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Cardinal Kim Sou-hwan as the Archetype of Bridge Citizens: A Life History Approach to Reimagining Peacebuilding Citizenship Education for Dismantling the Division Habitus

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Abstract

[Objective] The study aims to reinterpret the life history of Cardinal Kim Sou-hwan (1922-2009) as a historical archetype of the bridge citizen and to reconceptualise peacebuilding citizenship education (PCE) as a means of dismantling the division habitus.

[Contents] Combining the seven capacities of the Peacebuilding Capacities Creation Framework with four attributes of bridging civic identity, this integrated framework was applied using a qualitative design that merges Mandelbaum's life history approach with Schütze's biographical-narrative interpretive method. Through this combined lens, the research analyzes Cardinal Kim Sou-hwan's oral memoirs, relevant biographical literature, and multimodal narrative records such as the documentary Fool and the radio drama script The Fool Kim Sou-hwan.

[Conclusion] The findings reveal that Cardinal Kim's life embodied the core capacities of peacebuilding and the attributes of bridging civic identity across multiple biographical dimensions and layers of Korea's division habitus. Crucially, his trajectory demonstrates that these bridging attributes emerge in a biographical sequence anchored at the institutional center and unified by a kenotic disposition. Consequently, his life history not only serves as a robust pedagogical foundation for a multi-stage peacebuilding citizenship education model across diverse learning contexts, but also expands scholarship on Kim into peace studies, religious education, and citizenship education.

[Keywords] Bridge civic identities, Division habitus, Peacebuilding citizenship education, Cardinal Kim Sou-hwan, Life history research

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가교 시민(Bridge Citizens)의 원형으로서의 김수환 추기경: 분단 아비투스 해체를 위한 평화구축시민교육의 재개념화

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요 약

[연구 목적] 본 연구의 목적은 김수환 추기경(1922~2009)의 생애사와 공적 담론을 가교 시민(bridge citizens)의 역사적 원형으로 재해석하고, 이를 토대로 분단 아비투스 해체를 위한 평화구축시민교육(PCE)을 재개념화하는 데 있다.

[연구 내용] 본 연구에서는 평화구축역량창출프레임워크(PCCF)의 7대 역량과 가교시민정체성의 네 가지 속성을 통합한 분석 틀을 구성한 후, 김수환 추기경의 구술 회고록, 선행 연구 문헌, 시청각 서사 자료(다큐멘터리 「바보야」, 라디오 드라마 「바보 김수환」 대본)를 대상으로 만델바움(Mandelbaum)의 생애사 연구방법과 슈체(Schütze)의 전기 서사 분석을 결합하여 고찰한다.

[결론] 연구 결과에 따르면, 김수환 추기경의 삶은 4가지 차원, 5가지 주요 전환점, 4가지 적응 전략을 포괄하며, 한국의 분단 아비투스의 인지적, 정서적, 신체적, 실천적 층위를 가로지르며, 7가지 평화구축 역량과 4가지 가교 시민 정체성의 속성을 모두 구현하고 있음을 보여준다. 아울러 자기 비움(kenosis)의 성향이 네 속성을 결속한다는 점이 새롭게 도출되었다. 따라서 그의 생애사는 학교, 종교, 평생 교육을 아우르는 4단계 평화구축 시민교육 모델을 위한 설득력 있는 교육적 자원을 제공하며, 본 연구는 김수환 추기경 연구를 신학과 교회사의 영역에서 평화학, 종교교육학과 시민교육학의 영역으로 확장하는 학제적 가교를 놓는다는 점에서 의의를 지닌다.

[주제어] 가교시민정체성, 분단 아비투스, 평화구축시민교육, 김수환 추기경, 생애사 연구

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Ⅰ. Introduction

The division of the Korean Peninsula, which began with the territorial partition of 1945 and was institutionalised through the Korean War, has persisted for nearly eighty years and has penetrated far beyond the political and military spheres into the whole of citizens' everyday lives. What deserves particular attention is that division can no longer be reduced to a structure existing outside of citizens, since recent research places at its centre the proposition that it operates as a system of dispositions inscribed in the cognition, emotions, and bodies of individuals, that is, as a "division habitus" (Park, 2010: 373). Applying Bourdieu's account of social structures internalised as dispositional systems that reproduce unconscious practice, this proposition takes concrete form in South Korea as the automatic emotional responses of hostility, hatred, fear, and silence directed towards North Korea and towards migrants of North Korean origin (Bourdieu, 1990: 52). It follows that peace on the Korean Peninsula cannot be completed through diplomatic and security agreements alone, but must be accompanied by peace work from below that renders visible, and then dismantles, the traces of division latent in citizens' bodies and minds (Lederach, 1997).

School-based unification education, however, has remained bound to anticommunism and the national security paradigm, exposing the limitations of a "conflict-blind education" that in fact reproduces the division habitus (Lewis & Winn, 2018: 502). The policy environment, it should be acknowledged, has recently moved. In February 2026 the Ministry of Unification issued the 2026 Basic Directions for Peace, Unification, and Democratic Citizenship Education, which recast the field under that new name, declared peace to be the starting point of unification, set the cultivation of peace consciousness and democratic civic consciousness as its core aims, and called for mutual recognition between the two Koreas together with deliberative, learner-centred methods modelled on a Korean reinterpretation of the Beutelsbach Consensus (Ministry of Unification, 2026a).

Korean peace educators had long argued for precisely such a reconstruction of unification education on the foundations of peace and human rights education (Kang, S. W., 2014; Yoon, 2017), so the new directions are welcome. Even so, the distance between policy intent and classroom reality remains wide: according to the 2025 national survey of unification education in schools, 41.6 per cent of students still regard North Korea as an object to be guarded against, and 76.6 per cent of teachers continue to rely on lecture-based instruction (Ministry of Unification, 2026b; Cheong, 2026). What the reoriented policy still lacks, in other words, is a

pedagogical model that specifies which capacities citizens must acquire in order to unlearn the dispositions of division, together with exemplary lives through which those capacities can be recognised and practised.

Meeting this need requires an educational paradigm capable of reshaping structures of feeling and moral imagination themselves. Accordingly, previous research proposed peacebuilding citizenship education (hereafter PCE), which integrates critical peace education and cosmopolitan citizenship education to cultivate bridge citizens who cross heterogeneous boundaries and build solidarity across them (Cheong, 2022). Against this conceptual background, this study identifies the late Cardinal Kim Sou-hwan (1922–2009) as a historical archetype of such citizenship, as he lived through colonial rule, war, and military dictatorship, offered Myeongdong Cathedral as a sanctuary for the democratisation movement, and practised a social spirituality of reconciliation and self-emptying that confronted the emotional fault lines of the division habitus while fostering an alternative imagination for moving beyond it (J. W. Lee, 2011; Oh, 2015).

This study locates one in the life of the late Cardinal Kim Sou-hwan (1922-2009), who lived through colonial rule, war, and military dictatorship, offered Myeongdong Cathedral as a sanctuary for the democratisation movement, and practised a social spirituality of reconciliation and self-emptying that exposed the emotional fault lines of the division habitus and offered an alternative imagination for moving beyond it (J. W. Lee, 2011; Oh, 2015). A religious leader is a particularly instructive site for such an inquiry, because religion is ambivalent in conflict settings: the same traditions that sanctify hatred can also supply the languages of forgiveness, hospitality, and self-limitation on which reconciliation depends (Appleby, 2000; Gopin, 2000).

Tracing how one leader's faith came to operate on the reconciling side of that ambivalence is thus a way of specifying, rather than merely asserting, the conditions under which religion becomes a resource for peace. Yet research on him remains concentrated in theology, church history, and spirituality studies (Choi, 2013; Kang, 2010; Kim, 2022; Park, 2021), and systematic qualitative reinterpretation of his life as a resource for peace research, religious education, and citizenship education is very rare.

To fill this gap, the study adopts life history research, an approach well suited to transforming a life from an object of simple commemoration into a text for analysis and learning (Goodson & Sikes, 2001), and in particular Mandelbaum's (1973: 177) structured categories of the "dimensions, turnings, and adaptations of life". Because the subject died in

2009 and cannot be interviewed, the design is a document-based reconstruction that reads his oral memoir and two audio-visual narrative records with Schütze's (1984/2005) procedure for analysing autobiographical narratives, and that triangulates them against prior biographical scholarship.

Three research questions guide the analysis. First, what dimensions, turnings, and adaptations does Cardinal Kim's life history reveal when it is read against the four layers of the division habitus? Second, how are the seven capacities of the Peacebuilding Capacities Creation Framework (hereafter PCCF) and the four attributes of bridging civic identity manifested across his life, and what does his life add to the concept of the bridge citizen that was originally built from the narratives of North Korean migrants? Third, what model of PCE can be derived from his life for school, religious, and lifelong education in a divided society? To answer these questions, Section II sets out the theoretical background, including the religious education scholarship on exemplars, interreligious citizenship, and critical religious literacy that frames the educational use of a religious life, and constructs the integrated analytical framework. Section III explains the methodological design, the corpus and its selection criteria, and the analytic procedure. Section IV presents the findings in three layers, namely the Mandelbaum categories, the four attributes, and the seven capacities, and Section V answers the research questions, states the contributions, proposes a four-stage educational model, and identifies limitations and future research.

Ⅱ. Theoretical Background and Analytical Framework

1. The Division Habitus and Conflict-Attuned Civic Identities

The discussion begins with the question of how division becomes internalised as citizens' dispositional systems. According to Bourdieu, "habitus" is a system of dispositions that is formed within particular social structures and continuously organises agents' perceptions, judgements, and practices, and this dispositional system reproduces practices that conform to the structure even without conscious rule following (Bourdieu, 1977: 72; Bourdieu, 1990: 52). Korean scholarship that has applied this concept to the Korean Peninsula has shown that the order of division has formed, through symbolic violence, a system of dispositions and beliefs inscribed in citizens' bodies, namely the "division habitus" (Park, 2010: 373). Going one step

further, the division habitus combines with the trauma of division transmitted across generations and automates the affects of hostility and hatred. For this reason, it is understood not as a mere ideological problem but as an existential problem that demands healing and integration (Kim & Park, 2010; B. S. Lee, 2011; Kim, 2015).

To refine this diagnosis, this study synthesises previous research and reconstructs the division habitus in four layers. The first is the cognitive layer, which consists of schematised representations of North Korea and a binary worldview of us versus them. The second is the affective layer, which consists of the automated affects of fear, hatred, and guilt. The third is the embodied layer, which consists of censorship and self-repression inscribed in the body. The fourth is the practical layer, which consists of the micro grammar of division that structures everyday life (Bourdieu, 1990; B. S. Lee, 2011; Park, 2016).

In previous work, I conceptualised the form in which this habitus manifests at the level of civic identity as “conflict-attuned civic identities” (Cheong, 2026; Hammack, 2011: 28). This term refers to the totality of collective beliefs and emotions formed in prolonged conflict, characterised by in-group centred solidarity, hostility towards out-groups, a binary worldview, and strong emotional investment in the division (Cheong, 2022; Hammack, 2011; Bar-Tal, 2013). Accordingly, the educational task of peacebuilding lies in helping citizens transform these conflict-attuned civic identities into peacebuilding civic identities, and the theoretical project for this transformation is peacebuilding citizenship education, to which the next section turns.

2. Theoretical Foundations of Peacebuilding Citizenship Education

The theoretical foundation of peacebuilding citizenship education begins with Galtung’s theory of violence and peace. Galtung defined violence as the distance between actual realisation and potential realisation, distinguished direct violence from structural violence embedded in social arrangements and from cultural violence that legitimises it, and defined the absence of all these forms of violence as positive peace (Galtung, 1969: 168; Galtung, 1990). From this perspective, the division system of the Korean Peninsula continuously reproduces not only the risk of physical clashes but also structural and cultural violence such as anticommunism, national security discourse, and discrimination against migrants of North Korean origin (Paik, 2011; Park, 2016). It is, moreover, a condition in which citizens have internalised the binary thinking of us versus them and expressions of hate in everyday life, so that conflict itself has become a routinised feature of daily existence (Cheong, Azada-Palacios, & Beye, 2025). Therefore, the

task of peace must move beyond the resolution of conflict towards conflict transformation, that is, a comprehensive transformation of relationships and structures (Lederach, 1997; Lederach, 2005).

As an educational response to conflict transformation, the PCE that I have theorised integrates two educational currents. One is critical peace education, grounded in Freire's critical pedagogy, which cultivates learners' capacity to understand critically, and ultimately to transform, the structural conditions that generate and sustain conflict (Freire, 1970; Bajaj, 2015; Bickmore, 2017; Reardon, 1988). The other is "cosmopolitan citizenship education," which emphasises a shared humanity and moral obligations that extend beyond national boundaries, and which seeks to nurture a citizenship that engages with difference through dialogue, solidarity, and mutual recognition (Appiah, 2007; Nussbaum, 1996; Osler & Starkey, 2005: 20). In short, PCE does not stop at transmitting content about peace; it is the work of forming peaceful subjects, and its ultimate aim is the cultivation of bridge citizens who connect across the boundaries of a divided society (Cheong, 2022; Cheong, Azada-Palacios, & Beye, 2025). What capacities, then, must bridge citizens possess? Answering this question is the task of the next section.

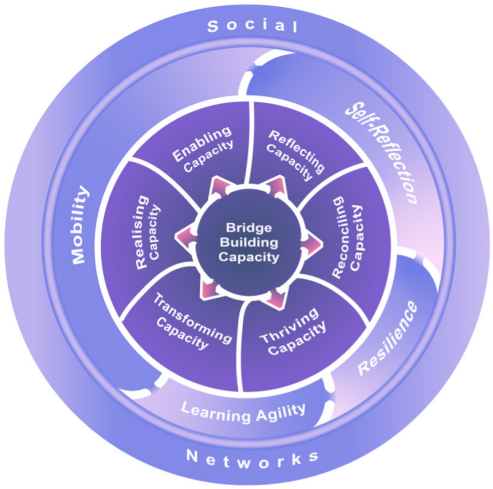
3. The Peacebuilding Capacities Creation Framework and the Seven Capacities

The Peacebuilding Capacities Creation Framework (PCCF) is a conceptual framework that I devised by combining Galtung's theory of peacebuilding with Sen's capability approach. It presents the structure of the civic capacities required of individuals and groups in order to move from "conflict-attuned civic identities towards positive peace" (Cheong, 2022: 213; Galtung, 1976; Sen, 1999). In Sen's capability approach, capability means the substantive freedom actually to achieve the kind of life that a person has reason to value. When this perspective is applied to peacebuilding, peacebuilding capacity comes to mean the substantive ability to participate in social change as a moral agent, going beyond the mere cultivation of a peaceful mindset (Sen, 1999; Cheong, 2022). The framework originally consisted of six capacities; in the course of analysing the autobiographical narratives of North Korean migrants, however, a thriving capacity was added, and the framework was finally refined into seven interlinked capacities (Cheong, 2022, 2026).

The meaning of each capacity can be examined in turn as follows. First, realising capacity is the ability to recognise both the root causes and the surface manifestations of conflict and to acknowledge the particularities and differences of each group; its core skills include critical

awareness, peaceful problem solving, and intercultural sensitivity. Second, enabling capacity is the ability to empower people to participate in local and global peacebuilding processes as community members equipped with knowledge, legitimacy, and agency, and it resonates with Bourdieu's concept of cultural capital (Bourdieu, 1986). Third, reflecting capacity is the inner ability to interpret events and the experiences of others, to make meaning of them, and to respond ethically to human dignity; it enables the self-reflection that resists the selective and distorted information processing that is pervasive in conflict situations. Fourth, reconciling capacity is the ability to understand collective memories of histories of hatred, to restore damaged relationships, and to participate in processes of healing by empathising with collective suffering and trauma. Fifth, thriving capacity is the ability to exercise resilience amid adversity and loss and to cultivate the wellbeing of oneself and one's community. Sixth, transforming capacity is the ability to handle conflict peacefully, to support the transformation of the relationships, governance arrangements, and norms in which structural violence is embedded, and to engage in constructive conflict communication. Seventh, bridge-building capacity is the hub capacity that connects the preceding six; it is the ability to build networks that close the gaps between different ideologies, values, norms, and identities, to propose a utopian vision of a more just and inclusive society, and to cooperate across fundamental differences (Cheong, 2022: 213; Lederach, 1997: 40; Putnam, 2000: 22-24; Zuckerman, 2013).

What deserves particular emphasis here is the fact that these seven capacities do not form a linear sequence of stages but an interlinked and iterative structure, at the centre of which



[Figure 1] Peacebuilding Capacity Creation Framework

bridge-building capacity integrates the remaining capacities (Cheong, 2022: 213). It is precisely this structural characteristic that makes the PCCF suitable as a criterion for life history analysis, because it allows the researcher to trace how the capacities emerge and accumulate across the whole of a person's life. In the migrant study from which the framework was refined, each capacity was recognised through concrete narrative indicators rather than through abstract attribution: realising capacity appeared when narrators named the structural causes of their own displacement instead of blaming individuals, reflecting capacity appeared in first-person passages of self-questioning about their former hostility, reconciling capacity appeared in accounts of restored relationships with people once regarded as enemies, and bridge-building capacity appeared when narrators positioned themselves as interpreters between two societies that misread each other (Cheong, 2026). The same logic of indicator-based recognition, adapted to the documentary sources of the present study, is carried into the analytical framework in Table 1. What kind of identity, then, does the subject who embodies these capacities possess? This question leads naturally to the concept of bridging civic identity.

4. Defining Bridging Civic Identity and Bridge Citizens

Civic identity refers to the set of beliefs and emotions that a person holds about himself or herself as a participant in civic life (Hart, Richardson, & Wilkenfeld, 2011). On the basis of this definition, I proposed bridging civic identity as a form of civic identity that education should aim for in conflict-affected societies, and I termed a person who holds this identity a bridge citizen. A bridge citizen is a person who, within a conflict-affected society, helps other citizens understand the new civic knowledge, values, norms, and identity materials that are needed to transform conflict-attuned civic identities into peacebuilding civic identities (Cheong, 2022: 213; Cheong, Azada-Palacios, & Beye, 2025: 241).

Refined through research on the transnational migration experiences of North Korean migrants, bridging civic identity comprises four interrelated attributes. First, cosmopolitanism values the life and dignity of every person without making shared group membership a condition of that valuation (Appiah, 2007; Nussbaum, 1996; Cheong, Azada-Palacios, & Beye, 2025: 241), and among migrant narrators it emerged through their refusal to rank South Koreans, North Koreans, and Chinese by nationality and their recognition of shared vulnerability, thereby aligning with realising and reflecting capacities that challenge the binary schema of the division habitus (Cheong, 2026). Second, interconnectedness refers to the ability

to build bridging social capital across different contexts, cultures, experiences, values, and forms of knowledge, transforming bonding social capital within homogeneous groups into connections across heterogeneous groups (Putnam, 2000: 22–24; Zuckerman, 2013), and therefore corresponds to reconciling and bridge-building capacities through the restoration of relationships across hostile boundaries.

Furthermore, imaginativeness provides direction and meaning to present civic practice by envisioning a future community in which social justice has been realised (Kanno & Norton, 2003: 241–249; Hicks, 2004), and migrant narrators who demonstrated this attribute interpreted their present study, work, and volunteering as steps towards the future they envisioned for the Korean Peninsula, linking imaginativeness with thriving and the visionary dimension of bridge-building capacity (Cheong, 2026). Finally, transformative civic agency involves recognising one's capacity to influence political and social change and extending that capacity through solidarity with others, thereby resonating with Arendt's (1958) conception of power as emerging through collective action and corresponding to enabling and transforming capacities (Cheong, Azada-Palacios, & Beye, 2025: 241).

Taken together, these four attributes complement the seven capacities of the Peacebuilding Capacity Creation Framework (PCCF) by specifying not what a person can do, but who the person becomes through the repeated exercise of those capacities. In this sense, while the PCCF identifies the conditions and capabilities through which peacebuilding can occur, bridging civic identity describes the integrated subject in whom those capacities are embodied as enduring dispositions that shape subsequent choices (Hart, Richardson, & Wilkenfeld, 2011; Cheong, Azada-Palacios, & Beye, 2025). Accordingly, the distinction is analytically important because a capacity may be exercised situationally and then recede, whereas an identity attribute persists as a disposition, which is why Section IV first examines Kim's life through the seven capacities and then separately considers the four attributes of bridging civic identity.

5. Religious Education Perspectives: Exemplars, Interreligious Citizenship, and Critical Religious Literacy

Because the archetype proposed in this study is a religious leader and the intended readership includes religious educators, the framework also needs to be anchored in religious education scholarship, and four strands of that scholarship bear directly on the educational use of a religious life. The first strand concerns the pedagogical use of religious biography and

hagiography. The lives of saints, martyrs, and exemplary believers have served as the oldest curriculum of religious communities, and contemporary moral education has re-theorised this practice under the heading of exemplarism, according to which moral concepts are learned not primarily through definitions but through admiration of persons whose lives make those concepts perceptible (Zagzebski, 2017). Empirical studies of moral exemplars likewise show that people of sustained moral commitment are formed through the progressive integration of personal goals with moral goals over a life course rather than through single conversions (Colby & Damon, 1992), an insight that fits the cumulative logic of the life history method adopted here. Exemplar learning, however, carries a well-documented risk: role models presented as flawless invite admiration without emulation, because learners perceive the gap between themselves and the exemplar as unbridgeable (Kristjánsson, 2006; Sanderse, 2013). The pedagogical remedy is to present the exemplar as a person whose capacities were formed under specific structural conditions and through specific choices, which is precisely what a life history analysis of dimensions, turnings, and adaptations makes possible.

The second strand is the distinction between learning about religion and learning from religion (Grimmitt, 1987). In Grimmitt's terms, learning about a religious leader means acquiring accurate knowledge of his tradition and his historical context, whereas learning from him means allowing his life to become a resource for the learner's own self-understanding and civic practice. The interpretive approach to religious education developed by Jackson (1997) adds that such learning requires the learner to move between the individual believer, the group, and the wider tradition, so that no single life is mistaken for the whole of a religion. The third strand is interreligious citizenship education. European policy on the religious dimension of intercultural education holds that education about religions and non-religious convictions is a condition of democratic citizenship in plural societies, because it cultivates the capacity to engage respectfully with difference (Council of Europe, 2008; Jackson, 2014). On the Korean Peninsula, where the division habitus is reinforced by religious as well as ideological boundaries, a leader who convened interreligious dialogue is therefore a case of civic as well as religious significance.

The fourth strand is critical religious literacy. Moore (2007) defines religious literacy as the ability to discern and analyse the intersections of religion with political, social, and cultural life, and Dinham and Francis (2015) extend the concept to the competence of public institutions to engage with religion neither by exclusion nor by uncritical deference. Critical religious literacy is what allows an educator to hold together the two sides of Appleby's (2000) ambivalence of the sacred: religion can sanctify violence and it can sustain reconciliation, and the difference

lies in the interpretive choices that particular believers make under particular conditions (Gopin, 2000). Taken together, these four strands supply the educational rationale for the present study. They justify reading a religious life as a curriculum text, they specify that such reading must be critical rather than hagiographic, and they identify the interreligious and civic dimensions that a religious exemplar can serve. Section V returns to each strand when it proposes the educational model.

6. Constructing the Integrated Analytical Framework

Drawing the preceding discussion together, this study constructs an integrated analytical framework for the life history of Cardinal Kim Sou-hwan as follows. The framework operates at three levels that correspond to three questions. The first level asks what is to be dismantled, and the answer is the division habitus in its four layers (cognitive, affective, embodied, and practical), which is therefore set as the problem horizon of the analysis. The second level asks what practices can dismantle it, and the answer is given by the seven capacities of the PCCF, which specify the functional dimensions of peacebuilding practice. The third level asks who the person becomes through such practices, and the answer is given by the four attributes of bridging civic identity, which specify the dispositional form into which those practices converge. The logical relation among the three levels is thus one of problem, practice, and subject: each capacity is a way of acting upon one or more layers of the habitus, and each attribute is the sedimented identity that repeated exercise of particular capacities produces. The pairing of capacities and attributes in the framework follows the empirical co-occurrence observed in the migrant narratives, as explained in the previous section, and it is treated as a hypothesis to be tested against the present case rather than as a fixed rule. Next, in order to interpret the life materials, the study derives life history analysis indicators corresponding to each capacity and attribute, that is, indicators of life events, practices, and narratives. In the analysis these indicators function as sensitising concepts in Blumer's (1954) sense, that is, as directions in which to look rather than as a checklist to be ticked, so that findings that exceed or complicate the framework can be recorded rather than suppressed. Table 1 summarises this integrated analytical framework.

<Table 1> Integrated Life History Analytical Framework Combining the PCCF and Bridging Civic Identity

PCCF Capacity	Definition	Attribute of Bridging Civic Identity	Life History Analysis Indicators (Examples)
Realising capacity	Recognition of the root causes of conflict and of difference (critical awareness, intercultural sensitivity)	Cosmopolitanism	Public naming of structural and cultural violence; problematising binary representations
Enabling capacity	Empowering participation with agency (civic knowledge, sense of belonging)	Transformative civic agency	Providing spaces for the vulnerable to speak; advocacy for civic rights
Reflecting capacity	Ethical response to human dignity (self-reflection, empathy, critical thinking)	Cosmopolitanism	Narratives of self-emptying and repentance; first-person reflective recollection
Reconciling capacity	Understanding collective memory and restoring relationships (forgiveness, solidarity, healing)	Interconnectedness	Practices of forgiveness and hospitality; redefining the relationship between perpetrators and victims
Thriving capacity	Resilience in adversity and communal wellbeing (hope, gratitude)	Imaginativeness	Practices of gratitude, love, and sharing; re-signifying suffering
Transforming capacity	Support for the transformation of structures, relationships, and norms (nonviolence, conflict communication)	Transformative civic agency	Performance of nonviolent resistance; construction of alternative practices
Bridge-building capacity	Networks across difference and a utopian vision (cooperation, mediation)	Interconnectedness, imaginativeness	Mediating practices of boundary crossing; presenting a vision of an inclusive community

Ⅲ. Research Methods

1. The Rationale for the Methodological Choice

The object of this study lies at the point where a structural dimension, the division habitus, intersects with a personal dimension, the life of Cardinal Kim Sou-hwan, and life history

research is the approach best suited to illuminating that intersection. Life history research is a qualitative approach that treats an individual life not as a chronological record but as a site at which a person's subjective world and the institutional, social, and historical contexts surrounding it continuously interact (Bertaux, 1981; Cole & Knowles, 2001). Its epistemological value can be summarised along two axes. On the axis of subjectivity, the approach attends to how a narrator recollects past experience and to what meaning that narrator assigns to it from the standpoint of the present, which allows the formation of belief and identity to be explored holistically from an insider's perspective (Atkinson, 1998; Denzin, 1989). On the axis of temporality, it traces how personal motives and practices intersect with macro social structures and institutional experience over the course of a life, thereby making visible the emotions, ruptures, and shifts of conviction that cross-sectional measurement cannot capture (Dhunpath, 2000; Goodson & Choi, 2008; Yoo, 1996).

A further advantage follows from reading a life story as a narrative text, since such a reading permits holistic and categorical content analysis to be combined in a complementary manner (Lieblich, Tuval-Mashiach, & Zilber, 1998). These strengths correspond directly to the analytical demand of the present study, which is to explain neither the era alone nor the person alone, but rather the process through which a person negotiated an era and, in doing so, cultivated capacities for peace.

One methodological issue nevertheless requires explicit treatment before the analysis can proceed. Because the subject is a historical figure who has already died, this study cannot rely on the direct interviews that conventional life history research presupposes, and it therefore takes the form of a document-based reconstruction of a life history that draws on documented life materials, including an oral memoir, homilies, prior biographical scholarship, and audio-visual narrative records. Such a reconstruction is justified within the tradition of interpretive biography, which identifies and interprets the turning points, or epiphanies, of a life through biographical documents (Denzin, 1989), and within the broader tradition of documents of life research, which treats diaries, memoirs, letters, and recorded testimony as legitimate biographical data provided that their conditions of production are made explicit (Plummer, 2001; Bowen, 2009). At the same time, reliance on a single retrospective account carries a persistent risk of hagiographic idealisation, that is, of embellishing the subject in the manner of a saint's life, and this risk can be met only by an analytical device that establishes the structural turning points of the life objectively through cross-examination among heterogeneous sources (Goodson & Sikes, 2001).

Accordingly, this study adopts a design in which Mandelbaum's (1973) three-dimensional life history model supplies the skeleton that classifies macro structures and personal responses, while Schütze's (1984/2005) procedure for analysing autobiographical narratives functions as the interpretive instrument that extracts narrative structure and identity transition from the oral texts themselves. Read together, the two components allow the Cardinal's life to be approached not as an exceptional biography to be admired, but as a documented sequence of peace capacities that ordinary citizens can learn and embody (Creswell & Poth, 2018; Goodson & Sikes, 2001).

2. Analytical Framework and Procedure

The first component of the framework, Mandelbaum's (1973) model, emerged from his analysis of the life of Gandhi, in which he criticised simple chronological narration for overlooking the historical and structural forces that surround an individual, and proposed instead three interdependent concepts for classifying life history data. The dimensions of life refer to the biological, psychosocial, social, and cultural foundations that sustain a person's existence, and they render visible the dominant power systems and institutional characteristics of an era. The turnings of life denote the inflection points at which the relation between the subject and the social environment is abruptly readjusted and at which a new self-concept is acquired through new roles and relationships. The adaptations of life, finally, designate the active coping strategies through which a person maintains self-identity and redefines roles under altered structural conditions, and this third concept is what makes agency visible, that is, the capacity to convert values and imagination into practice rather than to remain a passive object of structure (Mandelbaum, 1973). The validity of these concepts has been repeatedly confirmed in Korean life history scholarship, including research that used the framework to connect the experience of young people outside education, employment, and training with the workings of social institutions (Lee, 2015; Noh, 2021).

The second component, Schütze's (1984/2005) procedure, is complementary precisely because it operates at the micro level of narrative structure rather than at the level of researcher-driven categorisation (Lieblich, Tuval-Mashiach, & Zilber, 1998). Schütze's central claim is that when narrators recount their lives extempore, the structure of past experience reproduces itself in the structure of the narration (Schütze, 1976), so that identity transitions leave traces on the textual surface as cognitive figures, namely the biography incumbent and the other event carriers, the

chain of events and experiences, the situations, milieus, and social worlds in which they unfold, and the overall gestalt of the life history (Schütze, 1984/2005).

To recover these figures, Schütze (2008) sets out an analytic sequence that begins with formal text analysis, in which the text is segmented at narrative markers such as changes of time, place, or actor and in which narrative passages are distinguished from argumentative and descriptive ones, and continues with structural description, in which each segment is assigned to one of four biographical process structures: biographical action schemes, in which the narrator plans and pursues a course of action; institutional expectation patterns, in which the narrator follows the sequence laid down by an institution such as a school, a seminary, or an office; trajectories of suffering, whether individual or collective, in which the narrator is overwhelmed by external events and can only react; and biographical metamorphoses, in which an unexpected inner change opens new possibilities of self-understanding (Schütze, 1984/2005, 2008).

The sequence then proceeds to analytical abstraction, in which the process structures of successive segments are combined into the biographical shape of the whole life, to knowledge analysis, in which the narrator's own argumentative commentaries on that life are examined, and finally to theoretical interpretation, in which the reconstructed life is related to macro historical structures (Schütze, 2008; Yoo, 1996). For the present study, the value of this sequence lies in two features. The distinction between narrative and argumentative passages allows the memoir's own retrospective self-justifications to be separated from the events it recounts, which is the textual mechanism by which hagiographic idealisation is checked; and the four process structures allow each of Mandelbaum's turnings to be characterised by the degree of agency it involved, so that a turning in which the subject was carried along by history can be distinguished from one in which he acted.

3. Data Sources and Selection Criteria

The corpus was assembled in three categories according to four selection criteria. First, a source had to contain or transmit the Cardinal's own first-person narration of his life, or, in the case of scholarly sources, had to analyse a documented aspect of that life with reference to primary evidence. Second, the sources taken together had to cover all four life phases, so that no phase depended on a single account. Third, each source had to be publicly accessible, so that the analysis can be checked and repeated by other researchers. Fourth, the corpus had to

include at least one source produced or published after his death, so that the retrospective framing of his life by others could be compared with his own framing during his lifetime.

<Table 2> Composition of the Corpus

Category	Source	Type and Date	Role in the Analysis
Oral life materials	The Story of Cardinal Kim Sou-hwan (Kim, 2004)	Published oral memoir, 2004	Primary text for Schütze's structural description; demarcation of phases and turnings
Prior academic research	Eight peer-reviewed studies on his spirituality, anthropology, peace thought, and democratisation role (Choi, 2013; Kang, 2010; Kim, 2022; J. W. Lee, 2011; Oh, 2015; Park, 2021; Park, 2018; Park, 2017)	Journal articles, 2010 to 2022	Triangulation of dates, events, and contexts; identification of Mandelbaum's dimensions
Audio-visual narrative materials	Documentary film Babo-ya (Kang, 2013)	Documentary with first-person interviews and the recorded testament, 2013	Second first-person text; source of the two verbatim excerpts quoted in Section IV
	Radio drama Babo Kim Sou-hwan (CPBC, 2019)	Dramatised transcript, 2019	Analysis of posthumous public framing only; not used as evidence of events

The first category comprises oral life materials centred on his published memoir (Kim, 2004), which was compiled from a serialised series of recorded recollections and is the most extensive first-person account of his life. The second category comprises prior academic research on his spirituality, his view of the human being, his thought on peace, and his participation in the democratisation movement (Choi, 2013; Kang, 2010; Kim, 2022; J. W. Lee, 2011; Oh, 2015; Park, 2021; Park, 2018; Park, 2017). The third category comprises two audio-visual narrative materials: the documentary film Babo-ya, which preserves interviews in his own voice recorded in his final years (Kang, 2013), and the transcript of the radio drama Babo Kim Sou-hwan, produced by the Catholic Peace Broadcasting Corporation for the tenth anniversary of his death (CPBC, 2019). The radio drama was included not as evidence of events, since it is a dramatisation, but as evidence of how his life has been narrated to the public after his death,

and it was used only for the analysis of retrospective framing. Sources such as social media content and general press coverage were excluded because they do not meet the first criterion. Table 2 summarises the corpus.

4. Analytic Procedure and Trustworthiness

The analysis proceeded in five steps that operationalise the combined design. In the first step, the memoir and the scholarly sources were read closely and repeatedly in order to construct a chronology and to demarcate life phases and provisional turnings, with every dated event cross-checked against at least two sources. In the second step, the memoir and the documentary interviews were subjected to Schütze's formal text analysis: the texts were segmented at narrative markers, each segment was labelled as narrative, descriptive, or argumentative, and the argumentative segments, in which the Cardinal comments on or justifies his own past conduct, were set aside for the later knowledge analysis. In the third step, each narrative segment was assigned to one of the four biographical process structures, and the segments were then aligned with the provisional turnings from the first step, so that each turning could be characterised by its dominant process structure. Table 3 presents this alignment for the five turnings, together with the narrative markers on which the assignment rested. In the fourth step, the concepts derived from the segments were categorised through constant comparative analysis into Mandelbaum's three axes of dimensions, turnings, and adaptations, and Schütze's analytical abstraction was used to identify the cumulative shape formed by the succession of process structures. In the fifth step, the categorised results were interpreted against the integrated framework in two separate passes: the first pass asked which of the seven capacities each dimension, turning, and adaptation manifested and which layer of the division habitus it addressed, and the second pass asked how each of the four attributes of bridging civic identity was formed across the life and whether the case confirmed, refined, or contradicted the pairings proposed in Table 1. The second pass was conducted after the first and with the attributes held as sensitising concepts, so that findings about the attributes could emerge from the evidence rather than being read off from the capacities.

Four procedures were adopted to secure trustworthiness (Lincoln & Guba, 1985; Tracy, 2010). Source triangulation compared the memoir, the documentary, and the scholarly sources for every turning, and disagreements about dates or sequence were resolved in favour of the source closest to the event.

<Table 3> Schütze's Process Structures Applied to the Five Turnings

Turning	Narrative Markers in the Sources	Dominant Process Structure	Degree of Agency and Interpretive Note
Forced conscription as a student soldier (1944)	Shift of place from Tokyo to the barracks; passive verb forms; the narrator as one among many conscripts	Collective trajectory of suffering	Low agency; experience later re-narrated as the origin of sensitivity to state violence (knowledge analysis segment)
Study in Münster and presidency of the Catholic Sibo (1956 to 1964)	Shift of place and role; first-person planning verbs; naming of teachers and texts	Institutional expectation pattern converted into a biographical action scheme	Rising agency; the narrator appropriates rather than merely completes the institutional sequence
Enthronement as Archbishop of Seoul and the Simdo Textile defence (1968 to 1971)	Announcement of the motto; naming of the dismissed workers; direct speech addressed to authorities	Biographical action scheme	High agency; the narrator defines the public role rather than receiving it
The Myeongdong Cathedral standoff (June 1987)	Dense sequential narration; reported direct speech to the police; bodily self-positioning	Biographical action scheme at the point of a collective trajectory	Highest agency; the narrator interrupts a collective trajectory imposed on students and citizens
Retirement, self-portrait, testament, and cornea donation (1998 to 2009)	Reflective and argumentative passages; self-naming as a fool; future-oriented address to the public	Biographical metamorphosis	Inner change; the narrator re-signifies a life of authority as a life of self-emptying

An audit trail recorded each segment, its label, its process structure, and its assigned category in an analytic matrix, so that the path from excerpt to interpretation can be retraced. Negative case analysis searched the corpus deliberately for episodes that did not fit the framework, and two such episodes, discussed in Section IV, were retained in the findings rather than omitted. Finally, reflexivity was practised by keeping a research journal in which I recorded my own position as a researcher who developed the framework being applied and who belongs to the generation that grew up under the division habitus the study describes; entries from this journal were consulted whenever an interpretation risked confirming the framework by default. The

study did not involve human participants and therefore did not require ethical approval, and every source in the corpus is publicly available so that the analysis can be reproduced from the references listed.

Ⅳ. Findings

1. Overview of the Life Phases of Cardinal Kim Sou-hwan

Repeated close reading yields four life phases: birth and upbringing (1922 to ordination), marked by the memory of a grandfather martyred in the Byeongin Persecution and by forced conscription as a student soldier (Kim, S. H., 2004); priestly formation and study abroad (1951 to the mid 1960s), when Münster and the Catholic Sibo newspaper brought the Second Vatican Council into the Korean church (Kang, 2010; Oh, 2015); his tenure as Bishop of Masan and then as Archbishop of Seoul and Cardinal (1966 to 1998), running from the motto For You and For All to the Myeongdong standoff of 1987 (J. W. Lee, 2011); and retirement and after his death (1998 to 2009), ending with a cornea donation and a procession of 400,000 mourners that carried his life beyond religious boundaries (Kang, 2013; Park, 2021).

The phases are not of equal narrative weight in the memoir: the first and third receive the most extended narration, whereas the second is narrated largely in descriptive rather than narrative mode, which itself indicates that the years of formation were experienced as an institutional sequence rather than as a series of decisions (Schütze, 1984/2005).

2. Results of the Life History Analysis

These materials were analysed through Mandelbaum’s (1973) categories of dimensions, turnings, and adaptations, with narrative structures from Schütze’s (1984/2005) procedure serving as interpretive evidence. Table 4 summarises the results.

<Table 4> Results of the Life History Analysis

Domain	Category	Concepts
Dimensions of life	Family and faith: the memory of martyrdom and the faith of an onggi-selling mother	Family memory of martyrdom in the Byeongin Persecution; the mother's devotion and sharing while making a living by peddling earthenware; her encouragement of a priestly vocation; a legacy of faith learned in poverty
	Era: the structural conditions of colonial violence and war	Japanese colonial rule; forced Shinto shrine worship and thought censorship; forced conscription as a student soldier; the Korean War and the entrenchment of division
	Church: the Second Vatican Council and Catholic social teaching	The common good and human dignity in Catholic social teaching; the Council's pastoral spirit towards the modern world; the scholarly horizon of study in Münster
	Society: the division habitus and military dictatorship	Anticommunist binaries and national security discourse; the affects of hostility, hatred, fear, and silence; state violence under the Yushin regime and the new military government; the structural suffering of workers and the urban poor
Turnings	Forced conscription as a student soldier	Bodily confrontation with imperialist state violence; a collective trajectory of passive suffering
	Study in Germany and appointment as president of the Catholic Sibo newspaper	Scholarly embodiment of Christian social science; agentive internalisation of the Council's spirit; the beginning of a role as public mediator through the press
	Enthronement as Archbishop of Seoul and the full emergence of public advocacy	Proclamation of the pastoral motto For You and For All; defence of the dismissed workers in the Simdo Textile incident; speaking for prisoners of conscience and the vulnerable
	The 1987 Myeongdong Cathedral standoff	Nonviolent embodied performance against the attempted entry of state power; mediation of the democratisation juncture
	Retirement, death, and cornea donation	The final testament of gratitude, love, and sharing; the bodily completion of self-emptying; the spread of civic mourning
Adaptations	Internalising a resistant spirituality	Formation of sensitivity to state violence; converting the memory of martyrdom into a moral resource
	Translating and mediating the spirit of the Council	The role of mediator connecting church and world; a Korean translation of the spirituality of social engagement
	Advocacy for the vulnerable and nonviolent embodied performance	Offering Myeongdong Cathedral as a sanctuary; solidarity with workers, the urban poor, and migrants; institutionalising national reconciliation; bridging interreligious dialogue
	The practice of self-emptying and sharing	The reflective self-naming of the fool self-portrait; the final testament Thank you, love one another; the practice of cornea donation

1) Dimensions of Life

Four dimensions grounded his social spirituality. Family and faith supplied its inner resources, since the memory of his martyred grandfather and a mother who shared with poor neighbours while peddling earthenware functioned, in Schütze's terms, as the primal material of an active biographical design (Kim, 2004; Park, 2018; Schütze, 1984/2005); in the memoir these episodes are narrated in dense sequential detail, with named neighbours and specific acts of giving, which marks them as remembered experience rather than as later reconstruction. The era supplied structural pressure, as censorship, conscription, and the entrenchment of division oriented his emerging thought on peace towards national reconciliation (Park, 2018).

The church supplied his interpretive horizon, since his command of the common good and human dignity at Münster amounted to appropriating the Council's spirit into that design rather than passively meeting institutional expectation patterns (Kang, 2010; Oh, 2015; Second Vatican Council, 1965). Society supplied the antagonist, as state violence surveilled his ministry while the division habitus hardened hostility and fear into a collective trajectory imposed on the public (Bourdieu, 1990; J. W. Lee, 2011; Park, 2010). This tension generated the turnings examined next.

2) Turnings of Life

Five turnings reconstructed his self-concept and social role. Conscription, though a passive ordeal, seeded the sensitivity that later allowed him to resist unjust state power, and Münster together with his newspaper appointment turned that sensitivity into a public voice mediating between church and world (Kim, 2004; Oh, 2015; Park, 2021). The process structures in Table 3 show that these first two turnings differ in kind: the first is a collective trajectory of suffering in which he was carried along with a whole generation of conscripts, whereas the second begins as an institutional expectation pattern, the sequence of seminary, ordination, and study abroad laid down by the church, and is converted into a biographical action scheme at the point where the memoir shifts to first-person planning verbs and names the teachers and texts he chose to pursue.

Enthronement in 1968 brought advocacy to full emergence, as a motto drawing no line between believers and nonbelievers or between South and North was matched by his defence of the dismissed Simdo Textile workers (J. W. Lee, 2011; Park, 2021). The fourth turning, the Myeongdong standoff of 1987, broke the discipline of silence that censorship and

self-repression had internalised, and his own recollection shows he understood the act in peacebuilding terms.

> "If the police enter the cathedral, I will be at the very front. Step on me first and pass over me, then over the priests behind me, and then over the nuns behind them; only then will you reach the students. This was the only path of nonviolent peacebuilding the church could take before state violence." (Kang, 2013, interview transcript)

Two features of this excerpt matter for the analysis. The first part is narrative, reproducing the reported speech of the moment in the sequential order of bodies, and the second part, beginning with "This was the only path," is argumentative, supplying a retrospective justification; the shift indicates that the peacebuilding meaning was consolidated in later reflection, even though the act itself was performed in the register of a biographical action scheme. The fifth turning, his retirement, death, and cornea donation, completed the message of gratitude, love, and sharing as bodily practice and carried his life into the moral memory of Korean civil society, so that the five together form a chain of inflection points at which accumulated resources became new practice (Kang, 2013; Park, 2021).

3) Adaptations

Four adaptation strategies deepened cumulatively across that chain: internalising a resistant spirituality that turned the memory of martyrdom into a moral resource (Kim, 2004; Park, 2021); mediating the Council's spirit into the oppressive realities of Korean society, thereby laying the first bridge between church and civil society (Kang, 2010; Oh, 2015); joining advocacy for prisoners of conscience and dismissed workers to nonviolent embodied performance, offering the cathedral as sanctuary while institutionalising reconciliation across ideological, class, and religious divides (J. W. Lee, 2011; Oh, 2015; Park, 2018; Park, 2017); and practising self-emptying in retirement through the fool self-portrait and a kenotic spirituality completed in bodily form (CPBC, 2019; Volf, 1996).

> "I decided to share the corneas of my eyes. I called myself a fool because a life of endlessly emptying oneself is the only way to reach the love of Christ. Thank you. Love one another. I hope this last word may become a small seed that melts the hatred and distrust of the Korean Peninsula." (Kang, 2013, testament transcript)

Each strategy converted structural violence into a resource for peace, and each targeted a distinct layer of the division habitus: the cognitive through dismantling the hostile binary, the affective through retraining fear into hospitality, the embodied through nonviolent performance, and the practical through routinising solidarity.

The negative case analysis nevertheless identified two episodes that complicate this cumulative picture, and both are retained here because an archetype that admits no tension would be a hagiography. In the memoir, the years of study in Münster are narrated with almost no reference to the Korean church's own compromises under colonial rule, so that the resistant spirituality of the first adaptation is presented as an unbroken inheritance rather than as a choice made against an institutional grain (Kim, 2004; Oh, 2015). In addition, his public interventions after retirement, including his reservations in 2004 about the abolition of the National Security Law, were read by some in the democratisation movement he had once sheltered as a retreat from the transformative stance of 1987. Rather than resolving this tension, the analysis records it as evidence that the adaptation strategies were exercised under changing structural conditions and with limits, which is precisely what a critical rather than hagiographic reading of an exemplar requires (Kristjánsson, 2006; Sanderse, 2013).\

3. Reading the Life through the Four Attributes of Bridging Civic Identity

The second interpretive pass asked how each attribute of bridging civic identity was formed across the life, and it produced findings that go beyond confirming the framework. Cosmopolitanism, the valuation of every human being's dignity without the condition of shared membership, is the earliest attribute to appear and the one most deeply rooted in the family dimension. The memoir narrates his mother's sharing with neighbours regardless of their faith, and his own later insistence that the church exists "for you and for all" rather than for Catholics alone reproduces that disposition at the scale of an institution (Kim, 2004; Park, 2017). What his life adds to the attribute is a specification of its source: among the migrant narrators, cosmopolitanism was learned through the experience of being an outsider in three societies, whereas in his case it was learned through a religious anthropology in which the dignity of the person precedes any political classification (Kim, 2022; Second Vatican Council, 1965). The attribute, in other words, can be reached by more than one biographical route.

Interconnectedness, the building of bridging social capital across heterogeneous groups, appears only in the third phase, and it appears as a function of institutional position. As Archbishop and Cardinal he was able to convene dismissed workers and their employers, prisoners of conscience and their prosecutors, and Buddhist, Protestant, and Catholic leaders in a single space, and the memoir narrates these acts of convening in the register of a biographical action scheme (J. W. Lee, 2011; Oh, 2015). This finding revises the migrant-based account of the attribute in an important respect. The migrant bridge citizens built bridges from the margin, converting their own liminality into a capacity to interpret between societies (Cheong, 2026); the Cardinal built bridges from the centre, converting institutional authority into a sanctuary that others could enter. Bridging from the centre, however, required a prior act of self-limitation, since the authority had to be placed at the disposal of those without it, and this is the point at which the fourth adaptation, self-emptying, enters the formation of interconnectedness rather than merely following it.

Imaginativeness, the orientation that gives present practice its direction by imagining a just future community, is formed in the second phase through the Council's vision of a church turned towards the modern world and is then translated, in the third phase, into a specifically Korean imagination of national reconciliation (Kang, 2010; Park, 2018). The testament excerpt quoted above is its clearest expression: the words "a small seed that melts the hatred and distrust of the Korean Peninsula" project a reconciled peninsula into the future and read his own death as a contribution to it.

Transformative civic agency, finally, is concentrated in the fourth turning. The Myeongdong standoff is the one episode in the corpus in which the Cardinal's own body becomes the instrument through which the direction of a political event is changed, and his ordering of bodies, himself first, then priests, then nuns, then students, is a literal enactment of Arendt's insight that power arises when people act in concert (Arendt, 1958; J. W. Lee, 2011).

Read together, the four attributes yield three refinements to the concept of the bridge citizen. First, the attributes are formed in a biographical sequence rather than coexisting from the outset: cosmopolitanism in the first phase, imaginativeness in the second, interconnectedness and transformative civic agency in the third, with the fourth phase integrating them. The migrant study, which analysed narratives of lives still in progress, could not observe this sequence, and it implies that PCE should not expect all four attributes to be cultivated simultaneously.

Second, bridging civic identity can be exercised from the centre of institutional power as well

as from the migrant margin, which widens the population of potential bridge citizens from displaced persons to office holders, teachers, and clergy.

Third, and most significantly for religious education, the case identifies a disposition that the four attributes presuppose but do not name: a kenotic disposition of self-emptying, in which the person relativises his own position, status, and safety for the sake of the other (Volf, 1996). In the Cardinal's life this disposition is visible in the fool self-portrait, in the ordering of bodies at Myeongdong, and in the cornea donation, and it is what allowed cosmopolitanism to become hospitality, interconnectedness to become sanctuary, imaginativeness to become testament, and agency to become nonviolence. The kenotic disposition is not proposed here as a fifth attribute, since it was observed in a single case, but it is proposed as a hypothesis for future comparative work and as a point at which religious traditions may have a distinctive contribution to make to the formation of bridge citizens.

4. Synthesis: The Seven Capacities and the Archetype of the Bridge Citizen

Read against the integrated framework in Table 1, this life spans all seven PCCF capacities: realising capacity in naming violence beyond the anticommunist binary and enabling capacity in creating a space where the vulnerable could speak (J. W. Lee, 2011; Park, 2016); reflecting capacity in kenotic self-naming, reconciling capacity in institutionalised forgiveness, and thriving capacity in the re-signification of suffering as gratitude and sharing (Kim, 2022; Park, 2018; Volf, 1996); and transforming capacity in nonviolent resistance at the democratisation juncture, together with the bridge-building capacity that integrates the rest across ideological, labour, and interreligious divides (Oh, 2015; Park, 2017).

The same evidence satisfies the four attributes of bridging civic identity: dignity affirmed beyond group membership (Nussbaum, 1996), bridging social capital built through mediation (Putnam, 2000), imagination of a reconciled community translated into present practice (Kanno & Norton, 2003), and public events redirected through solidarity (Arendt, 1958).

The pairings proposed in Table 1 were confirmed in six of the seven rows; the exception is reconciling capacity, which in this case was paired not only with interconnectedness but also with the kenotic disposition identified in the previous section, since the institutionalisation of forgiveness across ideological lines depended on his willingness to relinquish the church's own claims. Table 5 summarises these patterns.

<Table 5> Manifestations of the Seven Capacities in the Life of Cardinal Kim Sou-hwan

PCCF Capacity	Biographical Manifestation (Examples)	Habitus Layer Dismantled	Attribute of Bridging Civic Identity
Realising capacity	Public naming of structural and cultural violence; problematising the anticommunist binary	Cognitive	Cosmopolitanism
Enabling capacity	Offering Myeongdong Cathedral as a sanctuary; creating spaces for the vulnerable to speak	Embodied, practical	Transformative civic agency
Reflecting capacity	Kenotic spirituality; the self-naming of the fool self-portrait	Affective	Cosmopolitanism
Reconciling capacity	Practices of forgiveness and hospitality; institutionalising national reconciliation	Cognitive, affective	Interconnectedness
Thriving capacity	Spreading gratitude, love, and sharing; re-signifying suffering	Affective	Imaginativeness
Transforming capacity	Embodied performance of nonviolent resistance; mediation of the democratisation juncture	Embodied, practical	Transformative civic agency
Bridge-building capacity	Mediating South-South, labour-management, and interreligious dialogue; presenting a vision of inter-Korean reconciliation	All four layers	Interconnectedness, imaginativeness

Designating him an archetype does not claim a completed saint; it claims that his life condenses a learnable exemplar of the capacities required to traverse the division habitus, formed under identifiable conditions, through identifiable choices, and with identifiable limits. This shift from object of commemoration to lens for learning opens the educational reconceptualisation developed next.

Ⅴ. Discussion and Conclusion

1. Answers to the Research Questions

Integrating the seven capacities of the PCCF with the four attributes of bridging civic identity in a document-based life history of Cardinal Kim Sou-hwan, this study derived four dimensions of life, five turnings, and four adaptation strategies, establishing his life as the archetype of the bridge citizen who traversed the cognitive, affective, embodied, and practical layers of the

division habitus. In answer to the first research question, the four dimensions of family and faith, era, church, and society supplied respectively the inner resources, the structural pressure, the interpretive horizon, and the antagonist of his life; the five turnings moved, in Schütze's terms, from a collective trajectory of suffering through an institutional expectation pattern converted into action, to two biographical action schemes and finally to a biographical metamorphosis; and the four adaptation strategies each addressed a distinct layer of the division habitus. In answer to the second research question, all seven capacities and all four attributes were manifested, six of the seven pairings in the framework were confirmed, and the case added three refinements to the concept of the bridge citizen: a biographical sequence of attribute formation, the possibility of bridging from the institutional centre, and a kenotic disposition that binds the attributes together. In answer to the third research question, a four-stage model of PCE, presented below, was derived from the cumulative structure of the adaptation strategies.

2. Theoretical and Methodological Contributions

Three contributions follow. Theoretically, the study extends bridging civic identity, built originally from empirical work with migrant groups, to a religious leader in modern Korean history, thereby widening the explanatory scope from displaced populations to historical figures (Cheong, 2022, 2026; Cheong, Azada-Palacios, & Beye, 2025), and it does so not by confirming the concept but by refining it in the three respects set out in Section IV.3.

With respect to the ambivalence of the sacred introduced in Section II.5, the study specifies the biographical pathways through which a leader's social spirituality comes to operate as a resource for reconciliation rather than for violence (Appleby, 2000; Gopin, 2000), namely a religious anthropology of dignity acquired early, an ecclesial vision appropriated rather than merely received, an institutional position placed at the disposal of the vulnerable, and a kenotic disposition that relativised the church's own claims. In doing so it builds an interdisciplinary bridge among peace studies, citizenship education, and religious education, and it contributes to religious education scholarship in particular by showing how a religious biography can be read as a curriculum text in a way that satisfies the exemplarist requirement of admiration and the critical requirement of attention to conditions and limits (Zagzebski, 2017; Kristjánsson, 2006).

Methodologically, the pairing of Mandelbaum's macro categorisation with Schütze's micro narrative analysis rigorously reconstructs a life that can no longer be interviewed, holding structure and agency in balance while checking the hagiographic idealisation into which

single-figure studies readily slide, and it adds historical figures to a Korean life history literature so far concentrated on young people, migrants, and women (Lee, 2015; Noh, 2021; Yoo, 1996). Two specific methodological devices deserve emphasis for future document-based life histories: the separation of narrative from argumentative passages, which allowed the subject's retrospective self-justifications to be identified and weighed rather than absorbed, and the coding of each turning by its dominant process structure, which converted the vague notion of agency into an observable textual property.

3. A Four-Stage Model of Peacebuilding Citizenship Education

Educationally, the cumulative structure of the adaptation strategies yields a four-stage capacity formation model that moves from awareness of the division habitus, through ethical hospitality towards the other and everyday peace practice, to civic participation for the common good, and Table 6 sets out the stages, the capacities and attributes each cultivates, and the life history materials each draws on.

At the first stage, learners read his homilies and the naming of structural violence in the memoir as texts for critical reflection on internalised hostility (Bourdieu, 1990; J.W. Lee, 2011), cultivating realising and reflecting capacity and the cosmopolitan attribute; at the second stage, learners study his defence of the workers in the Simdo Textile incident as a text for cosmopolitan hospitality, cultivating reconciling capacity and interconnectedness; at the third stage, learners engage with the fool spirituality and the testament of gratitude, love, and sharing as resources for emotional healing and everyday peace practice, cultivating thriving capacity and imaginativeness; and at the fourth stage, learners re-enact the nonviolent mediation at Myeongdong Cathedral in 1987 through role play cultivating transformative civic agency together with enabling, transforming, and bridge-building capacity.

Applicable from school subjects to lifelong learning, the model offers a criterion for transforming knowledge-centred unification education into capacity-based education that encompasses emotion, imagination, and practice (Jung, 2016; Kang, 2014; Yoon, 2017), and its fourth stage corresponds to the justice-oriented conception of citizenship that asks learners to address the causes of social problems rather than only their symptoms (Westheimer & Kahne, 2004).

<Table 6> A Four-Stage Model of Peacebuilding Citizenship Education Derived from the Life of Cardinal Kim Sou-hwan

Stage	Aim and Habitus Layer Addressed	Capacities and Attribute Cultivated	Life History Materials and Learning Activities
1. Awareness of the division habitus	Making internalised hostility visible; cognitive layer	Realising and reflecting capacity; cosmopolitanism	Homilies and memoir passages naming structural violence; guided critical reflection on one's own representations of North Korea
2. Ethical hospitality towards the other	Retraining fear into hospitality; affective layer	Reconciling capacity; interconnectedness	The Simdo Textile defence and the motto For You and For All; case discussion of whom the community excludes and how a bridge could be built from one's own position
3. Everyday peace practice	Re-signifying suffering and routinising sharing; affective and practical layers	Thriving capacity; imaginativeness	The fool self-portrait and the testament; reflective writing on gratitude and on the future community the learner hopes for
4. Civic participation for the common good	Acting nonviolently upon structures; embodied and practical layers	Enabling, transforming, and bridge-building capacity; transformative civic agency	The Myeongdong standoff of 1987; structured role play and debriefing on nonviolent mediation, followed by a local peace action planned by learners

For religious education specifically, the model is designed to be used in the learning from mode identified by Grimmitt (1987): learners are asked not to venerate the Cardinal but to ask what his capacities would look like in their own position, and the interpretive movement between the individual, the group, and the tradition recommended by Jackson (1997) protects against equating one leader with the whole of Korean Catholicism. In interreligious and non-confessional settings, the third and fourth stages can be taught alongside exemplars from other traditions, so that the model serves the interreligious citizenship education advocated by the Council of Europe (2008) rather than a single confession. One caution is essential, since so venerable a life invites mythologisation: instruction must treat him not as an object of veneration but as a case of capacities to be read critically, examining the structural conditions under which his decisions were made and their limits, including the two tensions recorded in Section IV.2, which should be presented to learners as material for discussion rather than removed in the interest of a tidy exemplar (Kristjánsson, 2006; Moore, 2007).

At the policy level, the model gives concrete content to the 2026 Basic Directions for Peace, Unification, and Democratic Citizenship Education introduced in Section I (Ministry of Unification, 2026a). The correspondence is close at three points. First, the four stages supply a capacity-based route to the three aims that the Basic Directions set, since the first two stages cultivate the peace consciousness they prioritise, the third sustains the will for peaceful unification, and the fourth cultivates the democratic civic consciousness that they treat as inseparable from peace. Second, the Basic Directions prescribe deliberative and controversy-based learning in place of transmission, and the structured role play and debriefing of the fourth stage offer a worked example of that prescription, one that responds directly to the finding that more than three quarters of teachers still teach by lecture (Ministry of Unification, 2026b). Third, the Basic Directions require that understanding of North Korea rest on a balanced perspective and on universal human values, and the Cardinal's refusal to draw a line between South and North, or between believers and nonbelievers, models that requirement in a single life.

When peace discourse on the Korean Peninsula has been reduced to matters of security, regime, and economy, the values of gratitude, love, and sharing recover the human face and the civic foundations of peace, and his unconditional hospitality speaks directly to social integration, including North Korean migrants and citizens of migrant background. In this way the reoriented curriculum gains an exemplar through which its stated commitments to peace, mutual recognition, and democratic citizenship can be taught as capacities rather than as slogans.

4. Limitations and Future Research

The contributions are bounded: a single life read through documents mediated by the norms of retrospection cannot be verified against living witnesses and may underrepresent critical interpretations, so future work should add in-depth interviews with those who knew him, expand the data corpus across ideological positions, and pilot the four-stage model through design-based research. Three further limitations should be named. The memoir was compiled from serialised recollections and edited for publication, so its segmentation reflects editorial as well as narrative choices, and the structural description should be read with that caveat. The kenotic disposition proposed in Section IV.3 was derived from one case and requires comparative testing against other religious and secular exemplars, including figures from Buddhist and Protestant traditions in Korea and from other divided societies, before it can be advanced as an attribute of bridging civic identity. In addition, the educational model has been derived analytically and not yet

tested with learners, so claims about its effects remain claims about its design. Such work would extend the claim advanced here: this life is not a memory preserved in a museum but a living resource for peace that can dismantle the habitus of hatred and hostility over the divided Peninsula, and an educational infrastructure for cultivating bridge citizens who build solidarity and dialogue in the midst of conflict.

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