defined." Based on the mystical account of Life, Kim suggests a broad concept of Life:

> The various definitions of the concept of Life such as neo-Darwinian, biochemist or Gaia theory are only partially right, but incorrect as a whole…. I argue that even if it does not have reproductive ability, in the sense that it mutually communicates and develops through change of dimension, everything is enabled to vibrate, circulate, expand, and to become spiritual Life.[62]

Kim Ji-ha explains the mystical nature of Life borrowing Bohr's term 'implicative order'.[63] He argues that Life must be understood through both the concepts of an explicative order as well as of an implicative order. He regards the scientific approach as an explicative order, which can provide only half an explanation of Life. He believes that the comprehensive understanding of Life will be completed by the religious awareness of an implicative order. According to this comprehensive understanding, Life does not only refer to visible living creatures as an explicative order, but it also includes the invisible process of the holistic becoming, emanation and change as an implicative order. Kim also develops his speculation on Life relating to a notion of

---

[61] Kim Ji-ha, *Saengmyengkwa Jachi (생명과 자치 Life and Autonomy)* (Seoul: *Sol* Press, 1996): 30-31.

[62] Kim Ji-ha, ibid,: 36.

[63] Here Kim Ji-ha borrows the words 'explicative order' and 'implicative order' from Niels Bohr. Bohr presented these terms to explain the two natures of light in quantum mechanics. The character of light as particle is related to explicative order, and that of wave to implicative order. Bohr proposed these two characters indicate the complementary nature of the universe. Polkinghorne, *Reason and Reality* (London: SPCK, 1991): 25-26.

ch'i in East Asian philosophy, or an idea of *Jigi* in Donghak.[64] He suggests that the concept of Life can be extended to a dimension of the cosmos. Kim proposes that the essence of Life can be identified with the living nature of the universe with reference to its holistic and organic character. In his understanding, Life is not a contradictory concept to natural death.[65]

Here we come to recognize that Kim's Life thought is not an analytical definition of the concept of Life, but a metaphysical synthesis based on philosophical, religious and some scientific insights of Life. Some theologians interpret Kim's idea of Life as a deep ecological idea, which is able to save the earth and humanity from the environmental crisis and many problems, and to build a new order of society by creating living relationships between man and man.[66] For this religious character, Kim's Life thought emphasizes the importance of gaining an awareness of the greatness of Life. Also, he urges the need to practice awareness in ordinary life in order to bring about a paradigm shift of civilisation from the culture of death to the culture of living. After being released from prison, Kim Ji-ha began to promote the Life movement. He attempted the organisation of a variety of ecological movements such as organic farming, supply and consumer union, and cooperative communities. These activities were regarded as a foundation for the Life movement. Kim emphasizes that the significance of the Life movement is to bring a decisive change of the contemporary anti-Life civilization. Therefore, this transformation is regarded as a paradigm shift in the whole area of individual life and in the structure of society. He stressed that the Life movement will determine the destiny of humankind and the future of the earth.

It is beyond the purpose of this section to present a complete picture of Life thought because Kim Ji-ha deals with it in so many discourses. Instead I conclude this section by pointing out the significance and the problems. Firstly, Life thought has significantly influenced the academic field in Korea. As a metaphysical attempt to synthesise scientific insights, philosophy and religious awareness, it has affected theology, ecology, education, arts and cultural studies. Here we briefly consider its influence on the theological field. A number of Korean theologians accept 'Life' as a central theme of their theology. Lee Jung-bae attempted to formulate Life theology by

---

[64] *Ch'i* is regarded as a sort of vital energy or ether referring to an ultimate substance of the universe in Chinese philosophy. *Jigi* refers to the ultimate *ch'i* in Donghak. We will discuss these terms in detail in Chapter IV.

[65] Kim Ji-ha, ibid., p. 36.

[66] Lee Kyeng-sook, Park Jae-soon and Cha Ok-sung, *Hankuk Saengmyeng Sasangui Ppuri (한국생명사상의 뿌리 The Root of Korean Life Thought)* (Seoul: *Ehwa* Women University Press, 2001), p. 162.

the inspiration of Life thought. He affirmed that Life theology provides a bridge to connect Minjung theology and Cultural Indigenization theology in Korea.[67] In accord with Lee's suggestion, Kim Sung-jae, a Minjung theologian responded that Minjung theology should be an open theology maintaining dialogue with ecological theology.[68] Secondly, as a new social ideology, Life movement embraced a variety of activities such as environmental movement, ecological movement (e.g. organic farming, community movement and alternative education movement). One example in the field can be found in the case of the Minjung Church movement. Young ministers established Minjung Churches by the inspiration of Minjung theology during the 1980s-1990s. AMC (The Association of Minjung Churches) of PROK (Presbyterian Churches in Republic Of Korea) changed its name to the Solidarity for Life Movement in 1997.[69] Life thought has also awakened a significant quest into how to integrate scientific insight and religious spirituality by highlighting the ecological implications of New Age Science and Donghak religion.

However, there is a problem in Life thought. Kim's works do not adequately persist analytical description. Instead he develops his ideas through imaginative construction. For example, in discussion of the definition of Life, he insists that the concept of Life can include non-living objects and particles because the holistic character of the universe indicates that particles communicate with each other. He concludes that even particles, therefore, belong to Life. Obviously there is a leap of logic in this kind of argument.[70] Kim's interpretation of the scientific theories seems to be over exaggerated. This character of his discourse causes serious difficulties in debating Life thought within scholarly methodology seeking to satisfy both precision and accuracy of reference. This character is also found in some other Asian scholars' works. It could cause a serious problem in developing productive discussion. Some Asian scholars usually claim the strength of the Eastern method in respect of synthetic,

---

[67] Lee Jung-bae, "Ecological Theology and the Tasks of Korean Theology", *Theological Thought* (KTSI, vol. 100): 190., The Minjung theology criticized Cultural Indigenization theology for lacking perspective on Minjung (the working class's partisan). On the other hand, Cultural Indigenization theology pointed out the excessiveness of the ideological shift in Minjung theology.

[68] Kim Sung-Jae, "Past, Present and Future of Minjung Theology", *Theological Thought* (vol. 100): 60.

[69] Lee Jae-ho, *The Past and Present of Minjung Churches* (MA. Diss. Univ. of Hansin, 1997): 23.

[70] An experiment carried out by Einstein, Podolsky, and Rosen (EPR) in 1935 suggested some mystical interconnectness between particles. New Age Science highlighted holism based on this interconnectness. Kim Ji-ha argues that this interconnectness indicates that particles can be a type of living thing. However, there is a logical leap in this argument. I will discuss the EPR experiment in detailed in Chapter III and VI.

intuitional or non-analytical method. However, I believe that in order to proceed to productive academic work they should thoroughly examine the non-analytic method whether it associates with inaccuracy, or not. This is important in the development of science and religion debate in Korea.

Conclusion

According to the aims of this article, I have attempted to draw features of the relationship between science and religion in the context of Korea based on Barbour's typology. I have briefly examined the historical background of science and religion in Korea, pointing out that science in Korea was regarded as a means to achieve industrialisation, whilst the dramatic growth of Korean Christianity was attributed to conservative faith. I have suggested that this historical background has affected the general relationship between science and Christianity in Korea, which overall can be characterised as conflict, or independence.

I described four ways of relating science and religion in the context of Korea in accordance with Barbour's fourfold typology. As a representative case of conflict, I described the relationship between KACR and scientism. I pointed out some problems in which the antagonism between the two groups is severe, and their discussions are based on limited scientific knowledge. Relating to the independent model, either Minjung theologians or Indigenous theologians have stayed within an independent relationship. However, theologians are now calling to participate into the interdisciplinary debate. As a model of dialogue I highlighted the activities of dialogue focussed on the two leaders, Lee Seong-bum and Kim Yong-jun. Their activities could be described as the contextual models of dialogue between science and religion in Korea. As an integration model, I presented Kim Ji-ha's Life thought, pointing out the tendency towards inaccuracy and exaggeration in usage of references as a problem of Kim Ji-ha's Life thought, but gave a positive evaluation of the theological significance of Life thought regarding the ecological movement and Life theology in Korea.