Food as a Symbol

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Abstract

In this study the author explores her personal experience of understanding food as a symbol. In an illuminating discussion that draws on her own Korean life and heritage, the author argues for the symbolic importance of food as an expression of identity and maternal instinct. Indeed, the symbolism of food preparation is shown to have therapeutic implications, especially in filial contexts. A compelling case is made for the potential of food to be a means of reconciliation or closure between people and this is discussed with reference to examples from cinema and life history, notably the author's relationship with her late father, which sandplay has helped her to come to terms with.

Key words: Food as Symbol, Maternal Instinct, Identity, Reconciliation, Transcendent Function

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A Personal Experience of Meeting Food as a Symbol

I like to make and create things. When I create something, I like to share and enjoy it with someone else. It is through preparing food that I gain that kind of satisfaction. To me, making and sharing food is a happy pastime which gives me much joy in life.

Last winter, a special guest came over to my house. The visitor had lived away from Korea for twenty-eight years and experienced foreign cultures and food. Therefore I had to think very carefully about my dinner plans for him. It was a bit worrisome since my guest was over sixty years old. I was not satisfied with the thought of taking him to a restaurant, even an expensive one, where it would be easy to just pay money for a meal. My mind was set on the belief that food prepared with earnest devotion would be the best form of hospitality, and so I decided to prepare the food myself. What I made was pollack stew with intestines mixed with radish and salted fried mackerel. I also prepared various dried vegetables mixed with sesame oil and perilla seed sauce, as well as makgeolri, which is Korean rice wine. This menu offered a selection of food that Koreans have enjoyed eating for centuries.

As soon as I laid the food on the table in front of him, my guest said with a sparkle in his eyes that it had been such a long time since he had last eaten this kind of food that he could not recall ever having tried it previously, and he indicated that he would take a long time to enjoy his meal. The reason why I chose this kind of meal was that it was in season, light and easy for the stomach, and good for his high blood pressure, as well as suited to a comfortable home setting. He was so impressed with his meal that he kept saying, “Oh, what joy! Wonderful!” As I gazed into the face of the man eating his inexpensive dinner so happily, I felt a pang of life’s hunger that moved my heart. The reason I started concentrating on food is that intuitively I knew that people have always recognized the importance of food as a means of treatment.

What kind of power was it that the food I made would bring such happiness to the person eating it and also to the observer? This paper is concerned with how preparing food with various ingredients and setting the table for the guests can transcend into meeting each other at an unconscious level. This transcendence could function as a symbol.

What is Food to Humans?

Ancient philosophers defined death as the separation of body and soul. This concept implied that
the body and soul were intertwined, both part of an essence that one innately tried to preserve. Jung wrote:

> Hunger, as a characteristic expression of the instinct of self-preservation, is without doubt one of the primary and most powerful factors in influencing behavior; in fact, the lives of primitives are more strongly affected by it than by sexuality. At this level, hunger is the alpha and omega – existence itself. (CW8, para. 237, cited by Jackson, 1996: 13)

One can say that preparing for and having meals is what people do more than any other task during their lifetimes. The obvious reason is that food sustains life and gratifies our appetites. One can also say that food directly influences people. The food that enters the mouth can actually have an effect on the organs of the body, and therefore it can be either poison or medicine to restore our energy and health. Relative to food, Jung gave an example of a complex and wrote, “When some patients faced conditions that were hard and unbearable, they experienced severe convulsions whenever they tried to swallow food.” The patient could not swallow food. This kind of physical reaction is just one manifestation of involuntary action (Lee, 1998: 29).

If eating is not merely in order for the stomach to be filled with food, then the unconscious also plays a part in the consumption process. Each of the characteristics of food has its own distinctive nature. Each grain of corn contains more than carbohydrates. Each grain contains a unique characteristic obtained from the soil, the amount of sunlight, wind and rain. Each type of food has its own unique taste and aroma. Since each type of food has its own nutritional value and/or poison, then it can be treated in a way to get rid of the poison and combine with other ingredients to create a totally new taste and nutritional value. An example is ginseng, which is hazardous to some people. Through repeated cycles of steaming and drying, the ginseng is made palatable and safe for everyone. With this in mind, we can draw a parallel with unconscious negative complexes that we usually project onto other people rather than claim as parts of ourselves. We must face the challenge of withdrawing those projections, untangling the emotional threads and integrating them into our personalities. This is part of the process of making conscious what was unconscious and working towards individuation and wholeness that may be symbolized as re-creation or rebirth.

Throughout their lives, people are interested in discovering new food as well as creating their own distinctive food. Humans are a unique species among animals because they share the food that they make. The time and process involved in food preparation and sharing has promoted human
relations throughout history, and therefore it is unsurprising that the setting of the dining table and table etiquette has become incorporated into the food culture of every human society.

Food culture has developed uniquely among different nations. For example, side dishes are a significant part of Korean food culture. Rice is placed on the left and soup – *guk* – is placed on the right because people are usually right-handed and they can eat soup more easily with their dominant hand. In the traditional Korean table setting for daily meals, steamed rice is the staple food and meal tables are known as 3, 5, 7, 9, and 12 chups according to the number of dishes, excluding the soup, kimchi and sauces (Fig. 1). The 12 chup was served only to kings; ‘Yangban’ households, that is, the noble families, set the 5, 7 or 9 chup tables; while the common people could only afford the 3 chup. Historically, Confucianism has been the prevailing social philosophy in Korea, and, in keeping with its principles, the large family system was widely adopted. As a result, the locations of main dishes and side dishes had become standardized by the twentieth century. In addition, men and women could not sit together for meals and the elder members of the family were served at a separate table (http://encykorea.aks.ac.kr).

Figure 1. Korean Chup Tables
Traditionally, Korea has placed a strong value on paternalism. Thus, respect for seniors and a sense of superiority among men were reflected in Korean food culture. Food has also been one of the most important communication tools in Korea, where relational bonds have been highly valued. The phrase, “let’s have a meal together,” is commonly used by Koreans when they wish to get closer to someone. There is also a Korean saying, “give one more rice cake to the person you don’t like,” which again shows how food is a medium for expressing the Korean value on trying to overcome any grudges against other people.

**Food as a Maternal Instinct**

Earlier in this paper I suggested a link between the woman’s role in preparing food and the maternal instinct of nurturing. Here I will address that issue more fully. Certain foods have become staples in particular cultures. For example, traditionally in Korea it was rare for fathers to prepare and serve meals for their family. Indeed most cultural regions, such as the Islamic countries, which have a patriarchal family system, take it for granted that food preparation is the responsibility of women. Men would be ashamed if they performed household tasks which appear feminine. On a personal note, my father never set the table. This may be the reason why Koreans naturally recall their mothers, rather than fathers, when it comes to meals.

Jung (1984) wrote that the characteristics of the mother archetype are benevolence, nurturance, sustenance, growth and abundant nutrition. There is a peculiar sense of anticipation as one approaches the dining table. During childhood, in the late afternoons, most children eagerly anticipated their mother’s snacks and dinner, and wanted to hurry home! When evening came, the sound of their mother using her cutting board filled the house with a happy energy. The food eaten during those days were unforgettable, and later, after we become adults, no matter how many times we eat the same food, the taste is not the same.

When we eat, food passes through the sense organs of our tongue. The tongue remembers not only the taste but also keeps memories. Specific emotions, together with memories of food, cannot be forgotten. Deeply imprinted at the “far side of the mind” is our “mother’s food”, and we still long for her food. This is because our mother’s devotion and love can be felt through her food.

Many people fantasize about the past at every meal, reliving their memories. I have heard that many Korean males dream of the joys of a married life, and one of their expectations of their wife-to-be is the preparation and presentation of food. If this is true, perhaps the Korean man is
contemplating happiness when his future wife offers her devotion and love at their breakfast table. Perhaps a man searches for a wife who is a kind of motherly figure, emanating care and devotion.

The traditional image of Korean mothers working long and hard to prepare their families’ breakfast tables has left a lasting impression on successive generations. However, this particular female role is gradually changing as the reality of dual-income families becomes more widespread in Korean society. Some family court judges have noted that many divorced men often criticize their former wives for not preparing meals for them, and the husbands’ complaints are perhaps reflective of this societal trend. Most Korean men hold the view that the role of providing meals belongs to their mothers or wives. In particular, men who have not received sufficient love and care during their childhood are often seized by an obsession to fulfill their instinctive desire for maternal love even after they have reached adulthood by finding a wife who will prepare their meals for them.

At an initial developmental stage, children experience everything, especially the outer world, tangibly through their skin and bodies, and the inner world through their alimentary canal, with little body sense in the trunk area (Neumann, 1973, cited by Turner, 2005). Neumann suggested that very young children experience psychological and environmental elements as “mythic” or imaginary, and as alimentary experiences. In sandplay, feeding and nurturing themes are often representative of the primal-unity stage, with clients frequently portraying themselves as newborn infants, longing to be fed and nurtured (Turner, 2005). Images of the good, nurturing mother or the terrible, devouring mother may follow.

These kinds of images are what Jung (1984) described as archetypes that arise from the collective unconscious, including both positive and negative mother archetypes. When this type of archetypal energy is activated, consciously or unconsciously the perception of a childhood experience that was forgotten may be revived, and the unconscious may be stimulated to recall the lost memories one had of one’s mother. Through the archetype, the deepest level of the collective unconscious and our conscious selves may be linked.

When I think of my mother, what is especially vivid is my memory of her getting up early in the mornings and preparing four packed lunches. For ten years, she prepared packed lunches for my brothers and me while we were students, as well as for my father. She never missed a day. Setting the table everyday was a difficult task, but she also woke up early every morning to prepare packed lunches for us. Whenever I left my lunchbox at home by mistake, my mother would come all the way to school to make sure that I had lunch to eat. Food was scarce in those days, and thus mothers sacrificed themselves in order to feed their children. As in my experience, the images of
mothers preparing meals for their families may be viewed as a symbolic deed of love and sacrifice.

Unfortunately, the truth is that not all families are endowed with such a lovely mother. The fact that symbols not only have a positive side, but also a negative or destructive side, compels us to consider the mother archetype in broader terms.

In the past, I had the experience of working as a tutor for two years. During this time, I visited many families and had the chance to observe how my students grew up in their families. As a result, I noticed that divorced and dual-income families often could not afford the time to prepare food for their children. As a result, they often ate out, ordered food from fast food restaurants or packed their fridges with instant food. However, there are also cases when mothers cannot provide proper nutrition for their children and satisfy them fully through food even though they are housewives. Sometimes it is due to their personal attitude towards their children and sometimes it is due to situations beyond their control. The perception may be that they have neglected their role as a nurturer. I feel that the dissatisfaction stems from the fact that food is not just for eating, but also for absorbing a motherly deed that is filled with a mother’s sacrificial labor in preparing food as well as her love and care in relation to what her child would like to eat. Even if a child receives an expensive meal, if it does not contain his or her mother’s affection, it becomes a dish lacking the nutrient of love.

Sometimes, through symbolic references to food in a culture’s literature, such emotions are activated. In the novel “Anchovy”, by Korean writer Kim Soo-young, we can connect with the protagonist’s loneliness and his sense of loss. The deep yearning of a son for his mother is illustrated through his dream of an elaborately set up dinner on a dining table, prepared by his mother. The dream images show calm waters, where a large table set with dishes of various shapes floats in the waves. We are led to understand through the author’s words how much the son longs for his mother.

Similarly, when we are tired and lonely, we may wish for a helpful, nurturing great mother-like figure to appear. Sometimes, with a mother’s absence, life is experienced as poisonous and lonely, with an insatiable hunger that cannot be satisfied by one’s own unconscious instincts for survival. When a person is in such a state, we could say that the person suffers from a “mother complex”. A mother’s absence may be physical or psychological, perhaps due to stress or depression. We know that even in some other animal species, “distressed mothers … literally eat their young; [in the case of human beings] the negative mother complex swallows our capacity to live as individuals” (Jackson, 1996: 14).
There is an ancient Korean folk tale, “The Thousand-year-old Fox”, in which a mother fills a lunch box for her son with lots of rice and a little gochujang – Korean hot pepper paste. The mother knew that gochujang has a revitalizing, shamanistic power, but the son kept pestering her for more gochujang. After eating till he was full, he played around with the leftover gochujang in a skull. Unfortunately, the skull received the power from the gochujang and turned into a thousand-year-old fox, which promptly devoured the boy (Lee, 1995: 137).

In Asian fairytales, the fox has a symbolic meaning of the evil feminine which is seductive and devours masculine energy (Fenkle, 1999). Gochujang, made from peppers, is red, a color that symbolizes shamanistic power. Mythology and fairytales teach us that such foods eaten unconsciously have the power to turn into tragedy.

From the viewpoint of analytic psychology, this story is an example of the negative complex dangers that Jung warned about. In the aforementioned tale, the young child's personal attachment to his mother seems excessive. The mother's acceptance of her child's request was an unnecessary waste of love and it finally stimulated a negative maternal instinct deeply seated in the unconscious.

In another Korean folk tale, there was a devil in a forest who served an abundant amount of food to visitors whom he desired to eat. The devil concealed his devilish characteristics with an abundant amount of food, a light in the dark and a palatial tile-roofed house. The devil's visitors, of course, were seduced by his deceptive kindness (Lee, 1995: 140). The devil's hospitality can be said to be a negative maternal instinct as an archetypal maternal shadow. It suggests that the negative side of the maternal instinct is a trap to keep a person weak and starved, never independent and satisfied.

At any developmental stage, psychological suffering can have the consequence of hunger and overeating. In this context hunger stands as a core symbol. During this stage, archetypal images of dark and devouring elements in the sandtray may predict and activate new growth and transformation (Turner, 2005: 68).

Individual experiences of “mother” vary from person to person. For some, the mother is a provider of care, growth, enhancement and nurturance. For others, the mother is dark, secretive, devouring, lethal, poisonous, and a provider of fear. When described in these either/or terms, the mother archetype is shown in its opposites or extremes. We must remember that a human mother is not one-sided but rather possesses a diversity of qualities, some positive, some negative. Even when a mother’s dining table is made with true love and devotion, an individual recipient may experience a mother complex, either positive or negative.
Food as an Identity

Another symbolic meaning for food is that of identity. When people share food, they seem to bond at a fundamental level which affirms their common identity. An example of this bonding ritual is the Passover seder, in which a Jewish family or community affirms continuity for a tradition that has endured despite the geographic dispersal of their people throughout history. The Jews’ common food of unleavened bread and bitter herbs is a symbol of the identity they share with their ancestors. By connecting the past and present through this ritual, the Jews also maintain continuity in terms of identity (Jackson, 1996: 82).

To explore this notion of identity, it may be helpful to ask, “What kind of food do you like and what kind of food do you usually make?” A person’s answer may well reflect their unique cultural identity. Food is not only a means of sustaining life, but it also forms part of a nation’s culture. Each country or race has their own ethnic culinary culture which is influenced by their unique history, natural characteristics and religion. Therefore, one can define a nation’s characteristics or ethnicity by identifying its cuisine.

For example, sashimi is known as Japan’s most representative traditional food. It is a very simple dish that can be made without any heat. Japanese people consider it best to apply cooking skills to food as little as possible and eat it in as a natural state as possible. In order to make such dishes, they cannot help but use fresh ingredients. Indeed, they consider slicing skills, which are a minimal cooking technique that helps maintain the freshness of food, as much more important. As a result, cooking knives have been well developed in Japan, with dozens of different kinds of knives available for the single purpose of slicing fish. Japanese people can taste seafood cuisines which are imbued with their natural environment and unique spiritual world.

Or to consider another example, Korean people particularly like rice cakes. In traditional fairy tales or proverbs, stories about food are the most common type of story. Rice cakes reflect Korea’s long history as an agricultural society. Koreans consider rice cakes to be a dish that symbolizes great effort given that its preparation requires a tiresome process. In the past, when a family made rice cakes, all the women in the family and the rest of the neighborhood came to help. For this reason, rice cakes were usually prepared for important rituals or traditional holidays. Rice cakes were always prepared in large quantities to give as gifts for guests who had arrived after a long journey. As shown by this example, Koreans consider making and sharing food to be a very important matter.

In the past, most families were quite large, and so they had to make a lot of soybean sauce, chili
sauce and kimchi, and they were often helped by their neighbors. After they had finished making kimchi, they supplied some to their neighbors. This custom of making and sharing food exhibits well the Korean mindset that emphasizes the importance of the concept “we” rather than “me”. Koreans hold a strong belief that the people around them are part of their family and that they should make and share food with them. It can also be interpreted that Koreans have utilized food as an active tool to communicate with others. However, such a culture appears to be disappearing rapidly as large families are less common than in the past, and the country’s food culture is being progressively modernized.

As discussed so far, the concept of producing and sharing food can be seen as another form of human expression, which is blended with one’s living environment, religion and mindset. Indeed, humans develop their own ingenious food cultures by placing various meanings on the food which they consume day by day. In this sense, food culture also stands as the representation of the identity of an individual or a group.

The substances used in foods that enter the human body can have a serious impact on the health of our bodies. Therefore, to know how any particular food is made, with which ingredients, and in what emotional state is all very important. We can see how food can affect us in a variety of ways, not only in our bodies, but also inwardly and powerfully in our unconscious mind.

**Food as a Reconciliation and a Cure**

The origin of our food is the soil, either directly or indirectly. Additionally, an abundance of food comes with sunlight, rain and wind. To eat food from the earth is to eat nature. To eat food that comes from nature has the power to cure.

However, natural foods are being contaminated by acid rain and chemical fertilizers as natural environments are destroyed by the development of modern civilization. Since spoiled food can cause great harm to the human body, modern people often prefer to buy healthy foods such as organic ones, even at high prices, in their search for uncontaminated food. Food is the most direct source of energy that people can absorb into their bodies. Depending on the energy properties of a given food, it can either be harmful or of medicinal benefit to humans. For instance, dry vegetables that can withstand severe winters and grow abundantly in the spring season are what people call medicinal herbs.
In Korea, many of these herbs come from the mountain areas. We can say that when people eat herbs, symbolically they are eating the sacrifice of hardship, the waiting and the suffering that the herbs endured before ending up on the dining table as food.

We can imagine that ingredients that have endured difficult times, and then been harmoniously combined for cooking, could be compatible with people who have a variety of health problems. However, even that kind of food can damage the body if its ingredients are not well known and understood, and are used in inappropriate proportions.

Traditional oriental medical treatment relies on the curative effects of such food. Different types of herbs have different properties, which are either described as “hot” or “cold”. The people who prepare this kind of food must have wisdom and experience so that they can balance the treatment between hot and cold properties in order to remove the poisons, similar to the balance between the feminine and the masculine. The Yin and Yang balance in the food can be seen as a symbol of rebirth through the curative effects of certain plants and herbs. Thus people who get sick because their bodies are cold need to be given food with hot properties, and people with feverish bodies need to be given cold food to manage the fever. In oriental medicine, eating daily meals in this way is called beneficial herbal medicine.

When we sit at the dining table to consume our food, we are also involved with simultaneous polar elements. Instinctive elements of the oral stage and conscious behaviors of creative and functional cooking can be said to form polarities. The following passage in the Bible expresses well the sublimation of polar conflicts and “a combination of internal conflicting powers and a balance of life” (Lee, 1995: 247): *If your enemy is hungry, give him food to eat; if he is thirsty, give him water to drink. In doing this, you will heap burning coals on his head, and the Lord will reward you* (Proverbs 25: 22).

Perhaps in a similar way, Jung emphasized that the path to wholeness requires that we hold the tension of the opposites with patience and consciousness. As in the example noted above, when one decides to share food with the enemy facing them, the power to eat in moderation for the health of the body is important despite the temptation of the food before the eyes.

Honoring our food, its preparation and its offering with consciousness allows us to uplift our physical and instinctive standards to a spiritual level where we may experience love and attain wisdom. This kind of process can be seen as a conscious effort made in the direction of wholeness. Food treated in this manner, and infused with such energy, holds out the possibility of reconciliation and a curative remedy.
Food as a Symbol of the Transcendent Function

In the previous section, I mentioned that the presence of opposites in our food, especially our experience of it, sometimes leads to a feeling that surpasses the mundane. This happens when there is a union or reconciliation of opposites, especially of consciousness and the unconscious. Jung called this dynamic process “the transcendent function”. Thus, “baking bread” together can be an opportunity for this function to be activated.

Eating rice from the same pot and sharing it is a symbol of behavior as a means to build friendly ties. As mentioned earlier in regards to the biblical passage, food can serve as a channel for both parties to break down the fortified walls of discord, melt distrust and reconcile their worlds.

Again, I mention film as a source for examples of such transformations. For instance, the movie ‘Babette’s Feast’ (1978) is based on food. In a Danish fishing village, there were two single women who were carrying on their late father’s Christian ministry. One day, a woman named Babette entered the village and came to live with the sisters after escaping from the French Revolution. As a former professional cook, she was literally the best cook in the village. She cooked and served food daily for the two sisters in return for a small amount of money. One day, she won the lottery and used her newfound wealth to prepare an extravagant banquet for the sisters and all the people in the village as a memorial for the sisters’ father. The village people were Christians who worshipped and prayed every day, dressed in black and wore serious faces and hearts as they pondered upon God’s will. Despite their faith, over time they had gradually become more selfish and frequently fought and argued with each other.

The village people lived a simple life of fulfilling their basic needs, and they regarded the joy of tasting food as if it was the devil’s temptation. Babette decided to prepare the best French cuisine for these people and she bought all the best kinds of ingredients and expensive dishware.

In the movie, her cooking process is described as beautiful, artistic, delicate and elaborate. Finally, on the day of the feast, all the village people ate the food that she had prepared over a long period of time and their frozen emotions and feelings started to melt. Joy began to arise on their faces little by little, and the people who had argued and fought instead forgave and reconciled with one another spontaneously. “Babette’s Feast” (Fig. 2) is a beautiful and moving film about an artist, Babette, who accomplished God’s will. The feast was not the temptation that the village people were afraid of, but, rather, it served as the medium of bringing them closer to God.
In another movie, “Big Night”, there is a line: “Eating good food is like getting close to God.” This means that food is sacred. As the saying goes, food is a bridge between the mind and body, so it is “the bridge that connects the unconscious to consciousness”.

To eat is an instinctive behavior, and the desire for gratification represents both instinctive and spiritual energy. Food, eating and the fulfillment of hunger can be seen as symbols that connect consciousness and the unconscious. Food, connected with instinctive and spiritual energies through nurturing, care and an attitude of honor, is a symbolic representation of the transcendent. Below I will describe a personal experience that I feel is an illustration of this function.

One year ago, at my second sandplay workshop, I created “Dad’s world” in my sandtray. My father had passed away when I was thirteen years old and I did not have many memories of him. Through that sandpicture, I spontaneously recalled long-forgotten memories of my dad. When thoughts of my father came up abruptly, the figures that I had used – empty bowls – spun around in my head. That one image spoke to me of my father’s lack of ability and indifference to life. The moment I looked at that sandpicture, I felt so heartbroken. I remember that I cried. Then I was able to relate to the sadness that my father must have felt about his personal situation and frustration with his life.

After that, my next sandpicture gave me strength and a developing awareness (Fig. 3). I no longer felt only the anger and the waiting for something more that I had felt towards my father, which had overwhelmed me in the first sandpicture. I realized that I had touched something different and placed an abundance of food in the sandtray. I realized that I wanted to invite my father there to share in the abundance. If my father were still alive, I would have set a table so we could share a
meal and, more importantly, the happiness that could exist for the two of us being together. If you look at the following picture of the sandpicture you will see there is a hero with a sword.

![Figure 3. Personal sandpicture](image)

In that moment, I could understand why people set tables for the departed. Of course, I am aware that understanding the psyche of another person who is living is more desirable. However, the person who feels they have no opportunity to do anything directly for or with the person who has died might ultimately lead an interminable life of sadness if they do not make a symbolic gesture.

Fortunately, the sandpicture was the channel through which I could experience my famished mind. I made the decision not to wait in expectation for my father’s food table. Instead, I proceeded to prepare a table with an abundance of food for both me and my starving dad. Instead of being overwhelmed with sadness, I now feel pleasure when seeing the image of a father and daughter sitting in front of a well-set dining table full of food. The other satisfaction that I gained from my experience was seeing my sorrow in a new way. I was no longer stuck in my sadness when I realized that I had the power to change myself through my imagination and symbolic activity. I felt that I had experienced the transcendence that occurs when opposites are united.

**Conclusion**

In the past, I was not well aware of the deep meaning contained within sandtrays and the sandplay experience. However, as I have studied symbolic meanings related to food, I feel that the
spear or sword of Perseus, who killed monsters (seen as the hero wielding a sword in Figure 3) worked like food for me. I realized that it was a time for conducting a self-ritual that would deliver me from a longstanding patriarchal tyranny through my ego consciousness, feeding the shadows within my starved and deprived unconscious, rather than fighting them in a head-to-head way.

When food is set right in front of us, we can encounter many complexes. We do not just eat food, but also eat the connected memories and emotions that symbolically reside within it. The connection and the interaction of symbolism and metaphorical properties flow endlessly through us. Thus through food, we can confront the shadow of ourselves and discover our unique potential.

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