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Civilization**

Paradoxical Motherhood in Kyung Sook Shin *Please Look after Mom*

A Dissertation Submitted in Partial Fulfillment of the Requirements for the Degree of Master
Degree in Literature

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DECLARATION

I therefore declare that the content of this dissertation is purely the result of my research, and that appropriate references or acknowledgements to the work of other researchers are made where required.

Signature

A handwritten signature in black ink, appearing to read 'Khelef Chaima', written in a cursive style.

Khelef Chaima

DEDICATIONS

In honor of my father Mohamed Khelef, who has been the delight to our family with his wisdom, warmth, and generosity, you will always be remembered in our hearts and prayers; may Allah grant you mercy, forgiveness, and the highest place in Jannah.

I would like to dedicate this work proudly to my beloved mother, Khadidja BenMalek, whom I chose this research for. To the most important woman in my life who taught me how to overcome life's hardships with her strength, love and support.

To my wonderful sisters, Chafia and Amel and my brothers in law Becha Nasereddine and Boucetta Monsef alongside to their little children who are always there for supporting me.

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ABSTRACT

Kyung Sook-Shin's *please look after mother* oversees mental effects of social and mental powers for women being mothers on South Korean culture. That may regardless impact their lives as individuals among the clamoring presence of their children and as individual subject. Paradoxical Motherhood is a significant subject of assessment that has hypnotized the interest of various scholastics considering the way that to its tackle the wellspring of life who is the mother. As a South Korean women's activist, Kyung sook shin highlighted the female psychoanalytic and mothering concentrates on account of the various mothers in earth, particularly South Koreans, being restricted of ordinary practices such traditions. Korean women writers such Shin diagrams the prevalent perspective of parenthood and how individuals react to the current of what they call mother, achieving a variety of mental issues. The character of "So-Nyo" and her subtlety as an independent individual with near rights with men are unraveled using a feminist approach to determine the parenthood of both men and women. Being a setback of acknowledged practices and customs is also one of the mysterious reasons So-Nyo showed up at the void herself and despises the path that as a Korean lady and a mother. On account of Korean social standers, a mother lone explanation in life is to fights for her children's dream and to keep her certified person concealed and away from the lifestyle she lives. Where psychoanalytic feminism is used to study the paradoxical situation of a woman cut between two powerful forces, Rather than western countries ideal mothers, Kyung sook shin portrays women raised under war aftermath's countries such South Korea around then, at that point and the essential traditions towards women precisely mothers in the world, excused, and hid to liberate themselves from such tremendous situation.

Key words:

Paradoxical Motherhood, Psychoanalytic feminism, psychoanalytic Mothering, Korean woman

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General Introduction

General Introduction

Despite the innumerable contrasts, individuals share a similar encounter that individuals come from woman's body. It is consistently be the universal human truth. Kyung-Sook Shin's *Please Look after Mom* is a story about paradoxical motherhood .It takes place when sixty-nine-year-old So-Nyo is separated from her husband among the crowds of the Seoul subway station, and vanishes; their children are consumed with loud recriminations, and awash in sorrow and guilt. As they argue over the "Missing" flyers they are posting throughout the city - how large of a reward to offer, the best way to phrase the text - they realize that no one of them have a recent photograph of Mom. Soon a larger question emerges: do they really know the woman they called Mom?Told by the alternating voices of the mother's daughter, sons and husband and in the shattering conclusion, by Mom herself, the novel pieces together, Roscommon-style, a life that appears ordinary though is it anything but is.

This is a mystery of one mother that reveals herself to be the hidden truth of most mothers, about her triumphs and disappointments and about who is she to her own self, differently from who is she to her family. If you have ever been a daughter, a son, a husband or a mother, *Please Look after Mom* is a revelation - one that will makes you wonder.

Literature Review

As we study the psyche of women before and after they became mothers, we shall discover the macro as well as the micro scales of motherhood in feminism approach. The novel contains several well known elements of conceptual paradoxical motherhood, in which the main character whom is the mother is being trapped between two powerful forces, her true self, and as a faithful wife that plays the role of a mother to the husband by being a responsible mother to her children whom they have been created inside of her. Of all theoretical writings,

those from psychoanalytic, sociological and feminist perspectives have proved the most useful in analyzing the representations of motherhood in Shin's novel *Please Look After Mom*, the theories, from emotional, experiential and political perspectives are useful in assessing the way the maternal role has been constructed. Psychoanalytic theorists have examined the mother's unconscious actions, exploring her deep attachment to her children. Sociologists have attempted to trace the mother's actual experience of child rearing, identifying the way that society and culture have affected her behavior and her attitudes. Feminists, especially since the beginning of the liberation movement in the late 1960s, have been concerned with the subordination of women in the mothering role and have offered impassioned and often contradictory ways of thinking about motherhood. Mothers are the center of life and this is what makes the study as important as it is. (Demeter.Press.2014)

The Rationale of the Study

The reason behind choosing this topic is because this topic will give me a deeper insight into mothers. This novel applies the various disciplinary gathered of feminism, psychoanalytic and sociology in consideration to motherhood and mothering. The notion of psychoanalytic feminism tackles both theoretical and social application, One sum up of this emphasis on the negative psychodynamics and psycho socialization of women's mothers and women as moms (recollect Friday's 1977 *My Mother/My Self*) was that it hosed women's inhibit for seeing how motherhood is capable or seen by others. Given the significance of parenthood to appraisal and intercession in family practice, social work hypothesis ought to be invigorated by one more look at the subject.

The basis on which Kyung Sook Shin shed the light on the mother's character on her novel is indeed what is making this research as important as the mother rule in life, were is a difficult task for individual identification of mothers rules but the mother herself. Mothers desires of life is better should be seen as a personal choice, regardless the historical, traditional,

socio-political background.

The Statement of the Problem

Mothers from East Asia are not known to be enjoying or pampering themselves, and they do not understand the meaning of "my time", because the reason for her presence for most is her family life. She mostly lives in the kitchen while she cooks. Meal after meal, she doesn't necessarily like it but she does it anyway. The novel illuminates the sacrifice of the mother, the wife who never receives love from her husband, the woman who abandoned her dream to fulfill her children's dreams.

Research Questions

1. To what extent does paradoxical motherhood affect the psychological development of mother in Kyung-Sook Shin's *Please Take Care of the Mom*?
2. How does the paradox in mother – daughter relationship portrayed in Kyung-Sook Shin's *Please Take Care of the Mother*?
3. What makes portraying women issues different in the novel?

Hypotheses

- The personal and the deep hidden dreams of the mother along with the husband and children's ungrateful behaviors shaped the paradoxical motherhood in Kyung Sook-Shin novel, *Please Look after Mom*.

Methodology

To analyze the paradoxical elements in the character, psychoanalytic and feminist theories were applied. We will try to go through the novel to ask the question "what is a mother," This question opened a new generation of feminist discourses in the latter half of the twentieth century: "What is a woman?. We try to highlight all relevant words and phrases and

determine if they have primary meaning in other contexts.

Objective of Study

- 1- To learn about Korean women literature.
- 2- To explain what makes certain women who are unable to have children reach the level of questioning their femininity is similar to mothers whom lost their real selves within the busy life of their husbands as well as their children, do we consider women selfish if they took their journey of life worthy of living?

Scope and Limitation of Study

This research is confined to the study of paradoxical motherhood of Kyung sook shin's novel *Please look after mom*. This research focuses on the identification of motherhood psychoanalytic studies.

Over View of Upcoming Chapters

This research is divided into three chapters. The first chapter will include the historical background of the Korean literature and issues in women Korean literature. The second chapter tackles the theoretical debate of victimizing of oneself. The third chapter concludes the paradoxical motherhood (motherhood psychoanalytic)

Chapter One

Korean Women Writings: Theoretical

Framework

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1.1 Introduction

This chapter deals mainly with Arising initially in psychoanalytic studies, the feminism approach has retained a prominent status in the Korean literary context since 1960's. Gender is a social construct, not attached to biology, with its characterizing attributes and consistently evolution. It materializes in various cases of social segregation, each instance profoundly established in the Korean history and institutions. The refusal of Korean women writings brought the issues of sex and gender into the literary world's spotlight. A number of female authors specialized in the field of psychoanalytic feminism and motherhood studies considers endeavored to follow the beginning of contemporary speculations of women and explaining literary studies, moreover; developing interest with it. Among the most exhaustive works that procured motherhood position in psychoanalytic feminism is examined in Kyung Sook shin's *Please Look after Mom*

This chapter is dedicated to discuss the entangled concepts of Korean women writings, feminism in the psychoanalysis theory. The notion of women caught between two forces is then explored from a psychoanalytic feminist perspective, shedding light on the restorative critical component to the treatment of paradox among women. Institutional detachment and its effect on the female victims are concentrated within the context of paradoxical motherhood in order to set the context of the subsequent chapters. Understanding the confounded connection between oneself, family and man woman relation is necessary to discuss the literary means of expression utilized by Kyung shin to convey and address deceptive paradox in please look after Mom, moreover, eventually survey the probability of incorporating a lost aspect of the main character's "Self Testimony"

1.2 Korean Literature

The extended test confronting specialists looking for acquainting Korean writing with unfamiliar crowd is the world's overall absence of information concerning Korea's new history, which has profoundly affected its writing. Until the late of the nineteenth century, Korean verse and fiction were generally written in pantomime of (Classical) Chinese models. There was no performance. The essential 'Hangeul' letters, which had been created in the fifteenth century to interpret the polysyllabic syntactic constructions of Korean and the hints of Chinese words, notwithstanding, it was scarcely used - disdained by male blue-bloods as 'ladies composing'. The Meiji Reform that began in Japan during the 1860s, opening that country to the advanced western world, was exceptional by the immense program of interpretation of European works of art just as present day compositions. Korea remained bolted to the remainder of the world until the commitment to sign plans during the 1870s and 80s and was then pulled into advancement, accordingly; Christian ministers and their fondant to set up different methods forever, and mostly by the improvement of Japanese effect.

(A Sonjea, deciphered by Tanzé)

The scalar and translator Anthony of taizé reclaims in his article that The instructors unequivocally favored the usage of Hangeul, which upheld to clueless to peruse. Japan's imperialistic undertakings completed in 1910, when the free domain of Korea 'the Daehan Empire' was compelled to become state of Japan, until 1945, the authority managerial language of Korea held to be Japanese, Therefore; banding the utilization of distributed Korean language, the Japanese augmentation conveyed contact with the western universe of writing, and the current way of thinking in Japanese interpretation. All the while, when Koreans began to create and disperse present day fiction with their language - printed utilizing Hangeul – singular opportunity and the struggle between the old and the new were their fundamental topics. Especially, ladies instruction revolutionary changes their own self-knowledge. Books formed

by people depicted the much of the time battles of the 'New Woman', whose most unmistakable craving to take choices of her own life. Generally, the female portrayal in first current books tries to unrestrained choice living, in any case, they disregard to find it. The one segment essential to all Korean structure from 1910 until the later 1980s was oversight. (Anthony)

Anthony also mentioned The Japanese experts which allowed a particular degree of conveyance in Korean, yet no investigation of their standard was permitted. Thereafter, the reformist tyrants in addition wished to guarantee the forswearing of testing powers of distributions. The longing autonomy from Japan emerge coded piece of works, implying by suggestion to Korea's colonized status. The Pacific War from 1941 was separate by a built up advancement of works composed supporting Japan's contention effort, requesting Koreans to quit distributing with their language. It ought to be engaged that for most instructed Koreans, advancement came through Japan. At the point when the contention reach a conclusion in August 1945, Korea yet couldn't get complete opportunity concerning scholarly works .additionally; without the consent of Koreans landmass needed to detach protectorate going before the holding of 'free, vote based races.

In Anthony's article history of Korean literature explained the portion northward of the 38th equivalent that would be affected by the USSR while the southern regions would be compelled by the US. This was the start of the exceptional Korean incident. For around 36 years, Korean writers had endeavored to write in a language that was told in no school, moreover, was overshadowed by the fame of Japanese. The pleasure of recovering Korean distributing completed whether journalists acquire the 'great Korean style.

Besides the young distributing in Japan, Korea and China had for a long while been skewed to slant toward communism, with its anything but a libertarian culture, in their dreams of a different universe. Instigators and bohemians were the prophets of another social request, freed from the control of the world class. It was normal that an enormous number of them

celebrated to see the USSR support the people who, in the northern regions, hoped to set up a Communist, progressive society, where the good for Japanese accomplices and the customary landowners would not have place. The topographical division among North and South didn't identify with the transport of fanatic and moderate political ends. Authors additionally were divided, all attempting to a New Korea, at this point varying significantly about what it should be. The result was, finally, the Korean War, by which time an enormous number of the best creators and scholars had selected the Northern side.

By 1953, when the contention was stopped and the Korean landmass was fixed across its mid-region so that nothing could pass either way, an incredibly enormous number of the best scholars were dead or confused. From the finish of the contention, Korea implied 'South Korea' and its suffering creators, like each and every other individual, expected to manage the dreadfulness of division. There had been no victory to celebrate. The best that the researchers of fiction of South Korea needed to commend human pride and little exhibits of human mindfulness that filled in as depictions of a kind of recovery, during the contention and amidst ceaseless trouble and desperation. The hours of dictatorship that followed the contention saw an amazing, astonishing difference in South Korea into a metropolitan, mechanical, business person state. The commonplace towns that had been the significant heartland were cleansed of their childhood which was relied upon to work as advancement workers and unassuming work in assembling plants. The fiction of the 60s and 70s fixates prevalently on this eliminating, the lack of rural irreproachability amidst metropolitan fierceness and contamination, little exhibits of human love and mindfulness that, again, offered any assumption for a recuperation in an unforgiving social reality.

Anthony also claimed that Korean writers tackled totally taboo themes included whatever likened to 'Socialism', which was related to help for North Korea. The depiction of such a lot

of destitution and misfortune clarifies why the rest of the world is frequently uncertain how to peruse the fiction written in Korea in those many years;

It is generally felt to be 'discouraging', and the victories of the human heart are regularly not perceived all things considered. After such injury, there was slide space for fantasy and romance - 'realism and high earnestness' were requested by the critics All in all Korean writers have delivered works which mirror the difficulties confronting the Korea of their time. Those works are presently being brought to the world by an expanding multitude of translations. Korean composing isn't just written in Korean, it is about Korea's extraordinary experience of life. It had to be perused and perceived thusly; Korean history is unlike other nations in various perspectives. (Anthony)

In today's South Korea, women authors are as various as their male counterparts, habitually winning top artistic prizes and best sellers publishing. A few women are notable public figures. Proficient women writers arose in Korea when the new century rolled over, yet since the late 1960s they have recognizably filled in number as well as in visibility, in addition; the quantity of women writings has expanded so pointedly that by the 1990s. Conservative male critics and scholars were complaining about the Korean writing was immersed with anxious young women eager to publish. This objection mirrors a changing literary landscape, in which females, who had been underestimated by the scholarly foundation as in other public gatherings, became exceptionally dynamic, the right to publish and participate in social criticism are fundamental mainstays of public society circle and in Korea, as somewhere else, had for quite some time been the restrictive domain of male authors, poets and critics. (Koh.35)

Korean women had for quite a while been precluded from public speculation, and like Europe, were pondered local representatives of the family moreover, home. Rather than

Western Europe, nevertheless, the justification the oppositional association among public and private didn't begin in the normal ethos, yet in Confucian ethics. According to Confucian cosmology, the split between the local or interior circle and individuals by and large or outside circle was addressed by the parcel of women and men into indisputable orders. Ladies were restricted to the internal sanctum of local life and family care, while men suitably elaborate the outside area that addressed the presence of the family – administrative issues, ethics, and the obligation regarding. Ideally, these two areas were seen as correlative and were not actually reformist, but instead in all honesty women's dismissal from the outside space suggested the denial of formal guidance, legal rights, and monetary techniques.

The Chosòn Period (1392-1910) was set up on Confucian principles. Confucianism puts significant complement on learning as techniques for creating oneself, anyway tutoring suggested different things for men what's more, women. For the selective class of men uprightness was procured in book learning subject to a Chinese-based customary preparing, which was significant for self-advancement and political premium also, the justification preparing for yangban women was to set them up for the local circle, providers of the family's physical and spiritual prerequisites. High society women were told han'gùl, the phonetic Korean content, since it was acknowledged that women could benefit with scrutinizing clear rule books planned to pass on jumbled contemplations. Women were told fitting direct, talk, appearance and virtue, passive consent, and commitment were focused as the unique female Excellencies. Scrutinizing diaries of calm women was in like manner upheld in the assumptions that these magnanimous models would be imitated.

1.3 Korean women Literature

In issued in Korean women literature Koh claimed; that barring women from the external area clarified the declining of formal schooling, legitimate rights, and monetary methods. The Chosòn Period (1392-1910) was set up on Confucian norms. Confucianism puts generous accentuation on learning as a path for creating oneself, yet schooling implied distinctively for people. For most noteworthy social class of men (yangban) morals were gained in book learning reliant upon Chinese-based traditional instruction, which was fundamental for self-improvement and political collaboration. The inspiration driving guidance for yangban ladies was to set them up for the local circle, providers of the family's physical and clairvoyant necessities. Privileged ladies were taught han'gùl, the phonetic Korean substance, since it was acknowledged that women could benefit by examining essential standard books expected to pass on tangled musings. Ladies were told fitting behavior, talk, appearance and unobtrusiveness, consistence, and commitment were highlighted as the superior female ideals. Examining narratives of good ladies was moreover stimulated in the assumptions that these benevolent models would be duplicated.¹

Despite the fact of educated women get their influence by their environment which discouraged them to express themselves, number of women wrote undercover poems, Yubang Kasa (lyrical verse of the inner room) composed by women of advantage have been preserved. They record counsel and thoughts on domestic life handed to little girls and other female individuals from her family likewise existence a class of public women known as kisaeng (proficient mistresses) who were regularly proficient. Thought about low in the social layers, they were prepared to engage aristocrat and verse creation was important for their expert

¹ Yangban: in Korean (two groups) the highest social class.

Kisaeng: also known as Ginyeo, were women outcast or from slave families trained to be courtesans who provide entertainment for the upper class.

preparing in expressions of the human experience. Popular kisaeng, for example, the observed Hwang Chini (sixteenth century) was known for their skillful writing of shijo (3-line verse). Furthermore, work of talent by skilled mothers, sisters and wife's to well known men, like Shin Saimdang, Hò Nansòrhòn and Lady Hyegyòng have been saved by their male family and fill in as brilliant illustrations of women' inventive capacity during a time at the point when not many of them received learning. (35)

1.3.1 Common Issues in Korean Women Literature in English

Kyung Sook Shin was the first female and the first writer to win the Asian men prize. Korean female writers' aim was to write a way through liberty for Asian women, who are colonized by the men habit of thought. Toward the start of the twentieth century, what is known as the phenomenon of the New Woman hold the public imagination and became the subject of novels, short stories and movies. Women education acceptance assisted the making of legitimized social instructions outside their homes .The beginning of the New woman might be generally inseparable from the ascent of the first professional Korean women authors– Na Hyesòk, Kim Myòngsun and Kim Wònju. All three received a well education in elite schools in Korea and Na Hyesòk and Kim Wònju went to Japan to get advanced education. They were capable writers and mostly artists who were at first hailed by the abstract foundation for their talents. Their lives were dependent upon incredible public examination, nevertheless; they would eventually hold for supporting free will defeating social standers. (koh. 36)

Koh likewise referenced in her book "women and Korean Literature" the One of the chief female specialists in Chosòn Korea moreover, as a remarkable Taoist craftsman too Along with her acclaimed kin Hò Kyun, who is known to have made the important vernacular novel in Korea, Nansòrhòn was directed close by her kin by a commended scientist and poet, Yi Tal. After her marriage, she created various kyubang kasa lamenting her solitary presence as a life partner and mother. However, Nansòrhòn also made works that examine Taoist

subjects of relentless and magnificent outings through nature in a grouping called Wandering Immortals. Upon Nansòrhòn's destruction at 26 years of age, her notable kin collected a volume of her stanza that had been assembled by family members, ensuring the perseverance of her made legacy. Kyung Shin and other female Korean authors they attempts to change the manner in which Korean ladies are depicted by making their characters free from the men propensity for considerations and free themselves from the customs their past force for them, and before the completion of the nineteenth century, the Chosòn Period had validated itself unfit to respond to the need for change and modernization being compelled upon East Asian countries by Western monetary and military solicitations. The completion of the Confucian social besides, political solicitation was superceded by early modernization, called the New Age. Recorded as a hard copy the appearance of the New Novel, the Modern Novel, additionally, Modern Poetry opened up empowering possibilities for male and female creators. Never again was creating the power advantage of analysts and history trained professionals who drafted court records, official narratives, moral creations and political disputes as demonstrated by Confucian norms of propriety. Appearing for the first time was the master writer who attempted to bring in cash conveying creative fiction, publication pieces, singular papers and social scrutinize, Perhaps more questionable than some other picture of progress in this period was the wonder of the new Woman, an educated and free-figuring individual who didn't keep up standard female restraints.

1.4 Kyung Sook-Shin's Works

The South Korean contemporary author, Kyung Shin, acquired the regard and recognition of numerous Korean journalists. Shin has been regarded with the Man Asian Literary Prize, the Manhae Prize, the Dong-in Artistic Award, the Yi Sang Literary Prize, and France's Prix de l'Inaperçu in 2009 for the French translation of her work, , similarly as the Ho-Am Prize in the

Arts, allowed for her gathering of work for general achievement in Korean culture likewise, articulations of the human experience. She was a gathering specialist at Columbia University in 2011 and has been filling in as liberality negotiator for UNICEF. Since her worldwide achievement with Please Care for Mom, Shin has been participating in various worldwide events for researchers as a speaker. (Nelson)

1.4.1 About Kyung Sook Shin

Kyung Sook Shin was born in twelfth January, 1963. She was the first South Korean woman to win the Man Asian Literary prize in 2012 for her novel please Look after Mom. Shin was born into in a town close to north province in South Korea. She was the fourth child and oldest daughter of six. At the age of 16 Kyung shin moved to Seoul, where her old sibling lived. She worked in an electronic plant while attending night school. *Kyung-sook Shin* is one of South Korea's most generally read and acclaimed authors. She moved on from Seoul Institute of the Arts, and won the Munye Joongang New Author Prize for her first novella, Winter Fables, starting her career as a writer at 22 years old. Moreover; Shin has published seven books including Deep Sorrow, A Lone Room, The Train Leaves at 7, Violet, Lee Jin, Please Look after Mom and I'll Be Right There, nine short story assortments, besides the three essay collections. Her work is portrayed by a significant perspective focusing on the human mind, a resounding and astonishing style using symbolism and metaphor, as well as an expressive and genuine narrative style. Setting social changes and political circumstances as the backgrounds of her works, Shin primarily takes a gander at people's mental injuries and issues related to their reconciling to the present and the future. (biography.Wikipedia)

Kyung Sook Shin's works are mainly in Korean language, besides the famous translated novel please look after mom, shin had two other translated piece of writings in English, as one of them under the title the girl that wrote loneliness which is a reflection of shin's real story, where the events goes by a teenager girl homesick and alone, arrived to Seoul to work in a

factory, leaving her family in town, hence; is too ruined to even consider continuing to send her to school while working long, battling through night school each evening to accomplish her dream of becoming a successful literary figure. Korea's most brilliant artist sets this complex and nuanced story about growing up against the background of Korea's modern sweatshops of the 1970's and takes on the limit abuse, persecution, and urbanization that aided launch Korea's economy out of the remains of war.

1.4.2 The Girl Who Wrote Loneliness

It was young women like Shin's champion who shaped the lower part of Seoul's quickly changing social pecking order, neglected and disregarded. Luxuriously personal, *The Girl Who Wrote Loneliness* reveals the contention and disarray Shin faces as she confronts her past and the general social difference in the past 50 years. Referred to in Korea as one of the most essential work of the decade, this novel concretizes Shin's heritage as perhaps the smartest and energizing essayists of her age. A teen young lady is dealing with a manufacturing plant line, gathering sound systems in Seoul during the modern blast of the 1970s. She's lied about her age to land the position; she's being compelled to leave the laborers' association so the executives will continue to pay for her to go to secondary school around evening time, since her family can't manage the cost of it, and her wages wouldn't uphold it. Her cousin and sibling rely upon her assistance in the confined room they share. She has a daily existence on one or the other side of this second, an almost pure adolescence in the country on one side, and a future as a writer on the other.

1.4.3 Will Be Right There

I will be there (September, 15, 2015) is the most recent translated literary work by Kyung-sook-shin by Sora Kim Russell. The novel tells the story of a university student living through the 1980s in South Korea which was a period of tumultuous political upheaval student protests and unexplained deaths and disappearance. The book follows a young woman named

Jonghyun who has just returned to her university in Seoul after the death of her mother, therefore; she spend most of her free time wondering alone throughout the city for long time. Until her self-imposed isolation came to end after meeting friends, although each one of them carries a buried traumas and painful past, otherwise the numerous educated intellectual individual faced during that period of time, as Yun and her friends search for meaning and purpose to their lives besides the existential questions against a backdrop of violent demonstrations and political unrest. The book is an exploration of youth and early adulthood in which the connection and bounds formed during that period of life are much intense and important.

I'll Be Right There has been distributed in various countries; including the US, Spain, China, Poland, Italy, and Norway, and the English release was distributed in June 2014. It has been gotten rave audits by news sources including the Los Angeles Times, the New York Times, the Guardian, Kirkus Reviews, and Publishers Weekly and put on must-peruse records in numerous nations. It was remembered for the rundown of "30 Books You Need To Read in 2014" by the Huffington Post. Additionally it has being named as "the best unfamiliar writing in the 21st Century" in China and "the best book of the colder time of year 2012" in Poland. Shin has been regarded with the Man Asian Literary Prize, the Manhae Prize, the Dong-in Scholarly Award, the Yi Sang Literary Prize, and France's Prix de l'Inaperçu in 2009 for the French interpretation of her work, *A Lone Room* (*La Chambre Solitaire*), just as the Ho-Am Prize in the Arts, granted for her assemblage of work for general accomplishment in Korean culture also, human expressions. She was a meeting researcher at Columbia University in 2011 and has been filling in as altruism envoy for UNICEF. Since her global accomplishment with *Please Take care of Mom*, Shin has been taking part in numerous worldwide occasions for journalists as a speaker.

1.4.4 Please Look after Mom

Please Look after Mom has been converted into more than thirty languages. It is Shin's first book to translate in English by Chi Young Kim. The novel sold more than two million copies around the world. The story talk about the sixty-nine-year-old So-Nyo who is separated from her husband among the crowds of Seoul subway station, and vanishes, while her children consumed with loud recriminations, awash in sorrow and guilt. As they argue over the "Missing mother" they realize the lack of knowing their Mother. As Sooner a larger question emerges: do they really know the woman they called Mom? The story is told from four different perspectives, the oldest Daughter, her two sons, the husband and finally by the Mother herself, the novel pieces together, Roscommon-style, where a life that appears to be ordinary though is anything but it. The mother is lost in space within her own self, family, and husband in which determine the self sacrifice. As the investigated themes in please look after Mom elaborated conceptualizing the Self and Paradox of Motherhood, where as struggling for space is anything but another wonder for society as it has started with the appearance of men. The essence of the struggles does not remain the same as it changes step by step with time. Present paper explains the pre existence life of the mother Park So-Nyo, the main character of the novel. It portrays her reliable struggle and her life sacrifice, herself performing the role of the mother, meanwhile dropping her slightest features of self care and appreciation.

1.5 Conclusion

As our main theme of this research is paradoxical motherhood in Kyung-Sook-Shin *Please Look after Mom*, denotes a resonant interdisciplinary field spreading across psychoanalysis, deconstruction, feminism and postcolonial theory. On account of bliss the novel controls grin and face for communicating satisfaction. As we study women through feminism approach regarding her relationship with her husband, on the other hand, the psychoanalytic of mother within her relationship with children as we try to determine the paradoxical aspects of the main character whom is the mother, within the changing life circumstances and ideologies of independent new woman, additionally to women new role of responsibility, moreover it is where we face special lost. As Hyung sook shin's advocates, the children missing mother, it could not be lost in train station, otherwise her role as a free willing woman and mother had been vanished. As the author proclaims in one of her interviews, special metaphor used in her novel is as true and realistic as the psychoanalytic of mothers regarding their social, historical or religious background, the represented character of the mother in the novel is indeed similar to the many mothers in different places in the world.

Chapter Two: Victim of sacrifice

Theoretical Debate

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2.1 Introduction

Please Look after Mom is a well known novel that discusses various themes within the psychoanalytic feminism as well as mothering world. As we go through Kyung Shin's writings the pre mentioned Novel might be the one which gathered them all in one story, shall the mother be the character we study in order to recognize the challenges a female sex may face throughout their journey of being. While the feminist movement came into reality, an uncountable number of life events women experienced which lead to supporting the rights of both men and women equality. In the upcoming chapter we will be analyzing the psychoanalytic feminism in relation to the study of mothering psychoanalytic. The focal point of this chapter is on maternal uncertainty, specifically, the conjunction of negative and positive feelings in moms towards their children, and towards the maternal role. We start with a short presentation on analysis' effect on the perceptions of parenthood. The idea of maternal indecision will at that point be reviewed on from both feminist and psychoanalytic viewpoints. In the second piece of the section, we will present discoveries from our examination on maternal vacillation in Korean moms and discuss the discoveries considering the hypothesis.

2.2 Feminism

The term feminism can be used to depict a political, social or monetary advancement highlighted setting up identical rights and genuine security for women. Ladies' freedom incorporates political and sociological theories and perspectives stressed over issues of sex contrast, similarly as an advancement that advocates sexual orientation imbalance for females and anterooms for women's advantages and interests. Albeit the articulations "lady's privileges" and "ladies' dissident" didn't secure vast use until the 1970s, they were by then being used in the public discourse essentially sooner; for instance, Katherine Hepburn examines the "ladies' lobbyist advancement" in the 1942 film *Woman of the Year*. According to Maggie Humm and Rebecca Walker, the verifiable setting of lady's privileges can be apportioned into three waves.

The principle ladies' extremist wave was in the nineteenth and mid twentieth many years, the second was during the 1960s and 1970s, and the third connects from the 1990s to the present. Ladies' extremist speculation ascended out of these ladies' dissident turns of events. It is show in a grouping of requests like ladies' extremist geography, ladies' dissident history and ladies' lobbyist creative examination. (buttimer.2012)

Ladies' freedom has adjusted extraordinary perspectives in a wide extent of areas inside Western culture, going from culture to law. Ladies' dissident activists have campaigned for women's real rights (advantages of understanding, property rights, projecting a polling form rights); for women's qualification to generous decency and independence, for early end rights, and for regenerative rights (checking induction to contraception and quality pre-birth care); for protection of women and young women from harmful conduct at home, unseemly conduct and assault; for work space rights, including maternity leave and comparable pay; against sexism; and against various sorts of sex express abuse women.

Most women's activist developments and hypotheses throughout history had pioneers who were prevalently working class white women from Western Europe and North America. Notwithstanding, at any rate since Sojourner Truth's 1851 discourse to American women's activists, women of different races have proposed elective feminisms. This pattern sped up during the 1960s with the Civil Rights movement in the United States and the breakdown of European imperialism in Africa, the Caribbean, portions of Latin America and Southeast Asia. Since that time, ladies in previous European states and the Third World have proposed "Post-frontier" and "Third World" feminisms. Some Postcolonial Feminists, like Chandra Talpade Mohanty, are reproachful of Western women's liberation for being ethnocentric. Dark women's activists, like Angela Davis and Alice Walker, share this vie. (buttimer)

2.3 Feminism in South Korea

The chief flood of the Korean feminism, emerging in the late nineteenth century, was associated with a strong sensation of energy since it emerged under Japanese pioneer rule. The basic experience of Korean females in administrative issues progressed from the public freedom development, not from a tribute development as in most Western countries.¹¹ Liberation from Japanese pioneer rule in 1945 was followed by the division of Korea at the 38th Parallel which signified the control of the North by the Soviet Union and the South by the United States .

In the period from 1946 to 1961, there was a vacuum in female development administrative issues in Korea. The establishment of the Republic of Korea in 1948 introduced another constitution which confined exploitation ladies concerning principal rights, permission to work and schooling, and in marriage. After the Korean War, 1950-1953, the women's activist development ended up being generally advancement for improving average women's advantages. One of the activities of the women's advantages improvements was to zero in on family law change. Other females' social affairs remained as relationship of average ladies for normal connection or unwinding time, rather than zeroing in on ladies' advantages issues or women's several ladies pioneers participated in administrative issues without on a very basic level believing they to address ladies

During the 1960s and 1970s, South Korean society went through an uncommon time of fast social and financial change. The public parcel fortified the philosophy of 'hard and fast public safety' and smothered right to speak freely and analysis of state strategies and society, in which women was the first assembled into the work market as a modest workforce, besides their continuously on being the fundamental objective for the family arranging project which had been carried out to raise the per capita pay. They were additionally prepared to spread and build up the philosophy of a full scale public safety. In the mid 1970s, female gatherings were not especially worried about issues with respect to women privileges and correspondence.

Around then, there were 57 women' gatherings, however by far most centered on common companionship and word related interests. Just five gatherings worked for the improvement of ladies status. At the end of the 1970s, the female movement in Korea was affected by the worldwide tide of female sex activity, including the United Nations decree of International Women's Year in 1975, which helped female issues around the world.(jang.123)

2.4 Psychoanalytic Feminism

Psychoanalytic is a hypothesis that Sigmund Freud created to clarify behavior of human. This hypothesis clarifies the sense; oblivious inspiration and self-preservation that individual make to ensure themselves against their nonsensical driving forces. Despite the fact that early feminist abstract analysis was not content with psychoanalytic understandings – take Miller's analysis of Freud (the creator of the therapy hypothesis) as an example in the final decade, therapy has acquired eminence and impact bringing about development of a phenomenon called psychoanalytic feminism analysis. Therapy can unsettle feminism's propensity to acknowledge a customary, brought together, reasonable, and a rigid self a self supposedly liberated from the viciousness of want. Consequently, woman's rights can shake up psychoanalysis' propensity to think itself objective yet indeed is traditionalist by encouraging individuals to adjust to a shameful social construction "To practice the strength of adaptability they should experience one another, for in common prohibition they are liable to look for the strength of unbending safeguard". (Gallop)

Chodorown in her book of psychoanalytic feminism mentioned the feminist movement in its early time, women looked for a logic theory. This single reason, or predominant factor, theory would clarify a sexual imbalance, progression, and mastery that were ubiquitous and that characterized and surrounded totally the experience also, association of sex and sexuality. For certain scholars, sexual orientation abuse inhered in industrialist relations of work and

misuse, in the state or the family, in divisions among ladies or collusions among men, or in male brutality and control of ladies' conceptive and sexual limits. For other people, ladies were captured through their own regenerative life systems, the instinct relation of their bodies, the mothering connection or the marriage attachment, necessary heterosexuality, the social or on the other hand philosophical development of "female," area in the homegrown circle, or on the other hand relationship with nature.

She handled the Psychoanalytic woman's rights which has reasonably stunning and now and again underground ancient times, an antiquated occasion which late work on early female psychoanalysts helps us with uncovering. It tracked down its political and theoretical beginnings with Karen Horney, a second-age master whose early papers on womanliness firmly challenge Freud. Horney expresses a model of women with positive fundamental female attributes and self valuation, against Freud's model of lady as flawed and ceaselessly limited, and she ties her assess of both psychoanalytic theory and women's mind science to her affirmation of a male-winning society and culture.

Until the current rebuilding of interest in female cerebrum science began by the ladies' extremist turn of events and challenge. Nevertheless, her speculations structure the reason, perceived or unacknowledged, for most of the new revisions of psychoanalytic understandings of sexual direction and for most psychoanalytic dissidence on the subject of sex in the early period too. (2) She claimed that understanding feminism requires a multiplex record - maybe not as a causal as Heavy depiction, yet asserting causal illustrative status of the elements of sex could be questioned, sexuality, sexual imbalance, and control. It is the emphasis on relations among components, or elements, alongside an examination and study of male strength, which give a comprehension of sex and sexual orientation as feminism, and not simply the select focus on male domination itself. At this point it might be unreliable that one factor, or one dynamic, can clarify male strength. An open trap of social, mental, and social relations,

elements, rehearses, personalities, convictions, in which I would advantage neither society, mind, nor culture, comes to establish sexual orientation as a social, social, and mental wonder.

2.5 Mothering Psychoanalytic Studies

In the book of *The Reproduction of Mothering* (November, 1999), it has been suggested that female mothering was the reason or central player of male dominance.⁷ which would be now contend that the certain compositions archive and portray one critical, and already to a great extent unexamined, part of the relations of sexual orientation and the brain research of sex. The core of interest on the mother and the pre-Oedipal period should likewise be perceived verifiably and relevantly, as a response to and discourse with the almost elite Freudian spotlight on the dad and the Oedipus complex. That they are mothered by female, that in all social orders women instead of men have essential nurturing obligations, is a significant social and social actuality that actually bears commenting and breaking down, Ladies' disparity might be duplicate caused and arranged, yet I still can't seem to track down a persuading clarification for the destructiveness of manly annoyance, dread, and disdain of ladies, or of hostility toward them, that detours regardless of whether it doesn't rest with the psychoanalytic record, first proposed by Horney, that men hate and dread women since they experience them as incredible moms. (6)

Chodorow in her book *The Reproduction of Mothering* examined a more unmistakable interest recorded as a printed version about treatment to benefit its own. As the essayist as of now believe ladies' lobbyist to be as a more multiplex record of relations in various spaces, it minded less to legitimize her tendencies by battling that examination is the ladies' extremist speculation. Subsequently more convinced even than it was during a past period that treatment portrays a basic level of reality that isn't reducible to, or in the last case achieved by social affiliation. It would not, as the trusts she do in *Reproduction*, give determinist capacity to social

relations that make certain psychological models or cycles anyway would fight that mind research itself is comparatively basic to, constitutive and determinative of, human life. On the off chance that It by one way or another ended up tracking down that the "central dynamic" or "cause" of female' abuse were arranged outside of the individual, interiorized theoretical, and entomb emotional space of spiritualist life and fundamental associations that investigation portrays, It would regardless be stressed over this area moreover, its association with sex, sexuality, and self. Part of the explanation for this shift may deny in the particular psychoanalytic ladies' lobbyist strategy that it was picked. Thing relations theory is at first a lot of records about the constitution of self with respect to fundamental eager relationships.⁹ it's anything but essentially a speculation of sex. This piece of psychoanalytic ladies' freedom in some sense constrained non unequivocally gendered object-social record on sex and the sex imbued relations of supporting and hetero closeness.

In this manner, a couple of my creations even more conveniently created to wrap a self-ruling interest in self or subjectivity, as these experiences are a ton not so sex related. Part II exemplifies these interests. For certain scrutinizes and accomplices, this prompt interest with what It may be heard and there think about this experience of being excitedly "trapped on" - psychoanalytic speculation may make the creators later making less astounding as ladies' lobbyist theory, which should as they would see it base unswervingly on sexual direction control." The creators own view, clearly, is that such a position isn't right. It continue discovering critical experiences and abuses of sex in energetic and intrapsychic life and in the field of fundamental relations. This individual circle is intellectually, socially, and socially huge, whether or not we as of now appreciate that our social legacy conceptualizing such a circle as free is undeniably and essentially misguided. It Might see relations of sex and male prevalence locally, the economy, and the state, and it accept that ladies' extremist policy driven issues and assessment in these fields are basic. However, it doesn't agree with the strand of

ladies' lobbyist theory that battles that the central field of sexual direction maltreatment in the state of the art time span has moved from the family and the person to general society and social space. Also, apparently the most heatedly tested sex authoritative issues concern what we conceptualize and experience as the individual and familial early end, marriage, isolated, the rule of sexuality, supporting. (9)

Then again, Petra Bueskens has changed and facilitated a stunning display of contemporary synthesis on mothering and treatment from clinical, sociological and ladies' extremist perspectives. The book includes five regions: the expert as mother; the mother in treatment; mothers in craftsmanship and culture; mothers on a fundamental level and practice; and mothering, treatment culture and the social. Highlights of the volume address maternal subjectivity; the prizes and concealed costs paid by working mothers; the association between the minimizing of care and the feminization of the supporting reasons for living; and how maternal legacies may attack young ladies, whose maternal bonds may lay assault to a sensation of office seized by shock, envy and a ceaseless sensation of incident. This issue of mother-young lady instability is tended to in an enormous number of the articles across the five spaces of the volume, and will be the point of convergence of my discussion here, particularly equivalent to how maternity and a woman's person are considered as either united, unquestionable or teaching one another. (bueskens.504)

As the novel please look after mom sold million copies it has indeed sells new perspectives of how women should be viewed, in particular, South Korean females, due to their countless sufferance, from the world wars following by their country's civil wars (known as Korean civil war). The notion's reconstruction by the Korean literature, lost history and identity, the damaging path to democracy and freedom, foreigner feeling in her own home, this deviation is mainly a name of poverty and lack of education, and sacrifice.

As the investigated themes in please look after Mom elaborated conceptualizing the Self and Paradox of Motherhood, where as struggling for space is anything but another wonder for society as it has started with the appearance of men. The essence of the struggles does not remain the same as it changes step by step with time. Present paper explains the pre existence life of the mother Park So-Nyo, the main character of the novel. It portrays her reliable struggle and her life sacrifice, herself performing the role of the mother, meanwhile dropping her slightest features of self care and appreciation. In the following paper, we shall intended to paradoxical character while making a decision about her disposition towards motherhood and its part in arrangement of character. To dissect the paradoxical components in her character, Psychoanalytic theory and feminist approach speculations have been applied to discover a few coherent arrangements, which would get significant change attitude of society for women.

Feminist theorizing about motherhood, incorporating thoughts that women's activist social laborers may discover productive for practice, is as well low-profile nowadays. For feminist studies the silence is extensive our practice with families, particularly women in families. One of the justifications of such low deceivability is that the early feminist writings on mothers and motherhood were strongly desolate and agonizingly incredulous of women decisions. White feminists for instance, mirrored a feeling of misfortune, of disloyalty by their mothers, whom they saw as complicit in their own mistreatment. Interestingly, women of color were bound to regard their mother's struggles and sacrifices. One consequence of this attention on the negative psychodynamics and psycho socialization of women' mothers and women as mothers (recollect Friday's 1977 *My Mother/My Self*) was that it dampened women's energy for understanding how motherhood is experienced or seen by others. Given the significance of motherhood to appraisal and intercession in family practice, social work hypothesis ought to be revived by one more view at the subject. As we study the psyche of women before and after they became mothers, we shall discover the macro as well as the micro scales of

motherhood in feminism approach.

The novel contains several well known elements of conceptual paradoxical motherhood, in which the main character whom is the mother is being trapped between two powerful forces, her true self, as a faithful wife that plays the role of a mother to the husband as well and the fact of being a responsible mother to her children whom they were created inside of her. Of all theoretical writings, those from psychoanalytic, sociological and feminist perspectives have proved the most useful in analyzing the representations of motherhood in Shin's novel *please look after Mom*, the theories, from emotional, experiential and political perspectives are useful in assessing the way the maternal role has been constructed. Psychoanalytic theorists have examined the mother's unconscious actions, exploring her deep attachment to her children. Sociologists have attempted to trace the mother's actual experience of child rearing, identifying the way that society and culture have affected her behavior and her attitudes. Feminists, especially since the beginning of the liberation movement in the late 1960s, have been concerned with the subordination of women in the mothering role and have offered impassioned and often contradictory ways of thinking about motherhood. Mothers are the center of life and this is what makes the study is important.

2.6 Conclusion

Mother was consistently Mother. It never happened to you that she had once ventured out, or had once been three or twelve or twenty years of age. Mother was Mother. She was brought into the world as Mother. Until you saw her rushing to your uncle like that, it hadn't occurred to you that she was an individual who held onto that identical inclination you had for your own siblings, and this acknowledgment prompted the mindfulness that she, as well, had a youth. From that point on, you some of the time considered Mother a kid, as a young lady, as a young lady, as a recently marry, as a mother who had quite recently brought forth you. (27)

Park So-nyo is a mother with elevated standards who consumes her time on life of taking care and really focusing on her children and spouse regularly at the costs of her own necessities. Mother's hands were consistently bustling sewing, plowing, and weaving, developing sesames, mulberry leaves and cucumbers. She even reared silkworms and fermented malt. Destitution was the best adversary of an age destroyed by the Korean War, the fundamental need was food. (*Viswanath*)

Throughout history Korean women have faced several challenges as been females or being female authors, after the war Korean women started a movement of libration, even though their psyche was still trapped in the past and history based on their culture and traditions, which lead to their sufferings . In the mothering psychoanalytic women and more precisely mothers tend to submit their self love and care as well as their ambitions and dreams in the sack of their children, as few of men do instead. This confusion of the women psyche as been mothers might result a world of controversies in which women would not be able to have a separate life style, where they can liberate themselves from the tradition and norms that the old taught them. Within those mothering heights several aspects will be discovered to shape the paradoxical motherhood.

In the coming up chapter we will be analyzing the character on the mother in the novel

park so-nyo from the perspective of psychoanalytic feminism approach in order to discuss the paradox in motherhood of Kyung sook shin's novel Please Look after Mom.

***Chapter Three: cut between two forces (Paradoxical
Motherhood)***

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3.1 Introduction

This the following chapter we will be discussing the world of controversies the women and especially mother's face during their daily lives, as we go through the feminist movement and their establishment of women and mothers equality, we result the focus of the psychoanalytic feminism which the philosopher Sigmund Freud has shown in his study to analyze the behavior of human being and specially women, I.E why do they act the way they do. Kyung-Sook-Shin in her book *Please Look after Mom* tried to let the reader see the unseen. For a life that seems to be normal but is. Park So-Nyo the known to be the victim as she sacrifices for her own self to reach the mothering heights of the endless love, care, giving and forgiving. The psyche of women mothers is a way different of women without children, moreover, philosophers such Freud focus on the study on psychoanalytic feminism to be more relevant to the paradoxical motherhood most women share.

3.2 World of Controversies

One of the most unappreciated roles in our lives is the one of "the mother." Since we were young and not aware of it ,we got used to think that our mother's hard work and sacrifices are for granted, therefore, we assumed that our mothers will remain the same for us when we need their assistance or advice (Reeger cook, 2011) Shin's novel ,which was translated from the Korean to English by Chi-Young Kim, is marked by its high tone of wistful memories and feelings, and also by some emotional disconnect scenes between the mother and her ungrateful family members. But the unfamiliar appealing thing of "Please Look After Mom" is that it message is similar to our culture, that if the mother is in miserable fact ,it is indeed, in addition , it is the fault of her husband lack of responsibility and the ungrateful children(Corrigan,2011)

3.2.1 Mother as a woman

During the previous twenty years among the establishment, ladies' extremist theory has changed fundamentally considering a wide extent of insightful and philosophical discussions likewise, new systems on a basic level. Ladies' extremist theoretical contestations have moved well past the philosophical terms "liberal," "socialist," and "progressive" that used to layout them (Jaggar 1983, Tong 1989). Clearly, ladies' dissident theory and sex considers are themselves part of this extent of new theoretical strategies; anyway one extraordinary nature of ladies' extremist theory has been its essential capacity to fitting and send unique, consistently miserable, methods and theories all through attracting with its own point. These theories emanate from different sorts of contemporary research and join essential theory, talk ethics, political reformism, and intelligent perspective, hermeneutics, structuralism, existentialism, phenomenology, deconstruction, family, post structuralism, postcolonial speculation, treatment, semiotics, social assessments, language examination, calm mindedness, neo-Marxism, and post-Marxism.

During the hour of Japanese imperialism (1910-1945), Korea entered the current period. The nation was exhausted in light of the fact that the Japanese misused its assets. After that everything was additionally annihilated in the Korean Civil War (1950-1953). During Japanese expansionism numerous Korean ladies had to serve Japanese armed forces as "solace ladies".

The Japanese took 200 thousand young ladies to the front line as "solace ladies". Fifty to seventy thousand of them became whores for Japanese warriors (Lee HS 1992:388- 389; see Ahn SY 1992:345-353). They were somewhere in the range of 16 and 32 years of age (Lee HS 1992: 388). This was absolutely constrained prostitution: Japanese troopers in World War II were "served" by Korean ladies. The Korean government viewed this as disgraceful and

corrupt. Therefore, the realities were not formally uncovered until 1992. At the point when the Japanese lost the conflict, a considerable lot of the solace ladies were killed. A few ladies stayed in Japan and a modest number gotten back to Korea. They were treated as heathens and despicable people. This implies that they were both abused by Japanese colonization and dismissed by their own kin.

Up to the 1970s Korea experienced far and wide destitution. Individuals wanted to be gotten rich as people and as a country. Along these lines ladies went to work. They were to add to the financial and modern development of the country. Despite the fact that this denoted an improvement in the circumstance of ladies, they were seriously victimized in the working environment. They got low wages, endured helpless working conditions and long working hours. Continuously they were treated as sub-par compared to their male specialists. They still generally persevered through their terrible conditions quietly similarly as they had persevered through the conventional constructions of the pre modern period, therefore; mothers in South Korea were raised to be over protective. (jeong and Dreyer.454)

3.2.2 Man and woman Relation

Park So Nyo the main character in shin's novel *Please Look After Mom* addressed her husband various time in the last chapter on the book, where is their relationship was based on blaming and accusations; "You left this house whenever you wanted to, and came back at your whim, and you never once thought that your wife would be the one to leave. (So nyo)

Before the sixty-nine so-nyo was separated from her husband in the subway station, the character had a giving not gaining relation with her husband, moreover she sacrificed everything for her family, although her unfaithful husband was not just aware of the things she do in order to make their life easier but reward her with betraying her with another female, under the manly logic stated with her ignores with his sexual needs for instance. As if women

are meant to give more than they can have, under different circumstances such gender inequality that the feminist movement portrayed and adopted within decades until nowadays.

The pre mentioned matter has a changeable point of view for Korean females or mothers to be more presides, if we have a look at the south Korean history we would certainly discover their suffering throughout time; in Korean culture most women grow up to be submissive to their husbands which did not have a choice to marry in the first place.

Mother in this family has consistently been that unnoticeable focus of adoration and care to be depended upon whenever, and the book then, at that point asks – imagine a scenario in which one day this steady and unnoticeable establishment disintegrates. Upon the vanishing of Mother in the story, every one of the children, just as the Father, are compelled to reevaluate their past picture of Mother, reviewing recollections of the individual they understand barely new and ought to have esteemed more. Recounting the story from various character points of view, this book by Kyung-sook Shin is a little jewel – clever, clashing, moving and, at last, unobtrusively tragic .(Yark 2018)

As the feminist movement deals with the male and female inequality and how it is necessary to distinguish between the right of women and their duties as well as the men. The focus of this study will be on the rule the female is playing in the novel, where as the writer Kyung-sook Shin told the story from five different points of views and one of them is the male husband. As his position in the novel was mainly supposed to be seen as a negative character, he is unfaithful alcoholic man that brings other women to his house in the presence of his wife so-nyo , besides the poorness and sacrifices as well as the illness she deals with in her daily live, it is considered to be a crucial thing for female to adopt; however it was not enough for her she indeed kept it as a secret of her personal lonely life away from her children in order to keep the perfect imagine of their father in their eyes, avoiding the fear of having her two sons their father as their role model. The author has produced the character of this story from the male sides (her

husband adding to that her two sons), So-Nyo used to be in constant fear from the role the men of her life are playing, even though they have been useless and their existence is mainly empty.

3.3 Mothering Heights

Most please look after mom reviewers argue the hidden purpose of writing this novel by kyung sook shin as they wonder, the story is meant to make you rethink about your mother's position and her existing in your life, where as others argue, please look after mom is a novel of guilt, most of them assume that the mother's character in the novel is mainly a symbol of the many uncountable mothers in the world, where as our feedback of the story is supposed to be based on guilt and sorrow .

So nyo the sixty two years old poor woman born and raised in South Korean war aftermath, ignorant and suffering from illness faded in the train station away from the husband sight, a traditional woman with a few information about the city life, she is a resulted product of a traditional society and the South Korean country side which teaches her the norms she must follow unconsciously, where her children are rooted and attached to the modern city life, one of the most challengeable aspect of parenting is the fact the parents realization of their children growth and their fully independent from their gaudiness and help and the fact that the child is no longer their responsibility, on the other hand the child may be then recognize the shift of power, I;E when the mother is old, ill and incapable the parenting supposed to be on their behalf; it is the child whom meant to plays the role of the mother to their mother ,however, not in so nyo's situation. Kyung sook shin has shown from the beginning the endless suffering of the mother from back in the days until her children are old enough, where we find in the story that the mother has traveled all the way from the country side to the big city of Seoul just to deliver a paper work to her older son at the age of fifty in order to help him get his paper

work done, it is another way kyung sook shin provide for us and to the psychoanalytic feminism field of study to exemplify the mothering psyche and their attitude towards life matters and family issues.

The record of connections in the book please looks after mom will expand on the object's theory of relations; it was mentioned as a new feminism and psychoanalytic records of mothering (Doane &Hodges, 1992; Parker, 1997; Hollway, 2006; Featherstone, 2001). We will suggest that these hypothetical viewpoints take into consideration the test of the underestimated ideals of compulsiveness in mothering. We make unequivocal the requirements that female relation workers experience in certainly conveying this ideal with them into their relational occupations. Feminist scholars composing on mothering have highlighted both the idealization and denigration of moms. This literature has identified the admiration of maternal figures depicted as instinctive nurturers, normally prepared and promptly accessible to meet every one of the requirements of their kids (Chodorow and Contratto, 1992). Scholars have also underlined the denigration of moms who neglect to satisfy the outlandish ideal of the all-giving and self less nurturer. This twofold comprehension of good and awful mothers reinforces the diligence of mother-fault and its disguise of blame by women when their youngsters experience issue. (Ramvi and Davis. 2010).

The mother is a vital figure in psychoanalytic theory giving allegorical grub to the job of the specialist in various exemplary verbalizations. While Freud liked to focus on the dad and proclaimed a stark expert who deciphered from an apparently "objective" position, with the ascendance of article relations hypothesis there was an unequivocal - and, in numerous regards, irreversible - go to "the mother" and, along with it, the examiner's own individual. For John Bowl by "the specialist's job is practically equivalent to that of a mother who furnishes her kid with a safe base from which to investigate the world" (140).

As indicated by existentialist and Shin, individuals have both an individual side and a

side with the responsibility with society. It is our decision that should be with some restraint of the two, to look after unjust. On the off chance that an individual picks himself over society, he will lose the support of the society nevertheless if an individual picks society over himself, he will lose his uniqueness. Mother at first picks society over herself, which thusly changed her into a functioning machine according to her relatives. In *Please Look after Mom*, Kyung-sook shin writes: "The book you pick, while mother remained outside the book shop was *Human, All Too Human*. ... Is this a book you need? ... All things considered you didn't have the foggiest idea what this book was. It said that it was composed by Nietzsche you'd recently picked it on the grounds that you loved the manner in which the title sounded (60).

"People say that when a baby is crying the paternal grandmother will say, "The baby is crying, you should feed her," and the maternal grandmother will say, "Why is that baby crying so much, making her mom so tired?"

Kyung Sook shin. The pre mentioned quotation by Kyung shin shall emphasize the psyche of women as they are mothers, no matter how old are you your mother would always think and feel you as if you always will and be her little child. When she forget how to live life for herself and start to live it for her children, sacrificing the hard and the easy the bed and the good, indeed that it what is it known as the mothering heights.

As you read the book the question "what is a mother" we will raised not just with park so nyo, however, it will be raised for your own mother, to answer this paradox of mothering, Kyung Sook Shin answers in the first chapter of the novel under the title "No Body Knows". In the half of the twentieth century, the new generations start a new discourse in the feminist studies of mothers where they try to answer the question "what is a mother" that is already answered and the fact we ask it, we are introducing the conformity of the paradoxical motherhood.

3.4 Paradoxical Motherhood

As per existentialist and Shin, individuals have both an individual side and a side with the responsibility with society. It is our decision that should be with some restraint of the two, to look after adjusts. In the event that an individual picks himself over society, will lose the backing of society, nonetheless if an individual picks society over himself, he will lose his singularity. Mother at first picks society over herself, which thusly changed her into a functioning machine according to her relatives. In *Please Look after Mom*, Kyung-sook shin writes: "The book you pick, while mother remained outside the book shop was *Human, All Too Human*. ... Is this a book you need? ... In reality you didn't have the foggiest idea what this book was. It said that it was composed by Nietzsche you'd recently picked it I light of the fact that you enjoyed the manner in which the title sounded (60)

"Mom's eyes held yours for a moment.' I don't like or dislike the kitchen. I cooked because I had to. I had to stay in the kitchen so you could all eat and go to school. How could you only do what you like? There are things you have to do whether you like it or not.' Mom's expression asked, what kind of question is that? And then she murmured, 'If you only do what you like, who's going to do what you don't like?'" (kyung-shin, please look after mom) .

Every hypothetical composition, those from psychoanalytic, sociological and feminism points of view have demonstrated the most helpful in breaking down the portrayals of parenthood on the Korean screen. While this investigation holds its chronicled center, the hypotheses, from passionate, experiential and political viewpoints, are valuable in surveying the way the mothering emotions has been developed . Psychoanalytic scholars have analyzed the mother's conscious mind, investigating her profound connection to her children. Sociologists have endeavored to follow the mother's genuine encounter of youngster raising, distinguishing the way that society and culture have influenced her conduct and her perspectives. Women's activists, particularly since the start of the freedom development in the

late 1960s, have been worried about the subjection of female in the mothering job what's more, have offered enthusiastic and regularly conflicting perspectives about motherhood.(chodorow ,1978a,P.3) .

As we analyze the pre mentioned quotation by Kyung Shinn, the mother put so many responsibilities on her shoulders to guarantee the safety of her own children , while she might do things she does not love or even appreciate, and in the psychoanalytic study of the human perceptions, what the mothers do is another type of self sacrifice, so-nyo the protagonist spend most of her time in the kitchen cleaning and cooking all types of food, during the existing of her children in the house or even when they took the responsibility and became old enough, as it was mentioned in the novel so-nyo every year as in the old Korean culture make a big amount of what is known as “kimtshi” a traditional meal that the family gather all to make in order to keep it for the coming up seasons, however, Park So-Nyo hold that process of making the “ kimtshi” by herself at home in the country side, then take the full responsibility to deliver it by herself to the enormous city of Seoul. If we take a look at the old traditional lifestyle of the Korean mothers and their attachments to every single detail about their culture, we can then comprehend the reason behind the mother’s actions towards every part of their daily lives, we shall raise the question! “What do mom really wants?” park so nyo had a conversation alone in her conscious mind, the expression “I had too” as if Mom was in a trap for her own life and decisions , making food for her children started to be an obligation until it became a matter of choice, though she have chosen to make it.

Sigmund Freud portrayed the mother as the children’s essential love object and the parent generally answerable for its ideal turn of events. He contended that in the early long periods of the baby's life, the relationship with the mother was close, yet during the Oedipal struggle, the kid denied the affection for his mom in dread of his all the more impressive father. The young female likewise moved away from her mom, whom she saw as frail and 'castrated'.

Freud's thoughts of contrast among male and female conduct gave a beginning stage to numerous hypotheses on parenthood. Melanie Klein, Dorothy Dinnerstein and Nancy Chodorow, for instance, utilized his investigation of the oblivious impulses and drives of baby young ladies and boys.³ Also, his contextual investigations and clinical examinations on men were frequently from information gathered from women. As humanist, Sondra Farganis recommended, they gave a helpful wellspring of data about ladies' conduct for the women's activists, psychoanalysts and sociologists who came later.⁴ (chodorow. 1978. 2)

In the psychoanalytic feminism it is known to be said that women feel their each other, in our case of study the female child might feel more of her mother's emotions rather than the male child, however, in park so-nyo situation, Kyung sook shin had put the reader into a unnoticeable situation, where the mother's daughter is busy with perusing her own dreams where her oldest daughter said "...I have so many dreams of my own, and I remember things from my childhood, from when I was a girl and a young woman, and I haven't forgotten a thing. So why did we think of Mom as a mom from the very beginning? She didn't have the opportunity to pursue her dreams, and all by herself, faced everything the era dealt her, poverty and sadness, and she couldn't do anything about her very bad lot in life other than suffer through it and get beyond it and live her life to the very best of her ability, giving her body and her heart to it completely. Why did I never give a thought to Mom's dreams?" Park so-nyo is just an example of the many mothers exist in our life, Please Look after mom is a written novel in the sake of looking beyond the unseen, a women abilities and hard responsibilities does not stop at giving birth, however it can reach the level of self sacrifice, either based on the traditions they grow up with, or the guilt of letting go the independence of their children. As in the first statement of the novel is 'it has been one week since mom went missing' the disappearance of the mother revealed her existing, mother disappeared among the crowds of Seoul train station might be a symbolic in Kyung sook shin's novel, moreover,

she did disappear among her family members, the three men in her life; alcoholic unfaithful husband alongside the two male children that rely on their mother and her other two girls , busy with their families and following their dreams.

Moving beyond the pre mentioned initial hypotheses; one of the limits of recorded documentations has been the avoidance and underestimation of females and their commitments. This has made the test of finding out what really the contemplations of women were throughout the long term. The issue of underestimation and oppression of ladies doesn't simply stop at the refusal of their common and legitimate rights; it likewise reaches out to the orderly concealment of the scholarly commitments of women and the inability to report a considerable lot of such commitments inside history books. Nonetheless, it will be a misrepresentation to say that mostly ladies made no endeavors to let some circulation into their complaints against these treacherous medicines. A few ladies in history really revolted against gender inequality and the acts of minimization and oppression of the female sex. Despite the fact that they might be no accentuation by antiquarians showing that females in the middle age time frame went to bat for the acknowledgment of their privileges, this doesn't coherently infer that there were no such cases. Nonetheless, interestingly, there are archived signs that such feminist missions exist. (In Yang)

The position here is consonant with modern, more decent red, views of theory in general and feminist theory in particular - views of the multiplicities of gendered experience which include varied axes of power and powerlessness and dimensions of gender which do not encode power. The complexity of the emotional and personal is best captured by decent red views, such that attempts to polarize personal and emotional experiences as all bad, or to valorize them as all good, are often insufficient. Such a perspective enables us to understand that one can both valorize feminine qualities like women's self in relation and see them as products of inequality. As a result of investigating how the relational development of self differs for women and men, it has been criticized men's denial of relatedness and individualism in social and psychoanalytic theory. As well as implying that women's self in relation is a potential strength.

But such critique does not mean that might not acknowledge many women's very difficult problems with establishing differentiated selfhood, autonomy, and an agnatic subjectivity.

Later in the novel, describing in her own voice, the soul of Mother watches her family and voices her deep rooted forlornness and discouragement and the one mystery in her life – her relationship with Lee Eun-gyu. It becomes apparent that each lady changes through the exceptional mental clash of being a 'lady'. Close to the furthest limit of the book, the author girl character reviews a fantasy where her missing mother meets her own mom, i.e., the hero's grandma, in existence in the wake of death. She contemplates internally, "Did Mom know? That I, as well, required he my whole life?"(252) the dutiful blame that suffuses the novel is all inclusive.

3.5 Conclusion:

Beyond the feminist theory and the equality of men and women, female themselves have different rights and duties from one to another, where we find the position of the female without children differs from mothers, moreover, in the field of psychoanalytic feminism it has been constructed the mothering psychoanalytic studies, analyzing the psyche of women as been mothers with responsibilities might be a questioned fact, when the self sacrifice make them not less than a victim. Kyung Sook shin in her book *please look after mom* tried to go through the unseen, where a mother played the role of protector, guider and number one supporter, while her children do not even know their mother's birthday, it is a moving story of guilt and sorrow children felt after losing their protector and supporter.

Before the mothers become one, they are human with equal rights with men as the feminist claim; a mother's dream might not be having her daughter to be successful doctor or writer, she might want to reach goals in her life away from her children's. This world of controversies women experience while being mothers, might reach psychological problems, a sense of separated soul from its body, mothering heights reaching the emptiness and permanent loneliness, one soul cut between two powerful forces; one being a mother and two, being a human with ambitions and dreams. What the community teaches them is a mother has no other options beside taking care of her children, going against that is a selfishness and against mothering nature, which in the psychoanalytic feminism studies, it is not more that a paradoxical motherhood.

General Conclusion

The fundamental subject of this examination is incomprehensible motherhood in Kyung-Sook-Shin *Please Look after Mom*, means a resounding interdisciplinary field spreading across analysis, deconstruction, women's liberation and postcolonial hypothesis. By virtue of rapture the novel controls smile and face for imparting fulfillment. As we study ladies through woman's rights approach in regards to her relationship with her better half, then again, the psychoanalytic of mother inside her relationship with youngsters as we attempt to decide the confusing parts of the primary character whom is the mother, inside the changing life conditions and philosophies of autonomous new lady, furthermore to ladies new job of duty, in addition it is the place where we face unique lost. As Hyung sook shin's promoters, the children's missing mother, it couldn't be lost in train station, in any case her part as a free willing lady and mother had been disappeared. As the creator broadcasts in one of her meetings, unique similitude utilized in her novel is pretty much as obvious and sensible as the psychoanalytic of moms with respect to their social, authentic or strict foundation, the addressed character of the mother in the novel is undoubtedly addressed truly.

Mother was reliably Mother. It never happened to you that she had once wandered out, or had once been three or twelve or twenty years old. Mother was Mother. She was brought into the world as Mother. Until you saw her hurrying to your uncle like that, it hadn't happened to you that she was a person who clutched that indistinguishable tendency you had for your own kin, and this affirmation provoked the care that she, also, had an adolescent. Starting there on, you a portion of the time thought about Mother as a child, as a youngster, as a young woman, as an as of late wed, as a mother who had as of late delivered you. (27)

Park So-nyo is a mother with raised guidelines who burns-through her experience on existence of taking consideration and truly zeroing in on her youngsters and mate routinely at the expenses of her own necessities. Mother's hands were reliably clamoring sewing,

furrowing, and weaving, creating sesames, mulberry leaves and cucumbers. She even raised silkworms and aged malt. Dejection was the best foe of an age annihilated by the Korean War, the principal need was food. (Viswanath)

Since forever Korean ladies have confronted a few difficulties as been females or being female creators, after the conflict Korean ladies began a development of liberation, despite the fact that their mind was as yet caught before and history dependent on their way of life and customs, which lead to their sufferings . In the mothering psychoanalytic ladies and all the more unequivocally moms will in general present their confidence and care just as their aspirations and dreams in the sack of their kids, as not many of men do all things considered. This disarray of the ladies mind as been moms would result a universe of discussions wherein ladies would not have the option to have a different way of life, where they can free themselves from the practice and standards that the old instructed them. Inside those mothering statures a few perspectives will be found to shape the incomprehensible parenthood. In the coming up section we will examine the character on the mother in the novel park so-nyo from the point of view of psychoanalytic woman's rights approach to talk about the Catch 22 in parenthood of Kyung sook shin's novel Please Look after Mom.

The disappearance of so-nyo the mother is more of a metaphorical aspect in the book *please looks after mom*, a sign of losing the most important part of our being which is the mother. If the mother was proud of her sacrifices and not having the idea of being w victim of children she had the ability to bring to life, she would not advice her own female child, her daughter to follow her dreams and to not worry about the other people in her life including her children. The special element took place in both mother disappearance as well as in the psyche of the mother, after more than fifty years of service she woke up at he non sense of her life, which indeed lead to the paradoxical emotions,

the women's activist hypothesis and the uniformity of people, female themselves have

various rights and obligations starting with one then into the next, where we discover the situation of the female without youngsters contrasts from moms, in addition, in the field of psychoanalytic women's liberation it has been developed the mothering psychoanalytic examinations, investigating the mind of ladies as been moms with duties may be an addressed certainty, when the selflessness make them at the very least a casualty. Kyung Sook shin in her book *please look after mom*, care for mother attempted to go through the concealed, where a mother assumed the part of defender, guider and number one ally, while her kids don't have the foggiest idea about their mom's birthday, it is a moving story of blame and distress kids felt in the wake of losing their defender and ally.

Before the moms become one, they are human with equivalent rights with men as the women's activist case; a mother's fantasy probably won't have her little girl to be effective specialist or essayist, she should arrive at objectives in her day to day existence away from her children's. This universe of debates ladies experience while being moms, may arrive at mental issues, a feeling of isolated soul from its body, mothering statures arriving at the void and lasting depression, one soul cut between two amazing powers; one being a mother and two, being a human with desires and dreams. What the local area instructs them is a mother has no different choices alongside dealing with her kids, conflicting with that is a childishness and against mothering nature, which in the psychoanalytic woman's rights considers, it isn't more than a paradoxical motherhood.

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Helen Koh was a visiting assistant professor and Korean studies fellow at Columbia University from 1999-2002. She received a Ph.D. from the University of Chicago in 2001 with a dissertation on modern Korean literature.

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Appendices

Appendix A: Kyung Sook Shin

Figure 1. Demonstrates a picture of the Korean writer Kyung Sook Shin



Figure 1: Kyung Sook Shin the writer South Korean writer of *Please look after Mom*, when her book was first published in Korean language in 2008, then translated to English in 2019.

https://ieas.berkeley.edu/sites/default/files/cks_program_20141024_shinkyungsook.pdf

Appendix B: Please Look After Mom

Figure 2. Indicate a cover page of Shin’s Book Please Look after Mom.



Figure 2. Shin’s “ Please look After Mom” book cover , Amazon, 3 April. 2012.

<https://www.amazon.com/-/es/Kyung-Sook-Shin/dp/0307739511>

Glossary

Glossary

Maggie Humm. Is a teacher of social investigations and the writer and proofreader of a few books zeroing in on ladies, woman's rights, and noted writer Virginia Woolf, regularly corresponding to Woolf's premium in photography and film

Rebecca Levanthal. Born November 17, 1969, as Rebecca walker is an American essayist, women's activist, and dissident. Walker has been viewed as one of the conspicuous voices of Third Wave Feminism, and the coiner of the expression "third wave", since distributing a 1992 article on women's liberation in Ms. magazine called "Turning into the Third Wave", in which she declared: "I'm the Third Wave"

Civil Right Movement. It was as a coordinated exertion by Black Americans to end racial segregation and gain equivalent rights under the law. It started in the last part of the 1940s and finished in the last part of the 1960s. Albeit turbulent now and again, the development was generally peaceful and brought about laws to ensure each American's established rights, paying little mind to shading, race, sex or public beginning.

The Communist movement. It was emerged in Korea as a political movement in the early 20th century. Although the movement had a minor role in pre-war politics, the division between the communist North Korea and the anti-communist in South Korea that came to dominate Korean political life in the post-World War second era.

Helen Koh. Is Director of Creative GC: Art Science Connect. She has delivered social projects at the Asia Society, coordinated supported examination studios at RISD, and

showed seminars on East Asian culture and history at Columbia University. Her momentum research is on Nam June Paik and the beginnings of video craftsmanship.

The Chosòn Period. The *Joseon* kingdom was a Korean dynastic kingdom that lasted for approximately five centuries. It was the last dynastic kingdom of Korea and the longest-lasting. It was founded by Yi Seong-gye in July 1392 and replaced by the Korean Empire in October 1897.

ملخص

أرجوك اعتني بأمي لقلم كيونغ سوك شين التي تشرف على الأثار العقلية للقوى الاجتماعية المأثرة على التفكير اللاوعي للنساء كأمهات في الثقافة الكورية الجنوبية. قد يؤثر ذلك على حياتهم كأفراد بين الحضور الصاحب لأطفالهم وكموضوع فردي. تعتبر الأمومة المتناقضة موضوعًا هامًا للتقييم أدى إلى تنويع اهتمام الباحثين بالنظر إلى الطريقة التي تعالج بها موضوع مهم كمنبع الحياة التي هي الأم. بصفتها ناشطة نسائية كورية جنوبية، سلطت كيونغ سوك شين الضوء على التحليل النفسي الأنتوي وتركز على الأمومة على حساب الأمهات المختلفات في الأرض ، ولا سيما الكوريات الجنوبيات ، حيث يتم تقييد الممارسات العادية مثل هذه التقاليد. الكاتبات الكوريات مثل شين يرسمن المنظور السائد للأبوة وكيف يتفاعل الأفراد مع تيار ما يسمونه الأم ، ويحققون مجموعة متنوعة من القضايا العقلية. تم الكشف عن شخصية "So-Nyo" ودقتها كفرد مستقل يتمتع بحقوق قريبة مع الرجال باستخدام نهج نسوي لتحديد الأبوة لكل من الرجال والنساء. كون انتكاسة للممارسات والعادات المعترف بها هو أيضًا أحد الأسباب الغامضة التي ظهرت بها So-Nyo نفسها في الفراغ وتحتقر المسار الذي كانت عليه كسيدة كورية وأم. على حساب المواقف الاجتماعية الكورية، فإن التفسير الوحيد للأم في الحياة هو الكفاح من أجل حلم أطفالها وإبقاء شخصها المعتمد مخفيًا وبعيدًا عن نمط الحياة الذي تعيشه. حيث تُستخدم النظرية النسوية و النهج التحليلية النفسية لدراسة الوضع المتناقض لامرأة مقيدة بين قوتين، بعيدا عن المعترف به كالأم المثالية في الدول الغربية، تصور كيونغ سوك شين النساء اللاتي نشأن في ظل بلدان ما بعد الحرب مثل كوريا الجنوبية في ذلك الوقت، في تلك المرحلة والتقاليد الأساسية تجاه النساء على وجه التحديد أمهات في العالم، الغير مرئيات ومختبئات لتحرير أنفسهن من مثل هذا الوضع الهائل الذي يجعل منهم ليس أقل من ضحية تضحية.

الكلمات المفتاحية: النظرية النسوية ,النسوية التحليلية النفسية ,ضحية تضحية, الامومة