

POLITICAL IDEOLOGY OF UNIFICATION THOUGHT

Head-Wing Thought and social democracy

Dr. Shin-Chang Kang
Sun Moon University / KOREA

I. The problem

1. purpose and necessity of the study

A gradual and accumulative change with time is called development, and an abrupt change revolution. When all changes occur in a revolutionary manner at a particular point, we call it the turning point of the age. Political ideologies and theories have been changing and developing throughout history. It is very arduous and dangerous to change existing political ideologies or theories because new thoughts come as a challenge against them. Whereas development means quantitative increase and qualitative transformation, changing the old into the new means reform and revolution, as described by the historical materialism.

However, Rev. Moon says: We know that from old times, the humanity have been searching for philosophy, ideal, happiness, and peace that are eternal, true, and unchanging. Our present world, however, is a world of distrust in the age of confusion. In order to resolve such problem, we are called upon to transform the age with true love, true ideal, true peace, and true happiness.¹⁾ Although there is almost nothing in the world that is not related to human beings, politics is inseparably connected to human beings, humans political animal.²⁾ Especially, politics plays a crucial role in the modern age, so much so that the present age is called age of politicization.

Plato claimed that a philosopher must be the sovereign of the state, while at the same time deploring that philosophers do not

rule, and rulers do not understand philosophy.³⁾ What is the political ideology that will enable the people in the age of politicization to enjoy more freedom, equality, happiness, and peace? Now is the turning point where new paradigm is in urgent demand that will eliminate all the confrontations and struggles on earth and lead the humanity to happiness. This is Unification Thought and *Godism*. Godism is Head-Wing Thought, whose core is true love, which respects Gods truth and love and principle of the universe, protects human dignity, and leads the great leap of the nation. The purpose and necessity of the present paper lies in presenting this philosophy.

2. Scope and method of the study

In our world, almost countless political ideologies and theories have been rising, changing, developing, and falling liberalism, democracy, socialism, communism, nationalism, social democracy, and so forth. The political ideologies in our time, however, can be largely divided into the ones on the democratic side and ones on the socialist side. Ironically, however, both of them claim that they are the orthodox democracy. Even socialist countries call their own ideologies true and highest form of democracy rather than socialism or communism, thus bringing confusion to the people.

Our discussion, however, will be limited to democracy, communism, Head-Wing Thought, and social democracy. According to the Unification Principle, communism was established by the Cain-type view of life, and democracy by Abel-type view of life. The Head-Wing Philosophy is God's ideology and Godism, seeking ideal of love⁴⁾

In general, a social scientific study uses following methods: First is textual analysis, in which the literature concerning the relationship between Unification Thought and political ideology, between communism and democracy, and between Head-Wing Thought and social democracy are analyzed, interpreted, and evaluated. Second is descriptive approach. This is the most traditional method, which simply describes each political ideology. When employed in understanding the relationship between Unification Thought and political ideology, it provides some sense of the reality without arduous intellectual efforts. In this approach, we can simply present quotations from Rev. Moons speeches, state and organize factual information, etc. Third is the comparative approach, and I shall use this method for making comparison between the Unification Thought and political ideology, between Unification Thought and political integration theory, and between *Head-Wing Thought* and

social democracy. With respect to the comparative approach, Edward Freeman states.⁵⁾

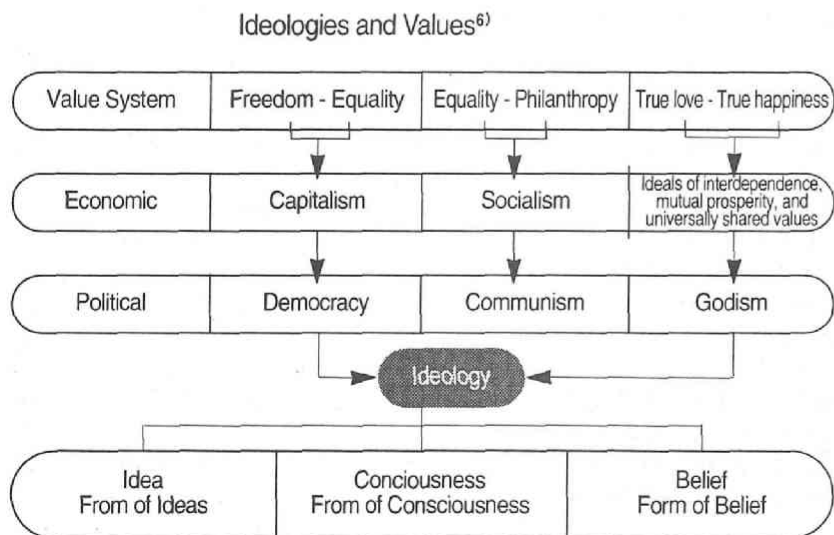
I. Unification Thought and Political Ideology

1. Reality and Function of Political ideology

The term ideology combines idea and logia, which means academic discipline. The term was first introduced in the book, "Theory of Ideology", authored by Antonio Louis Claude Destutede De Tracy (1754~1836). In short, ideology means the form of ideas, form of consciousness, and system of beliefs.

In general, political ideology, as a belief system, explains and justifies existing or proposed political order and presents a strategy (strategy, process, system, and action) to establish this political order.⁷⁾ Ideology includes capitalism, socialism, democracy, and communism.

Carol Rubenstein defines ideology as "a consistent and integrated pattern of thought and belief which explains a human being's attitude for life and his/her existence in a society, and a support and insistence of a behavioral pattern that corresponds to such thought and belief." He argues that an ideology can function constructively or destructively depending on whether it follows or goes against historical necessity, whether it presents scientific and systematic



analysis of fundamental problems and phenomena of human beings and history, and how truthful it has.

2. Political Ideology under the Perspective of Unification Thought

According to the above table, Unification Thought is a form of idea, form of consciousness, and system of belief; hence, it can be regarded as an ideology, while being at the same time *Godism*, *Head-Wing Thought*, and *Moonism*. Unification Thought, however, is an ideology that can occupy God's love, True Parents, true family, true tribe, true nation, true country, and true world. In other words, it is love-centered thought, God-centered philosophy, cosmic ideal, and *Godism*.⁸⁾

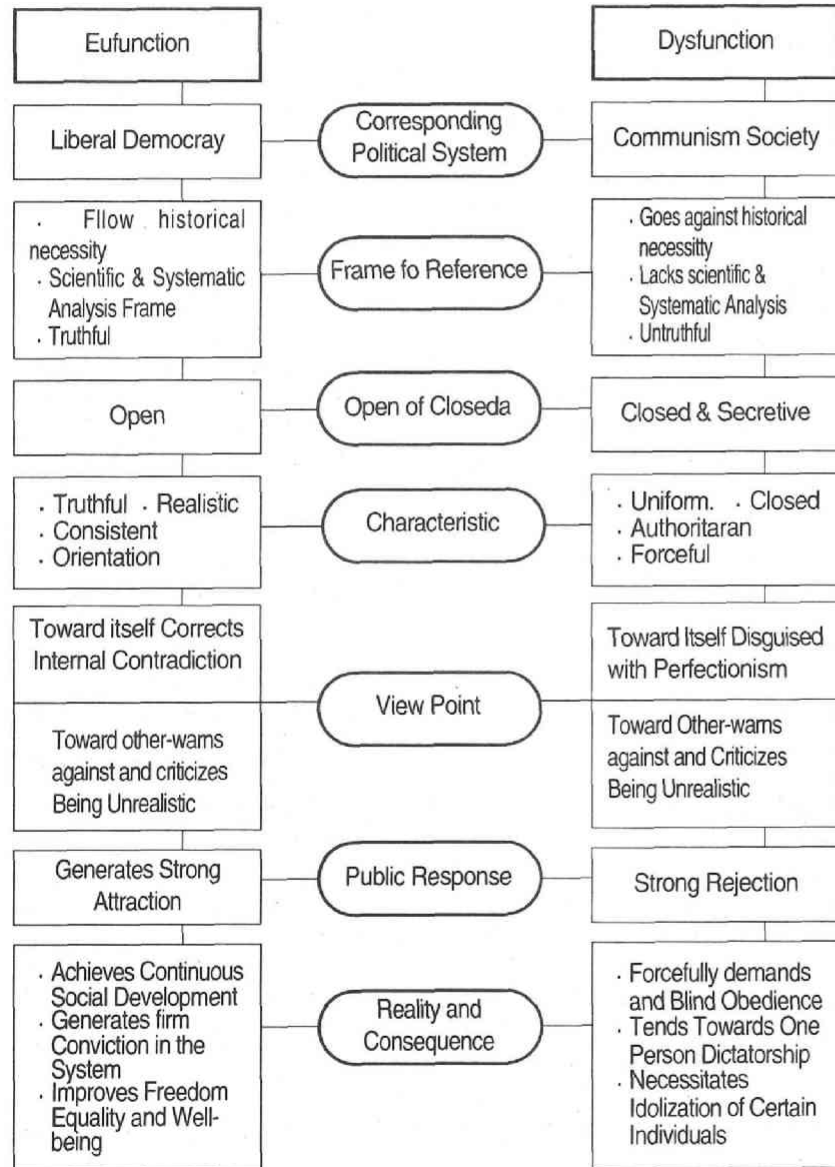
Unification Thought is systemized and presented as a solution to the fundamental philosophical problem over which materialistic and idealistic perspectives on history are divided, and for sake of offering new world view and view of life that unites all the previous philosophies. This is a global philosophy and fruit of history and can serve as the center of the age and starting point of the future.⁹⁾ Philosophy is not in itself the fundamental reality. It is not something visible. Ideologies sprout from thought and philosophy. Hence, there must appear a philosophy based on complete truth. It should be able to unify and harmonize human ethics and religious ideals.

I would like to discuss democracy in light of Unification Thought. Every move of human beings under God must lead to realizing the single absolute purpose of providence of restoration, which is to establish the political system that can receive the Messiah as the king. Human spirituality becomes brighter and brighter through the merit of the age as history moves on, and thus human original mind leads people to seek religion and eventually Christianity, which is the final religion God has established. This is why the world is being more and more integrated into the Christian culture. As the end of history approaches, people cannot but come to Christianity. In such circumstances, democracy will also be transformed in the spirit of Christian love. When the Messiah returns in such mature democratic society, he will establish God's sovereignty with the people and realize the heavenly kingdom on earth. Hence, democracy is a product of the providence whereby God intends to remove Satanic dictators and establish God-centered sovereignty through the people under the leadership of the returning Messiah.¹⁰⁾

Unification Principle distinguishes democracy into Cain-type and Abel-type. The democratic system established after the French Re-

volution corresponds to the former, and the democratic systems realized in America and Britain corresponds to the latter.¹²⁾ It

Ideology's Eufunction and Dysfunction



Unification Thought and Political Ideology¹¹⁾

state \ Item	Philosophy	Adherents	On God	On history	Means	Salvation
Democracy	Christianity	Believers	Theistic	Eschatology	Love, Faith, Hope	Paradise
Communism	M+L(philosophy)	Party Members	Atheistic	Historical Materialism	Violence, Revolution	Utopia
Jucheism	Juche Thoughts	People	Atheistic	Juche View of History	Creativity, Independence	Ideal Society
Godism	Unification Thoughts	Family	Theistic	Providential View of History	True Love, True Happiness	Hwaveny Kingdom on Earth

explains that the Cain-type democracy blocked the original human nature that seeks to return to God, and developed only externally into Marxism in Germany and Leninism in Russia, thereby giving rise to the global communist system. The Principle sees communism as a stage of the history of providence of restoration.

III. Unification Thought and Political Integration Theory

1. Concept of Unification and Integration

The pattern of unification that the Unification Thought pursues is God's pattern. Rev. Moon says, "Before the unified world, unified countries must be; before the unified country, unified tribes must be; before the unified tribe, unified families must be; and before the unified family, unified individuals must be. Hence, unification must proceed through individual, family, tribe, country, and world".¹³⁾ Such pattern of unification starts only when the Lord returns. We must achieve absolute internal unification before external unification. When the heart is eliminated from peace, there is nothing left in happiness. Rev. Moon teaches, It is the heart that has the greatest authority. Vertical, horizontal, and complete unification is possible only through God's heart of love. Love is an elevator and absolute key to unification.¹⁴⁾

On the other hand, the political integration theory concern for Korean unification is primarily based on the logic of necessity that the same nation must not live in political separation and also on the victims consciousness that the Korean division is a tragic outcome of the cold war. Hence, the unification proposed by political integration theory presupposes the formation of common sovereignty. Hence, integration policy and unification policy must be distinguished, and the latter must be understood as having the broader significance.

Chan Rae Cho defines integration as bringing together many different elements into one whole or mutual interdependence. In other words,

political integration means relationship of common living or strong coherence among the individuals within a political unit. This includes mutual bond, sense of oneness with the group, and the corresponding self-understanding.¹⁵⁾ Most scholars hold that the most complete form of integration is unification, and integration is a state of aggregation before unification. In the following table I show examples of errors of confusing integration and unification:

Integration, Unified States Model¹⁶⁾

Countries	Means	Method	Process	Result	Reference
Germany	Absorption	Political Integration	Social Integration	National Integratio	Unified Country
Yemen	Agreement	Systematic Integration	Social Integration	Citizens Integration	Unified Country
Vietnam	Force	Social Integration	Political Integration	Citizens Integration	Unified Country
Korea	Peace	Cultural Integration	Political Integration	National Integration	

The problem with political integration theory is that it understands integration as a larger concept than unification, while seeing integration as a process of unification. Although international politics regards integration as expansion of mutual interdependence, and social science understands it as increase of homogeneity, the terms integration and unification have been used in confusion with such premises being ignored. While unification is completing a vessel or frame to contain the people, integration concerns the content of the vessel. Most discussions proceed without making such distinction, however. John Galtung holds that external integration includes territorial integration based on geographic proximity, organizational integration in the form of mutual interdependence based on functional proximity, and associational integration arising from functional and social proximity and similarity, while external integration includes value integration, actors integration, partial integration, and whole integration.¹⁷⁾

Furthermore, it is impossible to make a conclusive definition of political integration because there are divisions within the political integration theory over fundamental problems. Leon Lindberg and Stuart Scheingold says, "Though times has passed by in which flowers have bloomed and fallen hundred times, the theory of political integration fails to make a definition of itself clearly"¹⁸⁾ Haas and Lindberg define integration as a process. For them, integration

is regarded as "a process which political behaviors within a few different nation-states possesses a superior authority over existing nation-states in its loyalty, expectation or political activity".

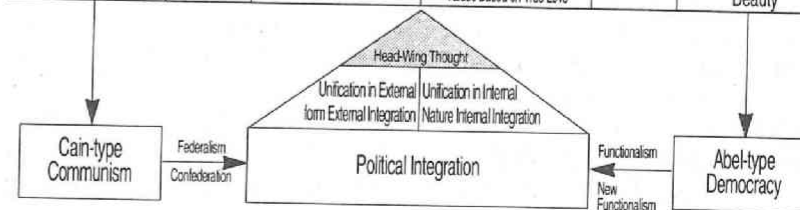
Karl Deutsch, Amitai Etzioni and others defines integration as a condition and "a process of forming a unified custom and system". *Deutsch* says that integration means "to accomplish a system and custom that is powerful and extensive enough to secure a reliable expectation on a peaceful change over a long period of time among people within a sphere, and to attain common wealth at the same time".¹⁹⁾ He makes it clear that what matters here is the process in which integration among nations through 'common wealth' and 'peaceful change' goes to unification.

2. Unification Thought and political integration theory

Unification Thought holds that the foundation of unification is lies in the families united with the new Will of God. We are to achieve political integration upon such foundation and realize the world of oneness, peace, and unity.²⁰⁾ The world of unity has unity of the heart.

Unification Thought and political integration theory²²⁾

Communism	Value	Unification Thought		Value	Democracy
Labor is Human Essence	View of Life	Man is Under God	Freedom with Love	Idea of Freedom	Civil, Political, and Economic Freedom
Materialism	View of the Matter	Unity of Internal Nature and External form	Equality with Love	Idea of Equality	Evenness, Based on Merits
Old dialectics (Materialism) Quantitative, Qualitative Change and Evolution Law of Contradiction and Struggle Law of Antithesis and Synthesis	Dialectics	New Dialectics (Idealism) Law of Give and Take Law of Harmony Law of Reciprocity	Entire Course of Providence of Restoration	Division of the Three Powers	Check and Balance Guarantee of Human Rights
Dialectical Materialism Based on Class Struggle			View of History	History as Providence of Restoration Based on Human Responsibility	History as Providence of Restoration
Labor Theory of Value Theory of Surplus Value	Value	Theory of effective Value Absolute Value	Ideals of Interdependence, Mutual Prosperity, and Universally Shared Values Based on True Love	Value	Humanism Base on Truth, Goodness, and Beauty



Achieving unity through one heart is desired by any sovereign of the state, any organization, and any enforcer of a system. For without unity of heart, no system or rule can produce substantial fruit. We cannot deny that unity of heart is absolutely necessary in advancing towards a certain purpose, whether it be for one day of our life, one year of our life, our entire life, or the entire history.²¹⁾

Against the confusion that unification advocated by Unification Thought and integration pursued by political integration theory are both a process and condition, I would like to clarify that unification is a higher-level concept than integration, and organize its meaning as in the following table:

IV. Head-Wing Thought and Social Democracy

In a nutshell, Head-Wing Thought is Godism and God-centered thought. Godism is an ideal centered on God's love. Communism and democracy are horizontal ideologies. Horizontal ideologies are philosophies of Cain and Abel. They are to be united under the philosophy of parents from the East, standing to the right and left of the parent philosophy. Hence, the headwing represents God-centered head embracing the horizontal ideologies as the right and left wings. In the head wing system, all the parts are connected together to God as the center in the model of the body, where the four limbs and all other parts of the body are connected to the brain through the central nerve system. This starts with the providence of restoration centering on the historical division of Cain and Abel.²³⁾

Democracy started with human beings as the center rather than God, and its anthropocentrism necessarily leads to selfish pursuit of happiness, perverted enjoyment of pleasure, and eventual collapse.²⁴⁾ On the other hand, communism, initiated in full scale with the *Communist Manifesto* declared 150 years ago, created dictatorial regimes throughout the world, expanding the scope of their influence. In this process, however, it created party Nomenclatura that led to its own demise through corruption and degeneration. History has changed and progressed to the age of information and globalization, in which the mankind has come to a dead end with recognition that neither communism nor democracy can provide guidance for the world. Now is the time when neither right wing nor left wing can provide a solution. The left wing world has produced Cain and Abel, and so has the right wing world. This cannot be united by the left or right wing

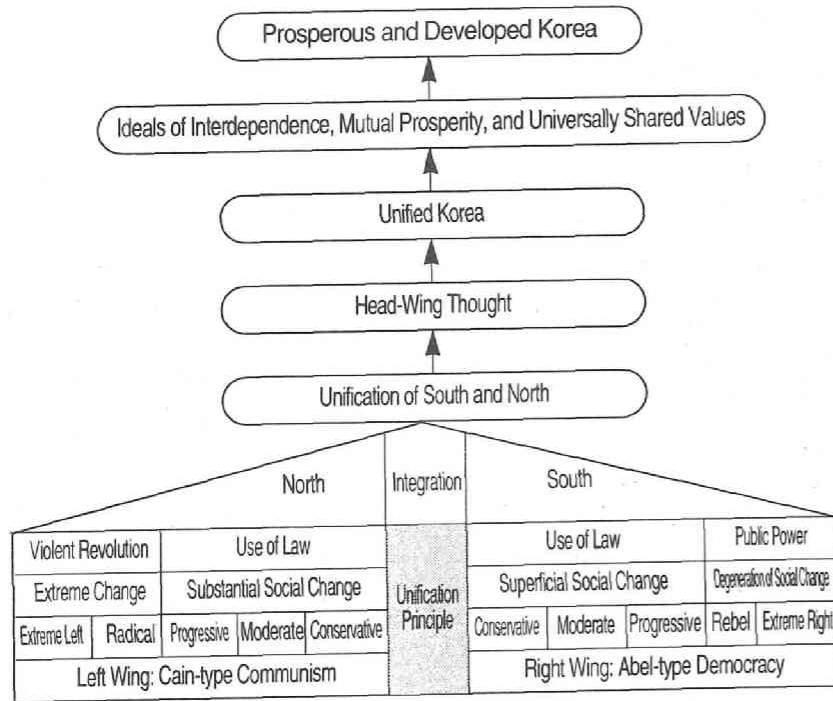
but only by the headwing, which Unification Thought has promulgated as a means of unifying them.²⁵⁾

This cannot be achieved by the theology of the Middle Age or humanism or materialism of the modern age. The standard of the unified world can be attained only when our thoughts are connected to the providential and meta-historical age of God, when we embrace transcendental philosophy rather than limited philosophy and trans-temporal philosophy rather than time-bound philosophy, and when we seek ideal in eternity rather than just in the physical life. The most urgent problem here, however, is how to integrate the races, connect humanism and *Godism*, and integrate materialism and *Godism*. In order to solve this, we must digest utopianism including communism, transcend the humanism-seeking democracy, and pursue globalism and new ideal, and religions must transcend denominational barriers and harmonize among one another in the realm of civilization for the whole mankind. Without this, the corruption and decay cannot be removed from the world, and it is only *Head-Wing Thought* that can accomplish this task.²⁶⁾ *Head-Wing Thought* pursues the Ideals of interdependence, mutual prosperity, and universally shared values, which is characteristic of the ideal world dreamed of by the mankind. The purpose and hope of humanity are realized at one point.²⁷⁾

Ideal of interdependence, mutual prosperity, and universally shared values is the paradigm for the new political ideology that seeks to realize happiness for people and establish social justice and prosperous society. On the other hand, the ideology of political integration seeking prosperity and peace of the nations and world is social democracy. Social democracy is adopted by the Social Democratic Party of West Germany, which accomplished the German unification, and affirmed in the book *The Third Way*²⁸⁾ by *Tony Blair*, the prime minister of Britain. Overall, over eighty countries throughout the world including Sweden, Norway, and Denmark has social democratic system. Moreover, after the collapse of the communist regimes in the nineties, social democracy is receiving more attention as a new mode of governing and living. Hence, The program of *The Third Way*²⁹⁾ which claims that the future will not be dominated by communism, capitalism, socialism, or democracy, but by social democracy, will provide the basis for modern politics.

The Unification Principle brings together the left wing Cain-type communism and right wing Abel-type democracy, transcends the struggle between the South and North, and leads us to the world of happiness and utopia, and ideal heavenly kingdom under Gods

Theory of Heavenly Kingdom on Earth³⁰⁾



guidance. Hence, in the new millenium, only the headwing, and neither left nor right wing, will guarantee happiness for the mankind.

V. Conclusion

The political ideology proposed by the Unification Thought is neither the left wing Cain-type communism and socialism nor right wing Abel-type democracy and capitalism. For they are not permanent ideals, but mere ideology, political system, and symbolic doctrine that have appeared for a while in the historical development, and thus they will come to an end and be replaced by new paradigm.

Then what is the new paradigm we must pursue in the new millenium? It is *Head-Wing Thought* and *Godism*, which seeks to realize a prosperous and righteous society, country, and world and

kingdom of heaven on earth where people from democratic and communist sides can pursue happy and healthy life. *Rev. Moon* says: How is the heavenly kingdom on earth created? It is created only when we men live for the sake of women, parents for the sake of children, family for the sake of tribe, tribe for the sake of the nation, nation for the sake of the country, country for the sake of the world, and world for the sake of God.³¹⁾

From our consideration so far, the *Head-Wing Thought* espoused by the Unification Thought is similar to social democracy, which combines socialism and democracy. Based on the homogeneity of the Korean people and by applying nationalism on a wide scale, we propose the national ideals of interdependence, mutual prosperity, and universally shared values as the ideology for unifying and developing the South and North Korea. As the sunshine policy and friendly exchanges between South and North Korea bring peace in the Korean Peninsula, Unification Thought sees that this new philosophy will lead to unification. Through the new paradigm of the new millenium, in which heartistic standard of peace converges with the flow of history, all the difficulties of the Korean Peninsula will be overcome with true love, and world of heart culture completed.

Notes

- 1) The Holy Spirit Association for the Unification of World Christianity(HSA-UWC), *Rev. Sun Myung Moon's Subject Word* [2], (Seoul: Sung-hwa Publishing Co.,1997), p.368.
- 2) Ernst Barker, *The Politics of Aristoteles*, (London: Oxford Univ. Press, 1958), p.5.
- 3) Keuk-Chan Lee, *Politics* (Vol. IV), (Seoul: Bup-moon Publishing Co.,1995), pp.428-429.
- 4) HSA-UWC, op.cit., p.522.
- 5) Edward A. Freeman, *Comparative Politics*, (London: Oxford Univ. Press, 1972), pp.1-2.
- 6) Leon P. Baradat, *Political Ideologies*, (New Jersey: Englewood Cliffs, 1994), pp.6-7.
- 7) *Ibid.*, pp.14-15.
- 8) HSA-UWC, op.cit., p.302.
- 9) *Ibid.*, p.524.
- 10) HSA-UWC, *Divine Principle*, (Seoul: Sung-hwa Publishing Co., 1998, pp.429-430.
- 11) The author made a comparison chart by making reference to Leon P.

Baradat's *Political Ideologies* and Rev. Sun Myung Moon's words.

12) Ibid., pp.450-452.

13) HSA-UWC, Rev. Sun Myung Moon's Subject words [2], op.cit., p.321.

14) Ibid., p.358.

15) Philip E. Jacob and James V. Toscano, eds., *The Integration of Political Communities*, (Philadelphia: Lippincott, 1964), p.4.

16) Chan-Le Cho and others, *Theory of Integration of North and South Korea*, (Seoul: Dae wang Publishing Co. 1998), p.13.

17) John Galtung, Translated by On-Juk Lee, *The European Community: Superpower in the Making*, (London: George Allen & Unwin), *Theory of Integration in North and South Korean Societies*, (Seoul: Life and Dream co., 1997), p.27.

18) Leon N. Lindberg and Stuart A. Scheingold eds, *Regional Integration : Theory and Research*, (Mass: Harvard Univ. Press, 1971), p.13.

19) Ernst B. Hass, *The Uniting of Europe : Political, Social and Economic forces, 1950-1957*, (Stanford: Stanford Univ. Press, 1958), p.16.

20) HSA-UWC, Rev. Sun Myung Moon's Subject words [2], op.cit., p.340.

21) Ibid., p.333.

22) The author's new paradigm of a theory of political integration seen from the viewpoint Unification Thought.

23) HSA-UWC, Rev. Sun Myung Moon's Subject words [2], op.cit., p.518.

24) HSA-UWC, Rev. Sun Myung Moon's Sermons No.162, (Seoul: Sung-hwa Publishing Co., 1992), p.98.

25) Ibid., p.100.

26) Ibid, p.102.

27) HSA-UWC, Rev. Sun Myung Moon's Subject words [2], op.cit. p.511.

28) Antony Giddens, Translated by Sang-Jin Hwang, *The Third Way*, (Seoul: Thinking Tree Co., 1998), p.26.

29) Ibid., p.120.

30) Leon P. Baradat, op.cit. pp.13-26.

31) HSA-UWC, Rev. Sun Myung Moon's Subject words [2], op.cit. p.384.

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2) Kye-Dong Kim, *Integration of Systems of North and South Koreas, - Theory and Reality-*, Proceedings of International Politics, No.36, 1996.

3) Bok Song, *Conflict Structure in Korean Society*, (Seoul: Kyung-moon publishing co., 1997).

4) The Holy Spirit Association for the Unification of World Christianity(HSA-UWC), Rev. Sun Myung Moon's Subject words ; *Blessed Family and Ideal World I.II*, (Seoul: Sung-hwa publishing co., 1997).

5) HSA-UWC, Rev. Sun Myung Moon's Subject words [1] · [2], (Seoul: Sung-hwa publishing co., 1997).

6) HSA-UWC, Rev. Sun Myung Moon's Sermons No.162, (Seoul: Sung-hwa Publishing Co., 1992).

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8) Antony Gidden. Translated by Sang-Jin Han, *The Third Way*, (Seoul: The Thinking Tree co., 1998).

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4) Ernst Barker, *Principles of Social and Political Theory*, (London: Oxford Univ. Press, 1967).

5) Johan Galtung, *The European Community: A Superpower in the making*, (London: George Allen and Unwin, 1975).

6) Karl Deutsch, *Political Community and the North Atlantic Area*, (Princeton: Princeton Univ. Press, 1957).

7) Leon N. Lindberg and Stuart A. Scheingold, eds, *Regional Intergration: Theory and Research*, (Mass: Harvard Univ. Press, 1971).

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