Korea 2013: Politics, Economy and Society

Volume 7

Korea Yearbook

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THE MILLENNARIAN DIMENSION OF UNIFICATION THOUGHT

Lukas Pokorny

ABSTRACT

The South-Korea based Unification movement is a global religious organisation energetically involved in a considerable number of peace promotion and inter-faith campaigns. The movement strives to bring to fruition the millenarian vision of its founder and self-styled ‘Lord of the Second Advent’, Mun Sŏn-myŏng. This study sheds light on the millenarian dimension of Unification thought that serves as the doctrinal backbone of the movement’s varied activities with its worldwide peace agenda at its centre.

Key words: millenarianism, Unification Church, new religious movement, Korean religion

1 INTRODUCTION

Korea’s recent history has witnessed a veritable blossoming of new religious movements (sinjonggyo),1 some of which have expanded overseas in the past decades with a steadily rising global community. Of those internationally active religious organisations, the Unification movement (UM; t’ongil undong) has emerged as the most well-known in its world-renewing mission. Winning worldwide notoriety in the 1970s, particularly owing to fervent proselytism and (unsubstantiated) allegations of mind-control and brainwashing (Barker 1984), the UM has ever since been held in disdain by the Christian mainstream, by large sections of the media, and as a consequence thereof, to some degree by the general public. Founded by the Korean preacher Mun Sŏn-myŏng (1920–2012) in war-torn South Korea in the mid-1950s, within half a century the UM had developed into a world-spanning

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1 In lieu of sinjonggyo, Korean scholars predominantly tend to use the somewhat derogative term sinhŭng chŏnggyo or ‘newly emerged religion’.
network of hundreds of affiliated organisations, centred on a religious master-plan that represents the motivational incentive and ideological bracket of the overall venture. It is, in fact, the millenarian dimension of Unification thought which acts as the doctrinal justification and propulsion for the movement’s many activities. These activities are united in the UM’s pursuit for world peace. In Unificationist terms, ‘peace-building’ entails rendering the world ripe for the settlement of the ‘Kingdom of Heaven on earth’ (chisang ch’önguk). This utopian land of ultimate bliss under the reign of God is fully materialised and awaits humanity when a sufficient number of faithful follows Mun’s sacred course, which then concludes the UM’s millenarian goal.

Unification thought is inextricably linked with its creator, major subject and leading advocate Mun Sŏn-myŏng. Section 2 of this essay will, therefore, present the major stages of his life and the genesis of his movement. The third section will amplify the millenarianism of the UM, and, in a first step, the concept of millenarianism will be elucidated. Subsequently, the main tenets of the group’s millenarian portfolio will be outlined and connected to the UM’s Korea-centric rationale of the coming salvational transformation; then, set against the millenarian backdrop, the UM’s ‘agenda for peace’ will be discussed. The concluding section will highlight the key issues of the discussion.

2 HISTORICAL OVERVIEW: MUN SŎN-MYŎNG AND THE UNIFICATION MOVEMENT

Mun Sŏn-myŏng² was born Mun Yong-myŏng on 25 February 1920³ in the village of Sangsa, in Tŏgŏn township of Chŏngju county in North P’yŏngan province, in today’s North Korea. Among 13 children, of whom five died prematurely, he was the second son to Mun Kyŏng-yu (1893–1954) and Kim Kyŏng-gye (1888–1968). At about ten years of age, Mun was sent to the local village school (kŭlbang) where he was instructed in traditional Confucian learning before en-

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² Mun changed the first part of his given name in the early 1950s whilst he was a war refugee in the coastal city of Pusan. For an extensive semi-authorised account of Mun’s childhood and early adult life, see Breen 1997.

³ An alternative date of birth frequently mentioned is 6 January 1920—this refers to the lunar calendar.
tering formal school education. At the time, a series of misfortunes and calamities struck his family, prompting his parents to convert to Presbyterianism (changnogyo). Mun was consequently immersed in the Christian faith and—according to tradition—experienced a life-altering vision during Easter time of 1935. In an epiphany, Jesus Christ assigned Mun the divine mission to ‘save the people and realise God’s peace on this earth’ (Mun: 2010b: 68). From an emic perspective, this event marks the inception of Mun’s lifelong pursuit of restoring the Kingdom of Heaven on earth. Over the following years, whilst continuing his educational training in Seoul (1938–41) and Tōkyō (1941–43), he rigorously dedicated himself to prayer and Bible studies. During his time as a student of technical engineering at a technical school affiliated with Waseda University, Mun is said to have ultimately discovered the ‘secrets of the universe’ (uju’i pimil) and the cause for God’s bitter grief. The introductory chapter to the present edition of the Wŏlli kangnon (Exposition of the Principle) reads retrospectively:

God has already sent one person on this earth to solve the fundamental problems of human life and the universe—this person is the very Mun Sŏn-myŏng. Whilst for several decades wandering the spirit world, which is so boundless as to be beyond one’s imagining, he walked a bloody path of suffering in his quest for truth only Heaven remembers. …Being all alone, he battled and prevailed over myriads of devils of the spirit world and the physical world. Then, in an intimate spiritual communion with God, freely coming into contact with Jesus and numerous saints of the paradise, he illuminated all the secrets of heaven (WK Preface: 18).

4 Mun’s recently published autobiography, P’yonghwaru’rul sarang hanin segyein’udo (As a peace-loving global citizen), describes several key episodes in his youth and young adulthood. However, other than the fact that his memoirs have allegedly been ghost-written and edited on the basis of Mun’s own accounts (personal conversation with UM members) and appear under-reported and circumspect, a closer look reveals discrepancies with other biographical sources. Yet the book is proudly distributed by the movement, and has become a bestseller in South Korea. An English edition was published in 2010, but the translation differs noticeably from the Korean version. Mun’s classical education is considered to account for the Confucian impact (Chryssides 1991: 58-60) on Unification thought.

5 The exact dating differs and is inconsistent in the various sources. Most UM narratives indicate—perhaps symbolically—Easter day (puhwalch’ol), that is, 21 April 1935 (see, for example, Mun 2010b: 62).

6 This and all other translations into English in this essay are by the author.

7 That is, from the believer’s point of view.

8 The version of the Wŏlli kangnon quoted here is the colour-coded 40th Korean edition, published in 1999 by the Family Federation for World Peace and Unification.
Upon returning to Korea, Mun associated with various messianic groups, which played a significant role in shaping Unification thought (Chryssides 1991: 93–107). He married and travelled to the ‘Jerusalem of the East’ (tongyang ‘ui yerusallem), that is P’yŏngyang, in 1946, furthering his mission to fulfil ‘God’s providence of restoration’. In 1948, following years of persistent conflict with both the Japanese and the North Korean authorities, Mun was once again arrested. This time he was sentenced to five years of forced labour for displacing social order, amongst other offences. Early in the Korean War, in late 1950, the advance of United Nations (UN) forces enabled Mun to escape, initially to P’yŏngyang and, in early 1951, to Pusan, where he was to erect his first ‘church’, a small hut made of mud and cardboard. The Wŏlli wŏnbŏn (Original text of the Principle), compiled by Mun and his disciples one year later, and containing the nucleus of Unification thought, served as a decisive instrument to spread his teachings in the years ahead. Successful proselytising brought about the foundation of the Holy Spirit Association for the Unification of World Christianity (HSAUWC, Segye kidokkyo t’ongil sillyŏng hyŏphoe) in Seoul in 1954, but also, once again, repressive measures by the government. That same year, Kim Sang-ch’ŏl (1915–2011), a central figure in the early movement, became a temporary overseas missionary to England and Wales, heralding the UM’s internationali-
sation, which officially started on more favourable terms in 1958.\textsuperscript{14} Spring 1960 marked another watershed moment in the history of the UM when Mun performed the ‘marriage of the lamb’\textsuperscript{15} (\text{"orinyang [hon’in] chanch’i‘}) by marrying Han Hak-cha (b. 1943).\textsuperscript{16} Together with his second wife he ‘accomplished the mission received by God to become True Parents’\textsuperscript{17} and was now in a position to work towards ‘opening the gates of the Kingdom of Heaven’ (Mun 2010b: 223). Accordingly, the ‘True Couple’ (\text{"ch’am pubu‘}) embarked on conducting mass ‘blessings’ (\text{"ch’ukpok‘}) to expedite this ambitious task. Starting in the same year, 1960, these wedding rituals, as illustrated at Figure 1, were to become a familiar feature of the UM.

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\textsuperscript{14} The UM’s international expansion began in Japan but soon extended to the United States, in 1959, and to Europe, in 1963.

\textsuperscript{15} Cf. WK II.1.3.1.2.1: 291 with reference to Rev. 19.7.

\textsuperscript{16} Han gave birth to 14 ‘True Children’ (\text{"ch’am chanyö‘}) between 1960 and 1982. Prior to that, his first wife delivered a son in 1946. In 1955, Mun fathered an illegitimate child with Kim Myöng-hui.

\textsuperscript{17} It was only from July 1992 that Mun revealed to the public that they were the ‘True Parents of humankind’ (\text{"illyu’ úl ch’am pumo‘}), the ‘Saviour’ (\text{"kuseju‘}), the ‘Lord of the Second Advent’ (\text{"chaerimju‘}) and the ‘Messiah’ (\text{"mesia‘}).

\textsuperscript{18} All photographs are reproduced with permission of the Unification Church Korea Headquarters.
In subsequent years, the UM increased fundraising, amassing substantial revenue and thus providing a sound basis for future ventures.

In 1965, Mun began his first ‘world tour’ through 40 countries and, whilst visiting the United States (US), is said to have realised that ‘the new culture that will be established in the future must rise, having set foot on the United States’ (Mun 2010b: 185). Six years later, he took up residence in the US, moving the UM headquarters to Tarrytown, New York. Mun’s relocation to the ‘second Israel’ indeed precipitated the expansion of the UM, which was gradually turning into a global business conglomerate with investments in numerous industries and countries. A plethora of commercial, political, educational and cultural enterprises—which had mushroomed over the preceding decades—yielded a multibillion-euro estate and concomitant controversy.

Highlighting the UM’s major ideological message, Mun inaugurated the Family Federation for World Peace and Unification (FFWPU, *segye p’yöngwa tongil ka+jogn yónhap*) in May 1994. The new organisation superseded the HSAUWC and continues to spearhead the UM’s religious agenda. With the introduction of his youngest son, Mun Hyöng-jin (b. 1979), as the international president of the FFWPU and its Korea branch in April 2008, Mun, then 88 years old, stepped

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19 One year before, in early 1964, the UM was claiming to have 32,500 or so worldwide members with the vast majority of followers living in South Korea and Japan (Choi 1967: 169). Eleven years later, in 1975, the UM reported a membership of more than one million adherents in 130 nations (HSAUWC 1975: 31).

20 Yet the bulk of the UM’s financial assets is generated on the Japanese market. Given an estimated 560,000 adherents, the Japanese branch of the UM, to date operating under the name HSAUWC (*Sekai kirisutokyo tōitsu shinrei kyōkai*), in its short form ‘Unification Church’ (*Tōitsu kyōkai*), would be the largest non-Japanese religious movement in the country, even surpassing Catholicism and Protestantism. However, the figure is likely to be somewhat overstated.

21 The Korean peninsula plays a significant role in Mun’s providence for humanity. See Section 3.3. Unsurprisingly, Korea has also been a focal point in the UM’s variegated ‘agenda for peace’. Notable ventures are the Tongil Group (*t’ongil kūrup*, 1963), which includes a number of holdings such as ‘Ilhwa’ (*irhwa*, 1971), a pharmaceutical company well-known for its ginseng products, Ilshin Stone (*ilsin sŏkchae*, 1971), and the *Segye Ilbo* (1989), a major newspaper; Sun Moon University (*sŏnmun taehakkyo*, 1986) with two separate campuses in Asan and Ch’ŏnan; the prestigious K-League football club Seongnam Ilhwa Chunma (*sŏngnam irhwa ch’ŏnma*, 1989); Pyeonghwa Motors (*p’yŏnghwa chadongch’a*, 1999), a Seoul-based car manufacturer and retailer in North Korea; the CheongShim International Medical Centre (*ch’ŏngsim kukeche pyŏngwŏn*, 2003); and the Family Party for Peace and Unification (*p’yŏnghwa t’ongil ka+jong tang*, 2007–08), a short-lived political spin-off, which was unsuccessful in the April 2008 legislative elections, when it received only about 181,000 votes, 1.1% of all votes cast.
down into semi-retirement. Later years saw Mun spending most of his
time in South Korea, struggling with rather delicate internal conflicts
that largely involved his third son Mun Hyŏn-jin (b. 1969). The UM
today, headquartered in Seoul at the, according to Mun, ‘axis of world
peace’ (segye p’yŏnghw’a’ŭi ch’uk), is a multifaceted religious organi-
sation with a global reach, spanning over five continents and claiming
three million members worldwide. Mun Sŏn-myŏng died on 3 Sep-
tember 2012 after having been under treatment for pneumonia for
several weeks.

3 THE MILLENARIAN DIMENSION OF UNIFICATION THOUGHT

From the outset of its international amplification, the UM has been
constantly reproached by its many adversaries for disguising its reli-
gious ‘grand scheme’ in the form of diverse cultural, social and politi-
cal initiatives. Indeed, an enormous range of campaigns and organisa-
tions have been launched over the decades to further the spirit of Uni-
fication thought (i’ongil sasang) at various levels of society. The
propagation of a political message in keeping with Mun’s teachings,
albeit usually not instantly apparent or disclosed, is part and parcel
of many of the UM’s initiatives, with CAUSA, and Mun’s meeting with
Kim Il Sung in P’yŏngyang on 1991 (illustrated at Figure 2) as prime
examples.23

Today, the Universal Peace Federation (UPF, ch’ŏnju p’yŏnghwya
yŏnhap), founded in 2005 as a ‘global alliance…dedicated to building

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22 A number of unapproved decisions taken by Mun Hyŏn-jin and various other
leading members, notably Kwak Chŏng-hwan (b. 1936), chairman of News World
Communications and former president of the K-League, have caused tension within
the highest ranks of the UM and thus serious irritation amid the global community.

23 Founded in 1980, CAUSA, the Confederation of the Associations for the Unifi-
cation of the Societies of the Americas, rigorously advocated anti-communism until
the conclusion of the Cold War. This was perfectly in line with Unification thought,
for it is held that the ‘communist world’ (kongsanju’ŭi segye) was epitomising Satan’s
sovereignty (WK II.4.7.2.7: 473). Mun insisted that his activities, culminating in
meetings with Mikhail Gorbachev (b. 1931) and Kim Il Sung (1912–94) in 1990 and
1991 respectively, led to the demise of communism. Unification theology describes
the ‘summit’ between Kim, who was considered to embody the ‘Second Advent of
Satan’, and Mun as the reconciliation of Cain and Abel (see Figure 2). In the after-
math of his visit, Mun voiced his intention for future close economic assistance and
co-operation with North Korea as a means of expediting world peace.
a world of peace’, is at the forefront of a number of UM organisations exercising notable political commitment. The UM’s political aspirations are not accidental but rest firmly on an elaborate millenarian foundation, which is ‘inherently political because it arises from the perception of political evil’ (Daniels 2005: 5). Unification thought is claimed to make for a ‘political society realising the ideal of creation’ (WK II.4.7.2.7: 474), which will be the messianic kingdom created by Mun Sŏn-myŏng.

Before a discussion of the distinct millenarian setting of Unification thought, this paper examines briefly the notion of millenarianism.

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3.1 Millenarianism

The term ‘millenarianism’ derives from the Latin word *mille* meaning ‘thousand’, and was originally used in Christian theology to denote belief in the millennium. The millennium refers to a passage in the book of Revelations, the last book of the New Testament, and commonly signifies a thousand-year-long period of bliss and harmony following the parousia—the second coming of Christ—at the end of time. In the study of religions, conventionally the theological concept of millenarianism is divested of its allegorical qualities and retains only its doctrinal substratum, that is, the idea of transformation. The works of the English historian Norman Cohn (1915–2007) were momentous in redefining millenarianism and engendering a conceptual tool that proved to be valuable for scholarship outside theology as well as for a better understanding of soteriological responses—those grounded in the doctrine of salvation—to calamities of the human condition (Clarke 2009: 354). Cohn understood millenarianism as a ‘particular type of salvationism’ and thus characterised millenarian movements as driven by salvific fantasies which were deemed collective, terrestrial, imminent, total and accomplished by supernatural

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25 The terms ‘chiliasm’—stemming from the Greek word *χίλια* (*‘thousand’*), ‘millennialism’ or, though less commonly used today, ‘millenarism’, are largely used interchangeably in the literature, yet primarily stress a meaning perpetuated by Christian theology. Various authors tend to employ the term ‘apocalypticism’ in a similar fashion.

26 ‘Then I saw an angel coming down from heaven, holding in his hand the key to the bottomless pit and a great chain. He seized the dragon, that ancient serpent, who is the Devil and Satan, and bound him for a thousand years, and threw him into the pit, and locked and sealed it over him, so that he would deceive the nations no more, until the thousand years were ended. After that he must be let out for a little while’ (Rev. 20.1–3). (The version of the Bible from which this passage is taken is the New Revised Standard Version, anglicised edition, of the *Holy Bible Containing the Old and New Testaments with the Apocryphal/Deuterocanonical Books* (1995), Oxford: Oxford University Press.) There are differing interpretations of this seminal paragraph based on literal or symbolic readings, particularly concerning the point of Christ’s Second Advent.

27 It is widely surmised by scholars of millenarianism that millenarian movements emerge primarily—as Barkun puts it—‘as the artefacts of disaster situations’ (1986: 52). Social and/or economic distress results in attempts to bring about change in society or within the moral community (Burridge 1975: 9). This assertion would be endorsed when taking into consideration the origin of the UM, which evolved in the midst of a period of social and political unrest. However, critics of theories of ‘relative deprivation’ argue that these do not satisfactorily explain the development of millenarian movements, as times of crisis do not necessarily call forth millenarian endeavours.
agencies (Cohn 2004: 13; Cohn 1962: 31). Aware of the limitations of Cohn’s wording, the Israeli sociologist Yonina Talmon-Garber (1923–66) offered a slightly revised and more resonating description, defining millenarian groups as ones that anticipate imminent, total, ultimate, this-worldly and collective salvation (Talmon 1966: 159). Inspired by Talmon’s now classical approach, I shall define millenarianism as a belief focussing upon an all-embracing salvational transformation of the current world order.28 This change towards salvation will be

a) collective, in that the ‘fruits of the transformation’ will be shared at least by those who are faithful
b) this-worldly, in that it will occur on this earth or in our cosmos
c) imminent, in that it will occur soon, possibly within the believer’s lifetime
d) ultimate, in that it will bring about the final state of being in history or in the current cosmic cycle (given a cyclical worldview)
e) and total, in that the whole world or cosmos will be involved.

The transformative spirit of millenarian movements echoes a ‘revolutionary ideology’ (Landes 2005: 20) in response to political helplessness and disfranchisement. A millenarian mindset blurs or completely ignores the boundaries between the secular and the religious, comprehending both domains as a wholly integrated system. Against this background, it is not surprising that Unification thought promotes political reform based on ‘the word of God’ (hananim ‘ūi malssūm):

That is to say, since political parties ignore the will of God, it could be said that they are like peripheral nerves centring on the spinal cord which has become incapable of transmitting commands of the brain. …Therefore, the purpose of the ideal of the Second Advent is to make the present political system, which resembles the structure of fallen humankind at the time of Jesus, perfectly display its original function centring on the will of God by connecting it to the perfect central nerve (WK II.5.3.2: 499–500).

28 Millenarian ambitions are tightly intertwined with soteriological beliefs, for the expected transformation or the religious pursuit to bring it to pass sanctions personal salvation; that is, an alternative state, likely to be ultimate, of a *homo religiosus* who transcended his or her dianoetic, emotional, volitional and/or ‘spiritual’ status quo ante.
A millenarian *weltanschauung* entails the pursuit of transformation. This impending shift to a glorious new age may be impelled by the perennial development of the inner self. In other words, living pursuant to the soteriological directives set by a given doctrinal framework may bring the believer to impact on the future course of events, turning him or her into a ‘vehicle of change’. In any case, the faithful will rejoice in the benefits of the transformation, irrespective of whether a person’s activities and moral condition are considered to alter the tenor of being. The transition towards a millenarian state of completion—which is variously manifested, for example, as a restored golden age, a utopian society, or a world of universal peace and harmony—is designed to come about gradually (‘progressive millenarianism’) or cataclysmically (‘catastrophic millenarianism’) (Wessinger 1997), both in a varying fashion. Interestingly, early Unification thought, in principle, allowed for both options (*WK* II.5.4.4.1: 519–21); however, the ‘redemptive’ and political actions of Mun Sŏn-myŏng are viewed as having, eventually, averted global disaster in the form of World War III, paving the way for a ‘progressive salvational transformation’ of the current world order.29

### 3.2 Unificationism

With Mun and his wife crowned ‘King and Queen of Peace’ (*p’yŏnghw’ae’ŭi wang*) on several occasions throughout 2004 and thereafter—including a coronation ceremony in Washington attended by a number of high-ranking US politicians—the realisation of ‘Cheon Il Guk’ (*ch’ŏnilguk*) or the Kingdom of Heaven on earth under the banner of Unification thought was considered to be near at hand. Previous years had indeed seen a culmination of purported watershed events pertaining to the Unificationist belief of the ‘perfection of restoration’ (*pokkwi’ŭi wansŏng*). Being tantamount to ‘global salvation’ (*segye kwŏn*), the idea of restoration—which, essentially, indicates humankind’s liberation from ‘Satan’s bondage’ (*sat’an’ŭi kulle*)—represents the guiding principle of Unification thought. His adherents

29 Applying Catherine Wessinger’s typology (2011), early Unification thought expresses the idea of ‘avertive’ millenarianism, espousing a catastrophic millenarian scenario which factors in the transition to progressive millenarian expectations, provided that specific action is taken in concert with pertinent soteriological beliefs. See also Wojcik 2011.
believe that, commissioned to fulfil God’s providence, Mun ultimately descended on earth as God’s ambassador to ‘lead the 6.5 billion people of the world and tread the path of establishing the Kingdom of Heaven on earth’ (Mun 2010a). Imbued with the moral ‘spirit of the Korean peninsula’, Mun was to become the ‘True Parent of human-kind’ and the ‘King of Kings’ (manwang’üi wang), for he is said to have revealed the mystery of God’s poignant sadness and the means to cope with it. Mun’s deep insights into the principle of creation, the biblical Fall, its impact on humanity and its redemption, comprise the nucleus of Unification thought. Unificationists treat Mun’s teachings as the providential exposition of and response to God’s innermost feeling of sorrow (han) and, accordingly, the key to resolving universal suffering in a world of chaos and contingency.

At its heart, Unification theology (t’ongil sinhak) provides an alternative reading of the Bible; however, it markedly deviates from mainstream Christian doctrines and thus ordinarily is not accepted as part of the ecumenical movement—this in spite of the UM’s assiduous involvement in initiatives aimed at inter-religious dialogue. Mun’s allegedly divinely endorsed interpretation of the biblical narrative weaves together a number of doctrinal strands, which clearly display a particular intellectual socialisation. ‘The Korean religious heritage’, as Kim Young Oon puts it (1980), is strikingly evident not only in Unification thought per se but in ritual practice and various elements of material culture. Notwithstanding the bold influence of the pluralistic Korean religious environment, Unification thought has evolved from a mindscape largely incorporating major Christian themes. Small wonder Unificationist teachings utilise a theological nomenclature and draw upon central biblical themes in constituting their exclusivist message of salvation.

With the story of the Fall of Man (ingan t’arak, Gen. 3.1–3.24) at its very centre, Unification thought bridges creation and eschatological theory to rationalise its millenarian agenda: ‘…God’s purpose of creation in all respects has been to establish the Kingdom of Heaven

30 Cf. also WK II.6.3.3.4: 559–60 in reference to Acts 2.17.
31 The True Parents’ liturgical garments and headgear, mimicking to some extent, for example, shamanistic regalia, or the emphasis on spiritism, are among the most salient syncretistic features of the UM.
32 A number of scholars have associated elements of Unification thought with varied East Asian religions. See, amongst others, Chryssides (1991: 46-68).
33 Hence the informal name ‘Unification Church’ (t’ongil kyohoe).
34 Dealing with the final events in the history of the world or of humankind.
on earth’ (WK I.3.1.1: 112). Unificationists cherish the idea that God (hananim) is the ‘eternally self-existent absolute transcending time and space’ (WK I.1.2.1: 29) and inhering the ‘original force of all beings’ (manyu wŏnnyŏk). This all-underlying prime power facilitates a system of universal reciprocity based on the principle of ‘give and receive action’ (susu chagyong). Originating from God, the ubiquitous intrinsic relationality of ūm and yang furnishes the universe, which, at large, becomes God’s ‘substantial object’ (silch’e taesang). At this point, Unification thought attaches utmost importance to the role of humankind. Created to oversee, harmonise and encapsulate the whole cosmos (WK I.1.6.2: 63–64), humans were to fulfil God’s ‘purpose of creation’ (ch’angjo mokch’ok) by realising the ‘Kingdom of Heaven’ (ch’ŏnguk) and thus turning into God’s ‘good object partner capable of bringing Him joy’ (WK I.1.3.2: 46). The Kingdom of Heaven on earth can only be installed on the grounds of the ‘four position foundation’ (sawi kidae), which is in turn the indispensable condition for the completion of the ‘three great blessings’ (samdae ch’ukpok). The four position foundation, founded upon the symbiotic relationship of God, husband, wife and children, unifies in God, who bestows ‘eternal love’ on His object partners and conversely receives ‘beauty’ whilst being stimulated with eternal joy. A family centred on God and being mindful of the ‘ideal of creation’ (ch’angjo isang) becomes a place of absolute goodness and peace, and the nucleus of the UM’s millenarian project; in other words, the Kingdom of Heaven on earth. This ‘ideal world in which not even a shadow of sin could be found’ (WK I.3.2.1: 49) is populated by perfected individuals who apprehend their own divinity (WK I.3.2.1: 115), becoming ‘God’s temple’ (hananim’ŭi sŏngjŏn). By living in concord with nature and partaking in harmonious family relations, personal enlightenment and world peace will be achieved, all along shepherded by the ‘True Parents of humankind’, who have been charged with conveying God’s mandate. Once the millenarian dream has been accomplished, those entering the ‘spirit world’ (yŏnggye) will be entitled to establish the ‘Kingdom of Heaven in heaven’ (ch’ŏnsang ch’ŏnguk).

35 Chinese: yin and yang.
36 The WK references God’s command in Gen. 1.28: ‘Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth.’
37 See WK I.1.3.2: 46 in reference to John 14.20 and I Cor. 3.16.
However, the implementation of God’s grand design has been deferred and humankind has been put under the ‘sovereignty of Satan’ (sat’an chugwôn). The first ancestors, Adam (adam) and Eve (haewa), by divine will were intended to complete the four position foundation and thus attain perfection in a conjugal relationship centred on God. Much to God’s regret, His loving intent was undermined, resulting in the Fall of Man. Envious of God’s affection for humans, the Archangel Nusiel\(^38\) (ch’ônsajang nusiel) seduced Eve and consummated a sexual relationship on a spiritual level. The illicit intercourse tainted Eve, who imbibed Satan’s disposition (WK I.2.4.6: 100–101) and hence elicited the ‘spiritual Fall’ (yôngjôk t’arak). Struck by overwhelming feelings of compunction, Eve turned to Adam and both entered into an untimely carnal relationship. Antagonising God’s purpose of creation, they built a four position foundation centred on Satan, which entailed the ‘physical Fall’ (yukchoh t’arak). Their offspring became ‘sons and daughters of Satan’ (sat’an’üi chanyô), inheriting ‘an original nature that corresponds to the nature of the Fall’ (t’araksông ponsông) and, consequently, inaugurating Satan as the ‘god of this world’ (sesang’üi sin).\(^39\) Having become part of the ‘lineage of Satan’ (sat’an’üi hyôlt’ông), humankind created ‘hell on earth’ (chisang chiok), a place of universal suffering, social strife and dawning ecological chaos. At this juncture, Unificationist soteriology tries to console and inspire the faithful with confidence in God’s providence to restore humankind’s original state and conclude the age of Satan’s dominion.

Mun Sôn-myông is stated to have heralded the ‘Last days’ (malse), a period when a world of evil will be gradually transformed into the ‘Garden of Eden’ (eden tongsan), thereby fulfilling God’s providence of restoration (WK I.3.3.1: 122–23). In fact, Mun is not seen as the first human empowered by divine intervention to resolve man’s ‘original sin’ (wônjoe) and release humankind from the tutelage of Satan. After Noah (noa), whose family survived the great Deluge, failed to carry out God’s millenarian vision because of his son’s transgression,\(^40\) God delegated Jesus (yesunim) to accomplish the ideal of creation. He was to bring redemption upon the people by spiritually and physically engrafting (chôpput’im) humanity,\(^41\) and thus reinstating a

\(^38\) Referencing Isa. 14.12; the WK refers to Lucifer as ‘Nusiel’.
\(^39\) Cf. II Cor. 4.4.
\(^40\) Cf. Gen. 9.22.
\(^41\) Cf. Rom. 11.17.
four position foundation centring on God. But Jesus, who prolonged Adam’s existential task, eventually failed because he could not fully ‘subdue’ Satan (WK I.4.1.4: 162; WK II.2.3.2.3: 384–85) and therefore died prematurely on the cross, having been persecuted and abandoned by the people. He could not procreate sinless children in order to raise a ‘True Family’ (ch’am kajông), the kernel of the Kingdom of Heaven on earth, and accordingly has not ‘perfectly liquidated our original sin’ and ‘leaves humankind’s original nature [at the time] of creation not perfectly restored’ (WK I.4.2: 154). Having said this, Unificationists reason that Jesus’ crucifixion was not futile because it entailed spiritual salvation. By spiritually engrafting fallen men, the resurrected Jesus rose as the ‘spiritual Messiah’ (yôngjŏg in mesia), but knowing that humankind was not yet recaptured as the ‘children of God’s direct lineage’ (hananim’ūi hyŏlt’ongjŏk chikkye’ūi chanyŏ), he promised to return and complete his providential objective (WK II.6.2.2: 540):

He who is coming at the Second Advent also restores the ‘Foundation for the Messiah’ substantially, starting from the family level, and if he then does proceed to clan, racial, national, worldly, and cosmic level, and on that foundation realise the Kingdom of Heaven, [his mission] is not fulfilled (WK II.2.3.3.2: 397).

According to Unification thought, Christ at the Second Advent will finally purify men’s satanically stained bodies, redeeming the original sin and leading humankind to eternal salvation as God’s object of love and joy. The ‘third Adam’ lays the foundation of the Kingdom of Heaven by entering into matrimony with the ‘restored Eve’, siring unsullied children and attaining True Parenthood. Unificationists have faith in Mun Sŏn-myŏng as the Second Coming of the Messiah who brought to fruition the spirit of the Wŏlli kangnon. Other than Jesus, only Mun has gained a sweeping victory over Satan. He married and fathered children free from sin and thus created an ‘archetypal family’, which unites in God. The UM’s well-known blessing ritual is considered to emulate Mun’s union with Han Hak-cha, engrafting the brides and grooms to him, making them perfect in spirit and flesh; in short, recovering their divine lineage as children of God. The newly blessed couples join forces with the True Family to free enslaved humankind and eventually turn hell on earth into the Kingdom of Heaven on earth.
The blessing ceremony is the decisive initiation rite in the pursuit of transformation. Through re-connecting to ‘God’s lineage’ (hana-nim’ūi p’itchul) the ‘initiates’ are capacitated to create ‘God’s homeland’ (hananim’ūi choguk), an ‘ideal nation’ as the basis for the ‘kingdom of the peaceful and ideal world’ (Mun 2005). The UM’s millenarian zeal, as devoutly sustained by its adherents, is on a trajectory towards world peace, the most apparent consequence of the expected change. Promulgation of the Unificationist creed is indeed the only means by which to counteract social dissonance and moral decay whilst reviving cosmic harmony. The UM’s missionary fervour stems from the very idea that only the ‘cosmic ideology’ (ch’ŏnjujog’īn in-yŏm) or Unification thought, may bind together humanity under the loving care of the True Parents (see Figure 3 below), enabling men to live in happiness within ‘one great family’ (hana’ūi taegajok) (WK I.3.4.3: 141). Unification thought exhorts people to internalise the basic doctrinal tenets and to establish independently a four position foundation centring on God, for ‘since the Fall occurred amid the family, restoration must occur amid the family’, and through the family ‘the Kingdom of Heaven on earth and the Kingdom of Heaven in heaven, being the original ideal of creation’, must be built (Mun 2007b). Unificationists call for the need to live for the sake of others, holding fast to ‘true love’ (ch’am sarang) and realising utmost virtue. In so doing, whilst in addition receiving the True Parents’ blessing, which ritually affirms one’s sincere will and dedication to Mun’s cause, the millenarian goal will be at hand, which is to say that humankind will at some point enter an eternal era of universal peace, prosperity and felicity, first on earth and subsequently, after death, in the spirit world. To succeed in its global aspirations to bring about the Kingdom of Heaven, the UM is keen to spread its word on an equally global scale. Various UM initiatives and campaigns serve this aim to deliver Mun’s divinely validated scheme in these final Last days with the UPF being ‘in the vanguard of accomplishing the great revolution of restoring the conversion of the lineage of humankind’ (Mun 2007a).

In spite of the UM’s international claim and the fact that its activities assume a worldwide reach, the anticipated change is rooted in a single region. The Korean peninsula, being divided along the ‘line of confrontation’ (taech’isŏn) between God and Satan, is allotted the fate of acting as a beacon to guide humanity towards its salvational fulfilment. Mun repeatedly emphasised that Korea, by virtue of the Korean
people, is indeed the fulcrum of God’s providence and the springboard of the Kingdom of Heaven.

3.3 Koreacentrism

The UM’s ethnocentric stance is not conspicuous among Korean new religious movements. Moreover, it reflects the frequent case that millennial conation is closely connected with the notion of ethnic superiority or distinctiveness in terms of salvific efficacy. For Mun, Korea has become the place of God’s dearest love and the chosen land in

42 Cf., inter alia, Ch’ŏndogyo, Dahn World (tan wŏltŏ), Taejonggyo, Wŏnbulgyo, Chŏnsangyo-derived groups such as Chŏngsando or Taesun Chilliho, or movements that have emerged from a Protestant environment, such as Hananim’ŭi kyohoe segye pogŭm sŏngyo hyŏphoe or Yŏuido sunbogum kyohoe.
which all civilisations culminate (WK II.6.3.3.5: 561–63). The Unificationist exegesis of the Book of Revelation indicates correspondingly that the Messiah will return in the East and that it is beyond question that this ‘nation of the East’ is Korea:43

From olden times, the nations of the East are said to be the three Eastern countries of Korea, Japan and China. However, among them, Japan is the nation that from generation to generation has continued to worship Ch’ŏnjotaesin [i.e., Amaterasu Ōmikami]. Moreover, it has met the age of the Second Advent as a totalitarian nation, and...at that time it has been the nation which has severely persecuted Korean Christianity... Furthermore, China is the nation that turned Communist. Thus, these two nations are both countries at Satan’s side (WK II.6.3.3: 550–551).

In marked contrast, Korea possesses the qualifications to ‘receive the Messiah’, being a pious and God-revering people since time immemorial. Even at the height of power, the Korean people have always been peaceable and virtuous, never threatening other countries. Instead, Koreans have been subjugated and ill-treated throughout the centuries, whilst retaining their resignation to God’s will. Korea’s supposedly tragic yet indomitable role in world history, which, incidentally, nicely demonstrates the reoccurring topos of han as a persistent theme in Korean culture, elevates Koreans to—what Mun called—the ‘third Israel’ (che3 isūrael), a people entrusted by God to foster His plan to reconcile humankind with its Creator. Hence, the Korean historical heritage and ‘ethnic qualities’ render the Korean people ‘God’s elect’ (sŏnmin). With the circulation of the Chŏnggamnok44 in the Chosŏn dynasty (1392–1910), God unfolded the Coming of the Messiah, preceding the arrival of Christianity. Thenceforth, Koreans purportedly started to nurture a messianic creed (WK II.6.3.3.4: 558–59). Infused by a spirit of utmost virtue, Koreans created a foundation for the saviour (Mun 2010a). Given Korea’s providential importance and the Korean people’s moral grandeur, it is only natural that the Messiah was to incarnate as a Korean on Korean soil, which came true, as Unificationists assert, with Mun Sŏn-myŏng. With that said, it is not surprising that Mun called for the unification of all the languages of the world. In the Kingdom of Heaven on earth, the mother tongue of the True Parents, Korean, will become the universal language, avoiding

43 The WK references Rev 7.2.
44 An influential prophetic book, probably written in the 18th century and targeting the demise of the dynasty.
Babel and conciliating humanity. ‘The whole of humankind will become one people using one national language and thus establishing one nation’ (WK II.6.5: 568) under the direct dominion of God. To inhale the spirit of the future Kingdom of Heaven on earth people shall learn the Korean language. Only then may the believer fully grasp the teachings of Mun, who preached exclusively in Korean.

3.4 Agenda for peace

The UM’s millenarian dream is envisioned as having commenced on the Korean peninsula through the millennia-long spiritual and virtuous dignity of the Korean people and been put into force by the ministry of the Lord of the Second Advent, namely Mun Sŏn-myŏng.

However, to promote a religious programme, destined to change imminently and radically the stream of history by winning over a ‘critical mass’ of faithful supporters who will turn the tables in favour of those enfranchised from and directed against ‘Satan’s sovereignty’, it is imperative to convey the message internationally, using different forums to address as many people as possible, or—and the UM pursues this strategy to great lengths—to affect decision-makers, and policymakers in particular, at various levels. Complying with Mun’s universal claim, the UM’s millenarian efforts run on a global stage in the shape of a wide range of organisations and charities, which, inspired by and partly focusing on varied aspects of Unification thought, work towards a shared aim—the establishment of ‘one family under God’ (hana’ŭi hananim arae han kajŏng) or, more explicitly, world peace. Early on, the UM recognised the UN, specifically as a useful platform to disseminate its core political and social ideas.45 Since the 1990, several groups gained the status of non-governmental organisation at the UN, including the International Relief and Friendship Foundation (kukche kuho ch’insŏn chaedan), the International Religious Foundation (kukche chongglyo chaedan), the Women’s Federation for World Peace (segye p’yŏnghwa yŏsŏng yŏnhap), FFWPU, and IIFWP, which was superseded by UPF. Pointing continuously to the dysfunctionality of the UN as it sought to impel world peace and meet the multifarious challenges of a modern world (Mun 2003), Mun ad-

45 For an insider’s evaluation of the UM’s relationship with the United Nations, see Mickler 2008.
vocated an inner renewal of the UN. His proposals appealed for a religiously motivated reform, centring on the creation of UN-governed ‘peace zones’ (p’yŏnghwak chigu), the appointment of influential ‘inter-religious ambassadors’ (ch’ojonggyo taesa) in a newly designed bicameral system, and the proclamation of a worldwide celebratory ‘True Parents Day’ (ch’am pumo’ŭi nal) (Mun 2000). These first steps, if applied, should have brought the UN in line with Unificationist ideals, which have been strenuously upheld in the movement’s millenarian pursuit. However, the UM’s reformist activities were not crowned with success. As a result, in recent years, the UM’s deliberations have shifted from systemically transforming a ‘malfunctioning’ UN or ‘Cain UN’ (kain yuen) to initiating a novel alternative network of organisations termed ‘Abel UN’ (abel yuen), with which to replace the former.\(^{46}\) The Abel UN, with the UPF its current flagship, aims at the realisation of ‘the kingdom of the peaceful, ideal world’. Mun not only gave assurances that the Abel UN will ‘guarantee world peace’ but conceded that its settlement is ‘the most revolutionary and wondrous event since God’s creation of humankind’ (Mun 2003). The UPF in particular embodies ‘God’s victory’ and the ‘fruition of True Parents’ blood, sweat and tears’ (Mun 2005), representing the UM’s organisational device to execute its millenarian agenda on a political level.

To keep its salvational enterprise going, countless initiatives and events have been launched in the past years: global peace tours, joined by a number of prominent guest speakers, or peace-building and inter-faith conferences hosted on all continents, to name just a few. The UM’s ‘ambassadors for peace’ (p’yŏnghwataesa) programme is regarded as another cornerstone of the future ‘Peace Kingdom’ (p’yŏnghwau’ŭi ch’ŏnguk). Established in 2001 and arising from Mun’s proposal to deploy inter-religious ambassadors within the UN structure, this worldwide peace initiative embarked on appointing tens of thousands of ‘peace leaders’, who were to serve as promoters and guardians of peace to help secure the foundation of the impending Kingdom of Heaven on earth. Their quest for peace equals, at a micro-level, Mun’s cosmic mission, driven by the ‘mandate of heaven’ (ch’onmyŏng). With the aid of the manifold UM campaigns fed into

\(^{46}\) Unification thought regularly applies this evaluative dichotomy, signifying the contrast between something good and bad, positive and negative. It relates here to the Old Testament narrative in which Cain slew his younger brother Abel.
the Abel UN, ‘True Parents’ will be capable of ushering ‘the Kingdom
of Heaven of freedom, peace, unification and happiness centring on
true love, on earth and in heaven’ (Mun 2003). In fact, a ‘new age’
(saeroun sidae) has just begun. According to Mun’s reckoning, 22
February 2013 was to mark ‘Foundation Day’ (kiwŏnjŏl) or ‘D-Day’
tidei, the alleged beginning of the Kingdom of Heaven on earth and
the completion of God’s providential course for mankind. Even
though Mun expected ‘Foundation Day’ to be the soteriological caesu-
ra in the history of humankind, he remained reticent about its actual
manifestation. Hence, in particular prior to Mun’s demise, interpreta-
tions among followers differed greatly, ranging from the belief in an
instant all-encompassing salvational change to a beginning and finally
inexorable gradual metamorphosis in the form of a constantly ‘grow-
ing’ Kingdom of Heaven—inerradicable world peace that is, so to
speak, nascent. The latter view, notwithstanding doctrinal inconsisten-
cies concerning Mun’s original teachings, has now become the official-
ly sanctioned reading of the meaning of Foundation Day; still,
considerable confusion persists such as on the exact impact and out-
reach of this anticipated ‘historic change’. However that may be, the
profession of faith is that by Foundation Day (at least) the conditions
for world peace will be lastingly secured owing to the True Parents’
unremitting efforts (see Figure 4).

Mun’s death and the ensuing loss of absolute interpretive authority
will render Unification thought more than ever subject to on-going
adaptation, a fact that grows conspicuously apparent in the face of this
recent (re-)interpretation by UM dignitaries, identifying Foundation
Day as the mere kick-off for some sort of ‘embryonic’ Cheon Il Guk,
which is more akin to a Cheon Il Guk in the making than Mun’s initial
vision of an unmitigated heavenly paradise on earth. Suffice it to say
that as a religious movement based on and, in fact, defined by mille-
narianism, the UM will not get around to preserving its millenarian
trajectory, unless world peace has been effectively achieved; an ambi-
tious target which, ‘realistically speaking, would be very difficult (yet
according to some not impossible!) to attain overnight’. With that
said, in order to keep the millenarian pattern intact, Han Hak-cha has
already presaged another salvational objective to be accomplished by

47 13 January 2013 according to the lunar calendar.
48 Author’s conversation with UM members.
49 Author’s conversation with UM members.
the time of Mun’s centenary in 2020. From this one can infer that the Kingdom of Heaven on earth as adumbrated by Mun, that is, involving every single human being and bringing about world peace, will naturally be deemed in constant need of more time for the UM leadership to render it concrete. Otherwise, the UM would forfeit doctrinal cohesion and, thus, relinquish its key ideological momentum.

Figure 4  Ch’önjŏnggung (Palace of Heavenly Righteousness, commonly called Cheon Jeong Gung or Peace Palace) in Ch’ŏngp’yŏng: the major UM landmark and ‘eternal’ symbol for the ‘True Parents’ and the ‘cosmic accomplishments’ of their peace movement

4 CONCLUDING REMARKS

Under the auspices of its religious genitor, mastermind and redeemer, Mun Sŏn-myŏng, the UM has become one of the most strident proponents for world peace. A largely self-proclaimed champion of peace-building and inter-religious dialogue, the UM sees itself as walking on a divinely commissioned path to repatriate God’s foremost creation after ages under the regimen of Satan. Guided by the ‘perfect Adam’ (wansŏng han adam), who was Mun, Unificationists aspire to restore
the primordial bond with God which original sin shattered in the Garden of Eden. It is this underlying millenarian thinking which serves as the driving force for the UM’s widespread and sedulously pursued peace agenda.

The UM’s set of teachings can be said to meet the criteria determined by the definition of millenarianism applied in this study (see Section 3.1, above). Unificationists cherish a belief in the Kingdom of Heaven on earth, which, when actualised, designates a blissful world of peace, affluence, equality and liberty under the tender care and patronage of God. This eternal paradise will progressively manifest itself on this earth (‘this-worldly’) and hereafter extend to the spirit world. The great salvational transformation driven forward by the faithful was at the brink of dawn (‘imminent’), or more precisely, it was said to irreversibly ‘unfold’ by 22 February 2013, the day God’s irrevocable providence would be completed. Foundation Day is supposed to grant humankind the potential to discern its divinity, re-enter into the divine ‘blood bond’ and form a communion with God in Heaven (‘collective’). This change will enable the faithful to live in utmost happiness in the physical world, and eternally in the spiritual realm thereafter. God’s beneficial dominion, with the True Parents as His governors, will not cease but will last forever (‘ultimate’) and embrace the whole cosmos (‘total’). The Unificationist millennium, burgeoning on the Korean peninsula, is being brought to fruition by Mun and his spouse, who both are sited on a providential course prescribed by God.  

For this reason, it is asserted that the True Parents’ redemptive power pervades all action carried out by the UM. In other words, the UM’s numerous undertakings are viewed as having a providential cause for the pursuit of building the Kingdom of Heaven on earth. Ultimately, it is this very millenarian idea which acts as the doctrinal impetus or motivational agent for the wide array of the UM’s activities with its global peace agenda leading the way.

50 Despite his passing, for the time being, Mun is held to retain the central function within Unification soteriology, continuing his messianic role from the ‘spirit world’. Accordingly, it has been announced by leading members of the UM that Foundation Day will see the (third) perfection blessing of the ‘True Parents of Heaven, Earth and Humankind’ (ch’ôngj’inn ch’am pumo) with Mun, now as a spiritual being, and his physical Eve, Han Hak-cha. This ceremony shall signify the wedding of God—who is joining the bodies of ‘True Parents’—and the restoration of the state before the Fall.

51 Even if God’s providence is to be finally concluded, the Unificationist enterprise must not grind to a halt, for it is an essential part of the foundation and promotion of the new age.
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LIST OF ABBREVIATIONS

CAUSA Confederation of the Associations for the Unification of the Societies of the Americas
FFWPU Family Federation for World Peace and Unification
HSAUWC Holy Spirit Association for the Unification of World Christianity
IIFWP Interreligious and International Federation for World Peace
UM Unification Movement
UN United Nations
Ch’oe Sŏn-gil 최선길 (Sun Gil Choi)
Han Hak-cha 한학자 韓鶴子 (Hak Ja Han)
Kim Il Sung 김일성 金日成 (Kim Il-sŏng)
Kim Kyŏng-gye 김경계 金慶姬
Kim Myŏng-hŭi 김명희 金明姬
Kim Sang-ch’ŏl 김상철 金相哲 (Sang Chul David Kim)
Kwak Chŏng-hwan 郭鍾煥 (Chung Hwan Kwak)
Mun Hyŏn-jin 문현진 文顯進 (Hyun Jin Preston Moon)
Mun Hyŏng-jin 문현진 文亨進 (Hyung Jin Sean Moon)
Mun Kyŏng-yu 문경유 文慶裕
Mun Sŏn-myŏng 문선명 文溯源 (Sun Myung Moon)
Mun Yong-myŏng 문용명 文龍明
Pak Chŏng-hŭi 박정회 朴正熙 (Park Chung-hee)

Abel yuen 아벨 유엔 ‘Abel UN’
Adam 아담 Adam
Chaerimju 재림주 Lord of the Second Advent
Changnogyo 장로교 Presbyterianism
Che3 israel 제3 이스라엘 ‘third Israel’
Chisang chiok 지상지옥 hell on earth
Chisang ch’ŏnguk 지상천국 Kingdom of Heaven on earth
Chŏnggamnok 정감록 prophetic book, probably written in the 18th century by an unknown author
Chŏpput’im 접붙임 engrafting
Chŏngsando 중산도, most internationally active group within the Chŏngsan family of religions, founded in 1974
Chŏngsangyo 중산교 religious teachings of Kang Il-sun [Chŏngsan] (1871–1909), on which more than a hundred movements have centred their faith since the early 20th century
Ch’am chanyŏ 참자녀 True Children
Ch’am kajŏng 참가정 True Family
Ch’am pubu 참부부 True Parents
Ch’am pumo’ŭi nal 참부부의 날 True Parents Day
Ch’am sarang 참사랑 true love
Ch’angjo isang 창조이상 ideal of creation
Ch’angjo mokchŏk 창조목적 purpose of creation
Ch’ojonggyo taesa 초종교 대사 inter-religious ambassadors
Ch’ŏndogyo 천도교 historically influential religious movement, formerly known as Tonghak (1860–1905)
Ch’ŏngsim kukche pyŏngwŏn 청심 국제 병원 CheongShim International Medical Centre
Ch’ŏnguk 천국 Kingdom of Heaven
Ch’ŏnilguk 천일국 Cheon Il Guk
Ch’ŏnjin ch’am pumo 천지인 참부모 True Parents of Heaven, Earth and Human-kind
Ch’ŏnjönggung 천정궁 Palace of Heavenly Righteousness, Cheon Jeong Gung
Ch’ŏnjotaesin 천조대신 Amaterasu Ōmikami
Ch’ŏnju p’yonghwa yŏnhap 천주평화연합 Universal Peace Federation
Ch’ŏnjujŏ’in inyŏm 천주적인 이념 cosmic ideology
Ch’ŏnnyŏng 천명 mandate of heaven
Ch’ŏnsajang nusiel 천사장 누시엘 Archangel Nusiel
Ch’ŏnsang ch’ŏnguk 천상천국 Kingdom of Heaven in heaven
Ch’uk’po 축복 blessing
Eden tongsan 에덴동산 Garden of Eden
Haewa 해와 Eve
Han 한 innermost feeling of sorrow
Hana’ŭi hananim arae han kajŏng 하나의 하나님 아래 한 가정 one family under God
Hana’ŭi taegajok 하나의 대가족 one great family
Hananim 하나님 God
Hananim’ŭi choguk 하나님의 조국 God’s homeland
Hananim’ŭi hyŏl’ongjŏk chikkye’ŭi chanyŏ 하나님의 혼동적 직계의 자녀 children of God’s direct lineage
Hananim’ŭi kyohoe segye pogŭm sŏngyo hyŏphoe 하나님의교회
 세계복음선교협회 World Mission Society Church of God
Hananim’ŭi malssŭm 하나님인 말씀 the word of God
Hananim’ŭi p’itchul 하나님인 잔류 God’s lineage
Hananim’ŭi sŏngjŏn 하나님인 성전 God’s temple
Illyu’ŭi ch’am pumo 인류의 참부모 True Parents of humankind
Ilisin sŏkchae 일신서재 Ilshin Stone
Ingan t’arak 인간타락 Fall of Man
Irhwada 일화 Ilhwa pharmaceutical company
Kain yuen 가인유엔 ‘Cain UN’
Kiwŏnjŏl 기원절 Foundation Day
Kongsanju’ŭi segye 공산주의 세계 communist world
Kukche chonggyo chaedan 국제종교제단 International Religious Foundation
Kukche kuho ch’insŏn chaedan 국제구호친선제단 International Relief and Friendship Foundation
Kuseju 구세주 Saviour
Kŭlbang 글방 village school
Malse 말세 Last days
Manwang’ŭi wang 만왕의 왕 King of Kings
Manyu wŏnnyŏk 만유원력 original force of all beings
Mesia 메시아 Messiah
Noa 노아 Noah
Ŏrinyang [hon’in] chanch’i 어린양 [혼인] 잔치 marriage of the lamb
Pokkwi’ŭi wŏnsŏng 복귀의 완성 perfection of restoration
Puhwalchŏl 부활절 Easter
P’yŏngwa chadongch’a 평화자동차 Pyeongwa Motors
P’yŏngwa chigu 평화 지구 peace zones
P’yŏngwa taesa 평화 대사 ambassadors for peace
P’yŏngwa t’ongil kajŏng tang 평화통일가정당 Family Party for Peace and Unification
P’yŏngwa’ŭi ch’ŏnguk 평화의 천국 Peace Kingdom
P’yŏngwa’ŭi wang 평화의왕 King and Queen of Peace
Saeroun sidae 새로운 시대 new age
Samdae ch’ukpok 삼대축복 three great blessings
Sat’an chugwŏn 사탄 주권 sovereignty of Satan
Sat’an’ŭi chanyŏ 사탄의 자녀 sons and daughters of Satan
Sat’an’ŭi hyŏlt’ong 사탄의 혈통 lineage of Satan
Sat’an’ŭi kulle 사탄의 굴레 Satan’s bondage
Sawi kidae 사위기대 four position foundation
Segye ilbo 세계일보 Segye Ilbo (South Korean newspaper)
Segye kidokkyo t’ongil sillyŏng hyŏphoe 세계기독교통일신명협회 Holy Spirit Association for the Unification of World Christianity
Segye kuwŏn 세계구원 global salvation
Segye p’yŏngwa ch’ojonggyo ch’ogukka yŏnhap 세계평화초종교초국가연합 Interreligious and International Federation for World Peace
Segye p’yŏngwa t’ongil kajŏng yŏnhap 세계평화통일가정연합 Family Federation for World Peace and Unification
Segye p’yŏngwa yŏsŏng yŏnhap 세계평화여성연합 Women’s Federation for World Peace
Segye p’yŏngwa’ŭi ch’uk 세계 평화의축 axis of world peace
Sekai kirisutokyō tōitsu shinrei kyōkai 世界基督教統一神霊協会 Holy Spirit Association for the Unification of World Christianity
Sesang’ŭi sin 세상의 신 god of this world
Silch’e taesang 실체대상 substantial object
Sinhŭng chonggyo 신흥 종교 newly emerged religion
Sinjonggyo 신종교 new religious movement
Sŏngnam irha ch’ŏnma 성남일화천마 Seongnam Ilhwa Chunma
Sŏmnin 선민 God’s elect
Sŏmnun taehakkyo 산문대학교 Sun Moon University
Susu chagyong 수수작용 give and receive action
Taech’isŏn 대치선 line of confrontation
Taejonggyo 대종교 historically influential nativist religious movement, founded in 1909
Taesun Chillihoе 最大 group within the Chǔngsan family of religions, founded in 1969
Tan wŏltŭ 단월드 Dahn World
Tidei 디테이 D-Day
Tŏitsu kyŏkai 統一教会 Unification Church
Tongyang´ŭi yerusallem 동양의 예루살렘 Jerusalem of the East
T’ongil kŭrup 통일그룹 Tongil Group
T’ongil kyohoe 통일교회 Unification Church
T’ongil sasang 통일사상 Unification thought
T’ongil sinhak 통일신학 Unification theology
T’ongil undong 통일운동 Unification movement
Uju´ŭi pimil 우주의 비밀 secret of the universe
Ŭm 음 陰 yin
Wansŏng han adam 완성한 아담 perfect Adam
Wŏlli haesŏl 원리해설 Explanation of the Principle
Wŏlli kangnon 원리강론 Exposition of the Principle
Wŏlli wŏnbon 원리원본 Original Text of the Principle
Wŏnbulgyo 원불교 Wŏn Buddhism
Wŏnjoe 원죄 original sin
Yang 양 陽 yang
Yesunim 예수님 Jesus
Yŏuido sunbogum kyohoe 여의도 순복음 교회 Yoido Full Gospel Church
Yŏnggye 영계 spirit world
Yŏngjŏg’ın mesia 영적인 메시아 spiritual Messiah
Yŏngjŏk t’arak 영적 타락 spiritual Fall
Yukchŏk t’arak 육적 타락 physical Fall