

# i. can. teach.

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i<sup>1</sup>

(can)<sup>2</sup>

teach<sup>3</sup>

<sup>1</sup> Who am i/I? And what is with the capitalization of i/I? Jione Havea did say that this is driven by Western/colonial ego that centers upon the self above un-capitalized others. To start this writing journey with self-aggrandizement buttressed by MS Word's "red squiggly lines" fumigates my anathemized quest for organic relationality with the other.

But I digress....

I am a Korean from the Philippines. I grew up in the Philippines because my parents are missionaries. I grew up in a Christian environment before I could even remember who I am. I have read the Bible and even taught it to many students. I am not sure how much more I should be saying about myself because

I am concerned that I and my writing will not be perceived as professional and academic.

But I digress....

I am supposed to write about teaching, or at least perform it with excellence and intellectual rigor. Ah, yes, intellectual rigor or hyper-capitalism's stranglehold on the academia. One way to go about making myself look professional and academic is to have an enormous amount of footnote references. Yes, I understand that it is about acknowledging the contributions other persons have already done. It is about intellectual property rights. Yes, it is about recognizing the communities that have sustained the conversations and ideas. So, please see the following academic references: John White, *The Ultimate Book on Pedagogy: The Guide for Teaching* (Oxford: Ivy Press, 1960); Robert F. G. Dunne, *The Seven Lessons on Teaching for All Contexts* (Cambridge: Another Ivy Press, 1971); Yvette Stormborn, *How to Write Like a Man* (Oregon: Fancy Publishing, 1982); A. Fitzgerald LeBlanc, *Teaching the Pedagogy to the Rest: How to be the Best Teacher* (Atlanta: Plantation Publishing, 1945); and, Dong Hyuk Jeong, *Imitating My Teachers: Learning the Ways of the West* (Seoul: Neocolonial Press, 2020). I have included Jeong's publication in order to acknowledge the importance of diversity. We can learn something, I think, from non-Western teachers who have learned from the best Western pedagogues.

<sup>2</sup> Word choice. "Can" is a weak word. Explain yourself. Better yet, erase this modal verb. If you are going to use one, then use something that is more convincing, such as "must," "shall," or anything that resonates with the phallic "I" based on intellectual rigor of the elitist academia.

Also,

Going back to teaching, teaching must be assertive. It should manifest mastery of the subject. Here, the subject is no other than you. Subjectivity. Ontology. Phenomenology. Here, I will

define all of these academic words in order to prove that I know what I am talking about. Mastering the self is a manifestation of my superiority over others. If I can know myself, control myself, and determine my path by myself, then I am the captain of my own destiny. Descartes said something like that (add Descartes's reference here). So, to teach requires the mastery of the self (and of course it goes without saying that I must master the other).

Also,

Teaching requires conquering one's emotions, and teaching the subject matter with pure objectivity and science! See below for excellent resources on teaching: James Powers, *Mastering the Teacher Within: Like the Confidence of a Mediocre Man* (Chicago: Beta-Dan-U Press, 2002); Phil O. Sheath, *The Pinnacle of Teaching: Self-Control and Other Manifestations of Alpha Creatures* (Charlotte: Excellence Academic Publishing, 1987); and, of course we have diversity here, Richard Kim, *I Have Mastered It Too: The Joys of Being Accepted* (Los Angeles: Wantabiwaithe Press, 1999).

Also,

For those who have not mastered their humanity, haste is required because you do not want to be relegated with the brutes, the animals. Teaching requires intellect, something that differentiates us from the animals.

<sup>3</sup> (Explain here the etymology of teaching, [no write pedagogy], in Latin, French, German, and other superior languages) because this will make you look like a knowing subject, human of humans, accepted by the main stream, academic, professional. Not a brute, not an animal.

Then,


(Write here the history of teaching – the real one from the West. You have to show that you know the history or else...)

(...)

this this the bristling

<sup>137</sup> (My voice doesn't matter. I am parenthesized. I am footnote 138. I am partially human. I don't know myself. I don't have a voice. Not like those guys. They don't have to write about themselves....)

<sup>139</sup> What is with this footnoted existence? Who am i? Who am I becoming? Who am i? who am I, who am i (no, MS Word auto-correct), I do not want it capitalized | | | | | | | | ii iii | | | ii i – like Jesus's words, red red red red red

<sup>404</sup> error  // transgressing the matrix of this footnoted existence // not this jargon-like, pedantic words again... // why do kids' books don't have footnotes? Do graphic novels have footnotes? i want to break free i live i am i write we live we are we write you live too you are too you write too no passive voice apparently no linking verbs apparently no intransitive phrases //

i want to be human not as i was told i don't want to master things because i do want to decolonize my mind and my soul... (Christine Hong, thank you for the wisdom – 고마워 누나!)

yes i love animals 나는 동물을 사랑한다 dong hyeon feels alive with them mahal ko ang mga hamalan i feel my full self when I am with them i write well because of them they nourish me they inspire me they enchant me they cannot be footnoted no matter how much humans have tried and if i find solace self-fulfillment with the plants and the animals then what is holding me back from footnoting (with) the animals and the plants i learn so much from them i cannot live without them i am indebted to them yes humans your lives matter too (i will quote you)

a vegetal emergence here sprouting once more

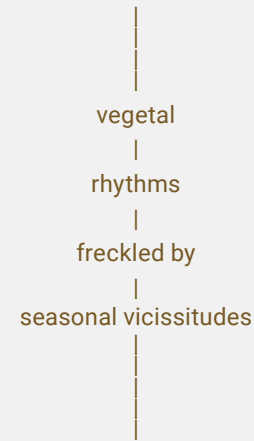
yes the rhizomes footnotes are rhizomatic until/while/after they are transgressed **i** want my body and my mind become like the rhizomes that breathes under the earth and with the vegetal knobs **i** want to break free from this textual enclosure word by word inputted and deleted but inputted again by each stroke of the letter such hyper-masculine penetrative insertion of thoughts (but I/i digress)

Ayan, sige, kaya natin to makawala na tayong sa mga pahinang ito

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is section is where nonhumans barking  
 not footnote the section are cawing  
**the nonhuman chirping**

...soiled, awakening, squirming, inbreaking, rooted, manured, whittered crisp, random trash, muddy, clay, peaty, granular, sandy, silty, feathers, pawprints, footprints, trowel, smothered...



no ideological pesticides allowed here  
(i see you formatting scissors)

....so that i may learn from the **nonhuman** ||| and become a teacher who embraces **the other** to learn again from **their** cold winter slumber |||| and be reborn with **their** joys of spring eternal embraced by the **branches** of my **ancestors** ||||| and composted with **residues** of the **decolonial**  
 this writing must end so that **others** may live....

@ **vegetal colors** courtesy of **Yuri Jeong**  
 the **childist hermeneutics expert**  
 (Summer 2024)

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