A study of Christian education for the formation of 'Peer Consciousness' in North and South Korea

Seungsu Ham·Wonhee Park

(Soongsil University)·(Soongsil University)

Abstract

This study was initiated to explore the Christian educational challenges of building a "Peer Consciousness" in North and South Korea after reunification. During the period of division, North and South Korea have became heterogeneous in almost all elements of society, including politics, economy, culture, and education. Considering the various social conflicts that the two heterogeneous societies will experience in the process of reunification, the issue of social integration is no longer a side issue of institutional integration or economic integration, but has become an essential element in itself. This is why the Korean church and Christian scholars need to study in depth the social conflicts and integration issues that may arise before and after reunification. For the study, we analyzed the forms of social conflict based on the theory of ''Human Needs Theory', which states that human needs are the conditions for social conflict. Social conflicts stem from the unfulfillment of various human needs, which in turn extend to identity conflicts that seek to form a sense of belonging. In light of the case of unified Germany, where social conflicts converged into identity conflicts, I predicted that conflicts in unified Korea will soon become identity conflicts. The direction of Christian education that should suture the conflicts in the post-reunification society was derived from theological reflection on the concept of 'publicness of Christian education' and 'kingdom of God'. As a concrete educational plan for social integration, I presented the discourse of love of God and love of neighbor through Christian education for dual identity as a citizen and disciple, and emphasized the need for re-socialization education through faith communities

Key Words

남북한 동류의식 형성을 위한 기독교교육적 과제

함승수* · 박원희**

(숭실대학교) · (숭실대학교)

논문 요약

연구 목적 : 본 연구는 통일 후 남북한 동류의식 형성을 위한 기독교교육적 과제를 모색하기 위해 시작되었다. 지난 분단 시기 동안 남한과 북한은 정치·경제·사회·문화·교육 등 사회의 거의 모든 요소에서 이질화 되었다. 이질화 된 두 사회가 만나 통일의 과정에서 경험하게 될 다양한 사회 갈등을 고려할 때, 사회 통합의 문제는 더 이상 제도적 통합이나 경제적 통합의 하위 요소가 아니라 그 자체로 필수적 요소가 된다.

연구 내용 및 방법 : 연구를 위해 인간의 욕구가 사회 갈등의 조건이라는 '인간 욕구 이론'을 바탕으로 사회 갈등의 형태를 분석했다. 사회의 갈등은 인간의 다양한 욕구가 충족되지 않은 것으로부터 기인하며 이는 결국 동류의식을 형성하고자 하는 정체성의 갈등으로 확장된다. 사회적 갈등이 정체성 갈등으로 수렴된 통일 독일의 사례에 비추어 통일 한국 시대의 갈등은 곧 정체성 갈등이 될 것이라고 예측했다.

결론 및 제언 : 통일 후 사회의 갈등을 봉합해야 할 기독교교육의 방향을 '기독교교육의 공공성'과 '하나님 나라' 개념에 대한 신학적 성찰로부터 도출하였다. 그리고 사회 통합의 구체적인 교육방안으로 시민과 제자로서의 이중 정체성에 대한 기독교교육을 통해 하나님 사랑과 이웃 사랑의 담론을 제시하는 동시에 신앙 공동체를 통한 재 사회화 교육의 필요성을 강조하였다.

《 주제어 》

통일, 인간욕구이론, 사회갈등, 사회통합, 공공성, 하나님 나라, 이중 정체성, 신앙공동체

 * 주 저 자 : 숭실대학교 숭실평화통일연구원 연구위원, hampaul@ssu.ac.kr

** 공동저자 : 숭실대학교 기독교통일지도학과 박사과정, aoi7702@gmail.com

I. Introduction

Since the reunification of Germany, the reunification of the Korean Peninsula, which has been divided since 1945, has been actively debated. In particular, the contrast between the German reunification process and the Korean reunification process has sparked various discussions that can be used as counter-teachers for Korean unification. This study expands the unification debate from the perspective of institutional integration, such as political, economic, and social structures, to social integration.

In June 2017, South Korean President Moon Jae-in formally requested North Korea's participation in the Pyeongchang Winter Olympics. The following year, North Korean leader Kim Jong Un agreed to join the Games. The Pyeongchang Olympics opened the door to inter-Korean dialogue, and on April 27, 2018, the leaders of the two Koreas met in Panmunjom and signed the historic Panmunjom Declaration for the Peace, Prosperity, and Unification of the Korean Peninsula. The summit was followed by a second inter-Korean summit in May for the "Singapore Summit" and a third inter-Korean summit in Pyongyang in September. The parallel summits between Kim Jong Un and Trump were held in Singapore and Vietnam, raising international attention on the peace and reunification of the Korean Peninsula.

However, contrary to expectations, the summit was unsuccessful, and inter-Korean relations quickly turned into a state of tension and confrontation. The inter-Korean military agreement, a key point of the September 19 Pyongyang Joint Declaration, was abandoned, and on June 16, 2020, the Inter-Korean Joint Liaison Office building in the Kaesong Industrial Complex was demolished. During this period of tumultuous diplomacy, "peace" and "unification" seemed closer than ever before. However, simultaneously, we again experienced a huge gap between the ideal of peace and unification and the reality of inter-Korean relations; we experienced how difficult and elusive political and institutional unification is.

Political and institutional unification is important thing, but social unification, or the unification of people, is even more important. This is well illustrated by

the case of German reunification. The conflicting experiences of German society after reunification demonstrated the social conflicts of 'one country, two systems'. In particular, it is worth noting the severe social disruptions and conflicts that East and West Germany experienced after the institutional unification symbolized by the fall of the Berlin Wall, as the social capital to support it was not strong enough.

Just as the fall of the Berlin Wall did not complete the reunification of Germany, the institutional unification of North and South Korea cannot be accomplished solely through dismantling the armistice line(the 38th parallel). True unification will be achieved through the social integration of South Koreans and North Koreans in addition to the institutional integration of the country. It would not be an exaggeration to say that the success of the unified Korea era lies in overcoming these differences and making it an era of integration, as having an outwardly unified state system through institutional integration does not make the people of North and South Korea one. Considering the various social conflicts that two heterogeneous societies will experience during reunification, social integration is no longer considered secondary to institutional or economic integration but an integral element that requires thorough discussion in its own right. Moreover, because social conflicts cannot be resolved rapidly, the Korean Church must set the issue of social integration as a separate and independent goal in the process of establishing the North Korean Church before and after reunification.

This study aimed to explore the role of Christian education in suturing social conflict between North and South Koreans and achieving social integration after reunification. Christian education scholars and the Korean Church must understand which forms of social conflict are likely to arise after reunification and explore educational strategies that can facilitate social integration. I analyzed the forms of social conflict based on the theory of human needs, which states that unmet human needs are precursors to social conflict. I also predicted that conflicts in unified Korea would soon become identity conflicts based on the case of German unification, where social conflicts converged into identity conflicts. Then, based on the theories of Emile Durkheim, Robert Bellah, and others, I

explored the public responsibility of the Church and the role of religion in shaping collective value consciousness and derived implications for Christian education to prepare for unification from the perspective of the Kingdom of God.

Ⅱ. The importance of social conflict and social integration after reunification.

The need for social integration is predicated on social conflict. Therefore, understanding and analyzing social conflict provides a very useful analytic framework for exploring the best direction of social integration. This chapter analyzes social conflict and integration based on 'Human Needs Theory' and Johan Galtung's categorization of human needs. The chapter then briefly examines social conflict in unified Korea in light of the case of unified Germany.

1. Understanding social conflict according to 'Human Needs Theory'

According to human needs theory, social conflicts are "a series of events that occur because basic human needs are not being met," where needs are defined as "something that is essentially required to enable the survival and development of individuals in a given society" (Hong, 2000, 370-372). According to this theory, the development of individuals is impeded when their basic needs are not met, and the impeded potential for development distorts their attitudes and behaviors, thus creating the basic conditions for social conflict (Hong, 2000).

Human needs theory emphasizes that satisfying basic human needs is essential for reconciling social conflict. Although human needs themselves do not cause conflict, conflict arises when the means by which individuals can satisfy or realize their needs are limited. In other words, the means to satisfy our infinite needs are always limited, so the process of acquiring and realizing them creates competition, which in turn creates conflict. Therefore, creating a social foundation that can satisfy a variety of human needs is the first step to prop-

erly resolve conflict.
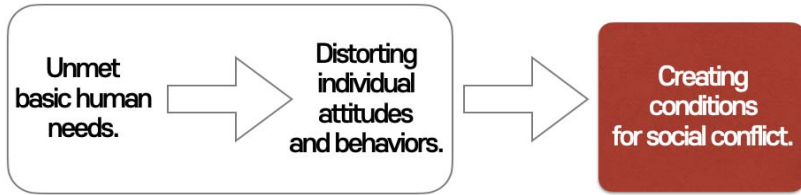
[Figure1] How social conflict is formed

So, how do we define and analyze human needs? Johan Galtung, a leading peace scholar, addresses the complexity of human needs by dividing them into material and spiritual needs and distinguishing between the individual and society as the actors in the fulfillment (satisfaction) of needs.

Material needs are rooted in material values that are necessary for the real world, such as human safety, survival, prosperity, and well-being, while spiritual needs are non-material and are rooted in metaphysical values, such as freedom, love, and identity. Needs are additionally categorized into individual (actor)-centered and society-centered needs. Individual-centered needs are those that the actor (individual) can realize individually based on their motivation and abilities, while the realization of social (structure)-centered needs is determined by social structures. Based on these types of needs and who realizes them, human needs can be understood as follows.

⟨Table 1⟩ Types of Human Needs

	Person centric (Actor)	Social centric (Structure)
Material desires	Desire for safety (survival needs)	Desire for well-being (Desire to Prosper)
Mental needs	Desire for freedom (desire to choose)	④ The need for identity (Need for Intimacy)

First, there is the need for safety, which is a material need that is pursued at the individual level, referring to the primary safety need for survival, where in-

dividuals protect themselves from poverty, destitution, violence, etc. Second, the need for well-being is the need for abundance, where individuals protect themselves from poverty but go beyond what is required for safety by relying on social structures. Third, the need for freedom, which is a psychological need at the individual level, refers to individuals' need to choose their own will without being oppressed. Finally, the need for identity, which is the pursuit of psychological needs through society, can be described as the need to avoid alienation and to have a "sense of belonging" within a community (Galtung, 1990; Hong, 2000, 372).

This understanding of human needs, which comes from Galtung (1990), clarifies that not only the material needs for safety and well-being but also non-material needs for freedom eventually converge on the need for identity. This need for identity is the need for a sense of belonging. American sociologist F. Giddings introduced the concept of ingroup consciousness in his book The Principles of Sociology. In general, the consciousness shared by a certain social class or group is called "peer consciousness(동류의식)," which is like a sense of togetherness. In other words, peer consciousness is a consciousness that seeks unity in differences, implying a consciousness that identifies the class or group to which one belongs. This consciousness is common to specific people and strengthens inner cohesion among them. Sports provide examples of this kind of peer consciousness. Fans of particular sports teams wear representative clothing and cheer for their preferred team. Even though the individuals cheering in the stadium are strangers, they share an identity based on their preference for the same team. During the 2002 Korea-Japan World Cup, significant portions of the Korean population wore red, creating an inexplicable sense of camaraderie. Even people of different nationalities in the stadium were dressed in red, hugging each other and sharing their joy and jubilation.

Peer consciousness is based on a common historical awareness of sharing the same reality and can be described as a sense of being part of a team or community and sharing in its fate. In short, the desire for individual safety, well-being, and freedom converge on the characteristics of human beings as social beings who seek a sense of belonging in a community. Therefore, achieving so-

cial integration requires understanding that the endpoint of social conflict is the strong desire of individuals to form a sense of belonging.

2. The case of social conflict in reunified Germany

The pattern of conflict that emerged in German society since reunification shows that the need for identity and belonging is more important than the need for personal safety and well-being in the process of social integration.

In the immediate aftermath of German reunification, between two and three million people in the former German Democratic Republic (East Germany, GDR) experienced unemployment, owing to the rapid transition of the former GDR's industrial facilities from the so-called "socialist economic regime" to the "capitalist economic regime" and the large-scale liquidation of the former GDR's industrial workforce, which lacked the necessary skills for participating in the market economy. According to Jeon Sungwoo (1995), more than one-third of the GDR's industrial workforce changed jobs and experienced both a rise and a fall in social status.

Analyzing these conditions of post-reunification Germany according to the human needs theory suggests that rapid social changes and changes in the economic structure created an environment that hindered the realization of basic needs. Distorted individual behaviors and attitudes became triggers for social conflict. In terms of Galtung's typology of conflict, first of all, for the people living in the former GDR, the challenges of the new reunification environment became a crisis that threatened their survival. The rapid changes in the lives of more than one-third of East German citizens evoked a strong "need for security" in terms of basic survival. Failing to satisfy this need at the individual level led East Germans to demand that the problem of security be solved at the social/structural level, and this "need for welfare" triggered various welfare policies to protect East Germans from poverty. The resulting increased tax burden was passed on to West Germans, which led to widespread discontent. At this point, the "desire for safety" expanded into a conflict between the "desire for welfare" and the "desire for freedom." In addition, East Germans' "desire for freedom of choice"

was routinely frustrated because those who lost their jobs were restricted from finding employment and starting their own businesses. This freedom was suppressed among West Germans because they were forced to bear the unwanted burden of taxes needed for welfare programs. During this process, the West Germans, who were recognized as superior due to the West-centered unification, developed a sense of superiority over the East Germans, while the East Germans, despite their high self-consciousness, perceived themselves as "second-class citizens" because the framework and certainty of the rules of conduct prevailing in the GDR were no longer valid (Kwon, 1995, 97). In a society that failed to create a sense of belonging, East Germans called West Germans arrogant "Wessi," and West Germans called East Germans incompetent "Ossi," and so on. In the end, the "need for identity" was ignored, and social conflicts came to a head. East and West Germans expected reunification to be beneficial, but the lack of a social foundation to support institutional unification led to social turmoil and conflict.
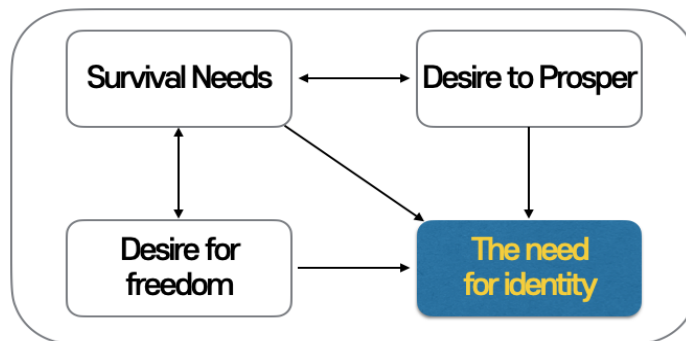
[Figure2] Patterns of social conflict in Germany

   The reunification of Germany encompassed structural problems that arose socially, and psychological problems that arose from the new system and society. In particular, as Galtung points out, German society's unmet needs for survival (safety), prosperity (well-being), and freedom (choice) were amplified by psychological identity conflicts, which remain ongoing. According to an annual report released by the German government in September 2019, 57% of former

East Germans still consider themselves "second-class citizens." Their feelings of marginalization and relative deprivation have been cited as contributing factors to the rapid growth of the far-right in the GDR, especially since 2015, when refugees began to arrive in large numbers, making social integration more complex (Lee, 2019). Today, the political and economic gap between East and West Germany has narrowed considerably, but warning bells are ringing that the psychological barriers have not.

3. Conflicts in a unified Korea anticipated by the German history

For over 70 years, South and North Korea have been divided, leading to substantial divergence in every aspect of society, including politics, economy, culture, and education. Even within a single nation where ideologies and cultures are shared, diverse lifestyles emerge. Given the long period of divergence endured by South and North Korea, it is natural to observe significant differences in their societal structures and norms. Especially The pattern of social conflict in Germany, which occurred despite frequent exchanges and cooperation, shows that structural and psychological conflicts may be unavoidable in reunification, regardless of the approach taken. Furthermore, the social turmoil experienced by West and East Germany despite active exchange and preparation between both sides, compared to the disconnected relationship between North and South Korea, provides a clear indication of what is needed to prepare for Korean reunification and the approach that the Korean Church should take in contributing to this preparation. Therefore, the success of the national task of reunification extends beyond mere political and institutional integration; it lies in overcoming and integrating the differences between South and North Korea.

Based on the German experience, North Koreans will likely experience social problems, such as disruptions in the labor market, unemployment and inflation, and adjustment to a new economic system. The South will also experience rapid labor market fluctuations due to the influx of cheap labor from the North, and individuals will face wage and employment challenges. These conditions will create a strong desire for security among both populations. Faced with new so-

cial problems, North and South Koreans will have an increased need for welfare provided through social structures to improve their lives. The state will likely address this need by implementing various policies to build a welfare system, and the financial burden of these efforts will likely trigger new conflicts. Societies are prone to austerity, and individuals are forced to live with limited freedoms.

If people living in post-reunification Korea do not see a positive impact on their daily lives, such as improved quality of life, psychological conflicts will arise. These conflicts will lead to resentment, blame, exclusion, and violence between North and South Koreans. North and South Koreans have expectations about the benefits of reunification. Failing to meet those expectations could lead to dissatisfaction with reunification and nostalgia for the old system.In particular, the South Korean youth, who will be the main players in the re-unification process, have a centrifugal culture symbolized by pluralism, multi-culturalism, individualism, competition, international, openness, while the North Korean youth have a centripetal culture symbolized by unity, uniformity, collectivism, totalitarianism. Social disruption due to differences is inevitable, but failing to prepare for these disruptions could amplify and prolong the conflict over identity after reunification.

Human needs theory provides a basis for social integration by explaining the causes of conflict in society through human needs. Galtung emphasizes that various human needs eventually converge on the need for identity to form a sense of belonging. This phenomenon has significant implications for the role of the Church in leading social integration after reunification. Since social integration presupposes the resolution of conflicts, the Korean Church must have alternatives to fulfill the needs for survival (safety), prosperity (welfare), and freedom (choice) that will be experienced by North and South Koreans after reunification, which will eventually lead to the need for identity. Thus, the Church must seek in-depth Christian Educational strategies to create a sense of belonging among North and South Koreans in the post-reunification era.

Ⅲ. Direction of Christian Education for Social Integration after Reunification

Since the division, the Korean Church has been actively engaged in various activities with sustained interest in reunification and mission work in North Korea. However, due to a predominant inclination to perceive reunification primarily through the lens of North Korean missions, the Korean Church has exhibited relatively limited concern and understanding regarding its responsibilities and roles in the context of reunification. Moreover, the formation of a discourse on reunification within the Korean Church has been hindered by political debates surrounding the concept of reunification.

The reformation of the divergent populations of South and North Korea into a single community and the reconstruction of a new culture and society for the reunification era can be achieved through education. Particularly for Christians, education encompasses an area where the sovereignty of God must be confessed and a realm where the mission of restoration must be fulfilled, hence, education for reunification cannot be confined solely to the domain of conventional pedagogy. Given that the mission of ushering in the Kingdom of God lies within the realm of education for reunification, it is a duty incumbent upon the Korean Church to prepare for reunification, and it falls upon those responsible for Christian education to undertake this task. In this chapter, I propose a direction for Christian education that should bridge the conflicts in post-unification society through three concepts: the publicness of Christian education, the Kingdom of God, and the community of the Church.

1. the publicness of Christian education

The Christian faith is inherently public, as is Christian education. If the Christian faith is a search for answers to the question, "What should Christian life look like in the world?" then Jesus' teaching to be "the light and salt of the earth" is a clear indication of how the Church should exist in the world. The parable of the "Mustard seed" and the "Yeast" clarifies the public mission of

Christians to go into the world and work for the establishment of the Kingdom of God (Matt. 13:31-33; Mark 4:30-32; Luke 13:18-21). The Church is to be the light and salt that reveal the common goods of the world and the mustard seed and yeast that embody publicness in the world.

Negative perceptions of the Korean Church today can be traced back to the "privatization of faith," when the Church became perceived as an institution for salvation, with faith being reduced to a personal concern. Previously, religion was a kind of independent variable of society and generally led the culture. In contemporary society, the influence of religion is discussed as a dependent variable. This phenomenon is called secularization, and the accompanying phenomenon is called the privatization of faith.

A tidal wave of secularization has begun to marginalize Christianity in politics, economics, and culture, and the decline of Christianity's social influence has been accompanied by a rapid secularization process that has reduced the popularity and influence of the Christian faith. Harvey Cox refers to this societal shift as the "loss of religious power over cultural integration."

The Church must now recognize that it has a "public responsibility" to solve social problems and make efforts to transform society. The Korean Church must humbly reflect on the fact that the Church today is losing its symbolism as something sacred in the public sphere, instead becoming an object of condemnation and disgust. Public theologian Martin Marty defines Christianity as "a set of religions that have the responsibility to infuse transcendent values into the common life." Christian educator James Fowler emphasizes the Church's public responsibility by arguing that "theology is about helping the church practice not only the personal but also the social and structural" (Jang, 2007).

When the Church assumes public responsibility, Christian education must enable Christians to understand their responsibility in overcoming social issues and fulfilling their social role. In other words, the Church must clarify its identity as a station that realizes the justice of God's Kingdom in society, and Christian education must reflect the public nature of faith, which should be a beacon of truth in a world of disaster and hateful violence. This is an important foundation for Christian education to achieve social integration after reunification.

2. Christian education in pursuit of the kingdom of God

Christian education is education for the Kingdom of God. The ultimate purpose of the Church is the Kingdom of God, not the growth of the Church. This confession clearly shows the role of Christian education in preparing for a unified Korea. If the Kingdom of God means the reign of God, then the Church should seek to bring God's reign to the Earth and fulfill God's rule in all areas. In this sense, the essential value that the church and Christian education should pursue is the kingdom of God, and in this context, Christian education should be "education that prepares for the kingdom of God to come in the era of a unified Korea. This conception of the Church reflects Karl Barth's understanding of the Church as a "provisional community" in relationship to the Kingdom of God" (Jang, 2007, 52).

In his book Theology for the Community of God, Stanley Grenz emphasizes that not only is the concept of the Kingdom of God much broader than that of the Church, but since the Church is dependent on the Kingdom of God, a proper ecclesiology in this age must be understood in terms of the Kingdom of God (Grenz, 2003, 6). Kim Myung Yong also mentions two tasks of the Church for the Kingdom of God: "spiritual activities and responsibilities" and "worldly and social tasks." In addition to the traditional tasks of saving and spiritually maturing individuals, Kim emphasizes that fulfilling responsibility in the world is also a spiritual task given to the Church by God (Kim, 1997). Thomas Groome argues individual salvation refers to becoming a member of God's Kingdom, which in turn means recognizing God's rule in all areas of one's life (Groome, 1980; Park, 2010). Therefore, the nature of the church, the gathering of the saints, must also be interpreted in terms of the kingdom of God, and fidelity to the teachings of Christ follows from the proposition that the church exists for the kingdom of God. Ultimately, the Church is not just a bridgehead to lead the saints to heaven but a sign of the Kingdom of God in history today (Park, 2010, 257).

The Kingdom of God actively assigns Christian education a social responsibility. The Church should help its members become the people of the Kingdom of

God, and Christian education should enable them to reinterpret their lives and social reality through the values of the Kingdom of God and ultimately grow into beings who transform themselves and society. Thus, Christian education in preparation for reunification is an extension of education for the Kingdom of God.

The reunification of Germany indicates that Korean reunification will likely lead to discrimination and exclusion between North and South Koreans. The remnants of atheistic communism and the harms of the despotic regime that are deeply rooted in North Korean society will remain, and social ills caused by excessive consumerism and uncontrolled capitalism in South Korean society will also pose a significant threat. Under these social conditions, the Church must be able to remove the obstacles to the Kingdom of God through holy action. Thus, Christian education must become a socially responsible Christian education that creates the values of the kingdom of God in the current political, economic, and social structures.

3. Teaching the Christian's Dual Identity: Citizen and Disciple

Christian education should not only help believers live as mature "disciples" of Christ but also as "citizens living in the era of Korean reunification." The dual identity of "disciple" and "citizen" is derived from Jesus Christ's spirit of love of God and love of neighbor.

First, the identity of a disciple is given at the level of the individual who has experienced reconciliation with God through Jesus Christ. An individual who has been dehumanized in their relationship with God because of sin comes to identify as a "disciple" by rehumanizing themself through Christ's reconciliation on the cross.

Second, civic identity emphasizes relationality with others as public beings living in horizontal relationships within communities. Having experienced an ontological transformation at the vertical level, the individual not only experiences peace in horizontal relationships with others but is also charged with the responsibility of implementing communal peace in a broader range of relation-

ships to fulfill their role as citizens.

Since the Christian's dual identity as a disciple and as a citizen are interconnected, the Church must ensure that Christians have not only personal horizons as disciples but also social horizons as citizens. In particular, the ethos of love of God and love of neighbor presupposes for the Christian a life of social responsibility that goes beyond individual salvation to include a communal dimension. Because the vertical relationship with God gives us the responsibility of implementing horizontal reconciliation in human communities, Christians profess their love for God as disciples and practice neighborly love as citizens. Christian education should train and develop God's people to live with this dual identity, which challenges Christians to live out the transformative practice of social integration after reunification.

4. Resocialization education through faith communities

Reunification is both a unification and a dismantling of existing societies. It requires radical life changes from members of each society, requiring new interpretations and frames of reference. In this sense, people will need to undergo a process of resocialization, which may be facilitated through membership in a new group. In this sense, Christian education, through the community of faith, should support resocialization in North and South Korea. In particular, because the Church provides a sense of community, Christianity can contribute to post-reunification social integration by not only strengthening a shared sense of togetherness between societies and their respective members but also establishing universal values and providing norms of collective behavior.

When people who have lived under different social systems for a long time come to live in a society that integrates the two systems, the norms that previously guided their lives may cease to play a meaningful role. New norms, or value systems, are needed to support the new society in the new social environment. Christianity, through its community of "churches," can play a role in social integration, not only by serving as the governing body of civil society but also by providing a set of values and behavioral norms for community

members. A good example of this function comes from the community of early Christianity in Korea that embraced displaced people. The confusion of the displaced people who left their homes behind and came to the unfamiliar land of South Korea was largely resolved through the community of the Church. The Church, as a community, provided not only an emotional home for the displaced people but also new values and norms that enabled them to settle into South Korean society, even though the ways and norms that had previously sustained their lives played a less meaningful role in the unfamiliar South Korean land. The communal nature of the Church became the engine of resocialization that enabled these displaced people to adapt to their new societies. The Church has become a substitute family community for those who have left their homes and families, providing emotional stability and a sense of belonging. This is why displaced people have centered their lives around the Church. This unifying function of the Church in securing individual identity and social cohesion through faith communities can never be replaced by science or other social disciplines. In short, the integrative function of the Church in society will become more important than ever amid social tensions caused by reunification, in which existing values and worldviews will be shaken, and identity crises will occur.

5. Preparation of the Korean Church for the Formation of 'Peer Consciousness'

Unification demands not only the capacity for all members of South and North Korea to navigate a new society but also new norms and value systems to sustain the society. In this regard, I propose that the Korean Church, rather than prioritizing the establishment of churches post-unification, should first establish Christian schools and Christian social welfare institutions. Unification requires a significant restructuring of the highly divergent societies of South and North Korea, as much as the duration of division demands, and fundamental societal restructuring is achieved through education. Education not only enables individuals to discover and develop innate abilities for living fulfilled lives but also, collectively, transmits culture and history to create a foundation for societal

continuity and transformation. Therefore, the Korean Church should establish Christian schools to readjust the national identities of South and North Korea post-unification and rebuild them into a unified, developed culture. The church must develop systematic plans and strategies for the establishment and re-construction, as well as operation, of Christian schools post-unification. Establishing Christian schools in North Korea should be carried out within the framework of national-level considerations on what education to implement in North Korea in the future and should be established from the communal perspective of the Korean Church.

Also the church should not only provide psychological counseling for the psychological challenges faced by residents of both North and South Korea post-unification but also take on the responsibility of providing capacity-build-ing education necessary for the development of the unified nation, contributing to social integration and development. To this end, the church should establish Christian integrated welfare institutions. Christian integrated welfare institutions should serve as bases for not only providing psychological counseling for resi-dents of both North and South Korea, who may experience various conflicts and confusion post-unification, but also taking on the responsibility of provid-ing capacity-building education necessary for the development of the unified nation.

Ⅳ. On the way out

This study aimed to explore the importance of social integration in Korean reunification efforts and the direction Christian education should take to realize it. In anticipation of the social turmoil that may occur before and after re-unification, the success of reunification depends on social integration. Therefore, the Korean Church should study social integration after reunification in depth from the perspective of Christian education.

Conflicts in society arise from the unmet needs of diverse individuals, leading to identity conflicts between people seeking to establish a sense of belonging.

This study crucially emphasizes that establishing a social foundation capable of fulfilling fundamental human needs is crucial for social integration. Therefore, the Korean Church must acknowledge its public responsibility for Christian education and leverage its research to explore practical ways to expand the Kingdom of God.

The Church have a proud history of guiding society. It is true that the Gospel preached on Earth transcends mere matters of faith; it catalyzes the comprehensive renewal of society. Christian hospitals were established to offer universal care and treatment, while Christian schools, founded by missionaries and the Church, not only imported modern education and civilization but also blossomed into agents of social progress.

I hope that this study will contribute to mediating social conflicts that may arise after reunification and stimulate further research on fostering solidarity consciousness between South and North Korea. Specifically, we look forward to research on the establishment of various Christian institutions, including Christian schools, in North Korea. So I firmly believe that the historical revival documented in the early Christian community will come to fruition as the Korean Church engages in practices in anticipation of the changes caused by reunification.

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