

## ABSTRACT

### **Effective Evangelistic Strategies for North Korean Defectors (Talbukmin) in South Korea**

South Korean churches eagerness for spreading the gospel to North Koreans is a passion. However, because of the barriers between the two Koreas, spreading the Good News is nearly impossible. In the middle of the 1990's, numerous North Koreans defected to China to avoid starvation. Many South Korean missionaries met North Koreans directly and offered the gospel along with necessities for survival in China.

Since the early of 2000's, many Talbukmin have entered South Korea so South Korean churches have directly met North Koreans and spread the gospel. However, the fruits of evangelism are few. South Korean churches find that Talbukmin are very different from South Koreans in large part due to the sixty-year division. South Korean churches do not know or fully understand the characteristics of the Talbukmin. The evangelism strategies and ministry programs of South Korean churches, which are designed for South Koreans, do not adapt well to serve the Talbukmin.

This research lists and describes the following five theories to be used in the development of the effective evangelistic strategies for use with the Talbukmin and for use to interpret the interviews and questionnaires: the conversion theory, the contextualization theory, the homogenous principle, the worldview transformation theory, and the Nevius Mission Plan.

In the following research exploration of the evangelization of Talbukmin in South Korea occurs through two major research agendas. The first agenda is concerned with the study of the characteristics of Talbukmin to be used for the evangelists' understanding of the depth of differences. For this agenda, the researcher studies the ordinary lives of

North Koreans in North Korea (chapter three), and the worldview of Jucheism (chapter four). Talbukmin are also different from North Koreans who stay in North Korea because defectors have experienced the societies of China and South Korea. The research investigates the defection process, hidden lives in China, and the adapting process to South Korean society for a fuller understanding of the Talbukmin (chapter five).

The second agenda deals with effective strategies for evangelism and conversion of Talbukmin. This research investigates eight churches and one meeting that eagerly try to spread the gospel to Talbukmin. Reflecting on the evangelism and ministries of the eight churches and one meeting, the following seven characteristics commonly come into sight: support as a bridge of the gospel, small groups, formation of Talbukmin departments, formation of volunteers, nurturing and discipling Talbukmin faith, emphasis on homogeneity, and establishing independent Talbukmin communities (chapter six). This research also includes 52 interviews and 174 questionnaires (chapter seven).

The researcher concludes that understanding the Talbukmin is the first step for evangelism. South Korean churches can only evangelize the Talbukmin as much as the evangelizers understand the Talbukmin. The researcher suggests an effective evangelistic model for Talbukmin using the following four steps: 1) invitation, 2) making relationships, 3) preaching the gospel, and 4) acceptance of the gospel. The following six main interactions exist concerning the third process of preaching the gospel: examples of evangelism, experiencing miracles and wonders, studying the Word of God, changing the worldview through dialectic, retreats and evangelistic camps, and developing a positive image of the Church. Concerning the whole process, waiting in prayer until the seed of the gospel springs forth is the essential ingredient for success of evangelism.

# DISSERTATION APPROVAL SHEET

This dissertation, entitled  
Effective Evangelistic Strategies for  
North Korean Defectors (Talbukmin) in South Korea

Written by  
Chaneung Jung

And submitted in partial fulfillment of the  
Requirements for the degree of  
Doctor of Philosophy

Has been read and approved by the undersigned members of  
The Faculty of  
Asbury Theological Seminary

---

Dr. John Hong, Mentor

---

Dr. Terry C. Muck, Reader

May 2012

Effective Evangelistic Strategies for  
North Korean Defectors (Talbukmin) in South Korea

A Dissertation  
Presented to the Faculty of  
Asbury Theological Seminary  
Wilmore, Kentucky

In Partial Fulfillment of the  
Requirements for the Degree  
Doctor of Philosophy in Intercultural Studies

Dissertation Committee:  
Dr. John Hong, Mentor  
Dr. Terry C. Muck, Reader

By  
Chaneung Jung  
May 2012

Copyright 2012  
Chaneung Jung  
All rights reserved

## Table of Contents

List of Tables	viii
List of Figures	x
Acknowledgements	xi
CHAPTER ONE INTRODUCTION AND BACKGROUD TO THE STUDY	1
Statement of the Problem	2
Research Questions	5
Delimitations	6
Definition of Key Terms	7
Talbukmin (North Korean Defectors)	7
North Korean (Talbukmin) Independent Congregation	8
North Korean (Talbukmin) Churches	8
Jucheism	9
Evangelism	9
Research Methodology	10
Library Research	10
Questionnaires	11
Interviewing	12
Direct Observation	12
Data Analysis	13
Significance of the Research	14
CHAPTER TWO THEORETICAL FRAMEWORK	16
Conversion Theory	16
The Biblical Understanding of Conversion	16
Demands of Conversion	17
The Role of the Holy Spirit in Conversion	18
Conversion Process	20
Richard Peace's Understanding of Conversion	20
Lewis Rambo's Stage Model of Conversion	23
Conversion and Proselytism	28
Contextualization Theory	29
Homogenous Principle	32
Worldview Transformation Theory	34
Nevius Mission Plan	36
Conclusion	40
CHAPTER THREE THE DIVISION AND DIFFERENCES OF THE TWO KOREAS	42
Brief History of Division in Korea	43
Politics	46
Economics	49
Planned Economy for Self-sufficiency in Economics	49
Nationalization and the Low Will to Produce	51

The Public Distribution System	52
Marketplace	54
Society	55
The Powerful Caste System	56
The Strong Surveillance System	58
The Strong Punishment System	63
The Changes after the Great Famine	64
Education	66
The Curriculum of the Education	67
Teaching Style	68
Education after Food Shortages	69
Culture	70
Religions	72
The Religious Perspective and Policy of North Korea	72
Understanding Religion in North Korea	73
The Rise of Shamanism	74
Christianity in North Korea	75
The History of Christianity in North Korea	75
Christianity in North Korea	76
Christianity in Kim Il-sung's Family Line	79
Conclusion	81

#### CHAPTER FOUR UNDERSTANDING JUCHEISM AND THE JUCHE RELIGION IN NORTH KOREA AND APOLOGETICS OF CHRISTIANITY TOWARD THEM

The Origin and Development of Jucheism in North Korea	83
The Main Contents of Jucheism	84
The Philosophical Principle of Jucheism	84
The Socio-historical Principles of the Jucheism	85
The Guiding Principle of the Jucheism	87
The Religion of Jucheism in North Korea	88
Suryong as a god	89
Modification of Other Religions on Jucheism	90
Promoting the Religion of Jucheism	91
Apologetics of Christianity against the Jucheism and the Juche Religion	93
Critique to Jucheism	93
Critique to the Religion of Jucheism	94
The Worldview between Jucheism and Christianity	96
Human Nature in Jucheism	97
Sin and Death of Human Beings	99
Salvation of Human Beings	102
The Understanding of Human Beings as a Historical Being	107
Spiritual Warfare against the Juche Religion	109
Conclusion	112

#### CHAPTER FIVE TALBUKMIN, NORTH KOREAN DEFECTORS

General Information about the Talbukmin	113
---	-----

The Motivation of Defection from North Korea	115
The Causes of the Great Famine	115
The Massive Dying of Starvation	117
The Defection after 2000	119
The Process of Defection and the Life of the Talbukmin	120
Defection Route	120
Difficulties in China	121
Contact to Christianity	123
Entrance and Settlement in South Korea	126
The Process of Entering South Korea	127
The Support of the South Korean Government	128
Adaptation to South Korean Society	130
The Number of Talbukmin in South Korea	130
Job and Financial Independence	131
Social and Cultural Adaptation	135
Physical, Psychological, and Mental Adaptation	137
Family Life	138
Talbukmin Youth	139
Re-immigrant to Foreign Countries	141
Religious Life	141
The South Korean's Understanding toward the Talbukmin	142
The Characteristics of the Talbukmin	145
The Duplicity of the Talbukmin	145
Freedom and Self-indulgence	146
Aggressive Inclination	146
Human Relations	147
Responsibility and Egoism	148
Laying Stress on Money	148
Conclusion	149
 CHAPTER SIX THE EVANGELISTIC STRATEGIES FOR TALBUKMIN	151
North Korean Independent Congregations in South Korean Churches	152
Reunification Mission Committee (RMC) in Namseoul Grace	
Presbyterian Church (NGPC)	152
Loving North Korea Mission Department in Sarang Presbyterian	
Community Church	156
Common Ground of Onnuri Presbyterian Community Church	159
Strengths and Weaknesses of Talbukmin Independent Congregations	162
Talbukmin Churches	163
Saeteo Methodist Church	163
Hanaro Church	164
Saepyungyang Gospel Church	167
Strengths and Weaknesses of Talbukmin Churches	168
North Korean Believers in South Korean Churches and Others	169
Yaksoo Presbyterian Church	169
Muldaendongsan Community Church	170



Hwagok Thursday Evening Meeting	172
Insights from Direct Observation	174
The Importance of Support in Talbukmin	174
Understanding the Financial Sense of Talbukmin in the Public	
Distribution System	175
Explanation about Economic Sense of South Korean	
Churches	178
The Importance of Small Groups	180
Importance of the Talbukmin Departments and Volunteers	181
Nurturing and Discipleship of Talbukmin Believers	183
Emphasis on Homogeneity	186
Nevius Mission Plan	188
Possibility of Self-supporting via Offering and Dedication	190
Understanding Comradeship and Sworn Relationships	192
Self-governing and Training Leadership	195
Self-theologizing and Indigenous Principle	200
Intercessory Prayer	203
Conclusion	204

## CHAPTER SEVEN PERSONAL EVANGELISM AND CONVERSIONIN

TALBUKMIN: INSIGHTS FROM QUESTIONNAIRES	206
General Information	206
Understanding the Influence of Jucheism	207
The Experience of Evangelism	208
The Experience of Conversion	209
Conversion Experience	209
The Duration of the Conversion	210
The Factors of Conversion	211
The Benefits of Conversion	213
The Obstruction Factors of Conversion	214
Understanding the Christian Doctrines	216
God and Creation	216
Salvation, Repentance, and Atonement	219
Judgment, Resurrection, Heaven, and Eternal Life	222
The Statistics of Doctrine Questions	225
The Life in South Korean Churches	225
Adaptation Period to the Church	225
Factors of Choosing the Church	226
Difficulties in the Church Life	227
The Evangelistic Works of Talbukmin Believers	230
Insights from the Questionnaires: The Process of Evangelism in Talbukmin	232
The Process of Conversion	232
Four Interactions among Four Subjects in Talbukmin Evangelism	233
The Model of Talbukmin Evangelism	235
The First Step: Invitation	236
The Second Step: Making Relationships	236

The Third Steps: Preaching the Gospel	238
Examples of Evangelism	239
Experience of Miracles and Wonders	240
Studying the Word of God	241
The Worldview Changing through Dialectic	241
Retreats and Evangelistic Camps	242
Developing a Positive Image of the Church	243
The Fourth Step: Acceptance	244
Important Consideration, Waiting in Prayer	245
Conclusion	246
CHAPTER EIGHT CONCLUSION	249
Theoretical Foundations	251
Recommendations for Further Study	255
Appendix A	258
Appendix B	262
Appendix C	267
Appendix D	271
Appendix E	278
Cited Works	280

## List of Tables

Table 1. Religion Rate of Talbukmin in South Korea .....	2
Table 2. The Conversion Steps of Paul and the Twelve .....	23
Table 3. Daily Rations of Grain .....	53
Table 4. Three Classes and Fifty-one Sub-Classes in North Korean .....	57
Table 5. Major Social Organizations in North Korea .....	61
Table 6. Different Word Forms in Same Meaning .....	71
Table 7. Different Meanings in Same Word Forms .....	71
Table 8. The Process of Entrance and Adaptation to South Korea .....	128
Table 9. The Contents of Talbukmin Support by the Government of South Korea .....	129
Table 10. Number of Talbukmin in South Korea .....	130
Table 11. Age-specific Rate of Talbukmin in South Korea .....	131
Table 12. Job Types of Talbukmin in North Korea .....	132
Table 13. Educational Background of Talbukmin in North Korea .....	132
Table 14. Four Weeks Curriculum of the New Believers Class .....	158
Table 15. Subjects in 2011 of Common Ground .....	161
Table 16. Society and I, The Detailed contents of Common Ground in April .....	161
Table 17. Sex .....	206
Table 18. Marriage .....	207
Table 19. Ages .....	207
Table 20. Educational Background .....	207
Table 21. The Length of Residence in South Korea .....	207
Table 22. The Length of Attendance of the Current Church .....	207
Table 23. Living Together .....	207
Table 24. The Influence of Jucheism .....	208
Table 25. “Human beings are the master of the world, so they have to endeavor to independently overcome difficulties by their own strength and power.” .....	208
Table 26. The First Place they Encountered the Gospel .....	209
Table 27. The First Advocate of the Gospel .....	209
Table 28. Conversion Experience .....	210
Table 29. The Duration of Conversion .....	211

Table 30. The Factors of Conversion	213
Table 31. The Benefits of Conversion	214
Table 32. The Obstruction Factors of Conversion	216
Table 33. “God Loves Me.”	217
Table 34. “The visible Suryung could not respond to us. It is nonsense to believe the invisible God will.”	218
Table 35. “The Word of God has changed my life.”	218
Table 36. “The world was not created but existed by chance.”	219
Table 37. “Jesus Christ is my Lord who saved me.”	219
Table 38. “Jesus Christ, who is the son of God, died on the Cross to forgive my sins.”	220
Table 39. “I have lived in right-minded all my life without a crime, so I cannot accept that I am a sinner.”	220
Table 40. “I can be saved if I believe in Jesus Christ without joining a church.”	221
Table 41. “I will be resurrected when Jesus Christ comes back and I will go to Heaven.”	223
Table 42. “I will live eternally through the social-political life which is given by Kim Ilsung, the Suryung.”	223
Table 43. “I will be judged by God on the final day.”	224
Table 44. “I can enter heaven by my good works.”	224
Table 45. Statistics of Doctrine Questions	225
Table 46. Adaptation Period to the Church	226
Table 47. Factors of Choosing the Church	227
Table 48. Difficulties in the Church Life	229
Table 49. “The pastor’s preaching is easy to understand.”	229
Table 50. “I feel alienated from the church to which I belong.”	230
Table 51. “South Korean churches have lost the original meaning of the gospel.”	230
Table 52. Evangelism Experience and Practice Frequency	230
Table 53. Evangelism Target	231
Table 54. “How many people did you bring to your church?”	231
Table 55. “I have to spread the gospel to save others.”	232

## List of Figures

Figure 1. A Sequential Stage Model.....	24
Figure 2. A Systemic Stage Model.....	25
Figure 3. Four Interactions among Four Subjects in Talbukmin Evangelism.....	234
Figure 4. Four Steps of Talbukmin Evangelism.....	236

## Acknowledgements

First of all I praise God who saved me and gave me an excellent opportunity to study in Asbury Theological Seminary. I am deeply thankful to God because He orchestrated every detail of this dissertation. I just followed His direction.

I want to express my deep appreciation to Bishop Sundo Kim who is my spiritual mentor and role model in faithful belief, sincere character, fervent prayer, spiritual sermon, and ministry works with God. I thank especially Rev. Chung Suk Kim who is the senior pastor of Kwanglim Methodist Church for his warm encouragement and prayer.

I have been honored to have Dr. John Hong as my mentor. Under his guidance I sketched the structure of this dissertation and his teaching in the classes helped me put flesh on the contents. I specially thank him for his weekly Bible class where I learned fervent engagement of soul winning, prayer life, studying the Word of God, and the importance of small group and discipleship training. I am also grateful to Dr. Terry Muck, Dean of E. Stanley Jones School at Asbury as my committee member for his valued teaching in his classes and directions for my dissertation. I especially thank to Prof. Changwon Seo, a professor of Methodist Theological University in Seoul, South Korea, who gave me a warm guidance which led me to choose Asbury Theological Seminary.

I am especially grateful to my mother, Taesoon Oh, who devoted herself to taking care of me and has prayed fervently for me until today. I give my warm thanks to my brother, Seong Jin Jeong, who greatly supported my studying in Asbury. I should give thanks to my father-in-law, Elder Kyuhwan Kim, and my mother-in-law, Hongyeon Seong, for their prayers every day and encouragements. Appreciation is expressed to my brother-in-law and his wife, Woongil and Yun Lee, for their assistance and prayer.

I greatly appreciate my graceful and lovely wife (Proverbs 31:10), Yun Jeong Kim, who devotedly supported my studying. I was able to finish my dissertation with her encouragement and sacrifice. I also give my warm thanks to my son, Wook Jung, and daughter, Esther Minji Jung, who took the long journey with me and prayed for my dissertation every night.

I thank to Mrs. Wanda Croto for her editing and proofreading papers in Asbury and to Skye West who proofread this dissertation.

Lastly, I appreciate to all Talbukmin believers who responded to questionnaires and Talbukmin pastors and South Korean pastors who granted me interviews. They are the real heroes of this dissertation.

“Go therefore and make disciples of all the nations” (Matthew 28:19)

Chaneung Jung

May 2012

## **CHAPTER 1**

### **INTRODUCTION AND BACKGROUND TO THE STUDY**

The Church of South Korea has a great desire to spread the gospel to North Korea. Since 1980, South Korean churches and mission groups have been active in sending missionaries to foreign countries. The missions to North Korea are limited to the sending of Bibles, publishing magazines, and holding prayer meetings and seminars.

After 1995, South Korean churches were able to meet North Koreans directly with the gospel. Numerous North Koreans escaped from North Korea because of their fear of death by starvation.<sup>1</sup> Several churches of South Korea operated mission centers in China to sow good seeds with food, hideouts, and safety. Observation proves that North Korean defectors, called Talbukmin, are able to open their minds, rely on the absolute God, and read the Bible. Many of them have been converted. Many mission parties and missionaries financially support defectors traveling the specific routes entering South Korea (Kim 1997: 89-91).

At the same time, over 23,000 Talbukmin came to South Korea through various routes. At last, South Korean Christianity had the opportunity to meet North Koreans directly for evangelism in South Korea. Several South Korean churches have established special schools or education centers for Talbukmin that have three major programs; education of re-socialization, vocational education, and counseling (Kim 1996:2).

Through those programs, Korean churches and mission groups expect to develop good relationships with Talbukmin and continuously explain the meaning of the Good

---

<sup>1</sup> The reason of their escaping was very simple, hunger (Nettleton 2008a, 100-03). In their eyesight, their parents and children had died by hunger. They could not find any food, not even roots. Before they died of hunger, they simply thought to go to China to get food. It is the same to die of hunger or to die of shooting by any soldier who keeps the border during the escaping (Choi 2007, 26-27).



News. Several churches support special worship services designed for Talbukmin. Through the evangelical work of those churches, a few Talbukmin have become Christians.

### **Statement of the Problem**

The ongoing question concerns how the Church of South Korea can do effective missionary works for the Talbukmin in South Korea. Frankly speaking, the missionary work has been done by ideal methods based on the South Koreans' collective point of view without clearly understanding the North Koreans. This has caused fewer missionary fruits among the Talbukmin.

Many of the Talbukmin who come to South Korea have already been converted. They accepted Jesus Christ as their Lord and have a good relationship with several South Korean churches and missionaries. Keumsoon Lee's study from 2003, shows that 69.2% of Talbukmins in South Korea have a religion and 62.3% of them are Protestants (Lee 2003, 110).

Table 1. Religion Rate of Talbukmin in South Korea (Lee 2003, 111)

	Protestant	Catholic	Buddhism	Etc.	No Religion	Total
Number	467	33	12	7	231	750
%	62.3	4.4	1.6	0.9	30.8	100

However, in reality not many Talbukmins attend a worship service every Sunday. Many of them leave the Protestant churches. A lack of sufficient concern, information, understanding, and strategies exists to effectively spread the gospel to the Talbukmin. South Korean churches have prayed for a long time and have supported North Korean missions. However, few South Korean churches fervently evangelize Talbukmin as they settle in South Korea. In general, most South Korean Christians have no concern for

Talbukmin. Few South Korean Talbukmin experts exist who specialize in evangelism, ministry, nurturing, and discipling.

Most of all, many South Korean Christians have hostile attitudes toward North Koreans because they believe that communism denies the existence of God and that all communists are atheists. Conservative Christians have thought that communists and Jucheians (a religion of North Korea) belong to Satan. Conservative Christians see the Talbukmin as traitors who abandoned their families in North Korea.

Other hindrances in understanding the Talbukmin exist in the South Koreans' character. Embarrassing to some South Korean churches and Christians is when they physically meet Talbukmin in South Korea. South Korean churches and Christians simply think that the Talbukmin are the same as South Koreans because they look like South Koreans and use the same language. South Korean churches lead Talbukmin into the same religious life that is designed for South Koreans in evangelism, ministry, nurturing, and discipling.

The Church and Christians do not know who the Talbukmin are, what they want, how to approach them, or how to spread the gospel to them. As a result, they have found severe differences between themselves and the Talbukmin, concerning issues on worldviews, social systems, and economic systems.

Talbukmin are a new people who are very different from South Koreans due to the sixty years of division. If South Korean churches and Christians were able to understand the Talbukmin as they do any other foreign unchurched people, the evangelical result would be better.

The Talbukmin were influenced by the North Korean government's anti-religious policy that openly expresses anti-religious feelings. Although the Talbukmin change their negative views on religion after coming to South Korea, the strong influence of Jucheism still remains deep in their minds and hinders their growth of faith. However, South Korean churches and Christians do not know how to un-brainwash the strong influence of Jucheism in the Talbukmin.

Most Talbukmin have become Christians in spite of how hard the practice of the South Korean churches is for them to understand. The diversity and complexities of South Korean churches hamper the Talbukmin's growth of faith and faithful life in the church. During the worship services they have difficulties understanding the sermon, prayer time, and the atmosphere. Although many defectors have a religious life, they have not moved to a high level of faith (Oh 1995, 15).

In particular, the churches of South Korea have not focused on promoting the Christian faith among the Talbukmin. Several churches of South Korea do give support funds for daily necessities and vocational training. Some churches and Christian leaders simply think that they only need to do their best in terms of physical missionary works for the Talbukmin without warmly welcoming them as their neighbors and siblings of faith.

Furthermore, some Talbukmin simply go to church to get funds without any consideration of faith and often, easily move to other churches that give them more funds. Some defectors tour several churches every Sunday for the money.

Some Talbukmin easily received baptism as a sign of conversion because they know that South Korean churches and leaders want their conversion and attendance at the

Sunday worship service. They worry if they do not do so then they may not receive funds and aid from churches. Some of them affect conversion, but they do not understand the exact meaning of conversion nor growth in faith. So South Korean church leaders are well satisfied with their work and consider themselves successful without any consideration and investigation of the Talbukmin's conversions and evangelism.

Through this dissertation research, the researcher focuses on the lives and Juche worldview of the Talbukmin in North Korea, the defection and adaption processes to South Korea, their lives in South Korea, their conversion process and contents, and evangelistic works/results of South Korean churches. The researcher then suggests the models and effective evangelistic strategies for the Talbukmin who reside in South Korea.

### **Research Questions**

This study attempts to answer several important questions to help collect data and conduct interviews:

RQ1. Who are the Talbukmin and what are their characteristics? What are the main reasons for their escaping from North Korea? What comprises their worldview, Jucheism, class, culture, etc.?

RQ2. What is the main reason the Talbukmin have Christianity? How are the Talbukmin exposed to the gospel? What are the moments, reasons, and processes by which Talbukmin are converted? What are the elements that disturb the Talbukmin who are converted?

RQ3. What are the main contents of the gospel that lead them to conversion? How do the Talbukmin understand several concepts of Christianity in the process of

conversion such as God, Jesus, the Holy Spirit, the Bible, creation, sin, repentance, faith, baptism, resurrection, prayer, evangelism, salvation, the church, heaven, etc.?

RQ4. What are the main reasons Talbukmin go to church? Why do some Talbukmin refuse church? What are the Talbukmin's greatest needs of South Korean churches? What do they do to develop their faith after the conversion experiences in their lives?

RQ5. What are the most effective evangelistic strategies or ministries for the Talbukmin in South Korea? What role and advantages exist for evangelizing Talbukmin by Talbukmin believers? What are the roles of believers who are North Korean defectors after the reunification of Korea?

RQ6. How do South Korean churches need to prepare for the Talbukmin? What kinds of theology and perspectives do South Korean churches have? What is the role of the South Korean churches and leaders in the evangelization of the Talbukmin?

### **Delimitations**

The research has several delimitations. First, the study traces the conversion of Talbukmin in evangelism. The study does not include the reunification movement of the South Korean church and the South Korean government. Prevention of losing the main focus on the conversion in evangelism was most helpful.

Second, the researcher limited the research toward Talbukmin who live in South Korea. The study excludes Talbukmin who live in China, Russia, England, the United States, and other Asian countries. Also, North Koreans in North Korea are not the target people for this study.

Third, the study focused on Talbukmin who escaped North Korea after the mid-1990's. The researcher did not include North Korean refugees who came to South Korea during the Korean War and North Korean political exiles and soldiers before the 1990's.

Fourth, the researcher limited the Talbukmin to those who attend several South Korean churches, North Korean mission associations, and the Talbukmin' churches where Talbukmin ministers are working as their pastors. Those churches and mission associations are very contactable sources, for the researcher. The researcher did not search the secular institutions and associations of the Talbukmin because they do not deal with evangelism and conversion to save human souls.

### **Definition of Key Terms**

#### **Talbukmin (North Korean defectors)**

“Talbukmin” are North Koreans who began defection from the Democratic People's Republic of Korea (DPRK, North Korea) after the mid 1990's. They live in foreign countries as illegal refugees or migrants. They still have citizenships in North Korea, permanent addresses, parentage, and work places. They escape from North Korea because of several reasons such as starvation, opposition to the North Korean dictatorship system and control, avoidance of punishment from the government of North Korea, and the search for freedom. The original main reason for leaving was starvation. In South Korea, Talbukmin also have South Korean citizenship.

“North Korean refugees,” which include those who lived in North Korea and came to South Korea have different reasons, for example, to avoid political, economical, and ideological differences, or religious persecution from the communist government of North Korea. They escaped during the period of liberation of Korea from Japan in 1945

to the end of the Korean War in 1953. “North Korean political exiles” and soldiers are those who came to South Korea across the 38th parallel or crossed through China until the mid-1990’s. The total number was small.

#### North Korean (Talbukmin) Independent Congregation

Talbukmin Independent Congregations in South Korea were established by several South Korean churches. The congregations are located in Korean churches as independent meetings. While Talbukmin worship God in normal worship services in South Korean churches with South Korean believers, the worship service for Talbukmin supports worship orders just for Talbukmin in a separate place and time. Talbukmin believers progressively join the order of the worship service in different ways; praise teams, prayers, readers of scripture, and singers of hymns/praise songs. The South Korean churches support the Talbukmin ministry financially, with worship facilities, and with ministers. The church appoints pastors by choosing from among South Korean or North Korean pastors.

#### North Korean (Talbukmin) Churches

Talbukmin churches are indigenous churches established by North Korean pastors. The pastors study theology in South Korea after entry to South Korea and are ordained in several denominations. The ministries of the churches were designed by North Korean ministers and believers to fit the Talbukmin’s way of thinking and faith. The ministries are self-supporting, self-governing, and self-propagating from the beginning, so the church really focuses on the growth of faith and maturing of the belief system of the Talbukmin.

### Jucheism

Jucheism is an official ideology in North Korea serving as the guiding principle of the Democratic People's Republic of Korea and the ruling principle of the Korean Workers Party. Political, economic, social, and cultural behaviors of the North Korean populace are all under the influence of the Jucheism.

Kim Il-sung formulated the political philosophy in mixing Marxism-Leninism and other religions such as Confucianism and Shamanism. Kim Il-sung developed Jucheism in order both to block the embracing of revisionist thought from China and the former Soviet Union, and to provide a rationale for the purge of Il-sung Kim's political opponents. The Juche ideology was modified to justify Il-sung Kim's power structure; later Kim Jong-il justified his succession to power through Kimilsungism (Kim 1993, 25-28).

In the early 1980's the Juche ideology was theoretically systematized and developed as the only ideology used to justify the political structure of North Korea. Jucheism is a human-centered ideology without God. The Juche ideology has the following five philosophical principles: 1) humans are the masters of everything and decide everything, 2) *chajusong*, which means independence, is an attribute of the social person, 3) consciousness determines all human endeavors, 4) the people are the masters and the motivating force of the revolution and construction, and 5) the masses of the people must have an independent and creative manner (Kim 1989, 16-19).

### Evangelism

The Lausanne Covenant defines that "to evangelize is to spread the Good News that Jesus Christ died for our sins and was raised from the dead. ... the reigning Lord he now offers the forgiveness of sins and the liberating gift of the Spirit to all who repent



and believe” (Stott 1975, 20). Evangelism means communicating the gospel of Jesus Christ “by saved people to lost people” (Reid 2009, 21, 31). David Bosch, who was a great missionary and a professor of missiology at the University of South Africa in Pretoria, indicates that Evangelism is an invitation to bring an unbeliever into the church community to become “a living member of his community, and being enlisted in his service of reconciliation, peace, and justice on earth” (Bosch 1987, 98-103). The Holy Spirit leads evangelism in the church and guides evangelists in their work, convicts the world of sin and judgment, and gives power in the process of evangelism (Wells 1987, 45-46).

### **Research Methodology**

The research data collection includes library research, questionnaires, interviews, and direct observations. The researcher collected any obtainable documents both public and private. The researcher used a computer laptop, voice recorders, and pen/papers to record the data. However, the researcher only recorded the interviews with South Koreans because Talbukmin did not want their identities and information to be released. Then, the researcher translated Korean contents from Korean books, articles, and interview records into English for this dissertation, unless the researcher indicates otherwise.

#### **Library Research**

Library research contained literature on the following: North Korea and Talbukmin, Jucheism, their conversion experiences, the evangelism strategies toward them, and other relevant resources that present theories or ideas regarding the research subject. Actually, not many original materials are available that were published by the North Korean government or banned books by the government of South Korea. Several books about

North Koreans exist but few are about the evangelical missionary work with North Koreans and Talbukmin. In addition, little empirical data or research findings are available that could support conversion experiences and evangelical strategies of Talbukmin. Most of them simply introduce a general outline.

This researcher collected as much data as possible from books, magazine articles, newspapers, autobiographies, personal interviews, questionnaires, and scholarly mission books. The researcher collected data in the library of Asbury Theological Seminary in the United States; and the Library of the Korean Methodist Theological University, The National Library of Korea, and Information Center on North Korea, all in Seoul, South Korea.

### Questionnaires

Questionnaires were the most appropriate method of collecting data for this research. To meet Talbukmin individually was very difficult, so questionnaires became a very useful method for gathering data from several congregations of Talbukmin due to time and resource limits. Through questionnaires, the researcher traced their experiences, processes, characteristics of conversion, and strategies of evangelism.

The questionnaire composed by the researcher, a South Korean, was translated to the North Korean language by the aid of a Talbukmin. This translation helped to prevent misunderstanding of the different usages of the language of Korean between North Korean and South Korean. The researcher distributed about 200 questionnaires and 180 Talbukmin believers responded. The researcher excluded six respondents who omitted several answers; therefore so 174 respondents were used. The number is about 0.75% of the whole number of Talbukmin in South Korea.

However, these questionnaires might not offer enough information to express the conversion motivations, processes, and characteristics that influence Talbukmin conversions in South Korean evangelism. In order to deeply know their detailed reasons, personal interviewing was very important.

### Interviewing

H. Russell Bernard, a professor of anthropology emeritus at the University of Florida, suggests the following four types of interviewing: informal, unstructured, semi-structured, and structured (Bernard 2006, 211-12). For this research, semi-structured interviewing helped the researcher get deeply detailed information from Talbukmin about their conversion experiences and evangelism in their particular contexts. The researcher interviewed Talbukmin individuals in free speech. The researcher tried to time group interviews. However, the group interviews did not suit the Talbukmin because they would not express themselves in public. The researcher simply guided the interview with a written list of questions. The interview dealt with the conversion experience of Talbukmin and the supporting programs of South Korean churches for the conversion and evangelism of Talbukmin.

The researcher interviewed 14 South Korean pastors, 8 South Korean volunteers, 5 Talbukmin pastors, 25 Talbukmin believers, and one group interview. At the start, the researcher interviewed two groups, but the result of one group interview was deleted because of poor result/quality of the answers.

### Direct Observation

The researcher participated in their worship services, meetings, and activities to observe the general atmosphere, worship form, music style, sermon, bible study, small

groups, evangelistic activities, and so forth. The researcher observed the following list of three groups of Talbukmin congregations. For the Yaksoo Presbyterian Church and Saepyoungyang Full Gospel Church, the researcher interviewed only the pastors.

- 1) Three Talbukmin Congregations in South Korean churches
  - (1) Namseoul Grace Presbyterian Church, Seoul
  - (2) Onnuri Presbyterian Community Church, Seoul
  - (3) Sarang Presbyterian Community Church, Seoul
- 2) Three Talbukmin Churches
  - (1) Saeteo Methodist Church, Seoul
  - (2) Saepyoungyang Full Gospel Church, Seoul
  - (3) Hanaro Church, Seoul
- 3) Talbukmin believers in South Korean churches, plus others
  - (1) Yaksoo Presbyterian Church, Seoul
  - (2) Muldaendongsan Community Church, Seoul
  - (3) Hwagok Thursday Evening Meeting, Seoul

### **Data Analysis**

Data analysis and interpretation were processed through the data-gathering period. The researcher continuously wrote analytical questions and memos throughout the entire process of the research. The researcher analyzed and interpreted the data following the normal procedure, by 1] organizing the data (interviews, direct observation notes, transcription of audio data, questionnaires) for analysis, 2] reading the whole data to get general meanings of the information, 3] coding the data to begin the detailed analysis, 4] yielding a report of the setting, people, and themes for analysis and interconnecting the subjects into theories, 5] analyzing the data by using the qualitative method to find patterns in data, and 6] interpreting the data through personal interpretation and the assumed theories (Creswell 2003, 185, 203).

To realize the entire process of data analysis, the researcher asked a statistical expert to do an accurate analysis. The researcher calculated the research based on the

findings. The researcher interacted the findings into the following theories: conversion theory, contextualization theory, homogenous principle, worldview transformation theory, and the Nevius Mission Plan. The contribution of Talbukmin on their experiences, processes, and characteristics of conversion and evangelism was confirmed by the results of the studies. Then, the researcher developed thematic theories and strategies for conversion of Talbukmin in evangelism. In addition, the researcher analyzed the responses of questionnaires to figure the percentage of each question and to draw the result into a chart for each question.

### **Significance of the Research**

This research focuses on evangelism of the Talbukmin who accepted Christianity as their faith. First of all, the findings of the research should contribute helpful information to the South Korean churches. Many South Korean churches are eager to spread the gospel to Talbukmin. However, they cannot do this effectively because they do not know the Talbukmin, nor do they know what and how they as evangelists need to do. The result of this research can supply proper information about Talbukmin's worldview, ideology, and context; then South Korean churches can understand them and break several barriers between the two factions. To welcome Talbukmin into South Korean churches and society is very helpful in addition to encouraging the evangelical work of the members of the South Korean churches. In addition, this research supports proper and available evangelistic strategies to be used by South Korean churches toward Talbukmin.

Second, this study has as one of its main tasks the expectation of contributing to the prevention of the disengagement of conversion and evangelism of Talbukmin. Some of the Talbukmin who were converted to Christianity in China have abandoned their faith

after entering South Korea. They were converted in dangerous situations and abandoned it when they reached freedom in South Korea. This research studies their exact conversion concepts, processes, contents, and compares/contrasts the information with the teachings of Christianity. The research sought to discover why they abandoned their faith and suggests how South Korean churches can prevent such an occurrence. The information will help the evangelists to overcome the barriers against conversion, to sustain the Talbukmin's faith, and to disciple them continuously.

Third, the testimonies of Talbukmin provide an alternate way to know the circumstances of North Korea and its people to aid in the development of missionary strategies. If we can efficiently spread the Gospel to Talbukmin who live in South Korea, we can efficiently do the same to North Koreans who live in North Korea. Through the study of their conversion and evangelism experiences, the research also provides useful evangelistic strategies for North Koreans when Korea is reunited.

Fourth, this study helps Talbukmin who want to become missionaries to North Korea to prepare correctly the theology of evangelism and conversion and effective evangelistic strategies. Converted Talbukmin can be missionaries in their hometowns, to their friends, and relatives after reunification. This study offers a very effective strategy because if South Korean people deliver the gospel, North Korean people might doubt the truth. But, if Talbukmin who have lived both in the North and South deliver the gospel, North Korean people would more likely believe the truth.

## **CHAPTER 2**

### **THEORETICAL FRAMEWORK**

The theoretical framework to explore the effective evangelistic strategies for the Talbukmin living in South Korea is composed of the following five theoretical constructs: the conversion theory, the contextualization theory, the homogenous principle, the worldview transformation theory, and the Nevius Mission Plan. The research will not criticize the pros and cons about the theories in this chapter, but will present the main contents of the theories and briefly present the implications for the Talbukmin evangelism. These theories will guide the researcher in analysis of the data gathered from field research and help the researcher to find more effective strategies for the Talbukmin evangelism, presented in the next two chapters.

#### **Conversion Theory**

The first construct is the conversion theory, which supplies understandings, techniques, and theories of concepts about the conversion process used to interpret data linked to Christian conversion in the distinct process toward the Talbukmin.

#### **The Biblical Understanding of Conversion**

The whole Bible story shows God's redemption and jubilee provisions used to convert human beings (Wright 2006, 295). In the Old Testament, "turning to God" is a major theme of prophetic exhortation to the individual or to the nation as a whole (Is. 55:7; Ex. 33:11) (McGlashan 1966, 5). The turning is related to the Hebrew word *shubh*, which conveys to return, to turn back, and to change or alter, which means to turn from sin (1 Kings 8:35) and evil (Jer. 18:8), to be restored (Ex 4:7), and to return to God (Hos 6:1) (Barclay 1964, 24-25). In the New Testament, the Greek words translating "convert"

are *epistrephein* and *strephein*, which have the basic meanings as a turning around either in the physical, mental or spiritual sense of the turn (Barclay 1964, 21-23).

The conversion of the Talbukmin means turning from giving loyalty to the two Kims, and instead giving it to God; turning from worshiping the two Kims to worshiping the true God; and in turn, leaving the Korean Workers Party to join the church of God.

#### Demands of Conversion

From the Bible, William Barclay, a well-known author, theologian, and professor of divinity at the University of Glasgow, suggests three demands of conversion in the converts: repentance, baptism, and faith. Barclay says, “Conversion begins with repentance, is confirmed in baptism, and is founded from beginning to end on the commitment in trust to Jesus Christ” (Barclay 1964, 55). The first demand, repentance, is a genuine sorrow for past sin; and, is self-disgust produced through seeing Christ’s life and His death on the Cross. The second demand, baptism, was a public confession of conversion. Baptism expressed belonging to the church along with experiencing the forgiveness of sins and the gift of the Holy Spirit. The third demand was the belief of the settled conviction that Jesus made the new relationship between God and humans through His life, work, and death; all so that human beings could be saved (Barclay 1964, 46-55).

From the study of the Early Church, Michael Green, an author, British theologian, and Christian apologist, also lists the same responses as Barclay; repentance, faith, and baptism. First, converts need to break with their past through repenting of their sins and changing their old lives. Green states, “All people everywhere must repent. ... There was no escaping it. It did not necessarily mean the soulful bewailing of past sins: essentially it was a changed attitude towards God. God whom they had offended and in practice



deposed from his rightful place of sovereignty in their lives” (Green 2003, 212-13).

Second, converts must believe Jesus Christ is their Lord. Green indicates, “In saving faith someone commits himself ‘onto Christ’, and thenceforth exercises Christian faith by remaining en *Christo*, ‘in Christ’” (Green 2003, 213). Third, converts need to receive baptism as a physical sign. Green explains, “It was the seal both on God’s offer of forgiveness and the Spirit and on man’s response to that offer in repentance and faith” (Green 2003, 213). Through baptism, converts enter into a new community, a church.

#### The Role of the Holy Spirit in Conversion

The right concept of evangelism on the working of the Holy Spirit in spiritual warfare is very important because it supplies a proper understanding and foundation of the nature, reason, content, and method of North Korean evangelism.

David Wells, who is a distinguished Senior Research Professor at Gordon-Conwell Theological Seminary and author, rightly says, “Outside of the supernatural working of God’s Spirit, unbelief is invincible, cultures are impenetrable, and doors are closed” (Wells 1987, 28). Albert Outler, the well known American Methodist theologian and philosopher, says, “The chief dynamic of valid evangelism is the power and prevenience of the Holy Spirit. ... The Holy Spirit is already *there*, awakening faith, preparing the heart and mind and will” (Outler 2004, 35). Important to know is that the Holy Spirit is not energy or miraculous power but a person like God and Jesus Christ. Wells describes the works of the Holy Spirit who is personal in the following excerpt:

He hears us, grieves over us, convicts us, humbles us, exhorts us, and prays over us. He illumines our minds, regenerates our hearts, bends our will, applies the benefits of Christ’s death to us, transforms us, fills us, empowers us, and leads us to love and worship Christ, by whom alone we are saved. (Wells 1987, 14)

In evangelism, the role of the Holy Spirit as Paraclete is very important because the Holy Spirit convinces human beings of the truth about Jesus as the Savior. As Paraclete, the Holy Spirit reminds the disciples of everything Jesus had said to them, teaches them all things, guides them into all truth that he hears, and tells them the future. Most of all, the Holy Spirit testifies who Jesus Christ is to the unbelievers (Wells 1987, 29-30).

The Holy Spirit gives power to the believer in evangelism. On Pentecost, Peter boldly preached that Jesus Christ is the center of human salvation and the role of the Holy Spirit is to notice the sin problem of human beings and to awaken their sinful nature and sin problem. In the power, the disciples continued to testify to the gospel of Jesus Christ, His birth, death, resurrection, and ascension. The ministry of the Holy Spirit was to guide human beings to Jesus Christ, to open their hearts, and minds to believe Jesus Christ, and to accept Jesus Christ as their Lord (Wells 1987, 45-46). Wells indicates, “Regeneration is that work of the Holy Spirit by which a new nature is formed within a sinner as a consequence of his or her union with Christ” (Wells 1987, 33).

The Holy Spirit has led the Church and evangelists in their evangelism. In Acts, the Holy Spirit gave Peter a vision with a command to go to Cornelius (10:19-22) for evangelistic works, and commanded the Antioch Church to send Paul and Barnabas as missionaries (13:2-4), and changed their missional plan and path (Wells 1987, 46-47).

The Holy Spirit has co-worked with the prayers of believers. In Acts, missionaries experienced the blessings and presence of the Holy Spirit through prayer. This implies that the Holy Spirit sustains and aids us in prayer, and the Holy Spirit uses our prayer to accomplish God’s missionary works in the name of Jesus Christ (Wells 1987, 47).

### Conversion Process

Important to study are the types of conversion because the type of Talbukmin conversion will choose the evangelistic strategies. The two types of conversion are instant and process conversion. This researcher studies the types of conversion through the conversion model of Richard Peace and the stage model of Lewis Rambo.

Richard Peace's Understanding of Conversion. Richard Peace, author and professor of evangelism and church renewal at Fuller Theological Seminary, deals with the subject of conversion by tracing the unfolding conversion of the Twelve in Mark's Gospel in a step-by-step process and by tracing St. Paul's conversion of Acts in a sudden, point-in-time transformation based on an encounter with Jesus (Peace 1999, 4-5).

Peace sees Paul's conversion experience on the road to Damascus as an event. The core pattern of Paul is learned through the three accounts of Paul's conversion (Acts 9:1-19, Acts 22:3-21, Acts 26:1-23): seeing (insight), turning, and transformation.

First, Peace sees Paul's conversion experience on the road to Damascus as the most crucial event of his life. His vision of the risen Christ stopped him in his tracks, turned his whole life around, and launched him in a very new direction, a missionary to the Gentiles (Peace 1999, 18-19). Peace says, "Conversion begins with insight into one's own condition as it concerns God" (Peace 1999, 54). In order for the turning to take place, some sense must exist of what one is turning from and an understanding of what one is turning to, before a person can turn. Paul saw his true state before God and who Jesus really was (Peace 1999, 25).

Second, the turning from the way in which they were walking, to the way that is the way of God, is evident. Paul turned from persecuting the Church to apostleship in the

Church, from opposing Jesus to the resurrected Jesus by faith, based on the insight that had been gained by his relationship to God.

Third, having seen, having had an encounter with Jesus, and having turned to him, transformation takes place in his new life. Paul received forgiveness and was baptized. Then, he joined the Christian community and accepted his commission (calling) to witness for Jesus Christ to all people (Peace 1999, 93).

Second, Peace examines the process conversion through the conversion experience of the Twelve in the Gospel of Mark. Peace indicates that Mark organizes his gospel theme by how The Twelve come to understand by a continuous process who Jesus actually is. Through the process, the Twelve move from little understanding (insight) of Jesus to a fuller understanding of Him in the changing of their minds.

Structurally, Peace divides Mark into two main parts and defines the six different names of Jesus Christ. The first three titles define Jesus in terms of what He does (activity) whereas the second three titles define Him in terms of who He is (being) (Peace 1999, 215). Following is his outline of Mark's Gospel (Peace 1999, 123-25):

- Prologue: The preparation of Jesus for ministry (1:1-15)
- Part I: The discovery that Jesus is the Messiah (1:16-8:30)
  - Unit 1: Jesus the teacher (1:16-4:34) – Responding Jesus
  - Unit 2: Jesus the prophet (4:35-6:30) – Faith
  - Unit 3: Jesus the Messiah (6:31-8:30) – Repentance
- Part II: The discovery that Jesus is the Son of God (8:31-15:39)
  - Unit 4: Jesus the Son of Man (8:31-10:45) – Discipleship
  - Unit 5: Jesus the Son of David (10:46-13:37)
  - Unit 6: Jesus the Son of God (14:1-15:39)
- Epilogue: The conclusion of Jesus for mission (15:40-16:8)

In part I, the concept of Jesus rises in three positions: the teacher (1:16-4:34), the prophet (4:35-6:30), and the Messiah (6:31-8:30). First, The Twelve initially saw Jesus simply as a great teacher of Israel under a contemporary Jewish understanding. Then

second, the Twelve saw Jesus not as an exceptional teacher, but as one of the prophets of old<sup>2</sup> because they found that Jesus had power far in excess of a common teacher. In this process, a key issue is *faith* in conversion because Jesus challenged The Twelve about their lack of faith (4:40). Third, The Twelve found that Jesus was not just a prophet but the Messiah. Peter confirmed that Jesus is the Messiah through the confession at Caesarea Philippi (8:27-30). In this process, repentance<sup>3</sup> becomes a requirement in the turn to Jesus (8:17b-21).

In part II, the understanding of the disciples about Jesus is gradually developed in three steps; as the son of Man (8:31-10:45), as the son of David (10:46-13:37), and as the son of God (14:1-15:39). Fourth, Peace shows that the Messiah is a suffering servant, not a conquering hero as the Son of Man. Jesus predicted that He would suffer, die, and rise again as new insight into who Jesus is, but The Twelve failed to recognize it. Then, fifth, The Twelve find that the Messiah is not only the Son of Man, but also the Son of David who is the long-expected king who returns to judge those who have been left in charge of His kingdom. Sixth, Jesus revealed His full identity as the Son of God through the crucifixion on the cross with his death. Through this understanding, the disciples rightly know that the death and the resurrection of Jesus provide the paradigm for conversion. Conversion is facilitated by repentance (dying to sin) and faith (believing Jesus is the Messiah who is the Son of God).

Peace compares the two experiences of conversion; Paul's fast experience and The Twelve's gradual experience. But the core elements and process of their conversion

---

<sup>2</sup> Andrew Walls says that "the recurrent call of the prophets is for Israel to turn to face the age to come; the call to conversion" (Walls 2004, 3).

<sup>3</sup> Etymologically, the Greek word *metanoia* means a change of mind, and it is used for a change of mine about one's way of life (McGlashan 1966, 7).

experience are the same. Insight or understanding is the starting point of conversion and motivation for turning because “it is insight that prepares the ground for repentance” (Peace 1999, 279). When repentance is paired with faith, turning occurs and conversion yields new life in Christ.

Table 2. The Conversion Steps of Paul and the Twelve

Case	Step I	Step II	Step III
Paul	Insight	Turning	Transformation
The Twelve	Understanding	Repentance and Faith	Discipleship

Through the study, Peace suggests the following general methods of encounter evangelism: mass evangelism, personal evangelism, visitation evangelism, and media evangelism (Peace 1999, 287). Peace indicates, “The strength of encounter evangelism is found in the clarity of the call to decide for Jesus and in the constant urging of others to become disciples of Jesus here and now” (Peace 1999, 302-03). The limitation of encounter evangelism, the failure to do effective follow-up, is most noticeable because transformation is part of the conversion process.

Peace emphasizes the importance of process evangelism rather than encounter evangelism. Peace says that all Christians at all times need to walk the path to a fuller commitment to Jesus because conversion is not a singular event but an ongoing process of rearrangement to God, plus different people are at different places in their spiritual pilgrimage (Peace 1999, 329). So he suggests the following four ways of doing process evangelism: small-group evangelism, growth-oriented evangelism, evangelism via the spiritual disciples, and worship evangelism.

Lewis Rambo’s Stage Model of Conversion. Lewis Rambo, professor of Psychology and Religion at the San Francisco Theological Seminary, supports the main theoretical framework of conversion.

Lewis Rambo introduces two conversion models; a sequential stage model and a systemic stage model. Rambo shows a sequential stage model that addresses the issues related to conversion as a process occurring over time. In this model, the process can go back and forth between stages.

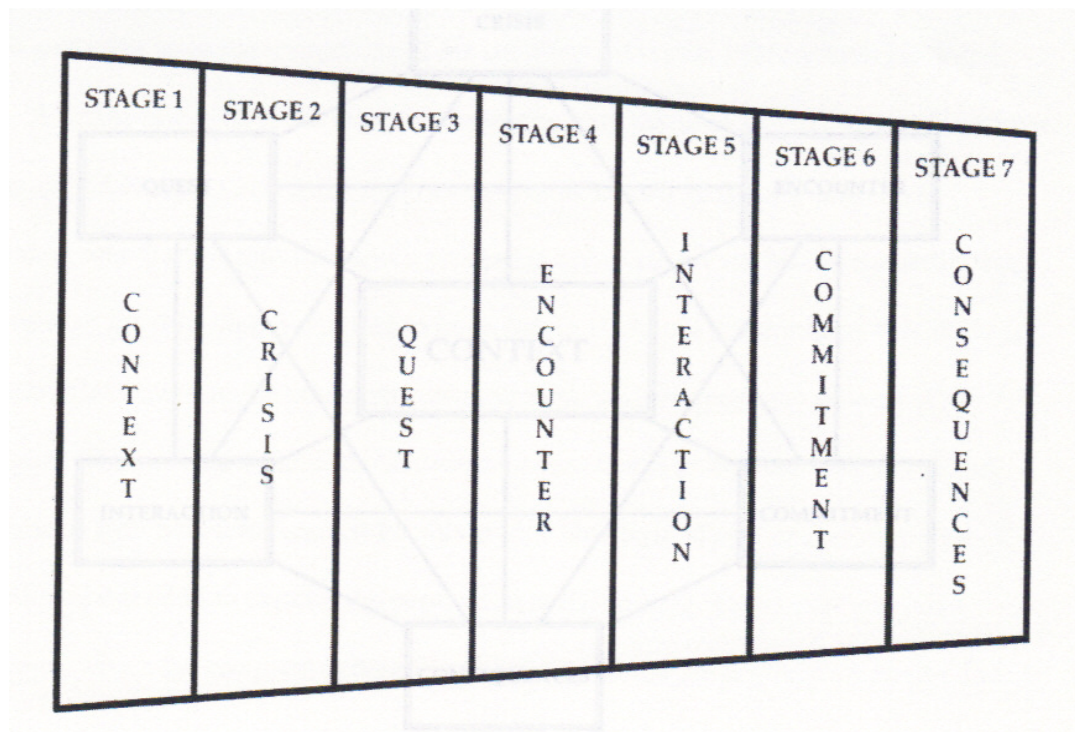


Figure 1. A Sequential Stage Model (Rambo 1993, 17)

The second model is a systemic stage model, which provides a strategy for organizing complex data. In this model, conversion takes place within a dynamic in the process, such as context, crisis, quest, encounter, interaction, commitment, and consequences (Rambo 1993, 17).

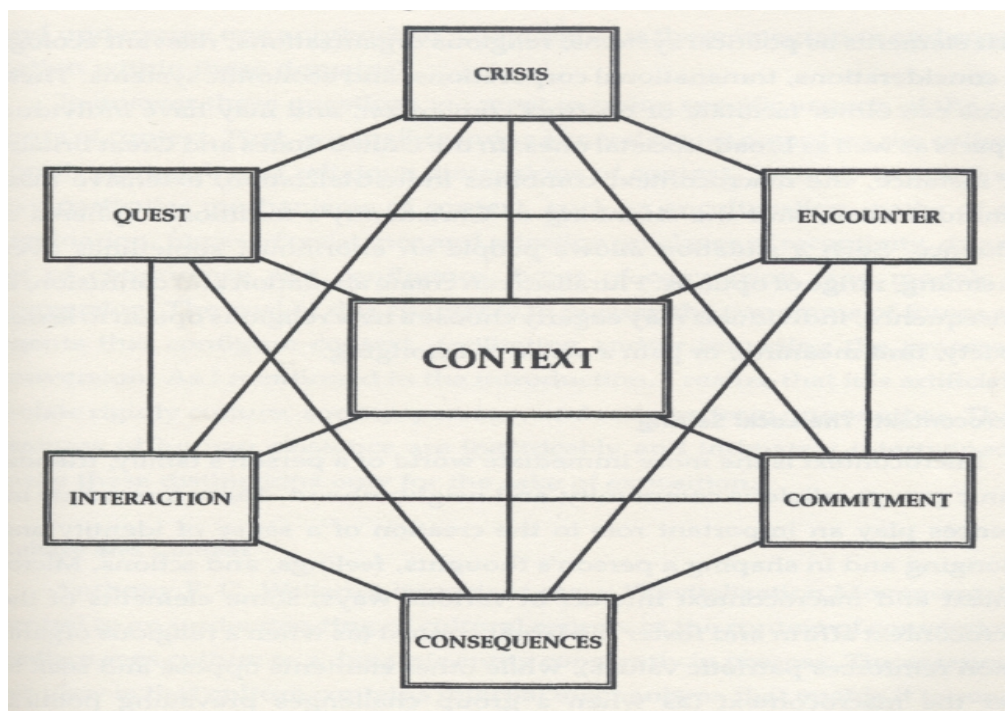


Figure 2. A Systemic Stage Model (Rambo 1993, 18)

1. Context: Rambo says, Context is “the total environment in which conversion transpires” (Rambo 1993, 20). Also, he notices, “Context is the integration of both the superstructure and the infrastructure of conversion, and it includes social, cultural, religious, and personal dimensions” (Rambo 1993, 20). Context provides metaphors, images, expectations, and patterns for the conversion process. Context influences the other stages of conversion. Two types of context exist, the macrocontext as “the total environment, including such elements as political systems, religious organizations, relevant sociological considerations, transitional corporations, and economic systems” and the microcontext as “the more immediate world of a person’s family, friends, ethnic group, religious community, and neighborhood” (Rambo 1993, 21-22).

2. Crisis: Rambo says, “Some form of crisis usually precedes conversion. ... The crisis may be religious, political, psychological, or cultural in origin” (Rambo 1993, 44).



Several catalysts create questions of one's understanding of life for crisis, such as the following: mystical experiences, death, illness and healing, desire for transcendence, protean selfhood, pathology, and externally stimulated crisis (Rambo 1993, 48-54).

3. Quest: Rambo says, "Human beings continually engage in the process of world construction and reconstruction in order to generate meaning and purpose, to maintain psychic equilibrium, and to assure continuity. ... One word (of many possible words) that embodies this process of building meaning, whatever its impetus, is *quest*" (Rambo 1993, 56). Human beings are to exploit the meaning and purpose of life and to remove the meaningless. Quest is reinforced in the process of crisis.

4. Encounter: Truly, "no conversion occurs without encounter" (Rambo 1993, 86). Rambo indicates, "A crucial and dynamic interplay exists between the advocate and the potential convert. ... The advocate assesses the potential target audience and formulates persuasive tactics to bring converts into the religious community" (Rambo 1993, 66-67). Several motivations of advocates are apparent, such as following God's will, Christ's command; having a feeling of nationalism; and desiring to offer services like health care, educational advancement, and economic expansion. The main goal of the advocate is "the presentation of the gospel of Christ and the salvation of souls, and those who say that seeking economic and political justice are most important" (Rambo 1993, 75). Advocates take priority to marginal persons like the poor or lower classes and have public or individual contact methods. Face-to-face contact methods through private channels are more effective in building familiar relationships between the advocate and the indigenous people. Rambo indicates the following several advantages of conversion to the potential convert: new systems of meaning, emotional gratification, new techniques for living,

opportunities of leadership, and the acquisition of power (Rambo 1993, 82-85). Rambo introduces the missionary, who uses six types of missionary change established by Steven Kaplan: “tolerance, translation, assimilation, Christianization, acculturation, and incorporation” (Rambo 1993, 97).

5. Interaction: Rambo emphasizes the following: “In the interaction stage, the potential convert either chooses to continue the contact and become more involved, or the advocate works to sustain the interaction in order to extend the possibility of persuading the person to convert” (Rambo 1993, 102). For this process, Rambo suggests the concept of encapsulation strategies. “Encapsulation strategies (the degree to which potential converts are isolated or restricted from communication with outsiders, alternative ideologies, books, newspapers, radio, and television) can be a crucial feature of the interaction stage” (Rambo 1993, 104). The following three varieties of encapsulation are listed: physical, social, and ideological. Four dimensions of interaction created by encapsulation are the following: relationships, rituals, rhetoric, and roles (Rambo 1993, 105, 108).

6. Commitment: Rambo says, “A specific turning point or decision is often required and/or experienced, and this commitment decision is often dramatized and commemorated – sealed with a public demonstration of the convert’s choice” (Rambo 1993, 124). Rambo lists the following five stages of commitment: “decision making, rituals, surrender, testimony manifested in language transformation and biographical reconstruction, and motivational reformulation” (Rambo 1993, 124).

7. Consequence: Rambo shows the nature of consequences, “The consequences of conversion are determined in part by the nature, intensity, and duration of the conversion and the response to conversion in a person’s or a group’s context” (Rambo 1993, 144-45).

### Conversion and Proselytism

Conversion and proselytism are closely related. When a converted person struggles with the gospel, the person wants to belong to Christianity, which means leaving his/her old religion. This process of turning someone from one belief to another creates proselytes. Andrew F. Walls depicts, “It involves turning the whole personality with its’ social, cultural, and religious inheritance toward Christ, opening it up to him” (Walls 2004, 6).

However, conversion is not the same as proselytism and does not occur simultaneously. Proselytism itself is not the purpose of evangelism but just a result of conversion, like baptism or attendance at church, which are not evidence of true conversion.

Usually, someone who opposes proselytism is wrapped up in the negative results of evangelism by Christianity. Historically, the Roman Catholic Church used military and political powers to convert people by force. For example, the Church imposed mass conversion in European countries in the Middle Ages and during the Crusades to proselytize Islamic countries. In the era of Imperialism, the Church moved with the imperial troops in Africa and South America (Bosch 1980, 109-18). In many cases, the evangelism of the Church was not the real conversion following an individual’s faithful decision but instead, a formal proselytism without personal decisions made by outside

forces. E. Stanley Jones, a world renowned evangelist, author, Methodist Christian missionary, and theologian in the 20th century, explains the process as follows:

For proselytism is a change from one group to another without any necessary change in character and life. It is a change of label, but not of life. Conversion, on the other hand, is a change in character and life followed by an outer change of allegiance corresponding to that inner change. (Jones 1992, 16)

David Bosch also indicates that conversion is not simple proselytism or church expansion, but the transformation of human beings in the incarnated Christ and through the church community (Bosch 1991, 414-15). Jones also explains, “Proselytism may be shot through and through with individual and collective egotism – a desire to bolster egotisms by added numbers and to prove oneself to be superior” (Jones 1992, 36).

Many faults are repeated in the missionary work for the Talbukmin. Some Talbukmin missionaries have given money to increase attendance, impose the gospel without the Talbukmin’s will, and christened baptism without any consideration of changing hearts in order to show off their missionary works and fund-raising. Without a real change of the heart, simple proselytism causes nominal Talbukmin Christians and it blocks Talbukmin evangelism from viewing conversion from a long-term perspective.

### **Contextualization Theory**

The second construct is the contextualization theory, which supplies the proper theoretical framework for the investigation and interpretation of the culture, beliefs, and practices of North Korea. Actually, the power and influence of internalized Jucheism through governmental oppression for the whole of life in North Korea prevents the accessibility and possibility of conversion in North Koreans, even though they live in South Korea without any oppression of the government.

Paul Hiebert, who was a missionary, author, and professor of Mission and Anthropology at Trinity Evangelical Divinity School, criticized the two approaches as wrong, which deal with the various cultures, beliefs, and behaviors of new converts. The first incorrect approach is to reject the old ways of new converts regarding the method of heathenism. Traditional religions have ruled the whole culture, thinking, and lifestyle, so the life of a new convert necessarily contains the factors of the old ways. If the Church permits the factors, it causes syncretistic Christianity.

Notable examples of this approach are foreign missionaries from the West who were influenced by colonialism and cultural evolution in the middle of the nineteenth century. The problem of this approach is that the missionaries equate their own culture with Christianity, so they consider that their culture was correctly highly developed and other cultures were primitive and animistic barbarians.

The missionaries tried to erase traditional beliefs and lifestyles by implanting the Western lifestyle and civilization with the faith of Christianity. The natives understood that to become a Christian was living like Westerners and refusing the gospel itself. At the same time, impossible to erase from their minds were the old ways. The natives lived as Christians in the church, but continued their old ways in the villages. This caused Christo-paganism and split-level Christianity (Hiebert 1994, 78-81; Hiebert 1999, 20-21).

The second false approach was to accept the old ways uncritically. Someone tried to remove the barrier of evangelism by erasing the foreignness of the Christian message. They considered that other cultures were good like Christianity and tried to spread the gospel in indigenous forms preventing cultural dislocation. However, this approach did not recognize the sinful nature in the traditional beliefs and cultures. They made a

mistake of identification between Christianity and old ways, resulting in syncretistic Christianity and cultural relativism (Hiebert 1994, 85-86; Hiebert 1999, 21).

The alternative way of Paul Hiebert is to contextualize the old beliefs and behaviors critically. Critical contextualization distinguishes the gospel itself from the culture of missionaries and addresses the natives' good cultures in the gospel. The natives can understand that the gospel is not just for Westerners, but for everyone, including themselves, and accept the gospel actively without the sense of difference.

Critical contextualization covers a subject of old beliefs and practices intentionally through the following four-step process: phenomenological analysis, ontological critique, evaluative response, and transformative ministries.

First, phenomenological analysis means to study the local culture, such as the traditional beliefs and rites phenomenologically to understand "the categories, assumptions, and logic the people use to construct their world" (Hiebert 1999, 22). Then, missionaries study "their own categories, assumptions, beliefs, and worldview to understand how these shape the way they themselves think" (Hiebert 1999, 22).

Second, ontological critique means to test "the truth claims of different beliefs and values" through "the tests of Scripture and objective reality" (Hiebert 1999, 24). The Bible is the essential criteria of truth as divine revelation and basis of theology. The test of Scripture is accomplished by systematic theological methods, and the questions and methods of history. The reality testing is achieved by cross-cultural reality testing to compare the truth claims of different cultures.

Third, evaluative response is "to evaluate critically their existing beliefs and customs in the light of their new biblical understandings, and to make decisions on the

basis of this newfound truth” in cooperation between missionaries and indigenous people (Hiebert 1999, 27). Several responses to old beliefs and practices are evident: preservation, refusal, and modification. Creation of new symbols and rituals is important in order to reinforce their faith indigenously.

Fourth, transformative ministries are to help “people move from where they are to where God wants them to be” in specific contexts through a particular ministry (Hiebert 1999, 28).

Through the results of the former four steps, missionaries can continuously minister to transform their own beliefs and practices in various and detailed lives.

### **Homogenous Principle**

The third construction is the homogenous principle, which is very applicable to Talbukmin evangelism. Talbukmin have very different characteristics in common, which are very different to South Koreans. This implies that Talbukmin evangelism by South Koreans has a critical barrier because Talbukmin have different cultures in spite of the sameness of ethnicity. Talbukmin churches and pastors show the evidence of the homogenous principle. When South Korean churches understand this principle, the Church can establish more effective evangelistic methods for Talbukmin evangelism.

Donald A. McGavran, the founder and professor of mission and church growth at the School of World Mission in Fuller Theological Seminary, emphasizes that the United States consists of various groups in race, culture, and economy that cannot be assimilated into one group. McGavran insists that a believer who belongs to an ethnic group cannot easily evangelize someone who is in a different group. He explains as follows:

The Christian faith – once in and abundant – flows well within each piece of the mosaic, but tends to stop at linguistic and ethnic barriers. Most existing

congregations are closed up to one language, one ethnic unit, and frequently to one social or economic class. Since men like to become Christians without crossing barriers, the first task among the two billion is an evangelism designed to multiply churches in each new piece of the magnificent mosaic. Only after numerous indigenous churches exist in each piece, has spontaneous evangelism much chance of succeeding.” (McGavan 1975, 100)

This implies, “People like to become Christians without crossing racial, linguistic, or class barriers” (McGavran 1990, 163). George Hunter, a distinguished professor of Church Growth and Evangelism at Asbury Theological Seminary, also insists, “The clothing in which the gospel is wrapped effectively for one culture may not fit another, and most people of any culture identify with, feel comfortable with, and understand better people of their own culture more than those of another” (Hunter 1987, 173).

McGavran defines the homogeneous unit as “a section of society in which all the members have some characteristic in common” (McGavran 1990, 69). He explains that the unit can be sorted by various categories such as politics, cultures, ethnics, classes, languages, etc. The unit is changeable to be formed, divided, combined, or to disappear (McGavran 1990, 155). McGavran explains in the following excerpt the reason of the formation of the homogeneous unit:

Human beings do build barriers around their own societies. More exactly we may say that the ways in which each society lives and speaks, dresses and works, of necessity set it off from other societies. The world’s population is a mosaic, and each piece has a separate life of its own that seems strange and often unlovely to men and women of other pieces. (McGavran 1990, 163)

An evangelist, who wants to spread the gospel to other homogenous groups, must pay a lot of time, effort, and money to overcome several barriers. In the same unit, the evangelist can do evangelistic works without the barriers and use the resources



effectively focusing on evangelism.<sup>4</sup> In addition, George Hunter makes the following detailed explanation:

The barrier is obviously not racial, but cultural. Again, many racially integrated local churches are culturally homogeneous churches, that is, most of the people are similar in such cultural features as education, vocation, life-style, and interests; the basis of their homogeneity is cultural, not racial. (Hunter 1987, 174)

### **Worldview Transformation Theory**

The transformation worldview theory of Hiebert gives a very important point to Talbukmin evangelism. The Talbukmin will also have the evaluating period after their conversions and the meaning of the gospel, comparing their lives to North Korea and Jucheism. However, South Korean churches simply think that the evangelistic task is finished when a Talbukmin is converted. South Korean churches must support Talbukmin believers who pass the examination period to help them feel a sense of belonging and to help them keep their beliefs; to feel a sense of belonging in familiar communities. The church must continuously nurture and train Talbukmin believers until they transform their worldview to Christianity and until they become the disciples of Jesus Christ.

Paul G. Hiebert understands conversion to the faith of Christianity as a process of transformation. Conversion as transformation includes “the three dimensions of culture: cognitive (beliefs), affective (feelings), and evaluative (norms)” (Hiebert 2008, 312). First, the cognitive transformation occurs when a person learns the correct knowledge about Jesus Christ and the meaning of the gospel through Bible studies or catechism. Second, the affective transformation like inner peace and joy originates when a person shares familiar intercourse with God and Jesus Christ through meditation, silence, praise, and fellowship. Third, evaluative transformation arises when a person evaluates the new

---

<sup>4</sup> The Bible teaches that the gospel must be spread to the whole race and the different people will be combined to one, so the church sends missionaries to overcome the barrier of language and ethnicity.

life and the meaning of the gospel in the evaluation period after the conversion experience.

Important to remember is that converts have an evaluation period. Hiebert indicates that unbelievers convert keeping their previous worldview, and the belief and worldview are not changed immediately. “An initial conversion is generally followed by a period of evaluation during which the new way of life is critically reexamined. If the new is no better than the old, or the cost of adopting it is too high, the person or group turns back to traditional ways” (Hiebert 2008, 313).

Hiebert indicates the significance of three levels of culture: behavior and rituals, beliefs, and worldview. He emphasizes that the conversion of worldview is most important (Hiebert 2008, 31).

Conversion must involve a transformation in beliefs, but if it is only a change of beliefs, it is false faith (James 2). Although conversion must include a change in behavior and beliefs, if the worldview is not transformed, in the long run the gospel is subverted and becomes captive to the local culture. The result is syncretistic Christo-paganism, which has the form but not the essence of Christianity. (Hiebert 2008, 315)

Hiebert suggests normal transformation and paradigm shifts as methods of worldview transformation.

Normal change occurs when changes on the level of conscious beliefs and practices over time infiltrate and bring about change at the worldview level. Paradigm or worldview shifts take place when there is a radical reorganization in the internal configurations of the worldview itself to reduce the tensions between surface culture and the worldview. (Hiebert 2008, 319)

Hiebert explains that the worldview transformation occurs via two points. The first is conversion as a point turning around from the old ways. The second is an ongoing deep discipling as a process (Hiebert 2008, 319), which implies that evangelism means training disciples to grow the faith of believers through life-long education.

Hiebert suggests three methods of transforming worldview. The first method is to examine “the deep, unexamined assumptions we have and thereby make explicit what is implicit” (Hiebert 2008, 319). The findings must be verified in light of the gospel and must be changed to a biblical worldview. The second way is “to step outside our culture and look at it from the outside, and to have outsiders tell us what they perceive as our worldview” (Hiebert 2008, 321). Through the examination of outsiders, evangelists can understand several aspects of their worldview that are not recognized. The third way is to create living rituals that can express “the transcendence – of our deepest beliefs, feelings, and values – which cannot be reduced to words” and which can point out “mystery, root myths and metaphors, and fundamental allegiances, and express our deepest emotions and moral order” (Hiebert 2008, 322).

Hiebert emphasizes the importance of living rituals in the process of worldview transformation. He says, “To mark important events in our lives, such as conversion, we need living rituals that point to the sacred and highlight the significance of the occasion. Without them we reduce these events to ordinary everyday experiences” (Hiebert 2008, 322) and “Without living rituals, we have no appropriate ways to affirm our deepest beliefs, feelings, and morals, which lead to new lives in a new community and in the world” (Hiebert 2008, 324).

### **Nevius Mission Plan**

The Nevius Mission Plan gives South Korean churches several important implications for Talbukmin evangelism. Before the division of the Korean Peninsula, the explosion of growth in Korean Christianity occurred in the area of North Korea where the Talbukmin lived. The secret underground churches of North Korea exist in the form of

the secret independent church implying that the characteristics and minds of North Koreans and the environment of North Korea are fit to establish and to manage the independent church. The teaching of Jucheism by the government of the DPRK is also a sign of independence, so Talbukmin show very strong independent tendencies and build several Talbukmin independent churches. It needs to check whether the Nevius Principle is still effective or not to evangelize the Talbukmin. The success of Talbukmin independent churches has a crucial meaning as an example of North Korean churches after reunification between South Korea and North Korea.

John L. Nevius, who was an American Presbyterian missionary in China in the 1800's, taught the independent church principle, which is suitable to the local situation in church planting and managing without the transplanting of Western Church organizations and dependent upon the financial aids of missionaries. Nevius proved the principle consists of three areas: self-supporting, self-governing, and the self-propagating church.

Bruce F. Hunt, who wrote the preface of Nevius' book, evaluates the result and effect of the principle, "There were only 100 communicants at the time these principles were adopted, but today there is a full grown, self-propagating, self-supporting and self-governing church of 800,000 members" (Nevius 2003, 12). Hunt also demonstrates that the Korean Church was established by the independent principle, so the Church could sustain her faith in spite of persecution by the emperor system of Japan during the Japanese colonial era when all missionaries were exiled from Korea. The Church could overcome the ravages of the Korean War and rebuild the Church (Nevius 2003, 15).

Nevius explains the following two types of mission methods: the old system, the employment system; and the new system, the independent system. First, the old system is

the one that new missionaries used on the target people by hiring native workers to do missionary tasks because missionaries did not know the local situations or languages. The missionaries easily started their missionary works by recruiting “the more advanced and intelligent of the native church members in the capacity of paid *colporteurs*, Bible agents, evangelists, or heads of stations” (Nevius 2003, 18). The following summarizes the reason why missionaries used the old system:

It is only natural that missionaries should at first seek and employ many native agents. They are anxious for immediate results, and home societies and the home churches are as impatient to hear of results as missionaries are to report them. No communications from the field seem so indicative of progress, and are so calculated to call forth commendation and generous contributions as the announcement that native laborers have been obtained, and are preaching the gospel. (Nevius 2003, 21)

The old method produced several side effects. First, missionaries depended upon native agents for their entire missionary works (Nevius 2003, 18). Second, the native agents were steadily concerned about positions and the amount of the salaries from missionaries, and their passion for evangelism diminished. In the past, they spread the gospel voluntarily and solved problems independently, but now they moved only by the direction of missionaries who had become passive and formal. Some became arrogant and rude because they were driven by the vanity due to having privileges.

Third, the morale of the remaining native believers decreased. Some native believers did not want to do evangelistic works voluntarily without pay and kept passing the work to the recruited workers. Some of them raised complaints as to why they could not receive salaries from missionaries and exhibited jealousy toward the salaried native agents. The eagerness of evangelism in the new church decreased and the natives held poor impressions due to the conflicts.

Fourth, some natives disguised themselves as faithful believers just to earn money. When they were not hired or were fired, they instantly left the church and spread ill feeling throughout the native society, which caused barriers against evangelism. To distinguish the formal believers, missionaries had to spend their precious time and passion for evangelism (Nevius 2003, 21-28).

The new system was to spread the gospel using voluntary native believers without a salary in the target area “by applying principles of independence and self-reliance from the beginning” (Nevius 2003, 18). Nevius makes the following detailed explanation:

In the early history of the Church, as recorded in the Acts of the Apostles, Christianity spread chiefly through the voluntary zeal of ordinary church members, and the work of the Apostles consisted mainly in superintending and organizing the companies of Christians thus gathered. (Nevius 2003, 35)

For example, Celtic Christianity planted indigenized churches on Irish soil. St. Patrick left instructions with those churches and moved to other tribal settlements to plant more churches. Like Paul, he remained a priest to the established churches and regularly visited them (Hunter 2000, 21-22).

The first principle is self-governing. Nevius describes, “The leaders understand better than a person from a distance could, the individual peculiarities of the neighbors, and also the tones and inflections of the local dialect, local expressions, illustrations, and habits of thought” (Nevius 2003, 46-47). For the self-governing principle, native leaders are needed and the leaders are autonomously selected by using the qualifications needed for elders, which are written in the Bible (1 Timothy 3), and chosen from among native believers in the native cities. In the new church, no native leaders exist, so the main task of missionaries is to train native leaderships. Nevius says, “It is his aim to instruct and train leading church members in the management of church business, devolving it on it

on them as they are able to undertake it, thus fitting them as soon as possible for assuming the care of the churches altogether” (Nevius 2003, 73). Missionaries generally supervise and control, but do not interfere with the members’ works.

The second principle is self-supporting. “The chapels, with the chapel furniture, are provided by the natives themselves” (Nevius 2003, 45). Paid agents are recruited when the new church can pay their salaries. Nevius explains the benefits of an interdependent relationship between pastors and believers.

As the pastor gives his time and energies to his people and watches for their souls as one who shall give account, his people naturally accept from him not only instruction but admonition and reproof. The fact that he depends upon them wholly or in part for his support gives to them a reasonable claim upon his services, and to him a strong motive for the diligent and conscientious performance of his duties. When the native pastor is supported by the Foreign Board the advantages growing out of this mutual dependence between pastor and people are lost, and a one-sided and unnatural relation is introduced of people and pastor depending on foreign aid, which works evil rather than good. (Nevius 2003, 76-77)

The third principle is self-propagating. Nevius indicates, “The extension of the Church must depend mainly on the godly lives and voluntary activities of its members” (Nevius 2003, 71). The gospel is well spread by the social network of the native believers through proper indigenous methods. The most effective evangelistic method is to show “influence to earnest, consistent, Christian lives” (Nevius 2003, 34). Of course, missionaries must spread the gospel eagerly, and when the missionaries train native leaders and evangelists, the result will be abundant in the long view.

### **Conclusion**

This chapter deals with five main theories and perspectives needed for study by those who evangelize the Talbukmin in South Korea. The researcher studied the biblical understanding, demands, process of conversion, and the role of the Holy Spirit in the

process of conversion. The conversion theory will be used to examine the reasons, contents, and process of the Talbukmin conversion experiences and help to create effective evangelistic methods to promote Talbukmins' conversions. A simple proselyte of Talbukmin is not enough. South Korean churches have to guide Talbukmin experiencing real heart/spirit changing by their faithful decisions.

The contextualization theory will be used to study how members of the South Korean churches can explain the gospel to Talbukmin who have been saturated with Jucheism and the Juche religion. The researcher has already tried to contextualize Jucheism based on the contextualization theory in chapter four. Through the homogenous principle, it is testified that Talbukmin is a particular homogenous unit unlike South Koreans. Talbukmin evangelism by Talbukmin believers in the same homogenous unit is easier than evangelism done by South Korean believers. The worldview transformation theory imposes that the worldview of Talbukmin must be changed by the gospel in the process of conversion. To accept Jesus Christ and undergo baptism is not enough. South Korean churches must help Talbukmin new believers to replace their old worldview by offering the ongoing process of nurturing and discipleship. The Nevius Mission Plan indicates the need of the Talbukmin independent ministry and churches. Talbukmin churches need to be planted by the dedication of Talbukmin believers and governed by Talbukmin leaders. The churches can spread the gospel using their own methods and by their own endeavors.



## **CHAPTER 3**

### **THE DIVISION AND DIFFERENCE OF THE TWO KOREAS**

Several scholars describe North Korea as inadequate as an effective entity. Michael J. Seth, an associate professor of history at James Madison University, describes it thusly, “North Korea is a failed state in terms of its inability to provide a decent living standard for its people or to adjust to the global economy” (Seth 2010, 235). Jasper Becker, author and journalist, indicates North Korea to be “the quintessential rogue regime” or “a failed state” because “the ruling family, founded by Kim Il-sung, has brutalized its own population for half a century, murdering or starving to death some four million people” (2005, ix). Becker pointedly says North Korea has huge “death camps” (2005, xiii).

In spite of the problems, no riots, revolutions, or collapse of the nation have occurred. This researcher, who lives in South Korea, which is based on a liberal democracy and the free market economic system, struggles with understanding the mentality and way of life of the North Koreans who seem lethargic and silent. The differences between the two countries are as follows:

Theirs is in many respects the complete opposite of our society. Instead of individualism, they have a collective lifestyle; instead of a regulated market economy, a regime-directed economy; instead of democracy, a dynastic dictatorship; and instead of a foreign policy of alliance and influence, isolation and belligerent contradiction. (Hassig and Oh 2009, 2)

To evangelize North Koreans, one needs to understand the depth of difference among North Korea’s modes of classification, while not using any biases or assumptions based on their own culture or belief system. Vincent J. Donovan indicates, “Evangelization is a process of bringing the gospel to people where they are, not where

you would like them to be” (Donovan 2003, xii). Paul Hiebert explains the importance of cultural understanding as follows:

In evangelism and church planting we need to understand the ways people organize their relationships, because these affect profoundly how they make decisions, gather resources, organize activities, marry, rear children, worship, and respond to the gospel. Too often we assume that other societies are like our own. (Hiebert and Meneses 1999, 22)

This must be the starting point for evangelistic works to be effective with North Koreans. In particular, for effective evangelism, South Korean Christians should know the worldview of the North Koreans.

In this chapter, the research presents the history, politics, economy, society, education, culture, and religion of North Korea, which are closely related to the lifestyle and mentality of the people. The research will not deal with some areas that do not directly relate to the life of North Koreans, such as diplomacy, sciences, etc.

### **Brief History of Division in Korea**

Korea started when Dangun established “Old Chosun” in 2333 B.C. In 108 B.C., the old Chosun ceased to exist and divided into several small countries. The countries combined into three nations: Koguryeo, Paekche, and Shilla (Hwang 2010, 1-3). In 668 A.D., Shilla unified and Korea ruled the Korean Peninsula as a single-race nation through the Korye Dynasty (924-1392) and the Chosun Dynasty (1392-1910) (Lynn 2007, 15).

The Chosun Dynasty faced Western and Japanese powers in the nineteenth century; however, the dynasty tried to sustain the old yangban caste system based on Neo-Confucianism, and the Chinese Confucian tradition, while ignoring science, technology, the military, and commerce. Michael J. Seth indicates the situation of the Chosun, “Theirs was a land that had twelve centuries of political unity and a social and political system

that had evolved but not drastically changed in more than a millennium” (Seth 2010, 9). The Chosun dynasty had no power to maintain her destiny against imperialism based on the Industrial Revolution and subordination to the colony of Japan (Seth 2010, 13, 43).

In the colonial period, many nationalists carried on independent movements in defiance of Japanese compulsion. They could move to China, the Soviet Union, or the United States to avoid the Japanese oppression and continue their movement (Martin 2006, 16-17). The nationalists gradually divided into liberal democrats and communists (Seth 2010, 55-56). Some nationalists like Kim Koo and Lee Seungman, who headed the independence movement in the Chiang Kai-shek regime of China and the United States, followed liberal democracy. Some nationalists like Kim Il-sung and Kim Doobong, who had the independence movement in the Mao Zedong regime in China and the Soviet Union, accepted communism. In particular, many Koreans hated the United States because the States approved the Taft-Katsura Secret Agreement<sup>5</sup> (Peterson and Margulies 2010, 155-58).

The independence of Korea unexpectedly happened on August 15, 1945, when Japan surrendered to the United States. Koreans wanted to establish one independent nation; however, the fate of the Korean Peninsula was decided upon by the world powers at the Cairo Conference in 1943, and the Moscow Conference of Foreign Ministers in 1945. The United States and the Soviet Union divided Korea into two sectors along with the 38th parallel and occupied the Korean Peninsula (Becker 2005, 52-53). Bradley

---

<sup>5</sup> “The United States tacitly accepted the transfer of Korea to Japan in the Taft-Katsura Memorandum of July 1905. ... The United States recognized Japan’s right to take appropriate measures for the “guidance, control, and protection” of Korea; in exchange, Japan recognized America’s position in the Philippines” (Seth 2010:33).

Martin, who is a journalist for North Korea and a senior writer and Asia correspondent for Bloomberg News magazine, summarizes the event as follows:

As the Cold War loomed, it is clear, both the Soviet Union and the United States gave priority to ensuring ideological compatibility in the respective zones they occupied in Korea, at whatever expense to Koreans' yearning for independence and reunification. (Martin 2006, 54-55)

The Soviet Union who occupied the northern part established the annexation of Korea into Communism under the Soviet Union and nominated Kim Ilsung as leader. Based on the support of the Soviet Union, Kim Ilsung eliminated rivals and became the only power in North Korea. On September 9, 1948, he proclaimed the establishment of the Democratic People's Republic of Korea (DPRK). South Korea, the Republic of Korea (ROK), was established on August 15, 1948, based on a liberal democracy under the support of the United States. The first president was Lee Seungman who had studied in the States. Unlike North Korea, the ROK did not liquidate pro-Japanese groups, but instead used them in the new government; so many Koreans sympathized with the government of DPRK (Seth 2010, 94-95).

The two Koreas each asserted themselves as the only legitimate government of the Korean Peninsula and pursued unification by military force. Kim Ilsung sent an army to Mao Zedong to assist with communization in China in 1949. After the communization, the army who remained in China returned to North Korea and the troops of North Korea were strengthened with military assistance from the Soviet Union.

North Korea attacked South Korea without a declaration of war on June 25, 1950, and the Korean War followed for three consecutive years. The two Koreas experienced heavy damage of property and people. Most industrial facilities, social overhead capital,

and cities were destroyed. The damage to North Korea was more terrible because of the bombardment by the United States. Bradley Martin lists the human damage as follows:

In this war approximately 3.5 million Koreans had died – 2.5 million of them Northerners, representing a quarter of the DPRK's prewar population. Perhaps a million Chinese had died. The UN death toll including battle-related deaths of 33,629 Americans plus 3,194 others. (Martin 2006, 87)<sup>6</sup>

After the War, the two Koreas had recovered their countries. Jasper Becker indicates in the following how Kim Ilsung solidified his throne:

His legitimacy was now based on two major falsehoods, his claims to have raised an army and defeated and expelled the Japanese, and to have won a second war by defeating an unprovoked American invasion. ... He relied on purges both to remove those who might dispute his version of events and to terrify the rest into accepting the lies. (Becker 2005, 61)

In the 1960's, Kim Ilsung stood neutral on the Sino-Soviet border conflict and asserted Jucheism to escape the disapproval of China and the Soviet Union. Jucheism was the nationalism of the North Koreans' style that had developed in the particular historical and social environment, and had developed to Kimilsungism through idolization of Kim Ilsung. Kim Ilsung died on July 8, 1994, and his son, Kim Jongil succeeded to his throne (Institute for Unification Education 2011, 28). Kim Jongil died on December 17, 2011. Presently, the grandson of Kim Ilsung, Kim Jongeun, is the president of North Korea.

### **Politics**

The political system of DPRK consists of a one-man dictatorship by the Suryong based on the socialist system with Juchesim as the ruling principle through the Korean Workers Party (KWP). The system is very similar to a form of theocracy in a dynasty. In the beginning of the foundation, the DPRK was established by Marxism-Leninism and

---

<sup>6</sup> Jasper Becker lists the damage, "Some 33,000 Americans had died along with 3,000 others from UN troops. ... South Korea lost 58,809 men. North Korean combat deaths are put at 215,000, and china lost a staggering 400,000 men" (Becker 2005, 59).

communism. In 1972, the government of DPRK officially proclaimed the Suryung ruling system as the lead system in order to construct independent socialism focusing on Jucheism (Institute for Unification Education 2011, 14-15). Jasper Packer explains the logical appropriateness, “The Great Leader had created the Communist party, and without it, there would be no proletariat and indeed no Kim Il Sung nation of North Korea” (Becker 2005, 69). B. R. Myers, a contributing editor of the Atlantic and an analyst to North Korea, says, “A one-man dictatorship presents itself as a democracy. ... the ruler’s unique qualifications and the unanimity of the people’s love for him, his rule constitutes the perfect fulfillment of democratic ideas” (Myers 2010, 98).

The government of DPRK uses Confucianism to dominate the Korean mind and heart. Myers indicates, “The North Korean regime’s heavy use of family symbolism is sufficient proof of Confucian tendencies” (Myers 2010, 94). The DPRK has passed power to three generations, which is a unique dynasty in the twenty-first century world. Lee Kyugsik explains the reason for its success in the following excerpt:

North Korea had been occupied by the kingship system of the Chosun dynasty and the Emperor system of Japan. Then the country had been ruled by socialism and communism. The people of North Korea do not have any experience of civil society and liberal democracy. The people easily accepted the concept of the Suryung because they were very familiar with the absolute being of kings and emperors. (K. Lee 2009, 19)

The most important fundamental law is not the Socialist Constitution or the regulation of the KWP but “The Ten Principals for the Party’s Unique Ideological System” that has ten principles and 65 categories. The ten principles are listed below:

1. The people of DPRK must fight devoting their entire life to address the whole society with the revolutionary ideas of Kim Il-sung comrade, the great Suryung.
2. The people must look up highly to Kim Il-sung comrade, the great Suryung, in loyalty.

3. The people must absolutize the authority of Kim Ilsung comrade, the great Suryung.
4. The people must adopt the revolutionary ideas of Kim Ilsung comrade, the great Suryung, as a strong conviction and carry through with the instruction and teachings of Kim Ilsung comrade, the great Suryung.
5. The people must completely keep the principle of unconditionalism in the execution of the instruction of Kim Ilsung comrade, the great Suryung.
6. The people must tighten the ideological and revolutionary unity of the whole Party with Kim Ilsung comrade, the great Suryung, as the central figure.
7. The people must own communistic magnanimity and revolutionary business methods and public business manner learning to follow Kim Ilsung comrade, the great Suryung.
8. The people must preciousely keep the political life which Kim Ilsung comrade, the great Suryung, gives and return the huge political trust and care of Kim Ilsung comrade, the great Suryung with loyalty in highly political awareness and skills.
9. The people must establish a strong organization discipline that the whole Party, the whole people, and the whole army uniformly move.
10. The people must progress to complete the great revolutionary achievement that was blazed by Kim Ilsung comrade, the great Suryung, through inheriting to the end for generations. (Kim 1987, 107-08)

The principle regulates that the whole society of DPRK works for the Suryung by following the principles of absolutism and unconditionalism to accomplish totalitarianism for the Suryung. Through these principles, the government of DPRK has deified the two Kims.

The Korean Workers Party, which is the personal party of Kim Ilsung comrades, the great Suryung, reigns over the executive branch, the judicial branch, the legislative branch; completely controlling the three branches. The government of DPRK is a strong party-state system; no separation of powers exists (System Integration Research Society 2006, 63). The two Kims have monopolized the power of the DPRK through ruling the KWP while wielding absolute power. The Socialist Constitution of DPRK regulates the independence of the three branches; however, the branches are simply rubber-stamped as mobilization-administrations for the KWP and the two Kims (Hong 2011, 141; Institute for Unification Education 2011, 36-38).

The election of DPRK is a rigorous open vote system. The KWP selects the candidates and the people can only cast an aye vote for the watchmen of the KWP. The meaning of the election is not a selection but rather an absolute duty that publicly expresses support to the KWP and to the Suryung (K. Lee 2009, 40).

The court and the prosecution of DPRK do not have the investigative authority or judgment rights, and therefore simply executes the justice policy of the KWP. The law system is also not for the justification of individuals but for the advantages and positions of the KWP and the Suryung (K. Lee 2009, 213-15). The executive branches are not independent departments but only executive organs that perform the direction of the KWP. The government employees and ministers are elected not by objective ability of an individual but by family backgrounds and loyalty to the Suryung (System Integration Research Society 2006, 82).

The KWP has organized subordinate agencies in all state-run organizations. The KWP monopolizes entire authority over human resources and controls the whole of organizations including the Party, the administration, and the army of North Korea (System Integration Research Society 2006, 88). On the contrary, both administrative power and party presidency do exist, which causes confusion and decreased productivity because of redundancy and obscurity in roles and authority (Min et al. 2001, 103-05).

### **Economics**

#### **Planned Economy for Self-sufficiency in Economics**

The economy of DPRK is planned by the KWP for a self-sufficient economy, suggested as a guiding principle of Jucheism. To establish a self-sufficient economy, the DPRK has pushed forward a priority policy of heavy industry for building military power



and the public distribution system. The DPRK nationalized all of the property of North Korea and has strictly banned privately owned property.

The planned economy by a one-man dictatorship has many systematic problems (Min et al. 2001, 214). The leaders of the KWP cannot possibly know the detailed information and circumstance of every part, so they allocate inaccurate production projections to each part without reflecting the exact needs of each. The portions of production might produce the amount of allotments, so they concentrate on quantitative production and the quality of production has decreased. To avoid any punishment from the government, they give false reports in achieving the goal or exceeded achievement (Becker 2005, 102).

The priority policy for the heavy industry of weapons and agriculture has caused an imbalance of the inter-industry. The light industry that produces daily necessities has caused a loss of esteem and the people have suffered by the shortage of daily necessities (Institute for Unification Education 2011, 138-39).

The government of DPRK has established the Regional Independent Economy System of over two hundred districts into a separate, centrally planned economy. The system was not designed for economy development or profits, but instead developed for self-sufficiency of food and weapons to aid in long-term combat when one district is isolated in war. The system has helped to strengthen the power of the country's army, but caused several problems. Concerning economic efficiency, the system cannot produce the advantages from economic scale as a country and has wasted human resources and other resources for overlapping investments. The system has blocked the moving of products between districts causing imbalance among the districts. The government of DPRK has

hesitated to construct country wide social overhead capital like highways and public transportation because the powers that be do not want to allow the enemy to use the routes for attack. This causes intensification of isolation in each district. The policy of a self-sufficient economy has blocked the benefits from international specialization, advanced technology, and foreign capitals.

#### Nationalization and the Low Will to Produce

The government of the DPRK nationalized all property in North Korea and has sustained a highly centralized economic system. The KWP has controlled and planned all the processes of production, distribution, and consumption. The ownership by individuals is limited to daily necessities such as food and wages given by socialistic distribution (Institute for Unification Education 2011, 134; Hong 2011, 196).

The government of the DPRK has banned personal ownership in principle. For example, by enforcing land reform in 1946, the government expropriated land from landowners without payment and distributed the land free to farmers. However, the government nationalized the land through an agricultural collectivization. The government compensated by joint effort and joint rewards according to the group principle. This process has caused social “loafing” among the people (Institute for Unification Education 2011, 254). Each worker has lost their will to work because the amount of distribution as a reward is similar between hard workers and lazy workers. Finally, all workers have not willingly worked and productivity has diminished (Good Friends 2001, 474). For example, Amartya Sen, who is an Indian economist and professor of Economics and Philosophy at Harvard University, explains the problem of joint distributions during the period of the Great Leap Forward in 1958-60 in China, as follows:

Each may prefer that others should work hard, but given the actions of others may prefer to take it easy oneself, even though given the choice between all working hard and none doing so people may prefer the former. A social contract of sincere efforts by all is easy to think of but difficult to enforce, given the difficulties of supervision of the intensity of work. (Sen 1986, 77)

Some Talbukmin do not agree with the opinion that North Koreans have not willingly worked to receive neither private property nor impartial rewards following their endeavors. North Koreans have worked very hard to produce commanded quotas without laziness or idleness when the distribution system of the government has worked normally. No blames existed then because the government compensated the people for the exceeded product over the goal in food or money. When the distribution system stopped, the people did not work because they could not eat (Good Friends 2001, 30-31).

#### The Public Distribution System

The government of DPRK has directly distributed all daily necessities. Rice, which is the most important staple for survival, has been supported by the public distribution system. Kim Il-sung used rice as a method to rule. He said, “Rice is socialism” (Kim 2010, 67). NMML11 states, “The government supports food whenever a person is obedient to the direction of the KWP.” The meaning of the public distribution system in North Korean is that the KWP takes the responsibility of all facets of the people’s lives (K. Lee 2009, 154).

The people of North Korea have been supplied with all their needs free of charge from the KWP. The people had self esteem and voluntarily gave their loyalty to the Suryong because the Suryong supplied all their needs free of charge such as food, housing, medical care, social welfare, etc. There are not similarly available in capitalistic societies that do not have the public distribution system.

Table 3. Daily Rations of Grain (Institute for Unification Education 2011, 260)

Level	Rations	Objects
9	100g	Toddler under one year
8	200g	Children ages 2 to 4, prisoners
7	300g	Kindergarten students, housewife, seniors in social security
6	400g	Elementary students
5	500g	Middle school students
4	600g	College students, contributors in social security, patients
3	700g	Workers and officials
2	800g	Supporters of heavy works in miners/heavy equipment
1	900g	Heavy workers in minor galleries and harmful works

The people receive a food coupon every fifteen days through workplaces or joint farms, and a salary once a month. The people pay the cost of the rice with the coupon. Without the coupon, the people cannot buy any food from the distribution system. The people can only buy the exact amount of food that is printed on the coupon. The farmers receive a onetime distribution after the autumn harvest with money. The amount of the ration is decided by the degree of achieving the year's goal. If the amount of harvest exceeds over 20%, the amount of ration and money are increased over 20% (Good Friends 2001, 67, 375-76; Institute for Unification Education 2011, 259-60).

As a rule, no tax in North Korea exists, however there is a quasi-tax. Before the distribution, the government obligatorily deducts food by 10% to 30% in nominal terms called patriotic rice and saving rice. The salary is also deducted in nominal terms called a birthday flower fee for the Suryong, military support fee, farewell fee, and so on. The government of DPRK takes disciplinary action with food. If a worker is absent a day, the government deducts one day's portion from the distribution. Three times lateness causes a deduction of one day's portion (Kim 2010, 68; Institute for Unification Education 2011, 260-61; Good Friends 2001, 66-67). An interviewee explains, "I had to pay money when I was absent from an after work political study session, work for farms, and do social

work. I had to pay money because I could not give coal to the government. There are many pretexts as to what the government imposes” (NFML41).<sup>7</sup>

### Marketplace

Before the food shortages in the middle of the 1990’s, the people did not understand foreign marketplaces. The people had no concept of business and commercial transactions including price, profit, and circulation. The people could buy all daily necessities in the state operation stores for the national price. Since the people use government issued coupons to buy their needs, money has some, but very little significance in North Korea. For example, to buy a bike, any bike must be distributed in the purchaser’s district. Then the person must wait in line until his/her turn to get a bike distribution coupon. Their turn is in order according to their loyalty to the Suryong, the family background, and the result of the business task. Then the person has to submit the coupon with the money to a state store in the district where he/she lives (Statistics Korea 2010, 111).

After the middle of the 1990’s, the public distribution system actually collapsed because of the difficulty of obtaining food. The government of the DPRK could not support food and daily supplies excluding the Pyongyang city and the army. The people who had entirely relied on the distribution system could not get food anywhere and died of mass starvation (Institute for Unification Education 2011, 238). The people tried to sell whatever they had in order to get food. Workers went to markets to earn money and food instead of going to work. This situation resulted in the expansion of unofficial marketplaces with private prices. After 2000, the food situation took a favorable turn.

---

<sup>7</sup> The data filename system for interviewees is on the Appendix E.

However, the amount of the rations and the intervals of distribution have not been maintained. Moving and traveling to get food for business has sharply increased.

The market of North Korea is divided into legal state markets, and illegal unofficial markets. The price is also divided into state prices at the state markets, and private prices at the unofficial markets. The private price is usually ten times more expensive than the state price.

The government of the DPRK established the Economic Measures and Prospect of Agricultural Reform (EMPAR) in July 1, 2002, and partially adapted several functions of the market economy to the highly centralized economic plan. The main contents of the plan were a phase-out of the distribution system, expansion of personal land, a wage increase, expansion of autonomy in management, and readjustment of the won-dollar exchange rate to a realistic level (Hong 2011,202; K. Lee 2009, 121).

The government of the DPRK tried to control the unofficial market and rebuild the planned economy. However, the effort came to naught and the government imposed sanctions on the unofficial markets including the abolishment of several policies of EMPAR and the closing of unofficial markets. On November 30, 2009, the government tried to restore the planned economy by using the distribution system for carrying out currency reform and abolishing the unofficial market system. The result failed causing high inflation and increased difficulties in people's daily lives (Institute for Unification Education 2011, 185-87, 261-62).

### **Society**

The social structure of North Korea is a one-man dictatorship system meant to establish a feudalistic dynasty by the Suryung through Jucheism and the Juche religion.

Andrew C. Nahm, who is professor of Asian History at Western Michigan University, depicts the social situation of North Korea in the following:

The Korean Workers' Party not only controls and manipulates the people's thoughts and behavior, but it has taken away their freedom of movement and travel, as well as their choice of profession, their freedom of speech, press, assembly, and religion. The people have no privacy, no right to disagree, and are not allowed to move their residence, change jobs, or travel without government permission. (Nahm 1988, 410)

The government of the DPRK has controlled the people with the powerful caste system, the strong surveillance system, and the strong punishment system.

### The Powerful Caste System

The people of North Korea have a very strong egalitarian character due to the proletarian socialistic education that teaches all humans are equal. But in reality the North Korean society is completely discriminative and unequal. The freedom of personal choice was originally blocked by social stratification that is determined by family backgrounds and loyalty to the Suryung. Kim Il-sung purged his rivals and announced a social classification system in order to distribute social benefits to his supporters during the period of the communism revolution. Michael J. Seth summarizes, "Food rations, access to desired goods, housing, jobs, career advancement, and admittance to higher education were determined by the classification, which was very difficult to change" (Seth 2010, 140).

After the Korean War, the government of the DPRK investigated the people's family backgrounds and origins. In particular, the government divided the people into three classes with fifty-one sub-classes by using family backgrounds and degrees of loyalty to the Suryung according to the result of the investigations in 1967-1970. In the late 1990's, the government reordered the people into three classes and forty-five sub-

classes who consisted of the masses dying of starvation and defectors (Institute for Unification Education 2011, 246).

Table 4. Three Classes and Fifty-one Sub-Classes in North Korean (Cho and Kim 2006, 51-52; Korea Institute National Unification 2011, 172-73)

Class	Sub-Classes	Treatment	
The Core Class	Laborers, farmhands, poor farmers, clerks, members of the KWP, the families of socialist revolutionaries and patriots, the intellectuals after the Korean Wars, the families of those killed in the Korean War, honorable soldiers	Executives in the Party, army, government, etc. Various special favors in promotion, medical service, entering school, resident in Pyongyang, etc	28% (Inner circle 1-2%)
The Un-stable Class	Small merchants, handicraftsman, small factory owners, low caterers, families of refugees to South Korea, middle-class farmers, coming home people from China and Japan, intellectuals before the liberation, profligates and good-timers, hostesses, superstitious believers, Confucian scholars, national capitalists, local wealthy, economic offenses	Minor executives and technicians. Only a few can move to the core class, living in small cities, limitation of living in Pyongyang	45%
The Hostile Class	Wealthy farmers, landowners, and capitalists, pro-Japanese groups, pro-Americans, reactionaries, Cheondogyo believers, Christians, Buddhists, Catholics, spies, exiles from the KWP, prisoners, reactionary bureaucrats, the families of offenders or traitors, the families of arrested, imprisoned, or the executed, political prisoners, defectors from South Korea, members of the Democratic Party, a suitor, helpers for US during the Korean War, the family of defectors	Harmful and heavy labors, limitation of entering colleges and the KWP, relocation and isolation, surveillance by the secret police, a few can move to the unstable class	27%

Through the classification, the government of the DPRK established the foundation of a one-man dictatorship system based on Jucheism. Kim Il-sung systematically nurtured the families of socialist revolutionaries for communism and patriots against Japanese imperialism and the families of those killed in the Korean War with honorable soldiers. Kim Il-sung firstly gave every benefit to the core groups after the Korean War. They lost



families and properties during the war, so they became the fundamental supporters for Kim Il-sung. Only core people can have the membership of the KWP and become executives in the government and army (K. Lee 2009, 168-69).

People in the hostile class have no rights. Fundamentally, they are prevented from entering colleges, the army, and the KWP, etc. The family members of prisoners of the Korean War cannot get a membership in the KWP no matter how smart they are because their parents pointed guns at their motherland (Lim 2011, 63-65).

The Juche caste system has played a central role in controlling the people of the DPRK and in sustaining the one-man dictatorship society. However, the system is based on the sacrifices of the large majority for a few minorities. To be upwardly mobile in North Korea by one's individual abilities is impossible, so no motivation or passion for progress through mutual competition exists. Most people are dissatisfied and lethargic because of their social status that is unchangeable with the various discriminations.

#### The Strong Surveillance System

Without understanding the surveillance and control by the government of the DPRK, hard to understand is the survival of the DPRK in spite of no distribution and the existence of the caste system. From the beginning, the government of the DPRK has emphasized collectivism in rejection of individualism. The government made all properties into national possessions and joint ownership. Individualism that emphasizes personal ownership and benefit is a critical enemy, which threatens the system of socialism.

The emphasis on the collective view of life has been stressed to generate a work force and to mobilize the people through consistency during wars. All powers of the

people have focused on one man, the Suryung. For example, the massive military parades and the mass gymnastics and artistic performances show the focused power on the Suryung (Kim 2010, 260). The focus on collectivism does not allow any activity that threatens the group. The government of DPRK carries out the open execution of a thief who steals a cow. Lee Kyungsik, a research worker of North Korea, explains, “The thief steals not a property of an individual but the property of the group. The cow is not a possession of a person but a joint possession of the group. It is a very critical problem when the thief threatens the existence of the group” (K. Lee 2009, 146). Religion also aims at an individual’s salvation rather than the entire group members’ salvation, so religion must be refused because it divides the people.

The government of the DPRK has observed the people using all available means and organizations. The KWP, the State Security Department, the National Police Agency, and so forth, have watched the people by sending in secret agents. For example, an agent of the State Security Department may control a company of 1,000 workers. The agent appoints several sub-agents at important positions using incentives; the sub-agents appoint several informers watching the workers and collecting information. The agents do not care about the everyday lives of the people; however, they critically watch and control political trends. The National Police Agents operate their own secret agents, sub-agents, and informers. The KWP watches the people through the party organization. The administration watches the people through the *Inminban*, which is a resident organization including 15-25 families. The leader of the *Inminban* watches the daily lives of the people living with them.

The people do not know who the sub-agents or informers are, so they stay alert by watching for strangers and never believing each other. The whole society of DPRK is overflowing with suspicion because of the strong surveillance system (K. Lee 2009, 156-58; Good Friends 2001, 254-56). Also inhabitants do not want indiscriminately to accuse their neighbors who have lived with them all their lives and they dislike sub-agents and informers (K. Lee 2009, 159).

The public distribution system is the most powerful system used to control the people. The distribution system distributes food and daily supplies to the people (K. Lee 2009, 150; Korea Institute National Unification 2011, 267). The people of North Korea depend on the distribution system because they do not have any private property. To refuse the direction and need of the government of DPRK means that the people cannot get daily supplies like food, housing, etc. To receive the distribution, the people must go to work and attend several political study sessions and mass events (K. Lee 2009, 153).

No freedom of career choices or movement exists within North Korea. Having a job is absolutely imperative, therefore the people must go to work. Jobs are not chosen by ability, hope, or the preference of individuals. The government of KWP arranges the people discriminatorily by family backgrounds and their loyalty to the KWP and the Suryung. The government sends workers where they need the workforce by a manpower supply and demand plan of the KWP (Kim 2010, 283-84). No promotion of creativity or voluntary participation exists. Only the fulfillment of obligations exists in order to get food and supply distribution in return for their work.

All of the people of North Korea must belong to a social organization and participate within the organized life (attending a social organization) out of obligation.

The organized life means to attend a social organization for studying political education sessions and to do lifestyle review meetings via self- and joint-criticism.

Table 5. Major Social Organizations in North Korea (Min et al. 2001, 249; Korea Institute for National Unification 2009, 274)

Name	Membership	Number	Founded
Korean Young Pioneers	7-13 aged students	3 million	June 16, 1946
Socialist Working Youth League	14-30 aged students	6 million	Jan. 17, 1946
Democratic Women's League	31-60 aged women	2.7 million	Nov. 18, 1945
Agricultural Workers' Federation	31-65 aged farmers	1.3 million	Mar. 27, 1965
General Federation of Trade Unions	31-65 aged workers and officers	1.6 million	Nov. 30, 1945

For example, the father in a family who is a member of the KWP attends the meeting of the KWP. The mother attends the General Federation of Trade Unions. The grandmother attends the Democratic Women's League. The youth attend the Socialist Working Youth League. The children attend the Korean Young Pioneers.

All of the families are controlled through attendance of at least one or more social organizations that have regular evaluation meetings, ideological indoctrination study, and lectures. Except for the organized life, the people must do several supporting works such as farming or cleaning the town, etc. The people dislike imposed organizational life (Good Friends 2000, 229-31).

Studying ideological indoctrination means to study the writings of the two Kims, socialism, and Jucheism. The lectures are propagandist works by the KWP that explain the policies of the KWP to firmly establish and fulfill the Ten Principles for the Party's Unique Ideological System.

The Regular Evaluation Meeting is a weekly meeting held to criticize one's faults and other's faults by the word of the two Kims and the Ten Principles. First, a person quotes a word of the two Kims in a sentence of the Ten Principles. Following the

quotation, the person evaluates and critiques their weekly life and faults. Then, the person suggests ways of improvement. The regular evaluation meeting consists of two criticisms, self-criticism and joint-criticism. The people must unconditionally attend the meeting every week and criticize obligatorily regardless of whether they make mistakes or not. Sometimes, someone will make a mistake and will criticize themselves on lateness. Sometimes they fight each other in joint-criticism when a person indicates other's faults, thereby hurting the other's feelings. To prevent the conflict, someone discusses what they will criticize in advance or imitates other's criticism concerning small faults (Good Friends 2001, 230, 313-15; Institute for Unification Education 2011, 257; Kim 2010, 112-13).

The government of the DPRK controls the people through close inspection. No possibility of a private life exists. The secret agents censor everything, including letters, books, songs, movies, dramas, houses, phone-tappings, and controls the sharing of information.

No freedom of travel or moving is done. If anyone needs to leave their district, the person must receive traveling certification from the district office. If anyone leaves their district without permission, they are sentenced to prison. Important for the government is the sustaining of the workforce for the Regional Independent Economy System and to be able to call in soldiers quickly during war. The government also hopes to prevent the spread of information due to traveling and to eliminate criticism toward the Kim regime (Institute for Unification Education 2011, 237; Korea Institute National Unification 2011, 192-94).

The press and media of North Korea are used for propaganda in the indoctrination of Juche revolutionaries, without any function of collecting opinions, supporting information, or criticizing the Kim regime. Only one TV channel is allowed, the Korean Central Television, which plays brainwashing programs. Every TV and radio is fixed on one channel and is sealed. If the seal is torn, the owner will be punished as a political prisoner who watches or listens to South Korean programs or foreign programs (Korea Institute National Unification 2011, 18; Belke 1999, 326-33).

### The Strong Punishment System

Prisoners are punished by public execution or imprisonment in concentration camps, offender institutions, and labor training centers. The government of the DPRK oversees public executions such as firing squads or hangings to prevent crimes. The public execution is done in public places such as schools and stadiums following the order of notification of a public execution, gathering the people, releasing the name of a crime and carrier, reading out the sentence, and then executing (Korea Institute National Unification 2011, 62-63; Hong 2011, 316).

The government of the DPRK runs six political concentration camps and takes into custody about 200,000 political prisoners who criticize the KWP and the two Kims. The camp consists of two types; a revolutionary area and a fully restricted area. Political prisoners imprisoned in the revolutionary area are sentenced to one to ten years imprisonment. They can be released after evaluation when they complete their sentence. Political prisoners imprisoned in the fully restricted area are sentenced to life in prison and die in the camp after eternal isolation. Five among six camps have only the fully restricted area (Database Center For North Korean Human Rights 2011b, 121). The

government exterminates a family in three generations; grandparents, parents, and children. Prisoners have suffered the violation of human rights such as hunger, beating, compulsory labor, torture, sexual violence, summary execution, compulsory abortion, etc., or from having worked lifelong in the camp (Good Friends 2001, 208-12).

The control of the government is judged to be a great success. The people think that they cannot do anything and to change is impossible. They just live passive, lethargic lives (North Korean Mission Union 2011, 91).

All of the North Koreans have one thought. The organization system is very strong. When an order is given from the superior office, the order reaches all substructures. So North Koreans share one thought. The government makes sure that everyone has one thought, so the people suffer much. There is no freedom. The people cannot do anything. Whatever one wants to do in ten wishes, one just does one thing, which is directed by the Party instead of the ten. It is the basic system of DPRK's society from the 1960's. (Good Friends 2001, 231)

No one inflames the popular passion against the party. The people do nothing in silence. They just wait for the distribution. The people believe that they will starve if the government does not distribute. (Good Friends 2001, 60)

### The Changes after the Great Famine

The food shortage and massive deaths by starvation were huge shocks to the society and culture of North Korea, and brought about extreme changes. The most important change was of the people's consciousness. Hong Seungwon indicates, "North Korean's consciousness has changed from collectivism to individualism and from the priority of revolutionary and political loyalty to the priority of money" (Hong 2011, 300-01). Lee Kyungsik explains, "The most important change is the infiltration of capitalistic lifestyles into the society of North Korea. The people believe that they are responsible for their life" (K. Lee 2009, 115).

They were immensely shocked by the deaths of their parents, brothers and sisters, children, and neighbors. The most important value to them became the value of money, which can buy food and medicine in private markets. The hungry people traveled to earn food or for business reasons. They began to see how their lives were poor and they could learn new information from outside. Their loyalty to the KWP and the Suryung has weakened as has the control of the government. The people constantly shout their loyalty to the Suryung in words; however, they do not believe those words (Good Friends 2001, 331).

The people have acknowledged the concepts of capitalism such as negotiation, dealing, profits, currency, etc. The promotion of the homogenization between the two peoples, South Korean and North Korean would be very helpful. Through business in the market, many newly rich families have increased, and regional and classical disparities have exacerbated as much as the influence of money has increased. More important is what they earn in the market than keeping the direction of the government. Financial power is added to the career ladder with family backgrounds and loyalty to the Suryung (K. Lee 2009, 123-27). The decadence and illegalities among the leadership is widespread throughout society. Bribes are extremely powerful. “There is nothing possible without the bribe; there is nothing impossible with the bribe” (Hong 2011, 310).

Increased traveling and the development of markets have caused the spreading of information and expansion of foreign cultures. In markets the people can share information outside of the surveillance system. In business at markets people freely meet unspecified individuals for buying and selling goods, and sharing information. Rarely reported is the dialogue and is also hard to prove. The foreign culture of goods comes into



North Korea from China. In spite of screening and the crackdown by the government, movies, songs, and dramas of South Korea secretly spread over the nation. Recently, the number of Talbukmin has increased the longing for life in South Korea by indirect experiences through the movies and dramas (K. Lee 2009, 115; Hong 2011, 302; Korea Institute National Unification 2011, 24).

### **Education**

The education of the DPRK focuses on idolizing the two Kims and on the political ideology refinement that reflects Jucheism via the entire compulsory education courses. The educational system has played a very strong role in sustaining the governmental system of the DPRK during the food shortage period in the middle 1990's in spite of mass starvation. The education of the DPRK has the basic principles of the socialism educational theory, which is based on Marxism-Leninism. After Jucheism was adapted to the ruling theory of the DPRK, the whole educational curriculum only focused on firming up Jucheism and the one-man dictatorship system.

The purpose of the education in the DPRK is to nurture talented communist revolutionary people who are independent and creative (Min et al. 2001, 278). However, this does not mean that the talented people become the subject of the revolutionary movement. Cho Youngkwan, who is a professor at the the Korean National Police University and a senior pastor of Muldandongsan Community Church for the Talbukmin, explains, "The entire educational curriculum only nurtures someone who is faithful to the Suryung and the KWP" (Cho and Kim 2006, 120). The education of the DPRK is a very powerful method that brainwashes it makes them children like robots, who give absolute loyalty to the Suryung without any reason or condition about the order.

### The Curriculum of the Education

The course of study of the DPRK is an eleven-year compulsory education system. The courses consist of one year of Kindergarten, four years of elementary school, and six years of middle school. After the graduation of middle school, only ten percent of graduates can enter the colleges or universities, so the competition is very fierce. The rest enlist in the army in the case of men and get jobs in the case of women. The curriculum of college and university is four years. The next process is the doctoral course (Yoon 2005, 94-95; Institute for Unification Education 2011, 197-98).

Going to university is very important for a rise in achievement and success in North Korea. However, as mentioned, acceptance is decided not by the score of an examination or personal intelligence, but instead by family background and loyalty to the Suryong (System Integration Research Society 2006, 256).

After graduation from middle school, the government sends bright students to university to nurture talented leaders without conditions. However, it is limited to just one or two samples. Children of families in power and high-ranking officials can only enter universities. (Good Friends 2001, 34-36)

Freedom in choosing a university or college is not an option. The department of education designates the university or college for the students. Cheating, corruption, and bribes occur according to the power and money of the parents. Some college or university students who are children of laborers give up their studies because their parents cannot handle the educational cost. Students in the hostile class never enter college or university (Hong 2011, 336; Kim 2010, 313).

Since 1968, the government of the DPRK has officially adopted the theory of idolizing Kim Il-sung and teaches the history of the revolution of Kim Il-sung and communist ethics. In 1986, the history of the revolution of Kim Jeong-il as the dear leader

was added (Min et al. 2001, 284). Students learn basic contents in elementary school, then, they learn the deeper contents in middle school.

The curriculum of socialistic education has the following three parts: political ideology refinement education, science and technical education, and physical education. The political ideology refinement education aims to intensify the one-man dictatorship through idolizing the two Kims and boosting the loyalty to the Suryung. All classes start by citation of words of the two Kims. Teachers design the classes so that the whole content contains the supremacy of Jucheism, communism, and the loyalty to the Suryung. For example, in the case of teaching, “I am going to school,” in English, a teacher explains the following: “Who established our school? You are studying by the debt of gratitude of the Suryung. So we must be grateful for the benefits from the Suryung” (Good Friends 2001, 457). The North Korean language schoolbook is composed of a language section (30%), glorifying the Kim family section (43.9%), and communist ethics section (26.1%) (Min et al. 2001, 286).

### Teaching Style

The teaching style of North Korea is an enlightening teaching method that promotes students’ independence and creativity. The method consists of the following five styles: explanation, question and answer, exposition and persuasion, positive example, and living the object lesson.

First, explanation means a teacher logically and persuasively explains the meaning of the contents, so all students can easily grasp the teaching. Second, question and answer is when the teacher shares the contents of teaching while intensifying the process through questions and answers with each student. For example, when the teacher distributes a

math workbook, students solve questions helping each other using questions and answers (K. Lee 2009, 43). The focus on this step is not to question about the content itself but to find out how they can develop the content.

Third, exposition and persuasion is when the teacher presents the material based on the students' individual learning levels. Students acknowledge their limits and faults by themselves and inspire the revolutionary consciousness. Fourth, positive example is when the teacher shows sincere, positively described examples. Students evaluate themselves by the examples and voluntarily decide to follow.

Fifth, living the object lesson is systemizing and internalizing the teaching contents like scientific principles and phenomenon through living the object lessons. Students learn educated contents through field trips and personal experiences, often by visiting distribution support farms and factories (Statistics Korea 2010, 126-27; Min et al. 2001, 287).

The evaluation system consists of both written and oral tests. In the oral test, a student selects a question and answers for three to five minutes. Then a teacher gives a question and the student answers (Yoon 2005, 103). Important to understand is that the education of North Koreans is just a method of unconditional internalization. Impossible to evaluate is whether the teaching of the Suryung is correct or not.

#### Education after Food Shortages

The educational effect was very high with the benefit of the public distribution system and free education. A North Korean recited his decision in a class, thusly:

I learned about the history of the revolution of Kim Il-sung. I was deeply impressed by the independent movement of the Suryung to restore the lost country from children to young adults with a lot of bleeding. I decided to sacrifice my life for the Suryung. (Good Friends 2001, 32)

After the food shortages, the education of the DPRK has been operating only minimally. Only the education of the Pyongyang area, where food is distributed, is operating normally. Without distribution, the attendance ratio of the children has been reduced and teachers cannot focus on teaching because of their traveling, business, and offering of private lessons to earn food and money. The government of the DPRK has not supported the educational system with paper, textbooks, test materials, etc., and the school has imposed the burden on its students. Free education is just in name. Corruption and illegality in the school has increased (Institute for Unification Education 2011, 193-97; Good Friends 2001, 497).

### **Culture**

Dissemination of the literature of North Korea is an important method of promoting the idolization of the Suryong, socialistic revolutionary spirit, and justifying the revolution against South Korea instead of fulfilling esthetic requirements. Andrew C. Nahm indicates, “The North Korean communists insisted that literature must serve the policy of the Party” (Nahm 1988, 407). All the literature on music, dance, movie, drama, and so forth must reflect the loyalty to the KWP and the Suryong, the class-consciousness, and the proletarian consciousness. The literature only propagandizes the greatness, achievements, and idolization of the Kim family. No personalized or criticized literature exists. The KWP gives the artists directions of works ahead of time and then censors the works before publication.

Language is a very precious factor for keeping homogeneity of the two Koreas. Kim Il-sung abolished using Chinese characters and used the standard language with Pyongyang speech. On the contrary, South Koreans use many foreign words like

Chinese characters and English. No problem exists when having an everyday conversation. However, difficulties are evident in completely understanding words and expressions because of the different social structures.

Table 6. Different Word Forms in Same Meaning (Min et al. 2001, 311)

Meaning	South Korean	North Korean
Vegetable	Chaeso	Namsae
Restroom	Hwajangsil	Weesaengsil
Lunchbox	Dosirak	Kwakbab

Table 7. Different Meanings in Same Word Forms (Min et al. 2001, 311; Kim 2010, 144)

Word	Meaning of South Korean	Meaning of North Korean
Parent	Father and Mother	A word to admire the Suryung
Comrade	Friend who has same will	Revolutionaries who fight to achieve communist revolution with same thought
Labor	Workers who receive wage	Workers to achieve revolutionary task
Busy	Not free to do anything else	Very hard to complete something
Present	Something to present others by anyone	Something that only the Suryung can give

In North Korea, when a common person presents something to others or receives something from others, the person will be captured and punished as having committed an anti-revolutionary act that offends the Ten Principles of the Party's Unique Ideological System. The reason for punishment is that when people share presents, they will depend on each other instead of the Suryung and the KWP. So only the Suryung are allowed to give presents to anyone (Kim 2010, 64).

From the beginning, the government of the DPRK abolished the traditional patriarchal system, historic family system, traditional holidays, and ancestral rites such as vestiges of a feudal society by the principle of socialism (Min et al. 2001, 270). The social structure also works against those systems. The people without personal property do not have enough money or food to use or share for the holidays and rites. The impossibility of travel effectively bans family meetings (Min et al. 2001, 268). On the

contrary, Kim Jeongil emphasized the Confucian patriarchal system to rationalize his succession from his father. He also restored traditional cultures and holidays to emphasize the superiority of the North Koreans. The best holidays in North Korea are the birthday of Kim Il-sung (April 15) and Kim Jeongil (February 16).

### **Religions**

Before the division of Korea, five religions were recognized: Buddhism, Confucianism, Christianity, Chondogyo, and Shamanism. The religions had a strong and deep influence on the lives and consciousness of the North Koreans.

#### **The Religious Perspective and Policy of the DPRK**

The government of the DPRK used anti-religious propaganda to eliminate all religions. From the beginning, the government of the DPRK announced that the people had religious liberty and could conduct religious services. However, the people also had the freedom to oppose religion or antireligious propaganda. Properties such as temples and churches were confiscated by the government and used for secular purposes such as the strong of national treasures. About 1955, all religious organizations and ceremonies were erased or hidden underground (K. Lee 2009, 223; Database Center For North Korean Human Rights 2010, 25).

The government of the DPRK has opposed religions because it paralyze class-consciousness as an ethical, psychological, and spiritual means of the ruling class that tyrannizes and exploits the people. The Juche Philosophy Dictionary defines religion and Christianity in the following manner:

Religion is reactionary and a nonscientific worldview. ... All religions are a kind of superstition. ... The religion deceives the people and paralyzes independence and the class-consciousness of the people. Religion rationalizes its suppression, exploitation, and enslaves the people. The religion will disappear when the

socialism will be completely accomplished. (Social Science Academy of North Korea 1998, 647-48)

Christianity is the opium of the people and the poison of reactionary sentiment, which appeases and deceives the people. ... Christianity has been used as an ideological means to paralyze the independence of the people by the ruling class. ... Successive waves of foreign missionaries from the US and Canada poured into North Korea and spread slavish subjection and flunkeyism to respect the United States to the people under the mask of religion, paving the road of invasion.” (Social Science Academy of North Korea 1998, 99)

In 1992, the government of the DPRK approved the freedom of religion by recovering the symbolic religious services, religious buildings, and religious organizations such as the Korean Buddhists’ Federation, the Christian Federation, and the Chondokyo Youth Party. The aim was to make propaganda for the Juche reunification endeavor and religious freedom (Belke 1999, 113), but not to change their policy because the government banned using religion by foreign powers to destroy the communism and social order in North Korea (Yang 2006, 167; Database Center For North Korean Human Rights 2010, 25).

#### Understanding Religion in North Korea

Before the food shortage in the middle 1990’s, the people could not get any information about religions except the anti-religious propaganda of the government. The people did not have any reason to have religion because the government supplied every daily necessity. The people could not have any concern about religions for fear of severe punishment and discrimination against persons of religion.

The reason why the government suppresses religion is for the personality cult of the two Kims through the one-man dictatorship. The two Kims want to be perceived as immortal gods who give a social-political life to the people. Never acceptable is a God who is the absolute One who proclaims that the two Kims are sinners and false gods.



The people only learn religions in a round about way. They only get negative images about religions through antireligious education and propaganda. MFSL30 says, “I read about Jesus and the Crusades in a book, *Religions and World History*. The book explains that Jesus is a clever illegitimate child. He died for rebellion.” One North Korean describes his experience in North Korea; “I watched the Cross on many movies and TV. However, the cross and Christians are depicted with massacres by the US army and crude murder scenes. I had a very scared and negative image of Christianity” (Jeon 2000, 339).

### The Rise of Shamanism

The activities of Shamanism rapidly increased after the food shortages. After the massive famine, the people themselves had to respond to their lives. The government of the DPRK could no longer respond. The people did not know whether or not they could earn money in everyday business (Eun 2004, 29). NFSL38 summarizes as follows:

I went on long-distance trips for business. Many times, I was stolen from or swindled on the road. I arrived at my destination, an easy distance for a day, in ten days because of the terrible train system. I hoped for a future with less anxiety and wanted to listen to positive and comfortable words.

The anxiety and uncertainty of people about their futures have drastically increased; however, the worldview based on Jucheism has not answered their questions. The people try to find hope and confidence about their future in Shamanism. The shamanic activities such as dot, physiognomy, fortune telling, and reading the lines of the hand have sharply increased (Database Center For North Korean Human Rights 2010, 66).

I think what nonsense is that? Listening repeatedly with my ears, my thinking was naturally changed. The fortune-telling worked wonders. I learned that there is no superstition. However, I could not say whether there is superstition or not. In taking my time, I concluded that superstition does exist. (Good Friends 2001, 87)

Following the book, *The Religion Freedom White Paper 2010*, the numbers who attended secret religious activities in North Korea is 1.1 percent (40 persons). The number who witnessed the activities is 4.6 percent (164 persons). In particular, the ratio increased in Talbukmin who escaped after 2006. However, if any agents of the government for religious activities catch someone, that person will suffer by torture, detention, execution, imprisonment, or compulsory labor (Database Center For North Korean Human Rights 2010, 152).

### **Christianity in North Korea**

#### **The History of Christianity in North Korea**

Korea's protestant mission was begun in 1885, by Henry Gerhard Appenzeller, a Methodist missionary and Horace Grant Underwood, a Presbyterian missionary from the United States. From that time, the Korean Church has continuously grown in spite of the persecution by the Japanese and the communists (Hunt 1992, 90). The North area was the center of the great revival movement. In the early 1940's, Pyongyang, which became the capital of North Korea, was called "the Jerusalem of the East" because about 25-30 percent of the population were Christians.

At the time of liberation from Japan in 1945, about 3,000 churches and 300,000 Christians including Catholics were present (Park and Kim 2006, 19). By the official report of the government of the DPRK, 200,000 Protestants and 50,000 Catholic believers existed. The rate of Christians in all the people of the DPRK was about one percent. However, the Church has continuously decreased by the persecution of the government of the DPRK (Kim, 2006, 20-21).

The government of the DPRK established the North Korean Christian Federation as a political organ on November 28, 1946, to brainwash Christians with Jucheism, national independence awareness, patriotism, and to promote national reunification and construction of socialism in North Korea. The real Christians were hunted, caught, and sent to concentration camps (Lee 2005, 304; Belke 1999, 124; Nettleton 2008b, 72).

### Christianity in North Korea

During the Korean War, North Koreans experienced heavy physical damages and human loss from the United States military attack. From these experiences, the hostilities toward Christianity extremely increased because North Koreans understood Christianity as the religion of the United States (Lim 2011, 50). Also, the hostility increased due to the anti-Communism movements and the assistant activities by North Korean Christians for the troops of the United Nations. During the war, about 200,000 North Korean Christians moved to South Korea. The rest of them were persecuted, sent to concentration camps, or died as martyrs. Most of the church buildings were destroyed or were used by the government of North Korea (Kim and Ryu 2002, 87-88, 94; Belke 1999, 142-46).

After the Korean War, about 50,000-100,000 Christians remained in North Korea. In spite of the persecution, many anonymous Christians kept their faith. They hid underground and continued their faith unofficially (Park et al. 2006, 23-25). They prayed in secret places like fields, caves, deep forests, and recited Bible verses (Baek 1998, 184-87; Ryu 2008, 361). NFML40 explains in the following quote a story of her grandmother, who was a Christian:

In South Korea, I went to a church and I acknowledged that my grandmother was a Christian in North Korea. I was one of six children. We were on very friendly terms. My grandmother always taught us that we have to love even our enemies. You should not fight with your friend, so you should not fight with the family

particularly. She wrote, “Give thanks in all circumstances” on my diary. When I had to have six operations for osteomyelitis, she muttered, putting her hands on my head. When I fought my brothers or sisters, she told me that human beings are created in the original sin.

Lee Sak, who is a representative missionary of Cornerstone Mission Agency, explains about the secret believers in underground churches in North Korea. They hide their faith and continue to believe in Jesus Christ. The parents initiate their children into the faith of Christianity. They pray in hiding or in silence. They recite the Bible verses because they do not have a Bible. They copy the Bible by hand on papers and read the paper in rotations. When they read the written Bible, one of the family members stands sentry. If one family is revealed as faithful believers, they would all be purged. If this happens, the remaining faithful families help each other’s families. Many types of Christians attend underground churches; such as professors, members of the KWP, politicians, and technicians. They give half their distributions to help believers who are in trouble. To prevent exposing the underground church, they do not open the Holy Communion and baptism to just anybody. They are only married to believers. They meet their spouses through other believers without any information about them. Sometimes, they marry disabled persons such as the blind or limp (S. Lee 2009, 12, 22-25).

Kim Jongil testifies that about 100,000 believers and 1,200 underground churches existed around 1975 (Kim 2005, 171). On the contrary, Todd Nettleton, who is the Director of Media Development for an international non-profit organization, explains, “In 1974, a North Korean Newspaper article proclaimed the government had finally killed off the last remnant of Christian believers in the country” (Nettleton 208b, 45). The South Korean Churches do not know the exact number, but they were the first part of the Christian group in North Korea.

To advertise the freedom of religion and to use religion as the political means for the reunification campaign, the government of the DPRK established “the Christian Association of North Korea” as an official, authorized organization and the Pyongyang Theological Seminary in 1972. Through the policy, the government wanted to improve their state image and promote a relationship with Western countries like the United States.

The government built Bongsu Church in Pyongyang City, the capital, in 1988, and Chilgol Church in 1992, and restrictively permitted religious activities. The government of the DPRK selected the attendances among communists who did not have any Christians in their family; but did have a perfect loyalty to the Suryong. They had been screened by the secret police. This practice continues with only permitted people allowed to enter the churches. Someone who approaches the church without permission is considered a spy and sent to a concentration camp (Kim 2010, 302-04; Korea Institute National Unification 2011, 244-46).

The government of the DPRK acknowledged 300 pastors; 10,000 believers; and 500 home worship cells in North Korea around 1988. Some scholars and pastors indicate that many of them are real Christians. However, the South Korean churches do not know whether their faith is real. These are the second part of Christians who exist in North Korea (Kim and Ryu 2002, 159, 216; Baek 1998, 191).

After 1995, numerous North Koreans escaped from North Korea because of food shortages. Many missionary parties tried to spread the gospel to them and many of them were converted. Many of them returned to their homeland and founded underground churches; hence the number of Christians has increased (Kim 2006, 37; Kim and Ryu

2002, 199). NFML25 tells in the following her experience about an evangelistic meeting in North Korea:

My family has many relatives among ethnic Koreans living in China. My mother knew the Church before the liberation from Japan. In 1997, two ethnic Koreans' evangelists came and used the basement of my house for evangelism. I went to the meeting place that was in the deepest forest because they gave fifty-won permission to buy two pounds of rice. I heard several stories about Abraham, Adam, Eve, Daniel, the Deluge, etc.; those were such absurd stories. The teaching of the Ten Commandments was so right. However, people did not understand because they do not have any concept of God.

Open Doors, the international mission agency, counts the numbers, "Yet despite fierce persecution, the church is growing. There are an estimated 400,000 believers in North Korea."<sup>8</sup> Also, among 200,000 prisoners, "there are 50,000-70,000 Christians being detained in prison camps."<sup>9</sup> Those are the third group of Christians in North Korea.

#### Christianity in Kim Ilsung's Family Line

Kim Ilsung was born into a Christian family. His maternal grandfather, Kang Hyungwook, was an elder of a church and established the Soongdeok Mission School. Kim Ilsung's father, Kim Hyungjik, studied at the Soongsil Mission School. Kim Hyungjik was head of the religious department of the school. Kim Ilsung's mother, Kang Banseok, was a faithful Christian in a Christian family line (Yang 2006, 205-11). Kang Banseok met her husband, Kim Hyungjik, in Soongsik Mission School and dated on the premise that she would evangelize Kim Hyungjik. Actually, she married Kim Hyungjik after he attended a church (Kim 2005, 19-21).

Kim Ilsung stayed in his mother's parents' home as a boy and attended church with his mother. He entered the mission school, which was founded by his maternal

---

<sup>8</sup> Open Doors. North Korea Freedom Week. [http://www.opendoorsuk.org/pray/north\\_korea/documents/North\\_Korea\\_Freedom\\_Week.pps](http://www.opendoorsuk.org/pray/north_korea/documents/North_Korea_Freedom_Week.pps) (accessed March 1, 2012).

<sup>9</sup> Open Doors. Prayer for North Korea. [http://www.opendoorsuk.org/resources/wfcm/north\\_korea\\_pray.php](http://www.opendoorsuk.org/resources/wfcm/north_korea_pray.php) (accessed March 1, 2012).

grandfather. He learned the Bible from a pastor, Kang Ryangwook (Baek 1998, 250). He lived in China after he was fourteen years old and kept his belief under the teaching and assistance of a pastor, Son Jeongdo. He conducted a youth choir, taught in the Sunday school, and acted as Jesus Christ in Christmas dramas (Kim 2005, 27-28).

He joined the independent movement against Japanese imperialism after his father died in a jail for the independence movement. He was also a prisoner for a year. Kim Changil, who is the third son of Kim Ilsung and was a pastor of the secret underground church in North Korea, “My father read communism books and decided to become a communist during the imprisonment” (Kim 2005, 23).

Kim Ilsung had lots of help from Christianity; however, he did not become a real Christian. His father left the Soongsil Mission School to accomplish the revolutionary movement. Kim Ilsung used the chapel, where pastor Son Jongdo ministered, as a space to teach people about communism (Baek 1998, 252-54). After Kim became the president of North Korea, he persecuted Christians and erased the religion in his regime. Back Joonghyun evaluates Kim’s viewpoint about Christianity, “Kim Ilsung only sees whether Christianity is helpful for the communistic revolution or not” (Baek 1998, 256), which implies that he positively understood Christianity when it was useful for the revolution. But, he negatively attacked the Church when it refused his dictatorship and communism (Baek 1998, 256).

Kim Changil, said that Kim Ilsung confessed, “I instituted a policy to erase Christianity following the example of the Soviet Unions [sic]. I had to keep the prime minister’s post, which was appointed by Stalin for my lust of power. I hoped to establish strong North Korea like the Soviet Union” (Kim 2005, 187). However, Kim had a severe,

guilty conscience about killing believers and destroying the churches. He finally stood in a white sheet on May 1974, in front of Kim Changil. Then he became a believer of an underground church and read the Bible fervently (Kim 2005, 189). Of course, South Korean churches cannot determine whether or not this is true.

### **Conclusion**

In this chapter, the researcher studied North Korea in the fields of politics, economics, society, education, and religion. The Korean people were divided by foreign imposition, and remain as two countries on the Korean Peninsula. The division of sixty years has brought two different systems. The political system of the DPRK is a one-man dictatorship by the Suryong based on Juchesim. The system of South Korea is a liberal democracy that selects the president by individual vote. The self-sufficient economic system of the DPRK is a highly centralized economic system based on the public distribution system without personal ownership. South Korea has a free open market economy with international cooperation. The society of the DPRK is characterized by the caste system, the surveillance system, and the punishment system. South Korea is based on free democracy. They do not understand the DPRK systems. The education of the DPRK focuses on idolizing the two Kims based on Jucheism serving the Suryong's dictatorship. No freedom of religion exists in the DPRK.

The differences have made a deep gap between the North and South Korean people and their hearts. Another problem is the absence of communication and contact between the North and South Korean people, which is forbidden by each government. Joy Hendry, who is an author and professor of Social Anthropology at Oxford Brookes University,



indicates that communication is very important in order to know others and to open relationships both individually and socially (Hendry 2008, 51).

South Korean churches need to develop the most efficient communication skills and methods to build familiar relationships in their evangelistic works, which is the first step toward understanding the differences between the two Koreas, which would more easily aid the South Koreans in spreading the gospel to North Koreans.

## **CHAPTER 4**

### **UNDERSTANDING JUCHEISM AND THE JUCHE RELIGION IN NORTH KOREA AND APOLOGETICS OF CHRISTIANITY TOWARD THEM**

Jucheism is the guiding and ruling principle of the Workers' Party of North Korea that serves as the Party's dominant ideology. Politically, economically, socially, and culturally the behaviors of the North Korean populace are all under the influence of Jucheism. Jucheism as an ideology plays the role of religion in North Korea (Cho 1998, 4). Therefore, to know the Juche ideology and the Juche religion is the first step toward understanding how the concept of religion shapes North Koreans worldview, etc..

This research examines the inconsistency and fabrication of Jucheism by studying the origin, main contents, and religious perspective followed by a comparison with the teaching and ideas of Christianity.

#### **The Origin and Development of Jucheism in North Korea**

Jucheism developed in North Korea because of both domestic and external problems. In 1955, when the term "Juche" appeared, Kim Il-sung had faced many barriers such as severe interference in internal affairs by the Soviet Union (USSR) and the Chinese, faction fighting in the Korean Workers' Party, and economic problems caused by the Korean War. Because of the power struggle with his opponents, Kim used the establishment of Juche in an attempt to solve the severe problems and to maintain his own power in North Korea. Kim Jong-il publicized the following:

Drawing on serious lessons derived from such flunkeyism and dogmatism, the leader clarified the truth that a revolution should be carried out not by anyone's approval or instruction but by one's own conviction and on one's own responsibility and that all problems arising in the revolution should be solved in an independent and creative way. (Kim 1989, 13-14)

From the experience and instruction of flunkeyism and dogmatism, Kim Il-sung concluded that the revolution of North Korea might be carried out by the mass's own conviction and responsibility instead of by an outside power or instruction. So, Kim designed Jucheism to train the masses to become masters of their own destinies with *Chajusong* (Independence) and to guide the masses in a proper and creative way using *Changjosung* (Creativeness).

Consequently, Kim removed political rivals and firmly retained his power. After removing the opposition, Kim continuously developed and systematized Jucheism through the revolutionary struggle. In the 1970's, Jucheism was added to the concepts of Juche and its philosophical principles and attempts were made for Juche to be internalized into the common people. Jucheism was declared the unique ideology of North Korea at the sixth Congress of North Korea with rejection of any other ideology in 1980 (Yoon 2005, 45-46; Hong 2011, 69-70).

### **The Main Contents of Jucheism**

Many books on Jucheism have been published in North Korea. However, the contents are very similar because the main teachings of the two Kims are highly ingrained. This researcher mainly uses the article, "*On the Juche Idea*," written by Kim Jongil because it is the main scripture of Jucheism.

### **The Philosophical Principle of Jucheism**

Kim Jongil insists that Jucheism is a human centered philosophy with a new view:

As the leader said, the Juche idea is based on the philosophical principle that man is the master of everything and decides everything. The Juche idea raised the fundamental question of philosophy by regarding man as the main factor, and elucidated the philosophical principle that man is the master of everything and decides everything. That man is the master of everything means that he is the master of the world and of his own destiny; that man decides everything means that

he plays the decisive role in transforming the world and in shaping his destiny. (Kim 1989, 16)

Kim says that humans have a special position and role in the world as masters because they are social beings who have new philosophical characteristics: *Chajusong* (independence), *Changjosung* (creativity), and *Euisiksung* (consciousness) as the fundamental features of humans. Kim explains the definitions of the three main characteristics in the following:

*Chajusong* is an attribute of social man who is desirous of living and developing in an independent way as master of the world and his own destiny. On the strength of this quality, man throws off the fetters of nature, opposes social subjugation of all forms and puts everything at his own service. ... Creativity is an attribute of social man who transforms the world and shapes his destiny purposefully and consciously. By virtue of his creativity, man transforms nature and society to be more useful and beneficial to him by changing the old and creating the new. ... Consciousness is an attribute of social man, which determines all his endeavours to understand and reshape the world and himself. Because he has consciousness man understands the world and the laws of its motion and development, reshapes and advances nature and society as he desires. (Kim 1989, 16-17)

Kim sees that humans only live in social relationship in the world to achieve their purposes because humans are unique social beings. Humans could transform nature and society rather than blindly trying to adapt to their environments and conditions. Humans often rebuild things that do not support human needs or desires (Kim 1989, 18). Jucheism sees that, through independence, creativity, and consciousness humans become the most powerful beings and superior to any other being in the world by revolution, activity, and consciousness instead of being fatalistic, passive, and blind.

#### The Socio-historical Principles of the Jucheism

Jucheism insists that the masses of people are subjects of social movements instead of the reactionary exploiting classes because they are “the masters of revolution and construction and the decisive factor in transforming nature and developing society” (Kim

1989, 22). The socio-historical movement differs from any natural movements because the social movement has its subject, the masses of people, whereas the motion of nature takes place abiogenetically, without any subject. Jucheism believes that the wisdom and ability of the masses are infinite in terms of understanding and changing the world.

However, in the past, the masses of people could not receive their legitimate positions and rights because of exploitation and oppression by the few in the ruling class; therefore, they could not build an independent history. Kim insists the following:

Only when they receive correct guidance from the Party and the leader, would the working class and the masses of other people be able to vigorously develop the deep-going and complicated revolutionary struggle to transform nature and society, achieve national and class liberation, build a socialist, communist society successfully, and run it properly. (Kim 1989, 24)

Kim sees the history of human society as “the history of the struggle of the popular masses to defend and realize *Chajusong*,” used to free themselves from the restraints of society and nature (Kim 1989, 25). Also, Kim sees the socio-historical movement as a creative movement of the popular masses to abolish the old and to create the new of society in nature because they have the creative ability for the movement (Kim 1989, 35). Most of all, Kim emphasizes the people’s consciousness of independence because it has a very important role in the revolutionary struggle. Kim defines the consciousness as “the awareness of one being the master of one’s own destiny having the will to shape one’s destiny by one’s own initiative” (Kim 1989, 36). Through the ideological consciousness, humans could regulate and determine their actions so that humans could develop the highest qualities through consciousness.

### The Guiding Principle of the Jucheism

Kim presents the guiding principles of the Jucheism via three terms: the independent stand, the creative stand, and ideological consciousness. To establish the principle *Chajusong*, Kim suggests the following four working areas: “Juche in ideology, independence in politics, self-sufficiency in the economy, and self-reliance in defense” (Kim 1989, 41).

First, to establish Juche in ideology, Kim suggests establishing the monolithic ideological system on people and the Party with Jucheism by rejecting all types of foreign ideas and servitude, and, in particular, flunkeyism towards US imperialism (Kim 1989, 44-45).

Second, to establish independence in politics, necessarily needed is the establishment of a people’s government and strengthening of the party based on the leading of Kim Il-sung. Kim emphasizes that the most important binding element is “to rally all the people closely around the party and the leader” (Kim 1989, 48).

Third, to establish self-sufficiency in the economy, Jucheism desires to construct an independent national economy, which means, “free from dependence on others and stands on its own feet. An economy serves one’s own people and develops on the strength of the resources of one’s own country and by the efforts of one’s own people” (Kim 1989, 50).

Fourth, in order to establish self-reliance in defense, Kim supports a whole modernized cadre army, an all-people and all-nation defense system, and to utilize the maximum of “the politico-ideological superiority of the people’s armed forces” (Kim 1989, 57).

Fifth, Kim mainly stresses ideology and gives priority to the remolding of ideology and the political work thus raising the consciousness of independence in the popular masses. Kim says that the remolding of ideology and the political work must be completed in the process of revolution to develop the consciousness and activeness of people because Jucheism sees humans' values and qualities as being identified by their thoughts (Kim 1989, 66). Through ideological remolding, the Party expects to transform common people into genuine communist people of Jucheism who can accomplish a revolutionary task.

Kim repeatedly emphasizes loyalty to Kim Il-sung and the Party about the process of the remolding ideology. Kim asserts that social and communal revolutions are started and developed under the guidance of the Party and Kim Il-sung. Kim insists on the following:

The cause of socialism and communism is started by the leader and is carried out under the guidance of the Party and the leader. The revolutionary movement will be victorious only when it follows the guidance of the Party and the leader. To establish a correct outlook on the revolution, one must always put the main emphasis on increasing loyalty to the Party and the leader. (Kim 1989, 66)

Accordingly, the politically correct human in Jucheism and in North Korea is someone who gives ones all for Kim Il-sung and the Party with a communist revolutionary spirit of a burning hatred for fighting the enemy. For the remolding of ideology, Kim emphasizes education as the essential method and the first duty to equip the masses with Jucheism over all other works in the organizational life.

### **The Religion of Jucheism in North Korea**

Some people reject seeing Jucheism as a religion because Jucheism does not have many elements usually accepted of religion like creator, omnipotence and omniscience of

God, future life and judgment after death, etc. Actually, Jucheism was started as a simple ideology. But Jucheism was developed as a religion by establishing the theory of Suryong and the theory of social-political life. Now, Jucheism does have many spiritual elements of religion such as spiritual principality, religious worship practices, mystery and occult phenomena, etc. Jucheism has many religious practices such as prayer, homage, unquestioning allegiance, and holy sites. Jucheism declares Kim Il-sung as a god, benefactor, the eternal sun, and savior, worshipping him as the final object of worship.

#### Suryong as a god

In the 1980's, the government of North Korea developed the concept of Suryong as the core of Jucheism that reflects the ideas, behaviors, and rule of Kim Il-sung. Suryong, who has an excellent brain, determines the fate of the North Koreans because Suryong is the resource of eternal life. Jucheism emphasizes a blood relationship with Suryong so the masses can receive the right direction for eternal socio-political lives from the true and self-reliant leader. So the masses of North Korea must trust and worship the Suryong.

The individual physical life span is mortal, but the political life span is immortal because the social group, represented by the working masses, will live forever together with the Party, the Suryong, and the history of the fatherland and the people. The physical life given by the parents will last only for one generation, but the political life given by the Party will enable a man to enjoy a worthy life while he is alive, and will let others remember him forever generation after generation, and therefore this political life is immortal. Political life is given only by the socio-political body the center of which is the Suryong. ... The Suryong nurtures and protects the political talent of every member of the socio-political body, and every member comes to be endowed with precious political life by endeavoring to equip himself with the revolutionary ideology of the Suryong and by sharing his fortune with the Suryong. (Belke 1999, 23)

Kim Byung-ro, who is a research professor at Korea Institute for National Reunification in South Korea, indicates the following regarding Jucheism:

It is true enough that Jucheism divides human life into two lives, physical life and socio-political life, so each individual can have the two lives separately. In the



process of developing the Juche religion, Jucheism resolved the soul of individuals into a communal spirit as the object of collective worship. It means that Jucheism develops its religious power to a form which individuals can possess. (Cho and Kim 2006, 59)

### Modification of Other Religions on Jucheism

Jucheism has taken other religious values and teachings to systemize itself as a religion. From Christianity, the government of North Korea has adapted organizational concepts and several beliefs. The Juche religion cleverly modified the concept of eternity and immortality of Christianity to characterize the Suryung as an eternal and immortal god. Kim Il-sung borrowed the idea of love and invented it to mean central love of the Suryung. Jucheism used some ideas such as positive thinking, thanksgiving, and heaven from Christianity to reinforce the Juche religion (Joo 1996, 410-12).

From Confucianism, Kim Il-sung used the theory of eldest son succession, the kingship system, and the patriarch hierarchy system because Koreans unconsciously keep these ideas that were passed down by the Chosun Dynasty and Japanese occupation (Joo 1996, 402-04). In terms of rule, Kim Il-sung fully used the patriarch system of Confucianism such as filial piety and loyalty to build socialism and to accomplish class strife under Jucheism. However, this is a false modification of the hierarchy system of Confucianism. Jucheism only selected the succession of power and kingship from Confucianism instead of the entire teaching of Confucius to support their dictatorship.

The Juche religion modified the inspirational principles of Buddhism like good and evil and practice of spiritual worship. Jucheism insists that only the Suryung can determine what is good and evil because the Suryung can surpass the Party, the masses, and Buddha. Park Taeho, who is chairman of the North Korea Buddhist Association, said that Buddhism is somewhat similar to Jucheism in that it proclaims good and mercy (Joo

1996, 414). The Juche religion has also used elements of Chodokyo beliefs to develop the worship of Kim Il-sung. The government of North Korea discovered Tangun's tomb in 1993, then rebuilt the tomb to promote that Kim Il-sung is the god who succeeds the ancient Tangun (Belke 1999, 117).

Additionally, the Juche religion uses the following significant elements of Shamanism: the legacy of deifying political authority, the strict hierarchy system, the association of the privileged with supernatural qualities, and the emergence of tyrannical rulers of Shamanism who have absolute power in a village. In the deification process of Kim Il-sung, the Juche religion has used the ideas of a sun god, star god, mountain god, and other gods to give the same status to Kim Il-sung, and Kim became the national hero god like Dankun who established ancient Korea (Joo 1996, 407-09).

#### Promoting the Religion of Jucheism

The main agent that promotes the monolithic dictatorship of Kim Il-sung and Kim Jong-il is the Korean Workers Party, which has coercively tried to consolidate the Juche religion. The Party imposes absolute obedience to the masses for one-party rule to establish a Juche oriented society and to construct a communist society as a utopian totalitarian society in North Korea. No rights or privileges of individuals are allowed.

The Juche educational system is the most effective and structured system for brainwashing toward the masses to promote worshipping the Suryong as a god in North Korea. Kim Il-sung and Kim Jong-il are glorified by the whole studying process and activities of the school system through the contents of the textbook, homework assignments, field trips, and activities. Thomas J. Belke, who is a technology consultant for an international consulting firm, explains this idea in the following:

Compulsory Juche indoctrination begins at age three in North Korea's pre-school and continues through the tenth grade. These educational programs are specially designed to teach children to worship the father and son Kims. Annual primary school education includes 304 hours of instruction on the Childhood of Kim Il-sung and the Childhood of Kim Jong-il. These lessons teach that Kim Il-sung is the divine father of the Korean people. Students are drilled with endless lessons on how Kim Il-sung and his son Kim Jong-il are to be worshipped as absolute deities since they are the protectors and progenitors of the Korean race. (Belke 1999, 294-95)

The Juche religious programming for the masses has been continuously accomplished by Kim Il-sung's 40,000 Revolutionary Thought Study Rooms, which are everywhere in cities and the countryside in North Korea. The Revolutionary Thought Study Rooms accommodate about 500 people each and have played an important role as a substitution for churches to indoctrinate the theory of Jucheism and to promote Juche myths and legends (Cho and Kim 2006, 93-98).

The Juche religion has the following four sacred places: the tomb of Kim Il-sung, (Kumsusan Memorial Palace as the Temple of Juche); the giant statue of Kim Il-sung at Kim Il-sung Square; the Tower of the Juche Idea Square; and Mt. Paektu, the sacred mountain that is the birthplace of Jucheism (Belke 1999, 185). When Kim Il-sung died on July 8, 1994, North Korea's leaders had his body mummified and interred in an elaborate coffin at Pyongyang's Kumsusan Memorial Palace to initiate a propaganda campaign declaring Kim Il-sung as immortal and imperishable. Also, a gigantic bronze statue of Kim Il-sung was erected in 1972. To worship Kim Il-sung at the giant statue is considered a sacred and honorable ceremony (Yoo 2008, 312). Jucheism designated the birthday of Kim Il-sung (April 15) and Kim Jong-il (February 16) as the main national holidays to celebrate their sanctity. Millions of North Koreans march in parades to celebrate the reign of Kim Il-sung and Kim Jong-il and to immortalize Kim Il-sung. Over 140,000 advertising

monuments of the two Kims such as statues, parks, edifices, and schools were dedicated all over North Korea (Lee 2009, 185).<sup>10</sup>

North Korea has paid homage to Kim Il-sung and Kim Jong-il with many symbolic acts and ceremonies. Homage to the leaders has widely spread throughout the entire culture and society of North Korea. They have routinely prayed for the immortality of Kim Il-sung and for the eternal living of Kim Il-sung in their hearts.

### **Apologetics of Christianity against the Jucheism and the Juche Religion**

#### **Critique to Jucheism**

The emphasis of *Chajusong*, independence, was a very important subject to North Korea and South Korea. Korea lost her independence when she was oppressed by the Japanese occupation for thirty-five years. Korea was liberated from Japanese occupation not by their own power but by foreign force in 1945, in particular the United States and the former USSR. In the modern period, the masses of North Korea could not experience any freedom nor make decisions. The emphasis on independence of Jucheism was not a new insight from Kim Il-sung but the exact reflection of the Korean's strong desire. Kim Il-sung cleverly used the fervent hope of the North Koreans toward independence for reinforcing his dictatorship and reign.

Thomas J. Belke argues, "The philosophy of Juche captures the essence of Marxist-Leninist concepts of the Party and the masses. But one of the differences between Juche philosophy and classical Marxist Communism is in Jucheism's virtual omission of the term dialectic" (Belke 1999, 17). Kim Il-sung did not accept the dialectic process of the

---

<sup>10</sup> Todd Nettleton estimates the statistics as being the following, "By his [Kim Il-sung] eightieth birthday, there were 70 bronze statues of him in North Korea, along with 40,000 half-length plaster figures, 250 monuments in praise of his achievements, 350 memorial halls, and 3,500 towers of eternal life" (Nettleton 2008b, 93-94).

Marxist concept because he worried that the dialectic process would be applied to promote some rebellious movements against his hereditary dictatorship. So Jucheism betrayed Marxism-Leninism philosophy, which was the theoretical base of Jucheism in origin and instead adapted the theory of the Suryung, the Leader, and the monolithic dictatorial social structure of the Party to rule the masses of North Korea.

Moreover, Jucheism contains a self-contradiction. Jucheism persists on the masses of the people as the subject of revolution possessing independence, creativeness, and consciousness. In reality, this is not true because the masses are really guided by Suryung, Kim Il-sung. Only Kim Il-sung and Kim Jong-il have the authority and power of independence, creativeness, and consciousness. The masses are passive who can only revolt and transform the world under the direction of Kim Il-sung and Kim Jong-il. The Suryung simply does not allow independence, creativeness, and consciousness of the masses.

The remolding of ideology through education means the uses of brainwashing and indoctrination education. By most world standards, the true correct human according to Jucheism is only an abnormal human who is brainwashed by the government of North Korea and becomes the slave of Kim Il-sung and Kim Jong-il, worshipping the Kim family.

#### Critique to the Religion of Jucheism

Jucheism denies the creation of God, the reign of God, and the presence of God. Clearly, the religion of Jucheism in North Korea is evil because two men, Kim Il-sung and Kim Jong-il, became false gods of Juche and idolatry by supposedly seizing the place of the true God. The two have forced the people to bow to them and they persecute anyone

who does not worship them under their human-centered dictatorship. They have violated the first of the Ten Commandments of God (Exodus 20:3-5).

Theologically, the Juche religion misunderstands nature and humans. Also, Jucheism denies sin, God's existence, and the redemption of human beings by God. The Juche religion cannot answer the question of sin and human nature because Jucheism only has the concern of controlling the beliefs, conduct, and the thoughts of the people. In Jucheism, the government of North Korea advertises that no crime exists in the paradise of Juche country. The most serious sin in North Korea is to revolt against Kim's kingship. Belke explains the juxtaposition of Juche and Christianity in the following:

One of the fundamental reasons that Juche and Christianity are inherently opposed is that Juche violates the principles of government put forth in the Bible. God's basic purposes of government are to restrain human sin (Roman 13:3, 4) and to preserve order (1 Timothy 2:1, 2). Because all have sinned and fallen short of God's glory (Romans 3:23), rulers are susceptible to temptation, sin, and corruption just as their subjects are. Consequently, excessive power in the hands of rulers has been the classic historical formula for despotism and disaster. Lord Action once noted, "power corrupts; absolute power corrupts absolutely." Thus, governments should be designed to prevent too much power from being placed in the hands of any one man (such as the Suryong) or group of men (such as the Korean Workers' Party). (Belke 1999, 370)

The Bible clearly proclaims that humans are not perfect because humans have many faults and limitations. Peter Lewis, who is an author of several books and a pastor of Cornerstone Church in England, indicates, "For sin is in essence autonomy over-against God, the determination that I will live by my own preferred rules. It is the decision to make my will central and God's will peripheral" (Lewis 2000, 72). Without God, Jucheism reflects self-admiration, vanity, and pride of humans. Jucheism causes indiscreet misuse, abuse, and breakdown of nature and brainwashing of the masses.

Therefore, the gods of Juche are a corrupt human dictatorship in temporal power like the emperors of the Romans who announced themselves gods. Roman emperors who

became like gods persecuted numerous Christians by throwing them to the hungry lions, burning them at the stake, and frying them in the oil pots. Equally, the two Kims have persecuted numerous Christians in North Korea through execution by shootings, sending them to concentration camps, and water burial.

Christianity clearly condemns the idolatrous syncretism of the Juche religion, which is worshipping the two Kims. The Bible proclaims the futility and inability of self-reliance on human idols. God asks Christians only to live by faith and in the Kingdom of God as the children of God. The Bible clearly declares that God judges all wicked nations, so Christians proclaim that God will punish the idolatry of the Juche religion and the evil of the government (Zephaniah 2:5-15; Amos 1:1-2:3).

#### The Worldview between Jucheism and Christianity

Common features between Christianity and Jucheism exist in the understanding of human beings. Christianity and Jucheism see that the world has constantly moved and developed. Also Christianity and Jucheism define the world as divided into nature and society. A human being uses the natural law for his/her benefits and lives in communities formed on the social conditions and laws.

However, a limitation exists between Christianity and Jucheism; Jucheism promotes human beings and its worldview is based on materialism. Jucheism sees that the world is an existence itself, not created, as an infinite entity existing in space and time. Human beings can produce social tools and properties based on the characteristics of nature because nature has its objective laws.

Christianity, on the contrary, insists that God created the world as a creation. God is in existence Himself (Exodus 3:14) and created all of time and space. God created human

beings through breathing into “his nostrils the breath of life” (Genesis 2:7) as a part of His creatures. The objective laws of nature, which are considered a basis by Jucheism for utilizing or remolding the world, actually prove the creation of God and are the laws as ordered by God in the time of creation of the world. The infinite world is a simple entity that reflects the special features of God.

God only gives human beings an image of God in the role of stewardship to preserve and to cultivate the created world (Genesis 1:26-28). Human beings who have special abilities and roles in the image of God must use their power not for benefits and advantages for themselves but for caring for their neighborhood and nature to coexist (Lim 1989, 22). So, a human being is not an owner of the world. A human being is not a ruler of a creature or the world. The arrogant human of Jucheism must be changed to become a humble human who renders services to live in harmony with creation and the society as a creature and an image of God.

#### Human Nature in Jucheism

Christianity and Jucheism agree that human beings possess independence for the development of self-destiny, the ability of creativity to rule the world, and the ability of consciousness to understand matters and the world. Independence of human beings is the original nature of human beings who received the image of God from God, “I am who I am” (Exodus 3:9-15). Independence, creativity, and consciousness of human beings are the same with the nature of God because the independent God, who is in existence Himself, intervenes into the life and history of human beings (Moon 1990, 136-37). As Jucheism supposes independence as the core of human beings, the nature of



independence to overcome all types of suppression and barriers is the essential nature of Christians as the expression of restoration of independence.

In Christianity, creativeness is one of the particular characteristics of God. God created human beings and His creativeness is in the world. The activity of God's creation with human beings has continued from the past, in the present, and will continue in the future for a human being's personal life, which is similar to the creativeness of Jucheism that supposes human beings are remolding nature with creativeness for their own benefits. God gave His creativeness to human beings, so human beings are different from animals and they can manage the world with God. Jucheism teaches that human beings can build a new world through predicting the future and understanding the world via creativeness. The possibility of a conversation between Jucheism and Christianity exists because human beings are creative, imaginative, and experience freedom given by God.

At the same time, differentiations exist in the understandings between Christianity and Jucheism in spite of the similarities. Both parts are distinguished concerning the question of what is the origin of human beings and what is the destination of human beings. Jucheism believes that human beings exist by chance in the process of evolution in the world; the socio-political lives of human beings are formed by the Suryung. However, Christians believe human beings exist as created creatures of God (Lewis 2000, 40-41).

In Jucheism, when a human being becomes a re-creator, nature becomes a simple object of human extortion for material resources. Kim Jongil simply sees nature as the object of a human's labor and material sources. In the end, the individuals of North Korea also become the objects of the totalitarian ruling system under the Party and Suryung's

extortion. A fundamental problem of the understanding of Jucheism is based on materialism and dictatorship, which is a very proper understanding only for mass struggles. But Jucheism cannot support any creative alternative for the new world (Lim 1989, 29).

In Christianity, when a human being has the ability to modify the world unlimitedly, it does not mean that a human being can also decide his or her own destiny and future. The origin of human creativeness is not based on human self and the Suryong but is based on God's unlimitedness. The creativeness of a human is possible because God created human beings in His own image.

#### Sin and Death of Human Beings

Jucheism promotes the idea that the freedom of a human being is in motion fitting the essential characteristic according to the underlying needs of oneself without any subordination and constraint. In the process of creativeness, a human being can use his/her ability and power freely. Jucheism sees the death of a human being as an unavoidable natural destiny that has social meaning. Jucheism does not believe in the future eternal life of a human being. Jucheism emphasizes that a human being must live the earthly life in worth because the earthly life is the only life that a human being can enjoy and no other possibilities of salvation exist. So, the noble life is to use the freedom that each individual has and then they must end their life for the worthy struggle of independence for the masses. In addition, Jucheism added the concept of socio-political death in its theory. Each individual will die when they are separated from the Suryong. So, each Juche individual considers the socio-political life that is given by the Suryong as the unique and highest life. Then they sacrifice their lives with all their heart, mind, and

abilities. This process is the only realistic way that human beings can get eternal life after their death in Jucheism (Kim 1984, 105).

The Suryung is the absolute standard who can decide what is good and evil in North Korea. Jucheism makes social value and needs given by Suryung the standards of good and evil. So someone who considers individual advantage more valuable than communal advantage becomes a sinner. When each individual works hard for the Party and gives loyalty to the Suryung, they can escape punishment and get the eternal socio-political life from the Suryung who is the brain of socio-political living entities. Each individual can overcome their sins only when they think and live following, and not oppose, the thought content of the Suryung (Choi 1995, 98, 108).

Modern Christianity emphasizes that everyone has the right to freedom of opinion, expression, thought, conscience, travel, jobs, and religious beliefs in their individual and social lives. Human beings can use their freedom to develop and homogenize their deeds and their destiny. Human beings also have the possibility of using their freedom to do evil. Human beings have possibilities of good and evil in their inner selves. In actual lives, the reflection on the human situation is that human beings favor evil conducts and use their freedom to choose evil instead of praiseworthy deeds.

St. Paul says, "...even though he knows something is wrong, he still does it. Why? Because the human will is corrupt. The problem of evil is not a problem of knowledge but a problem of will" (D'Souza 2007, 58). From the result of evil conducts, human beings perceive that they permit sin and they are guilty because the choice of evil is conducted by their free decision.

Christianity indicates that human nature is ruined by original sin. The original sin is the original tendency toward sin that is the cause of common sin in life. In nature, human beings were already sinners before they were influenced by evil or bad conduct emanating from themselves or others. The tendency toward evil and sin of human beings is influenced not by social evils but in nature coming into being. Human beings instinctively become the subject of sin and evil conduct in some point of history throughout history. The inner selves of human beings are completely corrupt, so human beings do not have any possibility of salvation by themselves.

The universality of sin in the life of individuals and communities becomes the prerequisite of the salvation by Jesus Christ. The law of God makes human beings recognize their sin by revealing their greed and showing their destiny. Human beings, even the Suryung, cannot overcome their desperate sinfulness absolutely. The Suryung was not a perfect brain of the masses like a god in North Korea. He was a simple human. The fault of Jucheism is the presumption that the inner self of the Suryung and Kim Jongil is perfect.

The original sin condition implies that the inner self of Kim Jongil is corrupt, so he also needs God's grace to transform his fallen human nature. Christianity can help him overcome himself, so, "we need God's grace to enter from the outside and transform our fallen human nature" (D'Souza 2007, 258). Only God can erase the problem of sin in the world and give salvation to human beings.

Theologically, when the first human beings disobeyed God, they were separated from God because of human sin (Romans 2:17-29). God, however, declares as not guilty those who are fully undeserving but put faith in Jesus Christ. God gave His only Son to

the world in order to restore humans' broken relationship with God and save humanity from sin (Fox and Morris 1996, 17). Jesus Christ was the sacrifice for human sins. The death of Jesus Christ was for the whole world and provided redemption and reconciliation for believers. Christ's blood not only brings peace to our separated relationship with God, but also heals our broken relationships with others (Ephesians 2:16-17). God's example should be the basis of breaking down the barriers between North and South Koreans in a process of forgiving, accepting, loving, and making peace with each other. Christianity proclaims that human beings can be forgiven their sins if they accept Jesus Christ as their savior through faith and repentance in the working of the Holy Spirit. Dr. John Hong, an evangelist and professor of Evangelism in the E. Stanley Jones School of World Mission and Evangelism at Asbury Theological Seminary, defines salvation thusly, "Salvation means deliverance from death and judgment, the results of sin" (Hong 2009, 38).

The government of North Korea makes sin look normal in North Korea's social context through the Juche religion. They make their sinful rebellion and sinful nature appear as righteousness, which is really an abnormality brought about by brainwashing processes via their propaganda and educational system. So, evangelism for redemption from Satan and the kingdom of darkness in North Korea necessarily requires liberation from the guilt of personal sin, and the fallen power of social sin and national sin that are based on the Juche religion.

### Salvation of Human Beings

Jucheism sees a group as more important than individuals because revolutionary struggle develops in groups. A group has more inexhaustible power and wisdom than do

individuals. The group guides revolutionary struggles to victory by uplifting the power and wisdom of individuals. So, a group is a unique standard of social movement in North Korea. On the contrary, Jucheism rejects the outlook concerning individual life because that focuses on profit and enjoyment of individuals. Human beings can get worth and value from life if they remove social subordination and remold the nature, societies, and human beings in the process of mass struggling. Consequently, individuals could be sacrificed for groups.

In the Communist view, the individual means little. He has no soul, no spirit, no eternal worth. He is nothing but a highly complex ape. He has no rights, only such privileges as the state chooses to give or take away. As such, his interests may at any time be subject to those of the larger community, and even those of the community may be subordinated to the best interests of the human race as a whole. (Eidsmoe 1984, 218)

Jucheism insists that a society is a holistic life organically combined. In Jucheism, human beings can have physical lives that are given by their parents for physical function. At the same time, human beings also can have socio-political integrity given by the Suryong if the labor class devotes a revolutionary idea for a revolutionary struggle; thus they get socially in a group. So, the masses of North Korea supposedly can be saved by the Suryong by social and political integrity instead of by a physical living.

However, this act is impossible because Kim Il-sung who died could not save the masses who live in North Korea now. Jucheism emphasizes that Suryong is the origin of socio-political life and eternal life, so socio-political life is given by the Suryong. Each individual can have eternal socio-political life only when they are unified with Suryong through the Party organization by strong organization and thoughts. Accordingly, the real way to get eternal life is the revolutionary struggle under the Suryong and by following the teaching of the Juche religion (Cho and Kim 2006, 64).

Christianity also emphasizes human beings as social presences. Christianity recognizes individuals are related to their neighbors socially because God is in the union of the Trinity. At the same time, Christianity opposes any models of individualism or groupism. Historically, individuals have been restrained by states. No perfect communal societies have existed because of the sinful nature of human beings. The sin of individuals has a tendency to extend widely and to reproduce several-fold.

The inconsistency of Jucheism is that the whole group in North Korea is subordinated to the Suryung who is an individual despite the priority of a group over individuals. So it can be understood that the priority of a group in Jucheism is a sinful camouflage to restrict the freedom of individuals by the dictatorship of the Suryung and is a theological foundation used to remold the ideology of the people (Kwon 1996, 49).

North Korean defectors understand the socio-political life as follows:

As the Korean saying goes, a tiger leaves its skin after death; a man leaves his name. When any soldier dies for the Suryung and the DPPK, the soldier would receive the hero title of the DPPK. It means that the soldier's socio-political life will remain immortal in history. (NFSP45)

There is no concept of resurrection in North Korea, but there is a similar concept of it, *nuck*, a human soul which is immortal. For example, Lee Subok who was a hero in the Korean War died, but he is still nineteen years old. North Koreans believe that his body has died, however his soul is immortal. North Koreans locked his soul in their deep heart, so he is still alive. (NFML40)

Societies are not living entities but the organic corporation of individuals established for social relationship. So, the socio-political life does not exist as a life in the world. Rather, the socio-political life of Jucheism is the social memory of individuals rather than actual life that lives in the hearts of individuals. If humans can live eternally through the social memory, numerous memorized historical heroes and ancestors are socially living in us in eternity. If this is true, many Suryungs gave their eternal lives

before Suryung was born. Consequently, Suryung is not a unique life-giver and the eternal socio-political life is a fabrication. The Juche country is not a paradise but another new exploitation system that replaced the old exploitation system. Kim Ilsung and Kim Jongil are not accomplishers of history but simply new relpacers of old dictators.

Human beings, who are created by God in His own image, live not only in the material world but also with the Word of God in their social relationships with their neighbors. The church community shows the social characteristics of human beings. Importantly, each believer lives in a spiritual relationship with God, Jesus Christ, and the Holy Spirit. “The coming of Jesus was the ultimate unique declaration of God’s initiative to establish a relationship of wholeness with all creation” (Fox and Morris 1996, 14).

Thomas J. Belke rightly analyzes, “The traditional Korean belief is that deceased family members remain within the family circle, in spiritual form. ... The Juche religion has incorporated this spiritual aspect of ancestor worship into its theology of prayer” (Belke 1999, 87). Another main element of Juche worship is absolute loyalty to the Suryong and his son. This loyalty means nationalism in North Korean because, “The Leader, the Party, and the masses are integrated into one immortal body through comradeship and the spirit of unity” (Belke 1999, 89).

Christianity must clearly declare that God is seeking human beings because God loves human beings. Then, salvation is only possible through the name of Jesus Christ (John 3:16). No other names offer human salvation in the world. Theologically, “When the first man and woman, Adam and Eve, disobeyed God, they became sinners and died in spirit. Since that time, all human beings have been born as if their spirits were dead (Romans 5:12)” (Hong 2009, 21). Sin means, “The breaking of our relationship with God



and the specific acts which violate the will of God and the nature of humankind” (Fox and Morris 1996, 16). The result of sin was separation from God (Romans 2:17-29). Sin is so firmly rooted in human nature in order to break its hold we must find a Savior. God, however, declares as not guilty those who are fully undeserving but who put their faith in Jesus Christ. Jesus came into the history of human beings to permit all the people, who have suffered under their sin, salvation (John 3:16) (Yoon 2005, 191). In addition, the good news was the events of salvation encompassing the victories of Jesus Christ. Eddie Fox and George Morris summarize the belief this way, “The birth, life, death, and resurrection of Jesus was the climax of God’s redemptive plan” (Fox and Morris 1996, 14). Dr. John Hong explains Christ’s resurrection thusly:

The resurrection of Jesus Christ provides several important meanings for human as well. First, it opens the way for human to escape the yoke of sin. Second, it shows human can be freed from the inevitable result of sin – death and judgment. Third, it opens to all the hope of human resurrection from death. (Hong 2009, 7)

Jesus Christ was the sacrifice for human sin. The death of Jesus Christ was for the whole world and provided redemption and reconciliation through His death and resurrection for believers (Hong 2009, 21-22). Christ’s blood not only brings peace to our separated relationship with God, but also heals our broken relationships with others (Ephesians 2:16-17). Human beings can get salvation from God by confessing repentance and faith and by acceptance of Jesus Christ as their Lord (Hong 2009, 33). So, salvation implies, “Deliverance from death and judgment, the results of sin” (Hong 2009, 38). Getting salvation is possible by the indwelling of the Holy Spirit through faith.

So the Kingdom of God is our hope for eternity. The Kingdom of God was the main subject of Jesus’ entire missionary works (Matt. 3:2; 4:17) and central to His missional understanding as a starting point of His missionary works. “The Kingdom is

coming and breaking into our lives with great force and power” (Gray 1999, 24). Dr. John Hong says, “The kingdom of God is realized when one’s mind is transformed by God through listening to the gospel and accepting Jesus as Savior and Lord. For this reason, the kingdom of God is spiritual, divine, and internal, not political, mortal, or external” (Hong 2009, 81). The coming of God’s Kingdom is related to Judgment as a conquest over the opponents of the Kingdom (Rev. 20:7-10).

The subject of Jesus’ whole ministry was the Kingdom of God and His ministry expanding the Kingdom. Jesus Christ was incarnated in the world to accomplish His tasks as a pioneer and a missionary of the Kingdom of God. The Kingdom of God taught by Jesus Christ includes the missionary works and the throne of the cosmic reign in the future. The New Testament emphasizes the central events of Jesus’ victory. Jesus clearly understood the truth that He is the Messiah so He accepted the suffering on the Cross. The core of the name of Son was incarnation (Hwang 1998, 160-161). The visible Kingdom of God will arrive when Jesus comes back to earth as King in the near future with judgment and compensation (Hong 2009, 81).

#### The Understanding of Human Beings as a Historical Being

Christianity and Jucheism agree that a human being is born in history and affects history. Human beings are historical beings who make human history by forming communities and societies. The history of Jucheism occurs by independent needs of human beings and is propelled by the power of creativeness. The positive development of history means a rise of the masses’ status. On the contrary, exploiting classes checks the positive development of history by preventing revolutionary struggle, and thus sustains exploitation toward the masses. When establishing a new social system the need exists to

erase the exploitation of classes through fierce struggling because those exploited never give up their vested rights and interests.

In addition, Jucheism insists that the masses, the subjects of history, must receive the guidance of the Suryung to accomplish an equal and perfect society, a utopia, in North Korea. The reason he says this is because the masses could not effectively organize in the past, so they failed in their struggle. Therefore, he tells them the victory of struggle is possible if the masses follow the right direction of the Suryung.

Christianity believes that God forms history with human beings. Always, God is in ultimate control, always God is sovereign. Peter Lewis describes it well in the following:

There is nowhere in the world where God's writ does not run, there is no event where He is locked out, no process of thought and act where He is helpless. God is not at work in some things in history but in all of history. (Lewis 2000, 303)

God cooperates with human beings and makes history by working in the midst of conflicts and matters of concern/interest of human beings. History reveals the working of God in the past. Human beings join to build the history of God as His partners and live their eternal lives in God's Kingdom now (Lewis 2000, 313).

Human history is informed by harmony and communality. The effective development and expansion of human history is possible not by struggles but by comprehensive unity and open-endedness of love corresponding with the belief of God. The comprehensive unity and open-endedness of love is available by reconciliation between human beings in the world and the Messiah, Jesus Christ. The God of the Bible, the revelation of Jesus Christ, and the working of the Holy Spirit, not by the Suryung, conduct world history. Consequently, the subject of human history is not the Suryung, but God only.

### Spiritual Warfare against the Juche Religion

The Holy Spirit in North Korea could only want to grant North Koreans spiritual life and faith for their salvation. At the same time, the Spirit's work is closely related to liberation from demonic forces in spiritual warfare. In evangelism to North Koreans, important to understand is Satan's continual hostility toward God behind the guise of the organized Juche religion and the fallen Jucheian life in the personal, social, religious, and national dimensions.

The Bible tells us that the whole world is under the constant workings of the devil. Satan is a created spiritual being who has many names such as "devil, Lucifer, Beelzebub, Belial, evil one, tempter, ruler of this world, god of this age, prince of the power of the air, accuser of the brethren, serpent, dragon, and angel of light" (Belke 1989, 81). Satan is the master of the world (2 Cor. 4:4) and the god of the world (John 12:31).

Philip G. Ryken, who is president of Wheaton College, writes, "The plan of the devil was to drag human beings into sin and despair, and finally down into the pit of hell" (Ryken 2001, 39). The unbelievers who are demon-possessed are blinded by the power of sin and commit evil behaviors. Satan rules over the world, but it is not from the real essence of power but from an imitative control through the limitation of sin. Important to remember is that Satan is not infinite as a creature. Belke proclaims, "No power that Satan has can stand up against the blood of Jesus Christ, the power of the Holy Spirit, or the Word of God" (Belke 1989, 82). The Bible promises the Church that the Holy Spirit will indwell, fill, and empower believers to proclaim the gospel of the Great Commission.

Therefore, Jesus Christ has liberated human beings from the sin problem and the possession of the devil. This concept means that North Koreans who are outside of Jesus

Christ are possessed by the rule of Satan and suffering as slaves of the world, the flesh, and the devil. North Koreans who believe that the two Kims are gods are definitely under the auspices of Satan. They cannot escape from their miserable deaths under Satan's dominion because they do not have the Holy Spirit. They have no hope to escape from the spiritual death in the Juche religion, without Jesus Christ. In the following, Thomas J. Belke describes the religion of Jucheism as the kingdom of Satan:

The Bible also reveals the goals of Satan in North Korea through Juche. Some of these goals include using people to thwart the work of Christ (John 8:44; Matthew 16:23); deceiving people (Revelation 20:3); tempting people to commit immorality (1 Corinthians 7:5); blinding people's minds (2 Corinthians 4:4); sowing sons of the evil one among believers (Matthew 13:38, 39); and inciting persecution against Christians (Revelation 2:10). All of these goals are inherent parts of the spiritual kingdom behind the Juche religious system. No treaty, diplomacy, or revisionist regime will change this kingdom. Only prayer and action in the name of the Lord Jesus Christ will tear down this satanic stronghold. (Belke 1999, 82)

The basis for North Koreans' release is Jesus Christ's offering of himself as a redemptive scapegoat. He died on the Cross in order to save human beings including North Koreans, which implies that Jesus Christ secured North Koreans' liberation from sin, death, and the final judgment by himself paying their price to the wrath of God. The realm of Satan is ended because his realm is controlled by wickedness in North Koreans. We must proclaim that the kingdom of darkness, Satan's world, has translated to the kingdom of light, God's kingdom, in North Korea.

The Holy Spirit would judge and condemn all religions and all secular religions that oppose God and God's Law. Andrew Wells explains as follows:

Idolatry is the worship of self-made images, be they material or spiritual ones, as substitutes for the living God. The purpose in idolatry is always the same. It is to displace God, to replace him by gods of our own liking and, insofar as they are substitutes, to control them. We thus seek to become God through our gods. (Wells 1987, 20)

The Juche religion in North Korea, which is mixed with Marxism, materialism, and several religions in Korea, is not a true religion but a form of idolatry because it does not represent any truth or life about the true one God. The Juche worship is generated in sin and is an abuse of the first commandment. Juche worship brings North Koreans into relationship not with the triune God who has revealed himself in nature but directly or indirectly with the demons that inspire idol worship of the two Kims who are simply men (1 Cor. 10:19-22). The whole religious life in the Juche religion is infected with the sin of the two Kims. The fire of the Holy Spirit in accordance with the revealed Word of God must purify all Juche faith and Juche culture.

The work of the Spirit for North Koreans in evangelism is to cause a conversion in them from the kingdom of the devil to the Kingdom of God. This evangelical work would be achieved through the indwelling of the Holy Spirit and by the truth of God's Word. The South Korean Church has to send God's Word to the North Korean unbelievers and nourish them with God's love in the process of evangelism. North Koreans who want their lives to be in Jesus Christ by renewal should experience God's love and His holiness in the South Korean Church and nourish their spiritual lives in the dwelling of the Holy Spirit. God will certainly win the battle against Satan and the Church will defeat the gates of hell because Jesus Christ has already conquered the world, the flesh, and the devil on the Cross through the work of the Holy Spirit. The One who conquers all will be brought into North Korea to the North Koreans even though they believe in the two Kims as their gods. So, evangelization must be accomplished by both the truth of God in God's Word and the living power of the Holy Spirit. North Korea must be saved from the governance of Satan by our evangelical missions based on the power and workings of the Holy Spirit.

## **Conclusion**

In this paper, the researcher has examined Jucheism as evil because it is inflexible in its man-centered dictatorship. The whole society of North Korea is absolutely corrupt because of the sinful central parts of the North Korean Jucheism and dictatorial system. Jucheism uses totalitarianism to reinforce unity, but it is not a true unity because there is uniformity by force instead of unity in diversity and plurality of leadership.

The people of North Korea live in a country where politics and religion are mixed via Jucheism, which allows no political or spiritual freedom. The two Kims have used other religions' values to reinforce their political regime and power, to control people, and to systemize the Juche religion. The two Kims made themselves gods through the theory of Suryong and by using the ideas of the social-political lives of emperors of the Romans who announced themselves as gods. Many evidences demonstrate that the two Kims have consciously made themselves Korean gods by eliminating all other religions.

God loves the North Koreans and they need Jesus Christ of the Bible, not a dictator, Kim Jongun who pretends to be a god. The gospel of the Kingdom of God must be preached in North Korea as a testimony to the North Koreans. God is using the South Korean Church as His agent. So the South Korean churches must proclaim that God only, is the fundamental creator and ruler, who supports an unchanging standard and provides absolute morals, political, and religious decisions to the people of North Korea. God will judge the evil of the Kim dynasty and Jucheism of North Korea.

South Korean Churches need to help North Koreans by bringing a worldview change about Jucheism, an understanding of Christianity, and effective learning programs for North Korean defectors who are Christians.

## CHAPTER 5

### TALBUKMIN, NORTH KOREAN DEFECTORS

The previous chapter presented studies of the characteristics of the North Korean society to be used to better understand the North Koreans. Talbukmin who were born and grew up in North Korea have the characteristics of that society and culture. But Talbukmin are different people from North Koreans. Talbukmin also experienced the culture and society of China. To understand Talbukmin, South Korean churches must know about the Talbukmins' lives in North Korea, China, and South Korea.

South Korean churches and believers do not know who the Talbukmin are nor do they know their characteristics. The churches and believers have not shown an interest in knowing them. Cho Yongkwan indicates that Talbukmin could not be adapted to the South Korean society and the churches because the southern society had limitations in understanding the Talbukmins' lives and way of thinking (Cho and Kim 2006, 119). Before spreading the gospel, the churches and believers need to know the Talbukmin.

In this chapter, the researcher will study the motivation and Talbukmin's process of defection from North Korea, entrance and settlement in South Korea, adaptation into South Korean society, the understanding of the South Koreans toward the Talbukmin, and the characteristics of the Talbukmin.

#### **General Information about the Talbukmin**

From the Korean states' division in 1945, to the middle of the 1990's, the total number who defected was not over one thousand. The reason for the small number was the two Koreas had desperately blocked people from escaping or moving to the opposite country. The two Koreas have been hostile toward each other because of the terrible



damages during the Korean War and have proudly competed because of different national systems.

In the middle of 1990's, North Koreans faced a terrible food shortage. The government of the DPRK could not distribute food; the people could not find food anywhere. Too many people died of hunger. With starvation staring them in the face, many of them blindly escaped from North Korea. No other ways existed (Demick 2010, 70). They moved to China to find food with no definite objective. Some of them went to their relatives among the ethnic Koreans living in China. Some temporarily went to China to buy medicine for family members who were sick. Some moved to China because they thought, "I shall die someday, anyhow. Let's go to China where the food is, even if there is no hope of living. It is the same as dying of hunger here then dying by shooting for crossing the river." The officers who had to prevent defection also died of hunger; no one controlled the defection of North Koreans (Korea Institute National Unification 2011, 268).

Hard to calculate is the exact number because they were illegal immigrants who hid to avoid being chased by the secret police of North Korea and China. The number of Talbukmin was about 100,000-300,000 in the middle of the 1990's.<sup>11</sup> The Congressional Research Service Report shows that the number had diminished from 75,000-125,000 in the year 2000 to 30,000-50,000 in 2006. The government of China officially announces that the number was around 10,000 (Congressional Research Service Report 2007, 4). Courtland Robinson estimates the number in the three northeast districts was 17,000

---

<sup>11</sup> The Good Friends, an agency for reunification of Korea calculated about 300,000 in the middle of 1990s and about 100,000 in the middle of 2000s through researching 2,479 villages in Yanbian Korean Autonomous Prefecture and the Three Northeast districts in China (Lee, Yongin. 30% Decrease of Talbukmin Number in China than in the Late of 1990s. *Hankyoreh*, April, 29, 2006).

minimum (Korea Institute National Unification 2011, 383). The number of Talbukmin in China has continuously decreased because of the rigid enforcement of border security. The number of defectors has decreased due to legal permission allowing boarder crossing and the improvement of the food condition. The number of Talbukmin, because of simple reasons such as lack of food and employment, has diminished (Korea Institute National Unification 2011, 33-34).

### **The Motivation of Detection from North Korea**

The reasons for defecting from North Korea have changed as the years have passed. Before the middle of the 1990's, the main reasons were political asylum and escaping the penalty by the government of the DPRK. The reason for mass defectors in the middle of the 1990's was a choice of life and death because of dying from hunger.

### **The Causes of the Great Famine**

The distribution of food had declined since the 1980's. The government of the DPRK distributed corn instead of rice, so the people could avoid starvation. The government reduced ten percent of the distribution amount in 1987. "In the late 1980's rice rations were cut 10 percent, the government announcing the cut as 'patriotic rice' donation to the military" (Seth 2010, 220). In 1991, the government started the movement of eating two meals a day. From 1992, the people did not receive corn (Becker 2005, 102).

The government of the DPRK shifted all the responsibilities of the food shortage onto natural disasters and the economic blockade policy by South Korea and the United States (Demick 2010, 69; Eun 2004, 38). However, the problem of food shortages was caused by a combination of the structural contradictions in the economic system of North Korea (Becker 2005, 101-02).

First, North Korea does not have enough acreage in the form of plains to produce agricultural products for the entire population. “Most of North Korea was very mountainous, and the growing season was short” (Seth 2010, 120). Becker indicates, “The country ran short of a million tons of food each year, enough to feed around three million people” (Becker 2005, 101). The second reason is the failure of the Juche agricultural method. For example, Kim Jongil chose to deforest trees on mountains and planted corn on the mountains to grow food, with no consideration of the impact on nature. The result was terrible. The soil on the mountains was lost due to the heavy rains of the rainy season. The soil on the bare mountains washed down and covered fertile arable lands on the plains that had agricultural products.<sup>12</sup>

Third, the compensated economic system by joint effort and joint rewards could not pay enough and caused social loafing that decreased productivity among the people (Korea Institute National Unification 2011, 255; Kim 2010, 231-32). The fourth reason was ceasing of trade and receipt of socialist aid from the nations of Eastern Europe and the Soviet Union after the nations gave up socialism in the late 1990’s (Lynn 2007, 138-39; Kim 2010, 231).

Fifth, the widespread flooding from 1995 to 1997 destroyed mines that produced coal and minerals. This caused a rapid decrease of energy that was connected to a decrease in production of agricultural tools and materials. For example, chemical fertilizer was produced less than 12 percent of the previous years (Korea Institute National Unification 2011, 254-55; Lynn 2007, 136-37).

---

<sup>12</sup> HyungGu Lynn also indicates, “The Juche method decreed that all grain seeds were to be planted close together, which resulted in a planting density around twice those of Japan and South Korea” (Lynn 2007, 136-37). The high density planting method caused soil exhaustion and low production (Seth 2010, 221).

Sixth, the two Kims excessively used the national finances for idolization of the Kim family and for increasing armaments. For example, in 1996, the government of the DPRK used 300 to 800 million dollars to test long-range missiles and nuclear weapons. With that money, the government could have bought enough food to cover the food shortage in the year (Ryu 2008, 22).

Seventh, food could not be evenly distributed to all the people because of the public distribution system and the Juche cast system. The government of the DPRK only supported food preferentially to the core class in the Pyongyang area, the army, and the mine areas. This also included food aid from outside. The food did not arrive to the people who died of hunger in the unstable and the hostile classes (Good Friends 2000, 23, 61, 77, 382-83; Becker 2005, 59).

#### The Massive Dying of Starvation

No exact records exist about the number of deaths. According to a sketchy estimation, about 600,000 to 2,000,000 people died of hunger during the great famine among the total population of 20,000,000 (Seth 2010, 222).<sup>13</sup> Kwangho, a Talbukmin, explains the terrible circumstances as follows:

All the people tried to find food everywhere. When they failed to find it, they would die on the road, in the train, and in the house. Wives waited for their husbands to find food, but saw that their children were dying of hunger. The soldiers plundered civilian houses to take food. They sold out the food and bought cigars and alcoholic drinks. A young adult who watched their mother starve was mad and attacked the police office. He died of a beating by policemen at the police office. (Choi 2007, 40-41)

---

<sup>13</sup> Kwang Choi, who was a missionary for Talbukmin in China, indicates approximately 2 million North Koreans died of hunger in 1997 and 1998. Thirty to forty deaths happened in Pyung Yang in a day, with 200 to 300 deaths in Ham Heung (Choi 2007, 26-27).

In the case of the Hamheung district, laborers started to not go to work in 1995 and stopped going to work in 1996. Without distribution, laborers robbed machines at their factories or minerals from mines and sold them to the Chinese on the black market for food. Some who followed the direction of the government and did not steal could not get food and died of hunger. In 1997, no more machines were left nor mines to ravage so many people died. Of course, a few of them were prosecuted and publicly executed. However, most people did what they needed to do to live (K. Lee 2009, 110). A

Talbukmin describes in the following about the family disorganization:

When there is nothing to eat, a father starts to sell household goods one by one. When there is nothing to sell, the father sells his house. The family is all going to starve to death now, what is the point of having a house? Then, the family members are scattered in all directions to find a way to make a living. (Eun 2004, 53)

Another Talbukmin depicts the terrible scene of the great famine:

A mother, who was extremely starved, ate her one month infant because the baby was seen as a hen. Countless people excavated buried corpses and ate the corpses, so mourners buried corpses secretly at night. (S. Lee 2009, 58-59)

By 1995, the number of orphans increased dramatically and they lived by stealing or begging. Farmers rarely died of hunger because they received distribution directly from their production once a year after the autumn harvest.

However, the people did not know that they were dying of hunger because of the dictatorship of the two Kims and the KWP. When the parents or children died of hunger, they simply thought that they died because of their foolishness. This is explained in the following example:

When a pregnant woman was dying, nurses were crying and said, "The great general, Kim Jongil knows your sufferings." The woman, was crying and died saying, "Oh, the great general, Kim Jongil, I am so sorry because I am dying before you and I have no more loyalty to give to you." (Choi 2007, 29-30)

Finally, many North Koreans left their homeland to find food. There were no other ways (Demick 2010, 70). NFML04 describes her defection in the following quote:

There was no more food. My father left my family. When my mother came from a business trip, three children died of hunger without me. Mother thought, “We can no longer live here in hunger. It is better to work as a farmhand than dying of hunger.” She asked a human trafficker to send her adopted daughter to China.

### The Defection after 2000

After 2000, the reason for defection was to have a better life. Although the production of food has improved causing hunger to decline, evidence of development and abundant life in China and South Korea spread to North Koreans through the return of defectors and the increase of the businessmen, in spite of the strong control by the government of the DPRK. Through the expansion of South Korea’s movies and dramas, the number who have longed for the South Korean lifestyle has increased. They have hope that they will live like the main actors in the dramas and movies (NFML07).

In particular, many Talbukmin who have successfully adapted to South Korea have taken their remaining family members in North Korea to South Korea. Many Talbukmin have sent large sums of money by North Korean standards to their remaining family members in the North. These successful stories have been widely spread among the North Koreans and have promoted the eagerness of defectors to move to South Korea (North Korean Mission Union 2011, 1). Most North Koreans are highly dissatisfied because they cannot become upwardly mobile by their abilities or endeavors due to the strong Juche caste system. The eagerness towards improving their social positions to have abundant lives causes defections (NFML25). Now, some parents escape from North Korea to give their children a better chance of international education in South Korea (SMMP29).

### **The Process of Defection and the Life of the Talbukmin**

A study of the difficulties and wounded minds of the Talbukmin on the process of defection is required prior to beginning any evangelism. Jeon Wootae, who is professor at Yonsei University's medical college, explains in the following the Talbukmin's difficulties:

The Talbukmin experience physical damages, mental traumatization, and an extreme fear of death. There are many difficulties on the whole process of defection. In North Korea, they have difficulties such as: making a decision to escape, planning an escape, making a final check, choosing members to escape together, and persuading other members. They have to abandon their property, fame, and social status. They lose everything in their hometown. On the road, they experience extreme fear, anxiety, physical crisis such as insufficiency of food and water, extreme cold or hot weather, physical damage, and the death of their family and relatives. They have extreme anxiety because they do not know whether their defection will be successful and how they will survive in South Korea. (Jeon 2000, 31)

#### **Defection Route**

In the mid 1990's, most of the Talbukmin crossed the border into China.

Geographically, North Korea has frontiers with China in 1361 Km. of two rivers, the Aproz River and the Dooman River, which runs along the border, are narrow, and shallow. Except in summer, the Talbukmin can cross the rivers on foot (Yoon 2010, 75-77).

Historically, China is very similar to North Korea, as both are communist countries. The two peoples freely visit each other often for family visits and business trips. Many Koreans moved to China in the period of the Japanese occupation. They established Yanji autonomous regions and lived in groups in the three northeast districts of China. The Talbukmin expected aid from ethnic Koreans living in China. Actually, they did help the Talbukmin to survive in China and to escape to South Korea.

### Difficulties in China

The life of the fugitive in China is very difficult because of illegal residency, the life of exiles, human trafficking, being chased and arrested by the secret police, and compulsory repatriation to North Korea. The Talbukmin must live in the society, culture, and economic system of China, which are different from North Korea's. The Talbukmin did not experience these exact types of systems in their homeland. The Talbukmin were astonished and shocked by the developed economy of China. The Talbukmin gradually acknowledged that the government of the DPRK deceived them and learned to accept new cultures.

Everyday life is not easy for the Talbukmin who have no property, and have to live and hide in deep forests or caves, avoiding the chase of the secret police. They beg or steal food for daily necessities. They are suffering from hunger, malnutrition, and various diseases. They want to get jobs to earn money, obtain housing; however, difficulty exists because of their illegal residency.

The Talbukmin live in serious fear of being arrested and of the compulsory repatriation to North Korea. China maintains friendly relations with North Korea, so they cannot disregard the needs/wants of North Korea. Additionally, the government of China intensifies the border guards and arrests the Talbukmin because they worry about mass defection and its harmful influence on the society and economy of China.

The government of the DPRK punishes the guilty for crossing the border illegally, regarding them guilty of treason. The government completely controls the movement and travel of the people (Good Friends 2000, 185; Eun 2004, 84-85). The law places criminal defectors into a concentration camp for over three years. The prisoners in the camp suffer



from oppression, beating, torture, several experiments on their bodies, and compulsory labor. The fatality rate is very high (Yoon 2010, 94).

When Talbukmin are forcibly returned to North Korea, the government of the DPRK interrogates them concerning whether or not they contacted South Koreans, Christians, and visited churches. If anyone is caught, the government sends them to a concentration camp or publicly executes them. Human rights are frequently violated at the camp. For example, pregnant women are forced to abort or to have their children stillborn. The government knows the influence and dangerousness of Christianity because they have used religion as a guise for legitimizing their dictatorship through the Juche religion. The government recognizes Christianity as their mortal enemy (Eun2004, 86-87; Database Center For North Korean Human Rights 2010, 167).

Men engage in heavy labor, at construction sites, or agricultural districts in the areas where they are suffering from a severe shortage of workers. They are frequently discriminated against via wages and bad treatment. However, they cannot complain and must endure all (Eun 2004, 129-30; Lim 2011, 119-20).

Women are violated both mentality and sexually. They are sold by human traffickers when they cross the border of North Korea. Many of them are sold to disabled Chinese or to Chinese men who are not married in agricultural districts in the interior. Many of them are sold for adult decadent entertainment establishments and suffer from sexual exploitation and violence. Some live with Chinese men without being legally married to avoid being chased by the police and to make a safe life. Some are married to Chinese men and get their Chinese citizenship (Korea Institute National Unification 2011, 390-92; Good Friends 2000, 169-71; Lim 2011, 122-25).

The number of youth has increased but they are in more difficult situations than adults because they are not as strong as adults. Most of them, orphans, are suffering from malnutrition, stunted growth and development, deficient education, emotional destruction, and exposure to crime. As an example, NFML04 explains her slave experience in China:

I worked as a farmhand doing all the dirty work. When I worked, my wages were transferred into the bank account of my landlady. The money was not mine. I was beaten by the landowner. I hope to grow quickly and get married to a man to leave this house. I have thought of suicide many times.

Commonly, Talbukmin grow used to the life of the Chinese. They learn the Chinese language and earn money in places of work or through business. Some Talbukmin buy Chinese citizenships and successfully settle into Chinese society. Some Talbukmin who have relatives in China get better jobs and settle easily. Those Talbukmin who have no relatives have a more difficult time. Even though the problem of daily necessities is solved, as foreigners Talbukmin experience discrimination, limitations, and anxiety about the future. Some of them decide to move to South Korea (Korea Institute National Unification 2011, 387-89).

#### Contact to Christianity

Most of the Talbukmin first encounter Christianity in China. During the early period of defection, the Talbukmin flee due to fear from Christians or if they see the cross of the Church because of the influence of antireligious education in North Korea. They are taught that churches are secret agents of the National Intelligence Service of South Korea and told that Christians draw blood and remove the organs of Talbukmin to sell at the market. NFML15 explains her first experience about Christianity, as below:

By the influence of antireligious education, my legs were trembling when I saw the cross of the church. I learned that Christians lure Talbukmin with candies and food and take us into a dark basement. Then they put us upside down on the ceiling and

draw blood from us and sell the blood to the United States. They slice the remaining human flesh and sell it to the market. So, I turned my head when I saw buildings with the cross and ran from the building as far as possible. Then, I breathed a sigh of relief that I am alive.

NMML13 recalls his first initiation to the Church as below:

After defection, I remained concealed in a basement of an apartment. At dawn, I met an ethnic Korean who was going to a dawn prayer meeting. She asked me, “Would you go with me to where they support food and clothing?” I simply thought that the place would be a welfare organization and walked behind her. There was a church. Believers prayed kneeled down. The image of them was the same sight of Talbukmin sinners who were sent back to North Korea in hanging down their head, kneeling down, and reciting The Ten Principles for the Party’s Unique Ideological System. I thought that she had misled me and tried to escape from the church. I suddenly met a pastor who wore a white robe. I was extremely astonished and blacked out. When I was roused from the faint, I dropped on my knees and begged for forgiveness.

The Talbukmin become gradually more familiar with the churches when missionaries and Christians help them with their many difficulties. Then good reports are widely spread about and among the Talbukmin because after defection they have been able to remain alive due to help from the churches and missionaries.

The agents who support the Talbukmin are Chinese churches, ethnic Korean churches, South Korean churches, and missionary associations of South Korea. The ethnic Korean believers living in China devotedly shield the Talbukmin in spite of the rigid enforcement of regulation and punishment from the Chinese government. The government fines someone who helps the Talbukmin with approximately 5,000 Yuan (600 dollars) and offers reporters compensation for information (Becker 2005, 45). The enthusiasm of the Chinese churches to support the Talbukmin has gradually decreased because of the increased number of crack downs by the government.

Missionaries sacrificially help Talbukmin. Missionaries give necessities such as food, temporary accommodations, clothes, medicine, and other medical supplies.

Talbukmin cannot roam freely because of the chance of being chased by the secret police, so they just stay in their accommodations (Eun 2004, 62). First, missionaries focus on rest and finding refreshment for their extremely tense minds and bodies. Then the missionaries gradually try to share the gospel. Missionaries claim Talbukmins read the Bible, pray to God, and attend worship services. Some of the missionaries open seminaries and give theological education to converted Talbukmins. Missionaries hope that the Talbukmin will be prepared to become secret missionaries who will spread the gospel and establish secret churches in North Korea in the near future. If any Talbukmin wants to return to North Korea, missionaries give them food and travel expenses. Missionaries assist some Talbukmin who want to go to South Korea by showing them the entrance route and giving money for expenses. Actually, many Talbukmin who live in South Korea received the support of these missionaries (Ryu 2008, 357-58).

The Gospel is a very important message and contact point for the Talbukmin.

NMML11 shares his experience in the following piece from his interview:

I thought that Christians are stupid. When they are stroked on the right cheek, they turn the other also. They went to the church instead of napping. However, their values are very different to me. It is impossible to help passersby in trouble. I have received money from Christians many times. Normal persons cannot do it. Through those experiences, I thought that Christians have different values. I had doubts about it.

Many Talbukmin were converted by the sacrificial dedication and service of missionaries:

My family was hiding in a city in China. A missionary had fasted for three days in spite of the hottest weather of the summer. He eagerly supported my family with old shoes in spite of the severe cold in the winter. I had had my doubts about why the missionaries do this. After I knew the reason I decided to believe in God. (Cho and Kim 2006, 91)

Not everyone has helped the Talbukmin. Some Chinese churches ban the Talbukmin from attending their worship services and have reported the Talbukmin to the

secret police. Some of the missionaries took advantage of the Talbukmin by keeping the money given by churches and missionary agents in South Korea and the United States (Kim 2007, 171, 252).

Missionaries do their evangelistic works in China in spite of several difficulties, such as the lack of finances, loneliness, and feeling threatened from the secret agents of North Korea. The Chinese government permits religious activities, however, the government rigidly bans the spread of the gospel and preaching the resurrection of Jesus. The government watches the missionaries who help the Talbukmin and arrests them. Many missionaries were caught doing their evangelistic works and suffered from abusive language, beatings, torture, and imprisonment. Many of them are shadowed and attacked by the secret police of North Korea. Also, most of the missionaries experience hurt, anger, and disappointment from the Talbukmin. The Talbukmin rarely trust and easily betray missionaries without any expression of thanks (Eun 2004, 63).

### **Entrance and Settlement in South Korea**

Defection from North Korea does not mean that they will decide to stay in South Korea. Most of the Talbukmin leave their families in North Korea. They simply want to return to their homeland after they earn enough money to raise their family. They do not want to betray their mother country. In the early period of the food shortages, few Talbukmin wanted to move to South Korea. NFML12 explains, “I defected from North Korea to get aid from relatives in China. I never thought to betray my motherland.”

Some Talbukmin decided to go to South Korea for political asylum because they completely opposed the government of the DPRK. Also, they wanted to escape punishment when caught with church/South Korean contacts by the secret police. After

2000, many Talbukmin escaped from North Korea heading to South Korea for an abundant life and education for their children. Many of the Talbukmin who had already settled in South Korea brought their remaining family members in North Korea to South Korea. As a result, the number of youth, elderly, and women has increased and account for nearly eighty percent of all North Koreans in South Korea.

### The Process of Entering South Korea

Three main entrance routes exist to South Korea: the Chinese route, the southern route, and the Mongolian route. The Talbukmin in China request asylum after entering the Chinese diplomatic office. Then they move to South Korea. Presently, to enter South Korea is difficult because the Chinese government introduced the electronic identification card system, so identity theft is too difficult and has reinforced the censorship of the Talbukmin. Accordingly, the Talbukmin move to Southeast Asian countries such as Cambodia, Vietnam, and Laos. Even though the distance is very far, rarely do inspections occur and the border guards are not severe. The main route is in the order of 1) China, 2) Myanmar, Cambodia, or Vietnam, 3) Laos, and 4) Thailand (Korea Institute National Unification 2011, 386). After crossing the Mongolian border/route they ask for asylum. The government of Mongolia grants asylum and protects the Talbukmim instead of repatriating them to North Korea. Several barriers must be overcome, such as the intense sandy dust and various dangers in vast deserts, severe cold in winter, and watching for border security of the Chinese (Yoon 2010, 77-78).

When the Talbukmin arrive in South Korea, they are questioned by the government for a month at Daesung Public Corporation about their motivation for defection, the process of defection, and any information about North Korea. After the screening,

Talbukmin are admitted to the Hanawon Settlement Support Center for North Korean Refugees and receive basic education for the successful adaption to South Korea, which lasts for twelve weeks.

Table 8. The Process of Entrance and Adaptation to South Korea (Yoon 2010, 269)

Requesting protection and transferring to South Korea	1) Reporting the requesting protection to Ministry of Foreign Affairs and Trade of South Korea. 2) Accepting the diplomatic offices of country of sojourn or temporary sheltered housing. 3) Supporting the Talbukmin to enter South Korea with the countries of sojourn after screening their identification.
Joint questioning	1) Joint questioning by the National Police, National Intelligence Service, etc., about motivation, defecting process, and screening for false asylum.
Deciding protection	1) Deciding whether to protect or not. 2) Deciding for the family unit, and the amount of resettlement funds.
Preparing settlement at Hanawon	1) Educating social adaption for twelve weeks at Hanawon about overcoming sense of cultural difference, psychological stability, career guidance, and field education. 2) Assisting legal documentation such as citizenship registration, designation of house, and payment of resettlement funds.
Residence protection (five years)	1) Education for district adaption for one year. 2) Transferring to social welfare including living benefits, medical care, and special benefit of national pension. 3) Job support with employment incentive, free job training, and accrediting system. 4) Education support in special admission into universities and free tuition, and alternative schools. 5) Protection officer system for settlement, job, and security guard.
Public participation	1) Settlement helper system and adaptation helper system with private volunteers. 2) North Korean Refugees Foundation for stabilization of livelihood, accommodation to South Korea society, supporting job finding, and promoting alliance of private Talbukmin supporting organizations.

### The Support of the South Korean Government

The government of South Korea supports the Talbukmin by the law called “The Act of the Protection and Settlement Support of Residents Escaped from North Korea.” In 2007, the government decreased the amount of resettlement funds in cash and increased incentives to effectively help them to settle in South Korea. The reason for this

was that the Talbukmin number sharply increased and Talbukmin used the funds not for settlement expenses but for defection expenses for themselves and their families in North Korea. Most of them promised to pay the defecting brokers the defection expense after they received the resettlement funds from the government of South Korea. The government pays the fund on the move out day from Hanawon. The brokers come to the entrance of Hanawon and take the defection expense. So, many Talbukmin start their first step into South Korea penniless (The Korean Methodist Church Mission 2010, 11). The detailed supports by the government are listed in the following table:

Table 9. The Contents of Talbukmin Support by the Government of South Korea (The Korean Methodist Church Mission 2010, 21; Ministry Of Unification 2010, 213-23)

Resettle- ment funds	Basic	\$5,000 per a household based on single occupancy.
	Incentive	Maximum \$20,000 in several incentives such as job training, acquiring licenses, gaining job, etc.
	Additional	Maximum \$12,000 for long-term medical aid, seniors, disabled.
Housing support	Housing	Appointment of permanent rental housing.
	Residence support	\$11,000 per a household based on single occupancy.
Job support and job training	Job training	Free training three times, \$100 training incentive a month.
	Supporting employment	Support 50% of salary to the employer for three years (maximum \$500 a month).
	Job helper	Job consulting at five job centers of the Ministry of Labor.
	Etc.	Purchasing priority, job protection, agricultural incentive, special appointments, etc.
Social Welfare	Living benefits	Basic living benefits (maximum \$350 based on single occupancy).
	Medical care	Free medical aid by the first-class benefit.
	National pension	Special benefit of National Benefit over 50's under 60's.
Educa- tional support	Special admission	Special admission to university.
	Supporting tuition	Free tuition in national school and university under 35 years. Free tuition in Industrial university, college, educational training, institution without age limitation.
Settlement helper		Initial settlement support by one or two settlement helpers per household (total: 2,170 helpers).
Security officer		Security guard by police officers.



### **Adaptation to South Korean Society**

HyungGu Lynn indicates, “The experiences of North defectors in adjusting to life in South Korea further reflect the wide gap in values and lifestyles that still exists between the two countries” (Lynn 2007, 164). The Talbukmin must learn about everything they need to live in South Korea such as buying living necessities, opening a bank account, finding a job, consuming and saving, using the public transportation system, children’s education, law, and so forth. Cho Yangkwan explains, “The Talbukmin who lived in a socialist country first felt that they cannot understand everything of South Korea if it is based on liberal democracy” (Cho and Kim 2006, 121).

The research will study the actual situation of the Talbukmin adaption to the South Korean society in terms of economy, society, culture, health, family, and the youth. Then, the research will describe the characteristics of the Talbukmin and the views of the South Koreans toward the Talbukmin.

#### **The Number of Talbukmin in South Korea**

The number of Talbukmin has drastically increased since 2000. The number 23,260 in January 2012 is much larger than the 947 of 1998.

Table 10. Number of Talbukmin in South Korea<sup>14</sup>

	98	'01	'02	'03	'04	'05	'06	'07	'08	'09	'10	'11	12.1	Total
Men	829	563	506	469	626	423	509	570	612	666	579	819	61	7,232
Women	118	480	632	812	1,268	960	1,509	1,974	2,197	2,261	1,800	1,918	99	16,028
Sum	947	1,043	1,138	1,281	1,894	1,383	2,018	2,544	2,809	2,927	2,379	2,737	160	23,260
Women Ratio	12%	46%	55%	63%	67%	69%	75%	78%	78%	77%	76%	70%	62%	69%

The numbers of women, family units, children, and seniors have all increased.

Many Talbukmin who have successfully adapted in South Korea have brought their

<sup>14</sup> Ministry of Unification. Number of Talbukmin in South Korea. <http://www.unikorea.go.kr/CmsWeb/viewPage.req?idx=PG0000000365> (accessed March 5, 2012).

remaining family members from China and North Korea (Korea Institute National Unification 2011, 413-14).

Table 11. Age-specific Rate of Talbukmin in South Korea (Till August 2011)<sup>15</sup>

Years	0-9	10-19	20-29	30-39	40-49	50-59	60-	Total
Person	884	2578	6,055	6,955	3,552	1,092	1,012	22,128
%	4%	12%	27%	31%	16%	5%	5%	100%

#### Job and Financial Independence

To adapt into South Korea, important is for a Talbukmin to be financially independent with at least one member having a steady job and income. However, the reality is precarious employment, low salary, lack of information about the job, and limited job opportunities in settlement districts (North Korean Mission Union 2011, 79). In 2010, the economically active population of the Talbukmin was 48 percent, while South Koreans was 60.1 percent. The unemployment rate was 10 percent, whereas South Koreans was 3.5 percent (Database Center For North Korean Human Rights 2011a, 8).

In North Korea, most of the Talbukmin (79%) worked in general jobs as laborers, simple officers, and only 21 percent of them worked in professional jobs like administrators, artists, and experts. Some Talbukmin, who have high levels of education in North Korea progressively grow in their economic activities. However, the rate of high levels after college graduation is just 17 percent. By the educational activity rate differentials, 64.5 percent of university graduates and 56.9 percent of college graduates work, while 46.5 percent of middle school graduates and 27.6 percent of elementary graduates work in South Korea (Database Center For North Korean Human Rights 2011a,

<sup>15</sup> Ministry of Unification. Age-specific Rate of Talbukmin in South Korea. <http://www.unikorea.go.kr/CmsWeb/viewPage.req?idx=PG0000000365> (accessed March 5, 2012).

11, 62). In general, the Talbukmin with lower educational backgrounds and among the low classes, have a more difficult time finding steady jobs and incomes in South Korea.

Table 12. Job Types of Talbukmin in North Korea (Till August 2011)<sup>16</sup>

	Unem- ployed	Labor	Officer	Profess- ional	Artist	Social service	Soldier	Total
Person	11,168	8,481	391	458	189	841	605	22,128
%	50%	38%	2%	2%	1%	4%	3%	100%

Table 13. Educational Background of Talbukmin in North Korea (Till August 2011)<sup>17</sup>

	Pre- school	Kinder- garten	Elemen- tary	Middle School	College	Uni- Versity	Un- known	Total
Person	596	204	1,408	15,574	2,023	1,610	713	22,128
%	3%	1%	6%	70%	9%	8%	3%	100%

The average wage income of a Talbukmin was just \$1,000 a month in 2010. In the total income of Talbukmin per household, 52.7 percent fell under \$1,000 and 38.1 percent live between \$1,000 and \$2,000, whereas the income of the average South Korean per household was \$3,000. The low income of Talbukmin was similar to the legal minimum living wages of South Korea, which implies that most of the Talbukmin are living in economic poverty in South Korea (Yoon 2010, 138-39).

When in China, the Talbukmin were shocked when they saw the developed economy and acknowledged that they were previously deceived. In South Korea, they eagerly tried to learn about the free-market system and liberal democracy. They have hope that if they work hard according to their abilities, they will earn a lot of money and live successful and abundant lives in South Korea. However, they have difficulty surviving in South Korea where the strong prey upon the weak through competition.

<sup>16</sup> Ministry of Unification. Job Types of Talbukmin in North Korea. <http://www.unikorea.go.kr/CmsWeb/viewPage.req?idx=PG0000000365> (accessed March 5, 2012).

<sup>17</sup> Ministry of Unification. Educational Background of Talbukmin in North Korea. <http://www.unikorea.go.kr/CmsWeb/viewPage.req?idx=PG0000000365> (accessed March 5, 2012).

They had lived passively under the social public distribution and the direction of the KWP in North Korea for their entire previous lives. For them to understand the complex economic system and capitalism of South Korea is difficult (The Korean Methodist Church Mission 2010, 14).

To accumulate enough payment to buy one's own industry is a very good benefit for only some Talbukmin who earn a lot of money. The system is understood as an unequal system by most of the Talbukmin who must deal with the competition. In North Korea, they did not have to worry about having a job because the government of the DPRK allocated jobs. Their individual standards of living were similar because of the public distribution system and the sense of deprivation was low. In South Korea they feel frustrated when they cannot get jobs. They cannot understand that South Korean workers earn higher salaries than themselves despite working in the same place at the same time (SMML21).

Talbukmin can compete freely; however, they are not prepared for functioning within the competitive system of South Korea. They are physically able to work, but they do not have the needed knowledge and skills the job market demands for the knowledge-based industries of South Korea. Few low wage jobs exist for Talbukmin (Jeon 2000, 302). Actually, many highly educated South Koreans could not find quality jobs. In many cases, even the expert knowledge and skills of highly educated Talbukmin are useless in South Korea because the needs of the South Korean professions are very different to those in the North. The Talbukmin have a problem of underemployment (Jeon 2000, 45). In the low wage labor market, a Talbukmin has to compete with foreign laborers from China, Philippines, Thailand, etc. If they get jobs, their working lives are very difficult

because of the different ways of communication and prejudices of the South Korean workers. The evaluation system is based on results and competition, with a strong labor emphasis (North Korean Mission Union 2011, 88).

The government of South Korea is trying to develop the Talbukmins' job specialties. The government supports incentives in job training, job gaining, and acquiring licenses. However, many Talbukmin attend the training and acquire licenses only to receive incentives. If a Talbukmin acquires licenses, problems still exist concerning no careers, age limitations, and limitations of employee performance that require English and computer abilities (Ministry Of Unification 2010, 216-18; North Korean Mission Union 2011, 87).

The inner characteristics of Talbukmin block their financial independence. Song Insup describes the characteristics of Talbukmin, "Their main concern is easily earned money. They strongly demand a salary above their abilities. They cannot work long in the same place. They show excessive dependence on direction by others" (North Korean Mission Union 2011, 79). Actually, the average length of working on a job by the Talbukmin is 59.2 percent who lasted less than one year, whereas 1.8 percent lasted over three years (Database Center For North Korean Human Rights 2011a, 14). Many reasons exist for their short working periods. They cannot compete with South Korean workers. They dislike the organizational lifestyle, so it is hard for them to assimilate into the corporate culture. It is hard to make familiar human relations with South Korean workers (Cho and Kim 2006, 134). NFSL51 describes the situation as follows:

The Talbukmin does not make an effort because their salary is given by the distribution of the government. The amount of distribution is the same as others, so they do not work hard and do not express thankful words. They have no idea that they can receive anything because somebody works hard to produce anything.

Cho Youngkwan says, “The Talbukmin are astonished when they see South Koreans working from early morning to night” (Cho and Kim 2006, 132). Many of the Talbukmin live with residence support from the government of South Korea and private support from churches and private social welfare instead of working for themselves.

On the contrary, Yoon Injin, a professor in the Department of Sociology at Korea University, notes, “Objectively, Talbukmin live poorly in South Korea; however, there are no indications about the culture of poverty” (Yoon 2010, 140). Even if they are living in poverty in South Korea, the degree is better than when they lived in extreme poverty in North Korea. It does not cost that much to live in South Korea following the dietary life of North Korea. Seventy-five point two percent of Talbukmin use under \$800 for living expenses. Fifty-five point eight percent of Talbukmin save money in spite of their low incomes and 49.5 percent regularly send money to their families in North Korea (Database Center For North Korean Human Rights 2011a, 16-17, 97).

Some Talbukmin, who experienced capitalism in China, adapted well to South Korea and are more financially independent than others who had not experienced it. SMMP14 explains the following to also be important:

An aggressive and positive Talbukmin is successfully adapted to South Korean society and becomes financially independent. A negative Talbukmin refuses to be adapted into South Korean society and spoils their life with blame and complaints.

#### Social and Cultural Adaptation

The Talbukmin think the advantages of South Korea are guarantees of freedom of individuals; and human rights including freedom of expression and the press, assembly, association, religion, and movement. They think no controls exist, such as washing out people’s mouths, pushing them to swear loyalty to the two Kims, and use of surveillance

systems. Kim Hyunsik, who is a Talbukmin and was professor of Pyungyang College of Education in North Korea, says, “I was very astonished not only for the abundant life but also for free expression whether right or not, without concealment” (Kim 2010, 108).

At the same time, it is very hard for the Talbukmin adapt to the culture and society of South Korea, which has been developing differently for sixty years. Kim Hyunsik explains in the following his adapting experience in South Korea:

My life in Seoul was like wearing somebody else’s clothes. I wore very good clothes; however, they looked very awkward. The freedom and happiness in South Korea felt out of place with my mind like the clothes did not fit me because they were not mine. I did not find pleasure eating, even though I ate as much as I could hold. Actually, my mind and heart were on my wife and children, who were in North Korea. (Kim 2010, 53)

The social relationships of the Talbukmin were very narrow in North Korea. They worked in appointed workplaces and lived in one town for all their lives without any contact from the outside. They also could not make any social relationships in China as illegal aliens. They do not know how to form social relationships or live in a social network. However, networking with as many people as possible in South Korea is important where relationships are based on regionalism, school relations, and kinship. The Talbukmin do not have any of them. They are blocked from adapting and moving into the center of South Korean society (Kim 2010, 145-46). Because of language differences, they have difficulty communicating with South Koreans. The time required to become accustomed to South Korea is about three years.

Other blocks hindering the Talbukmin in making familiar relationships with South Koreans are the following: Confucian patriarchal thinking, collectivism, high self-esteem for Jucheism, and a too straightforward thinking mind. Yoon Injin indicates the following occurrence as normal:

In the first period of adaptation, the Talbukmin avoids meeting each other and want to meet South Koreans. However, their approach would probably meet with little success and they face difficulty in adapting into the society of South Korea. Then, they are easily associating with some of the Talbukmin. (Yoon 2005, 146)

The social network is limited to family, the Talbukmin's friends, social workers, and Christians. Extremely few organizational groups of South Koreans exist that understand and accept the Talbukmin in deep relationships without the involvement of Christianity (Yoon 2010, 146).

#### Physical, Psychological, and Mental Adaptation

The health of the Talbukmin is very important to a successful adaption. Difficulty exists for the Talbukmin to be able to live healthy physically, psychologically, and mentally. The Talbukmin suffered in North Korea from chronic malnutrition and several diseases such as cholera, paratyphoid, typhoid, tuberculosis, rash, influenza, digestive sickness, and neuroses when living in sordid conditions (The Korean Methodist Church Mission 2010, 13; Good Friends 2000, 417-21).

During defection, they were in states of extreme tension due to anxiety and fear. They worried about inspection, arrest, and compulsory repatriation. They were stressed by discrimination and exploitation in China. They also experienced cultural shock, indifference, minimization, and discrimination in South Korea. The chronic stress accumulated and caused breakdowns, terrible dreams, depression, alcoholism, psychosomatic disorders, and post-traumatic stress disorder (The Korean Methodist Church Mission 2010, 13-14; Cho and Kim 2006, 136-37).

The Talbukmin have suffered from psychological loneliness and feelings of isolation. HyungGu Lynn indicates, "The profound sense of alienation, a paucity of social connections, and encounters with everyday forms of prejudice – these difficulties are



common to most immigrants” (Lynn 2007, 166). They have suffered from loneliness caused by the absence of social interaction and difficulty in getting acquainted with South Koreans and Talbukmin. Many of them left their families and live alone. They worry about their information being revealed to the government of the DPRK, and their remaining family would be punished. So, they avoid contact with other Talbukmin. They also have guilty consciences because they are living with more abundant food and freedom, whereas, their family is still suffering from the difficulty of obtaining food and living in a compulsory system. Remarried people also feel guilty (Yoon 2010, 194).

By Jeon Wootak, the feeling of guilt definitely has a role in the Talbukmin’s ability to promote their successful adaption into South Korean society. He explains as following:

They think, “I am living in South Korea out of necessity. My family suffers damage because of me. The unique way that I repay their suffering is that I will succeed in South Korea. When I meet them again after the reunification of Korea, I can repay their sacrifice with money and fame. So, I have to devote my heart and soul to studying and earning money now.” (Jeon 2000, 303)

### Family Life

The Talbukmin who comes to South Korea with their family effectively settles down easier than the Talbukmin who is alone. The family members comfort and encourage each other and give psychological support and emotional stability. The society of North Korea sustains the order of the Confucian patriarchy. The Talbukmin family acknowledges the father’s authority, anyway. Wives assist their husband in dedication and submission. Children have a sense of filial duty, so they obey and respect their parents’ direction (Korea Institute National Unification 2011, 308-09). Sometimes, conflicts exist between husbands who want to sustain the patriarchal mind of North Korea and wives

who prefer the women's respectable culture of South Korea. Children also have different viewpoints and values from their parents when living in South Korea, which sometimes causes generational conflicts.

Another difficulty in the Talbukmin family occurs because they usually experience a reconstitution of the family. Each family member was scattered and survived in their own way. Until coming to South Korea, they experienced human trafficking, remarriages with the Talbukmin, interracial remarriages with the Chinese, separation by death, etc. (SMML21). SMMP02 indicates, "The Talbukmin find it hard to build a healthy sense of family because many of them were sold into slavery and forced to get married several times in China. They were married again in South Korea."

#### Talbukmin Youth

The number of Talbukmin youth has sharply increased to 12 percent of Talbukmin. They have a double challenge, adaptation into a new society as Talbukmin and formation of self-identity/development as youth (Jeon 2000, 111).

The absence of education is a very big problem among Talbukmin youth. Most children did not receive a regular education in North Korea because of the food shortage and in China because of illegal residency. The most important priority for them was not education but survival. They did not have anyone who could support their education. The ratio of educational absence is 90 percent, which blocks being incorporated into the educational system of South Korea.

The ideological education of North Korea based on Jucheism and socialism is useless to the South Korean society that is based on liberal democracy and a free-market system. Talbukmin are turned off by the competition with South Koreans as much as they

were turned off by the ideological education of North Korea. Math and science are very similar between North and South Korea. However, Talbukmin did not learn English, which is important for entrance into South Korean society where they regard knowing English as important (Eun 2004, 20).

When Talbukmin youth transfer, they are two or three grades behind and find it difficult to follow the curriculum of the school. Twelve point nine percent of middle school students and 28.1 percent of high school students give up without completing their studies. The ratio is more than 10 times that of South Korean students. They quit regular schooling and try to take a school qualification examination (Yoon 2010, 122). Many Talbukmin youth are addicted to alcohol and gambling. Many of them hide that they are Talbukmin to avoid discrimination and South Korean students' critical eyes (Eun 2004, 21).

The government of South Korea and Christian mission agencies opened alternative Talbukmin schools as a stepping stone to improve their education. However, some Talbukmin youth avoid entering the alternative schools because they want to enter a university and become adapted into South Korean society effectively. For this, necessary to learn is the educational system of South Korea and to meet South Korean students and teachers. Talbukmin parents complain about the more complicated educational system of South Korea as contrasted to the simple system of North Korea and the highly expensive cost of a private educational service.

In spite of several difficulties, many Talbukmin youth study very hard with a strong will to succeed. They hope to enter the university, to get good jobs, to have a happy family, and to accomplish their dreams.

### Re-immigrant to Foreign Countries

The Talbukmin came to South Korea with hopes and dreams. However, many of them did not find what they expected, and re-immigrated to other countries such as the United States and England. Yoon Injin lists the reasons why the dislike of prejudice and discrimination by the South Koreans, the want of better jobs, along with more economic opportunities (Yoon 2010, 182). Actually, no prejudice or discrimination exists and successful opportunities must come by their effort and abilities. At the same time, disadvantages are at work. They have to overcome cultural shock and the language barrier, again. At least, they can have conversations in Korean and meet Talbukmin in South Korea. In foreign countries, they must compete with foreigners in the same free-market systems without any resettlement funds and aids.

### **Religious Life**

According to *The White Paper on North Korean Religion Freedom*, the religions of the Talbukmin are as follows: Christianity (54.2%), Buddhism (8.6%), Catholic (8.5%), no religion (28.5%), other (0.3%). The ratio of Christianity has decreased while the percentage of Catholics and no religion have increased (Database Center For North Korean Human Rights 2010, 100-01). The first reason is they are so busy in South Korea. Second, their high expectations about Christianity are lost in South Korea, so they leave the churches. SFML06 indicates, “God who existed in China is not in South Korea. South Korean believers look like real delinquents.” NFSL10 describes her experience:

In China, I met a South Korean pastor. I read the Bible, learned the Word of God, and worshipped God in spite of my difficult life. In South Korea, life itself was very convenient, but it was very difficult to be adapted into South Korean society and my wounded mind was not easily cured. I doubted whether I was converted or not. I had a long period of time when my faith was in a slump with confusion and chaos.

In the case of youth, the ratio of Christianity was 72.1 percent. The ratio is higher than adults. For this reason many private alternative schools are founded by churches or missionary agents so the attendants easily join Christianity (Yoon 2010, 238). The researcher will deal with Talbukmin evangelism and life in the church in detail in chapter six.

### **The South Koreans' Understanding toward the Talbukmin**

Differences exist between the Talbukmins' understanding and evaluation of the South Korean society, and the South Korean peoples' understanding and evaluation of the Talbukmin society. South Korea still has a strong distrust and suspicion toward North Korea because of South Korea's anti-communism ideology. During the Korean War, millions of South Koreans were killed or hurt. The remaining families still suffer from the terrible memories and ten million separated families have strong and deep resentments. The government of the DPRK has continuously attacked regional areas like Yeonpyung Island and has threatened South Korea with nuclear weapons. Cho Youngkwan advises, "We must remember that North Korea has a two-fold nature. On the one hand, she is the same race; on the other hand, she is the enemy" (Cho and Kim 2006, 99). South Koreans do not distinguish between the government of the DPRK and the North Koreans, unconditionally hating communism as the result of an anti-communist education (SMMP02).

South Koreans see the Talbukmin with prejudice, negative stereotypes, and discrimination. The Talbukmin understand that South Korea has a friendly attitude toward Westerners like Europeans and Americans. However, they are unfriendly to foreign laborers and the Talbukmin who come from poor countries (The Korean Methodist

Church Mission 2010, 28). HyungGu Lynn also explains, “Many South Koreans view them as second-class citizens or refugees, not as long-lost family who have returned to the fold” (Lynn 2007, 167). Jeon Wootae lists the prejudices of South Koreans toward the Talbukmin as follows:

South Koreans have several prejudices about who the Talbukmin are: cold-hearted people who abandoned their families in North Korea and came to South Korea by themselves for self-survival, extreme anti-communists who turned from communism, collectivists who act for collective movements, and incompetent people to earn money and to survive in a capitalistic society. (Jeon 2000, 86)

For example, one Talbukmin man met a father of his girlfriend. The father asked “You have already abandoned your parents and brothers to live alone. If it is not convenient for you, will you leave, again?” (Cho and Kim 2006, 140). Yoon Injin expands on this thought:

South Koreans pour out negative perspectives against the government of North Korea and the Talbukmin. Their prejudice and stereotypes consider hostile North Koreans and the Talbukmin as the same group. They do not recognize that each Talbukmin has a particular individuality and character as an individual. (Yoon 2005, 182)

Many South Koreans feel they are being treated with reverse discrimination because of the Talbukmin. For some time, the number of Talbukmin has increased and the government of South Korea has used a great deal of money for the Talbukmin adaptation on items such as resettlement funds, a security deposit for permanent rental housing, medical support, and several other incentives. They complain because the financial independence of the Talbukmin is lower-than-expected in spite of huge spending, which is financed by their taxes. The way South Koreans look at Talbukmin is cold, especially if any Talbukmin causes trouble or commits crimes.

The Talbukmin have the first priority of the National Health Service so they receive free medical service. They also have the first priority to be assigned permanent rental housing. Many poor South Koreans are not assigned housing in spite of waiting a long time. SMML22 explains the situation thusly:

Recently, there is a lack of permanent rental housing in the capital area. The Talbukmin are assigned their apartments in local areas like Seosan and Daecheon. The problem is that the poor among the South Koreans seldom get their turn in spite of long term waiting. Many poor elders live alone in containers in spite of the murderous heat in the summer and the cold in winter.

However, South Koreans need to understand that the Talbukmin were educated and lived as responsible citizens in North Korea. NFML40 explains, “Just the system of North Korea is bad. The people are not bad. There are as many precious and happy memories in North Korea as in South Korea.” NFML24 also explains, “The one-man dictatorship is terrible. The whole land of North Korea is not bad. My parents are laid to rest in peace on the land. My relatives are living in the land. The land is where the gospel must be spread.”

The Talbukmin have pride in that they have lived in an independent sovereign country without interference from a dominant-subordinate relationship (K. Lee 2009, 50). SMML20 explains, “The Talbukmin hate Kim Jongil and the KWP. However, they have a strong pride toward their country because they were raised there.”

On the contrary, South Koreans think that the Talbukmin should stop wasting their time on their previous worldview, thinking, and lifestyle in North Korea and adapt to the new lifestyle in South Korea (Jeon 2000, 85). However, to ask them to leave their previous life and culture and be reborn in South Korea is impossible in a real sense. It is not true that the whole life and viewpoint of the Talbukmin is false and the society and

minds of the South Koreans are right. The South Koreans need to respect the Talbukmin's previous thinking, mind, and life. Rather, South Koreans have to encourage the Talbukmin's damaged self-esteem caused by the food shortage and help them to develop a healthy personal pride.

### **The Characteristics of the Talbukmin**

#### **The Duplicity of the Talbukmin**

The Talbukmin are duplicitous in their value system. Cho Youngkwan indicates, "The Talbukmin have no scruples about lying without a guilty conscience or sorrow. They just do not concede their faults and keep making excuses. They easily blame their mistakes on the other fellow" (Cho and Kim 2006, 143). The irresponsible attitude of the Talbukmin is seen as two-faced; as ones who are all about making profits from the South Koreans (SMMP14).

In North Korea, the Talbukmin lived under the strong control and standardization of the government of the DPRK, so they possess the duplicity of value systems. They behave differently in public spaces and private spaces. They submit to public authority; however, they do as they like in private for their benefit and pleasure (Institute for Unification Education 2011, 255). They were watched by the secret agents and attended regular evaluation meetings and ideological indoctrination studies. They hid their real intentions and gave unconditional loyalty to the Suryung. They were suspicious of each other because they did not know who the secret police were and who would turn them in to the secret police.

Impossible to expect is that they would abandon their duplicitious value system at the first attempt and place a premium on trustworthiness, honesty, and reliability in South



Korea. Understandably, the Talbukmin easily receive baptism and confess that they are converted without an actual acceptance of the gospel. It is difficult to do intercessory prayer and home visiting for them because they do not want to reveal themselves (SMMP14).

### Freedom and Self-indulgence

The Talbukmin lived in a communist country without their freedom. They see South Korea as a paradise of freedom. They make mistakes thinking that they can do everything and often degenerate into self-indulgent freedom without responsibility. They were used to the public distribution system, so they are people without much sense of responsibility. They do not know how heavy the responsibility is and easily fall as individuals (North Korean Mission Union 2011, 1). NFSL30 says, “The Talbukmin experience freedom in South Korea; however, they do not understand the mature capitalism. Some simply think that they have a freedom to smoke in an elevator.” Yoo Daeyeol, a Talbukmin pastor, explains that self-indulgence is caused by misunderstanding freedom, as the first trap in South Korea.

Self-indulgence is more dangerous than relative poverty. The Talbukmin find what freedom is in South Korea, but they understand freedom superficially. They miss knowing that there are laws and yields in freedom. They only take the concept that they can do anything that they want. Then they harm others and ignore their common sense. It takes a long time to acknowledge that their dissolute life from intemperate freedom marginalizes them and the results in falling behind in the competitive society. (Ryu 2011, 20)

### Aggressive Inclination

In the view of South Koreans, the Talbukmin are very aggressive and critical. SMMP14 indicates, “It is very difficult to develop harmony among the Talbukmin. They

distrust each other and are easily consumed with envy and jealousy. They often fight with each other. It is very difficult to share their feelings and emotions.”

In North Korea, the Talbukmin had to stay in school, work places, and the army; wherever the government appointed them to spend their entire lives. When problems occur in North Korea, they have to solve the problem by themselves. If one fights furiously with anyone at the work place today, then the person must meet their opponent again tomorrow. The only way to save their money is to show how strong they are and by expressions of fighting and harsh language. The government of the DPRK also permits some violence to shift the anger of the people aimed at the government toward an other individual (Cho and Kim 2006, 146). Their aggressive inclinations are directly expressed in South Korea.

### Human Relations

To create human relations based on credibility is a very difficult subject for the Talbukmin. NFSL30 explains the difference between South Koreans and North Koreans:

In South Koreans, credibility is all important. They keep confidences and try to gain credibility. On the contrary, credibility is held in slight regard with North Koreans. North Koreans live without keeping any credibility. They cannot move anywhere when they fight each other. If they fight with anyone in the village, they must live with them for life. If they fight with anyone in their work place, they must go to work again tomorrow. If I fight with my company in South Korea, I will be fired. However, there is no firing and no promotion in North Korea. Even if they see all of the advantages and disadvantages, so they are very familiar with each other. They do not need to get on an executive's good side. They rise up against police officers in spite of the disadvantages. It is hard to have contact with North Koreans. The Talbukmin have just one meeting time. If they promise to meet again next time, there is no contact. The reason is that North Korean's meet again tomorrow without any contact in any case. They cannot go anyway. However, if a Talbukmin promises to meet a South Korean again and does not contact, the Talbukmin may never meet the South Korean again. The Talbukmin does not know the difference.

### Responsibility and Egoism

Concerning responsibility, South Koreans need to understand that the Talbukmin did not have any freedom in job choice and usually worked mechanically in their allotted work according to the direction of the government of the DPRK. The system had reduced the responsibility and the Talbukmin's voluntary will to work. During the great starvation, people robbed the machines and mines and sold out to survive. In the eyes of South Koreans, the Talbukmin are very lazy people who are not responsibly working hard.

NMSL28 explains, as follows:

The Talbukmin does not keep their promises because they do not think that keeping promises is important. In North Korea, they did not follow the direction of the government because the result of keeping the directions was dying of hunger. They did not work hard because there was no difference in the rewards. They shifted around and stole glances at one another, trying to read each other's thoughts.

Concerning Talbukmin egoism, the South Koreans need to understand the lives of North Koreans under the public distribution system and food shortage in North Korea. North Koreans only received distribution for their family members. After the food shortage, they had to survive by their own abilities without distribution. The life and survival of others is not the duty of the people but the duty of the government of the DPRK. North Koreans do not have any personal property to help others. The government owns all the property. They could help others because of the difficulty in surviving. They did not learn any concepts of dedication, sacrifice, and service.

### Laying Stress on Money

In the view of the South Koreans, the Talbukmin are crazy about money. North Koreans have acknowledged the importance of money to survive the great famine. If the Talbukmin had money, they could have bought food at markets and their families could

have survived. At markets, the people earn money by their abilities. This was the first big event that they could achieve anything by their ability away from the strong Juche caste system and the suppression of the government. With Talbukmin, earning money contains a sense of significance over simply saving money.

Earning money is necessary for survival. At the same time, it is the only path that Talbukmin can use to demonstrate their independence and their own values, such as, social position, fame, honor, political power, etc., in South Korea. Earning money in South Korea is important for the formation of their self-identities.

### **Conclusion**

The Talbukmin lived in North Korea and now live in South Korea. Talbukmin know both of the societies and countries. They can explain who North Koreans are and what the society of North Korea is to South Koreans. At the same time, they can explain who South Koreans are and what the society of South Korea is to the North Koreans.

Philip Eun, who is a missionary for Talbukmin in China, calls the Talbukmin, “The response of our prayers for fifty years and the path of the gospel to North Korea” (Eun 2004, 195). Cho Yongkwan refers to Talbukmin as “messengers and presents for the reunification mission” and “touchstone to test whether South Korean churches can spread the gospel to North Koreans” (Cho and Kim 2006, 118, 158).

Accordingly, to evangelize the Talbukmin is the very important task of South Korean Churches. Before spreading the gospel to them, South Korean Churches must know and understand the Talbukmin’s lives and way of thinking.

The Talbukmin experienced the horrors of the great famine and escaped from North Korea trying to avoid death. During the process of defection, they had experienced

terrible difficulties and were wounded. Finally, they entered South Korea. However, they still have several problems such as the difficult adapting process, gaining jobs, low income, loneliness, a sense of guilt, and so forth. South Koreans do not welcome them and give them the cold treatment. Their inner characteristics are very different to South Koreans and do not fit into the society of South Korea.

South Korean Churches must, because of Jesus Christ, help to solve their difficulties and rescue their wounded minds, which are not yet cured by the love of God. At the same time, the Church must spread the gospel to them. To evangelize the Talbukmin, the South Korean evangelists can see the Talbukmin not by their own values and perspective but with the viewpoint of the Talbukmin. When South Korean Churches understand why the Talbukmin act like they do, they can easily understand them and find contact points for evangelization. South Korean Churches can evangelize the Talbukmin as much as the Church knows and understands them.

## **CHAPTER 6**

### **THE EVANGELISTIC STRATEGIES FOR TALBUKMIN**

In the early 2000's, Talbukmin came into South Korea throwing South Korean churches into confusion because the Church as a whole was neither prepared for nor expected this event. Some mega churches like Yoido Full Gospel Church and Yeongrak Presbyterian Church accepted the defectors and did their best to share the gospel with them via the supply of scholarships, living expenses, jobs, etc. The churches simply applied their evangelistic methods and ministries designed for South Koreans to the Talbukmin because they looked very similar to South Koreans in appearance and language. Little fruit from the evangelism was harvested.

Three Protestant groups of North Korean congregations exist in South Korea: 1) North Korean Independent Congregations in South Korean churches, 2) Talbukmin churches, and 3) North Korean Believers in South Korean churches.

First, some South Korean mega churches such as Onnuri Presbyterian Church and Sarang Presbyterian Church established independent departments to evangelize and nurture the Talbukmin in their churches. Second, several Talbukmin who studied theology in South Korea became pastors and established churches for Talbukmin, such as Saeter Methodist Church, Hanaro Church, and Saepyeongyang Gospel Church. Third, individuals of Talbukmin attend worship services and ministries of South Korean churches like the South Korean believers.

In this chapter, the researcher explores effective evangelistic strategies for Talbukmin by investigating evangelism, nurturing, and ministry programs of South Korean churches established for Talbukmin.

For the first group, the researcher visited Namseoul Grace Presbyterian Church, Omnuri Community Church, and Sarang Presbyterian Community Church directly observing and interviewing pastors and believers. For the second group, the researcher visited two Talbukmin churches, Saeter Methodist Church and Hanaro Church, for direct observations and interviews and then interviewed a pastor of Saepyungyang Gospel Church. For the third group, the researcher interviewed the pastor from Yaksoo Presbyterian Church, plus visited two other Talbukmin congregations, Muldaendongsan Community Church and Thursday Home Talbukmin Meeting for direct observations and interviews.

### **North Korean Independent Congregations in South Korean Churches**

#### **Reunification Mission Committee in Namseoul Grace Presbyterian Church**<sup>18</sup>

The Talbukmin ministry of Namseoul Grace Presbyterian Church (NGPC) was started when some Talbukmin settled into permanent rental housing beside the church. NGPC realized the need of Talbukmin ministry and established the Reunification Mission committee in March 2001, to evangelistically serve the Talbukmin. The meeting that started with three Talbukmin has enlarged to fifty families and eighty regular attendees. Families attend the meetings and two Talbukmin leaders serve the small groups.

Reunification Mission committee (RMC) is comprised of a pastor, an elder, and about one hundred volunteers. Talbukmin attend Sunday worship services first. Then they gather for their own meeting with praise songs, prayer, introduction of newcomers, testimony with thanks, preaching by the pastor, and lunch. The meeting encourages

---

<sup>18</sup> Namseoul Grace Presbyterian Church has 5,000 attendances. To research the evangelistic ministry of NGPC, the research conducted two interviews with Kim Youngsik, the pastor of RMC, on June 5 and 8, 2011, and directly observed the Sunday Talbukmin meeting on June 12, 2011. The researcher also referred to some articles published by RMC.

Talbukmin to participate in the meeting directly. RMC has no meetings on weekdays. Talbukmin can attend Wednesday night worship service or dawn prayer meetings with South Korean believers.

RMC has the following five divisions: management, support, evangelism, nurturing, and education. Two teams also exist, a youth team and a praise team. The management department plans the entire direction and schedule of RMC plus supports each department. The staff of this department manages worship services, monthly meetings, prayer meetings, church retreats, and cultural activities (North Korean Mission Union 2011, 63).

The support department supports multiple felt needs in life, in areas of medicine, education and law for Talbukmin who are well adapted into South Korea and NGPC. The department supplies persons over 65 years \$100 and grants students \$300 a month. The department covers \$30 traffic expenses, and supplies used furniture and electronic goods through Goodwill. An additional aid of \$300 is supplied to the first-time visitor for resettlement. The medical service section of the department helps with dental, accidental, and emergency medical expenses of Talbukmin patients. The department supports job information, training program, and a legal assistance program by paying expenses. The department introduces youth who cannot adapt well into the Korean school system with the Yeomyung alternative school for Talbukmin youth. At first the department supported living expenses but no longer does so.

The evangelism department has several evangelistic strategies: Hanawon visiting evangelism, home visiting evangelistic program, weekday evangelism for the newest Talbukmin resident, and living evangelism that introduces and guides the Talbukmin to



South Korean life. This department consists of well-trained volunteers who are educated in personal evangelism and counseling.

This department recognizes that the most effective evangelism period for Talbukmin is when they leave Hanawon and take their first step into South Korean society. So the department established a weekday evangelism team. The team waits for new Talbukmin residents at the front door of their new house. When the resident arrives, the team holds a simple worship service, cleans the house together, shares a meal, and supplies used furniture and electronics. The important purpose of weekday evangelism is to allow a participant “to become a friend to the new Talbukmin resident because they have no friends in South Korea and no property for living life” (North Korean Mission Union 2011, 38). If possible, the team explains the meaning of the gospel through the evangelism explosion program. The fruits are not many; however the team continues the gospel seeding. About 5 percent of newcomers who already have faith are successfully settled into the RMC. The ratio of settlement into RMC is about 20 percent.

Kim Yeongsik, the pastor of RMC, explains his own understanding of the Talbukmin. He says when they sit in a church, two or three years may pass for them to believe Jesus Christ is their Lord. He states the following:

From my ten years of ministry, I found that Talbukmin accept Jesus when they experience a good relationship with South Korean pastors, dedicated service of South Korean volunteers who resemble Jesus Christ, and good examples of Talbukmin believers in their church. The most effective evangelistic method is to show them the meaning of the gospel through living examples or models in the life of believers.

The task of nurturing the Talbukmin believers is a very difficult project. Pastor Kim’s analysis of this reason is as follows: “Talbukmin want not to change but to forget their old worldview, so they live under their old worldview.” At the same time, they do

not pay attention to faith because they must pay more attention to obtaining a job, earning money, maintaining their health, getting education, etc., to survive in South Korea. The lecture style, which is a common method for South Koreans, is not fit to Talbukmin. Attendance for these classes was low. Also, a variety of needs exists that are defined by their different ages, backgrounds, etc. Plus, the RMC's capacity is inadequate to support their various needs. The RMC nurtures Talbukmin at church retreats and small groups. In some retreats, the church believers eat, sleep, and establish familiar relationships with Talbukmin, while focusing on teaching the gospel. In Mokjang (the name of a small group), the church believers gradually nurture by establishing close relationships and sharing their specific life experiences. The nurturing department has several nurturing programs, such as the Barnabas Program (welcoming newcomers), Mokjang (small groups), Developing Laity Leader Program, Home Visiting Program, and the Nurturing Volunteers Program.

RMC knows the importance of nurturing volunteers because success of the Talbukmin ministry depends on well prepared and supported volunteers. For ten years South Korean volunteers have been dedicated to the Talbukmin ministry following their own calling from God without any reward. In spite of their preparation and sacrifice, many volunteers have given up their service because of deeply wounded hearts, emotional and spiritual exhaustion, and fruitlessness during their service of the Talbukmin.

RMC raises volunteers along two tracks. First, RMC expands the base of the Talbukmin ministry through the Reunification Education Program toward the entire congregation of NGPC. Second, among the graduates of the Reunification Education

Program, RMC nurtures volunteers who will join RMC through the New Volunteers Education Program. After the education period, new volunteers may not directly join the Talbukmin ministry. They may only attend Sunday Talbukmin meetings for a year, which is enough time to become familiar with Talbukmin and RMC ministries.

Loving North Korea Mission Department in Sarang Presbyterian Community Church<sup>19</sup>

Sarang Presbyterian Community Church (SPCC) has developed the Talbukmin ministry since 2004, and established the Loving North Korea Mission Department (LNKMD) for North Korea mission and Talbukmin ministry. LNKMD has 250 attendees during Sunday worship service. Among them, 70 are Talbukmin. After lunch, they sit in as members at each Sarangbang (small groups). Every Saturday at 7:20 p.m., LNKMD opens intercessory prayer meetings for their Talbukmin ministry in evangelism, nurturing, discipleship, and reunification of the two Koreas. On every Thursday, LNKMD opens a Jubilee Reunification Prayer Meeting for reunification of the two Koreas and North Korean missions. About 30 organizations including SFCC join together and process programs such as lectures by specialists of North Korean missionaries or pastors, praising, worshipping, and praying.

LNKMD consists of a pastor, an assistant laity, and about 100 volunteers. LNKMD has the following six departments: the Head office for Administration and Worship services, Settlement and Nurturing Department, Youth Department, North Korea Training Mission Department, Sunday school, and the Jubilee Reunification Prayer Meeting.

---

<sup>19</sup> Sarang Presbyterian Community Church is a representative mega church in South Korea that has 40,000 attendances based on a strong discipleship training program. To research the evangelistic ministry of SPCC, the researcher conducted an interview with Yoo Hojeong, an assistant administrator of LNKMD, on July 12, 2011, and directly observed the Talbukmin Sunday worship service in July 3, 2011. The researcher referred to the homepage of LNKMD, <http://lovenk.sarang.org> (accessed December 2, 2011).

The supporting team under the Settlement and Nurturing department works for successful settlement of Talbukmin into South Korea and the LNKMD. This department introduces the LNKMD, conveniences of living, support in medical services, and legal assistance. The team gives \$100 to persons over 65 years and \$200 dollars a month to Talbukmin students on the basis of their grades, the percentage of attendance, and participation at retreats. LNKMD established the Nehemiah Alternative School for preparing for the entrance examination and supporting a successful college life. About 30 volunteers guide 20 Talbukmin students, person to person according to each student's level. The school also offers a women's dormitory.

LNKMD itself is an effective method for Talbukmin evangelism. Many Talbukmin believers of LNKMD bring Talbukmin nonbelievers in spite of no permanent rental housing around SPCC. The Talbukmin believers invite nonbelievers into Sarangbang (small groups), where all members of Sarangbang surround them with the warm love of Jesus Christ. In particular, graduates of the Nehemiah Alternative School have successfully entered into several colleges achieving high reputations; so many Talbukmin students continuously join to the LNKMD on their own initiative.

LNKMD gradually preaches the gospel through the New Believers Class and Sarangbang without hastiness because volunteers well know that evangelism and nurturing of Talbukmin takes much time. LNKMD tries to spread the gospel via person-to-person meetings with the Evangelism Explosion Program, closely packed series of Bible studies in small groups at church retreats, special lectures, preaching, and athletic meetings.

When a new Talbukmin visits LNKMD, the Settlement and Nurturing department introduces LNKMD by explaining the basic contents of the gospel speaking individual to individual for four weeks at the New Believers Class. When the Talbukmin completes the whole course of the class, the department provides a traffic expense, a gift certificate, explaining those are donated by the South Korean believers' offering.

Table 14. Four Weeks Curriculum of the New Believers Class

	Subject	Contents
1 Week	Relationship	Greeting, Self introduction
2 Week	Church	Introduction of SPCC and LNKMD, Who is the church? What does the church do? The believers live in the Word, prayer, and worship.
3 Week	God, Human, Jesus, Faith	Who is God? Who is human? Sin and corruption. Who is Jesus? What is faith?
4 Week	The Holy Spirit, the Bible	The characters of the Bible. What does the Word of God teach us? How will the believers apply the Word into their lives? Who is the Holy Spirit?

After the New Believers Class, the Talbukmin move to the next step, the New Family Class of SPCC designed for South Koreans. After the class, the Talbukmin sign a membership card becoming an official member of the SPCC. The settlement ratio of newcomers in LNKMD is about 50 percent.

In the Sunday worship service, all the attendees participate in each Sarangban. They study the Bible, share their weekday lives, and pray for each person. LNKMD has ten adult Sarangbang and thirteen youth Sarangbang. LNKMD nurtures the youth using a person-to-person discipleship training program and cultivates leaders with the youth leader training program. The North Korea Training Mission Department scouts and nurtures gifted volunteers through basic education for the North Korea Mission Program and higher education for North Korean Inland Mission Program.

LNKMD operates the Korean United Talbukmin soccer team, which suits the characteristics of Talbukmin who love sports very much. This is one of the ways in which LNKMD expects that South Korean youth and Talbukmin youth can make sense of unity and share their beliefs.

#### Common Ground of Onnuri Presbyterian Community Church<sup>20</sup>

The Talbukmin evangelistic ministry of the Onnuri Presbyterian Community Church (OPCC) was launched when some young adult believers opened a prayer meeting for a North Korea mission. The prayer meeting became the Hana Community for Talbukmin. In 2005, Hana Community (HC) established the Talbukmin Association Hall and moved to Kangseogu Deungchondong where many Talbukmin live. The name of Talbukmin Association Hall has changed to Common Ground (CG).

No permanent rental houses exist for Talbukmin, so Talbukmin believers take about one or two hours to come to the HC. HC has about 40 Talbukmin believers and 40 South Korean volunteers. The main focus of the Talbukmin ministry is on Sunday worship service; small group; and visitation at home, hospital, and campus. The order of Sunday worship service is praise songs, prayer, choir, sermon, intercessory prayer, and benediction. After lunch, South Korean believers and Talbukmin believers gather together in several Soons (small groups). In each Soon, they study the Bible, share their weekday lives and prayer themes, and pray for each other.

Hana Community is comprised of a pastor, a South Korean associate pastor, and South Korean volunteers. When a new Talbukmin visits HC, the newcomer is guided to

---

<sup>20</sup> Onnuri Presbyterian Community Church is a representative mega church in South Korea that has 70,000 attendances. To research the evangelistic ministry of OPCC, the researcher conducted two times interviews with Yang Wooncheon, a volunteer of Hana Community on June 19, 2011 and with Lee Hoon, the pastor of CG, on July 1, 2011. The research directly observed the Sunday worship service of Hana Community on June 19, 2011.

complete a seven week training program for new believers. After completion of the training program, the newcomer may get an official membership to OPCC and is assigned to a small group. The next stage of the training program is that each member has to teach a different newcomer. However, most Talbukmin were unable to finish the training program and could not be assigned to small groups. HC has evaluated that the training system of OPCC is not adequate for the Talbukmin.

Common Ground supports several aids that the Talbukmin wants, such as worship services, special lectures, an alternative school and studying rooms, scholarships, job placement, legal assistance, and medical aids. Full time teachers are at CG teaching Talbukmin students and guiding their faith with additional support of meals and educational supplies. If anyone desires, a teacher meets a Talbukmin individually according to the student's level. Hana Community and Common Ground do not offer any type of living expense. The Talbukmin attendees join the HC with a strong sense of belonging without regard to any support.

Hana Community evangelizes Talbukmin through invitational meetings for Talbukmin women and youth. HC visits Hanawon each month and has a time of praise songs, prayer, meeting with Talbukmin, and introducing the gospel. After finishing the course of Hanawon, many Talbukmin have visited HC; however they leave HC because of no financial support. Most of them move to other churches that give money. Talbukmin believers of HC invite their family members and friends through their social networks.

HC nurtures Talbukmin believers through Sunday worship services and Soons (small groups). Every Talbukmin believer is encouraged to enroll in many powerful nurturing or training programs of OPCC such as the person to person discipling training

program, special lectures, mission training school, Father's school, and so on, without cost. However, rarely do they have to actually apply.

Common Ground opened the Youth Discipling School to introduce faith gradually. The school offers each subject by quarters of the year. Students stay in communal living (dormitory), attend morning and evening daily commitments, weekday educational programs, and outreach programs. The list of weekday educational programs and outreach programs are listed below.

Table 15. Subjects in 2011 of Common Ground

	Main theme	1 <sup>st</sup> Week	2 <sup>nd</sup> Week	3 <sup>rd</sup> Week	4 <sup>th</sup> Week
April	Characteristic Training	Love	Joy	Peace	Patience
May		Kindness	Goodness	Mildness	Faithfulness
June		Self-control	Honesty	Creativity	Positive Thinking
July	Nature	Creation	Nature	Nature / Human	Environment
Aug.	Human	Beauty	Health	Reason	Social Intercourse
Sep.	Harmony	Win-win	Cause & Effect	Solution	Solution
Oct.	Individual	Selfish	Habit	Others	Stereotype
Nov.	Community	With	Without	Do	Do not
Dec.	The World	Balance	Disagree	Adjust	Peace

Table 16. Society and I, the Detailed contents of Common Ground in April

August	Subject	Contents
1 <sup>st</sup> Week	Calling and Talent	Job not as an economical activity but as a calling from God
2 <sup>nd</sup> Week	Dedication	The meaning and attitude of dedication in common life
3 <sup>rd</sup> Week	Honesty	Habitation of honesty as a basis of life over home and society
4 <sup>th</sup> Week	Creativity	Challenge to invention, which students want to try normally
5 <sup>th</sup> Week	Positive Thinking	Cultivate positive thinking to sustain hope anytime and in any circumstance of life

Hana Community trains some South Korean believers to be volunteers for Talbukmin through seven weeks at the North Korea Mission School. The Bridge of North Korea Mission opened the North Korean Mission School for the South Korean volunteers offering special lectures by North Korea specialists and intercessory prayer meetings.



### Strengths and Weaknesses of North Korean Independent Congregations

This researcher has found many advantages to the North Korean Independent Congregations in South Korean churches for Talbukmin evangelism. First, the congregation supports a warm and sympathetic environment for Talbukmin who endeavor to understand, be considerate, and care. The independent congregations were started just for Talbukmin based on the eagerness for Talbukmin evangelism. Typically, common Korean churches do not offer welcoming environments but instead make Talbukmin feel like aliens in church life. Second, congregations can use several advantages of the mother churches as have an advantage as mega churches who can supply abundant salaries for pastors, living expenses, scholarships, meet medical supports, offer meeting places; and supply rich human resources of pastors, volunteers, and specialists from all levels of society.

Third, South Korean churches are able to supply abundant support in job placement, medical service, legal assistance, and educational programs including Sunday school for Talbukmin children and youth. Fourth, through strong small groups, Talbukmin develop new social networks with South Koreans while experiencing emotional familiarity and care. Adaptation to the society of South Korea is easier because the Talbukmin learn the culture and language of South Korea by being in the congregations. Fifth, Talbukmin can be supplied with the most important aid, which is strong spiritual help through intercessory prayer from the mother churches.

At the same time, several disadvantages exist. First, Talbukmin experience a difficulty in adjusting to the environment of South Korean churches because their ministries, such as worship service, preaching, praise songs, training programs, etc., are

still designed by South Korean pastors and volunteers. Pastors are cannot prepare two sermons for two bodies (South Korean volunteers and Talbukmin) to be given at once. Second, cultural differences are a very huge barrier of the congregation. Each people cannot completely understand each other's culture and people, so the congregations have experienced a limitation of evangelism and the fruitlessness of their ministry. The differences make misunderstandings and conflicts. Each group suffers deep wounds when they sometimes hurt each other. Talbukmin wander as a marginal people around the churches without growing in faith, which causes disappointment, exhaustion, and abandonment of service from the South Korean volunteers.

### **Talbukmin Churches**

#### **Saeteo Methodist Church**<sup>21</sup>

The Saeteo Methodist Church (SMC) is the first Talbukmin Methodist church in South Korea. About 700 Talbukmin families live in Yangcheongu where SMC is located, so accessibility to the church is easy. The senior pastor is a Talbukmin, Kang Cheolho, who studied theology at the Korean Methodist Theological University. He ministers with a Korean associate pastor. The registered members are over one hundred; however, only about forty regularly attend Sunday worship service with fifteen South Korean volunteers.

SMC shares building space with the following four non-government organizations:

North Korean Refugee Independence Support Center, Unity Preparations Talbukmin

Association, Talbukmin Culture and Art Association, and the Coalition for North Korean

---

<sup>21</sup> Saeteo Methodist Church was planted on December 27, 2004 by Kang Cheolho, who was the first Talbukmin pastor in South Korean. To research the evangelistic ministry of SMC, the researcher conducted an interview with Lee Woohee, an associate pastor of SMC, on June 3, 2011 and interviewed Kang Cheolho on June 12 and 14, 2011. The research directly observed the Wednesday worship service and referred to the homepage of LNKMD. The researcher referred to the homepage of Sater Methodist Church, <http://www.onedream.or.kr> (accessed December 5, 2011).

Women's Rights (The Korean Methodist Church Mission 2010, 33). SMC founded the North Korean Refugee Independence Support Center and supports Talbukmin with social welfare, medical service, legal assistance, elders' classes, educational information, teaching materials, scholarships, an afterschool study program, and a foreign language school taught by native speakers. The church does not offer living expenses with cash.

SMC used direct evangelistic methods like roadside evangelism with evangelistic papers and gifts. The result was not effective. Now, the church invites Talbukmin to the church building through the aforementioned support programs while introducing the meaning of the gospel slowly as they live together. For example, eight elders became members of the church through the elders' class.

However, pastors cannot fully focus on evangelism and nurturing because they have to work for the Talbukmin support center doing ministries that include activities outside the church such as lectures, testimonies, and forums. Talbukmin believers do not contribute offerings, so the SMC lacks self-reliance in finance. The church just pays a small part of the pastors' salaries. Pastors depend on living expenses from honorariums from outside lectures, outside help, or rental fees from NGO organizations. Talbukmin believers bring many friends and families; however, most of them easily leave the church without settlement or growing faith.

#### Hanaro Church<sup>22</sup>

The Hanaro community of Nampo Presbyterian Church (NPC), the predecessor of the present Hanaro Church, was established in 2004, for Talbukmin evangelism. Many

---

<sup>22</sup> Hanaro Church is planted by Nampo Presbyterian Church on June 2011. To research the evangelistic ministry of Hanaro church, the researcher conducted an interview with two volunteers on July 13, 2011 and directly observed the Sunday worship service. This researcher referred to the homepage of Hanaro Church, <http://www.hanaroch.com> (accessed November 16, 2011).

Talbukmin young adults were born again and spread the gospel to other Talbukmin young adults under the direction of Pastor Ryu Daeyeoul, a Talbukmin. Talbukmin young adults did not easily adapt to the South Korean church culture and its people. The need existed for the establishment of an independent Talbukmin church, so NPC decided to do so.

The church planting was started when a Talbukmin young adult voluntarily made a contribution of ten thousand dollars. The Talbukmin saved the money during seven years in South Korea to rescue his family from North Korea. Other Talbukmin joined to contribute and raise funds. NPC and other South Korean churches were deeply impressed by the sacrifices and prepared a new worship space with equipment for the new Talbukmin Church. The vision of the church is to nurture Talbukmin's young adults in order to establish common and health sense qualifications until they can live independently and be trained as evangelists who can spread the gospel in North Korea after reunification.

One hundred Talbukmin young adults attend Sunday worship service. Most of them are studying in several universities with high reputations in South Korea. After graduation, several of them get jobs making tithes and weekly offerings. About ten percent of the congregation is South Korean believers who devote their time as volunteers. They serve as leaders to guide small groups. On Sunday, members attend 11:00 a.m. worship service, share lunch, sit in on each small group, again attend 2:00 p.m. worship service, and join outside activities.

Nampo Presbyterian Church established the Hanaro Welfare Center with the church. Seven South Korean churches support the financing of the center. The center supports a Talbukmin student scholarship for \$300, an English class, job placement for graduated

students, medical service, and Reunification Mission School for nurturing the students' belief in Christ. In particular, the response of Talbukmin toward Oriental medicine is very high.

Talbukmin students have overcome several difficulties in the life of universities and adaption to South Korea through prayer and faith. Their changed lives become a challenge to other Talbukmin young adults and a very strong method of evangelism that attracts others to the church. Talbukmin believers prepare the retreats of the church. They prepare several favorite programs, such as soccer, special lectures, fellowship programs, bible study, etc. They invite friends to build familiar relationships and steadily explain the meaning of the gospel.

Small groups process the nurturing of Talbukmin young adults after lunch on Sunday. Each member participates in a small group. South Korean volunteers teach in the small group. One of the Talbukmin students assumes responsibility of leadership of the small group. The small group meeting consists of sharing the past week, bible study, and prayer. The teacher reviews the content of last Sunday's sermon. The senior pastor distributes the outline of the sermon with sets four or five study questions used to check the content on the weekly paper. The teacher reads the sermon contents and students memorize the content by solving the questions. They freely discuss their thinking about the content. Then, they pray for each other by the prayer list that has each member's written prayer themes.

The pastor trains Talbukmin young adults to nurture leaders gradually through the discipleship program, which consists of beginning, intermediate, and advanced levels. No

educational programs exist beyond the training program because they well know that the Talbukmin are sick of compulsory education programs.

Saepyungyang Gospel Church<sup>23</sup>

A Talbukmin pastor, Eom Younghee, under the assistance of the Yoido Full Gospel Church, which is the biggest church in the world, planted the Saepyungyang Gospel Church (SGC). A major characteristic of the church is that Talbukmin believers formed the whole ministry. Talbukmin believers elected seven small group leaders and actively participated in managing the church after the manner of the North Korean style following their culture and lifestyle. Throughout my research, this model of Talbukmin believers managing their church by their own decisions was unique.

The church did not use evangelism methods of the South Korean style where three steps to evangelism exist. The first step is the invitation. The church encourages Talbukmin believers to invite their acquaintances to the church. The second step is the building of relationships. When the newcomers visit the church, the pastor builds familiar human relationships with them and their inviters. The third step is the knocking stage. The pastor introduces Jesus Christ continuously. The church uses the afternoon time of roadside evangelism to teach Talbukmin believers the necessity of regular evangelism. The roadside evangelism is not a simple method of distributing papers. The whole membership made and packed strawberry sandwiches. A sticker was attached that read, “Made by the SGC. Enjoy.” They gave them to nonbelievers at the market near the church. Through the event of evangelism, Talbukmin believers had the pleasure of evangelism through direct sight, feel, and experience.

---

<sup>23</sup> To research the evangelistic ministry of SGC, the researcher conducted an interview with Jung Hyungshin who was a pastor of SGC on June 18, 2011 and a Talbukmin believer on July 13, 2011. The direct observation was not conducted because most Talbukmin believers have leaved.

To teach Talbukmin believers dedication and service, the church made noodle soup in the North Korean style and supported senior citizens' centers, elders who live alone, and older workers. Through the service, Talbukmin believers built self-esteem and improved their public image. Talbukmin believers cooked North Korea Pollack, distributed it to the whole church congregation, and shared at home with their families.

However, the church members were scattered in 2010, because Yoido Full Gospel Church dispatched a new senior pastor, a South Korean, and a South Korean elder. The two leaders control the church without any acceptance of Talbukmin believers' opinion. They proclaimed acceptance of South Koreans to increase the attendance. If the number reaches one hundred, they can be supported by \$100,000 a year from Yoido Full Gospel Church. Talbukmin are opposed to this idea because if SGC accepts South Koreans, the church will lose her unique characteristic of being by and for Talbukmin believers. The maximum attendance number was as many as one hundred, and the regular attendance was forty. Now, few remain.

#### Strengths and Weaknesses of Talbukmin Churches

Talbukmin churches have many advantages. The churches support atmospheres of familiarity and close relationship because the Talbukmin process the ministries (preaching, worship service, fellowship, etc.). They do not need to hide that they are from North Korea so they can behave in an honorable way. No more do South Korean believers discriminate against them because of prejudice or preconception. Talbukmin believers feel intimate with each other, sharing faith and prayer, so because they experienced the same suffering and difficulties as non-believing Talbukmin of the same original province, they want to befriend them. Talbukmin pastors preach easily, arouse

sympathy, and promote understanding of the sermon because they know well the people's sorrows, woundedness, and difficulties. Talbukmin become agents of their churches and work along positive lines in various fields of activities by themselves.

Also, several disadvantages exist. Talbukmin churches have the same problems as small churches. Talbukmin do not have any concept of dedication and tithing so Talbukmin churches are not able to be financially independent in terms of the pastor's salary, church operating expenses, and supporting new Talbukmin. This hinders the pastor's focus on preparation and administering of ministries. Talbukmin do not acknowledge a pastor's authority easily because of their strong sense of equality, which blocks pastoral leadership. For now, their faithful maturity is too weak to take care of Talbukmin newcomers or anyone. This causes difficulty in nurturing Talbukmin beginners. Recruitment and training of volunteers is a problem that needs solving.

### **North Korean Believers in South Korean Churches and Others**

#### **Yaksoo Presbyterian Church**<sup>24</sup>

Yaksoo Presbyterian Church (YPC) established the North Korean Mission Society (NKMS) for Talbukmin missionary works. Talbukmin can easily depend on the church for permanent rental housing near the church. The NKMS was established not by the strategy of YPC but by several believers who had concerns about the North Korean mission concerning financing and volunteering. The first members had died so the church took the ministry. However, the evangelistic enthusiasm has decreased. In these days, twenty believers open a monthly meeting with prayer. YPC and NKMS do not have any Talbukmin meetings or training programs.

---

<sup>24</sup> To research the evangelistic ministry of YPC, the researcher conducted an interview with Ryu Jaeki, a pastor of NKMS, on June 14, 2011.



About 40 Talbukmin attend the monthly meeting and regularly 30 Talbukmin attend the Sunday worship service with South Korean believers. The high ratio of attendance is so they can receive cash for living expenses. NKMS gives 50 dollars a month for those who attend the Sunday worship service every Sunday. In the beginning, no obligation of attendance existed. Many Talbukmin came to the monthly meeting to receive money without attending any worship service. Even worse, some of them received money from other visited churches that also gave support. When NKMS changed the rule, most Talbukmin left the church. The present Talbukmin are newcomers. Negative opinions exist about giving cash inside of the church. However, NKMS continue to give for living expenses because the task is well within NKMS' capacity.

Newcomers of Talbukmin have come to NKMS of their own accord. Some Talbukmin believers visit new Talbukmin residents and introduce NKMS. NKMS does not have Talbukmin nurturing programs or volunteer training programs. Because of this situation several volunteers of NKMS have shifted to other departments causing a decrease in volunteer passion.

#### Muldaendongsan Community Church<sup>25</sup>

Cho Youngkwan (Cho Joseph, a pastor) who is a professor for Korean National Police University planted the Muldaendongsan Community Church (MCC) in 2008, for the Talbukmin ministry. The professor met a Talbukmin by chance when he was working in Chinese foreign labors mission so he switched his mission target people to Talbukmin. The congregation of MCC consists of about forty Talbukmin believers and equal numbers of South Korean believers. On Sunday, they meet for morning worship service, lunch,

---

<sup>25</sup> To research the evangelistic ministry of MCC, the researcher conducted an interview with Cho Joseph, senior pastor, on June 28, 2011, and directly observed Sunday Worship service on June 26, 2011 and Wednesday intercessory prayer meeting on July 13, 2011.

afternoon worship service with bible study, and Mokjang (small groups) meetings. Most members of Talbukmin are students preparing for college admission or are already college/university students. South Korean believers are a mixture of youth/adults with different roles as volunteers/supporters. MCC serves as a big faithful family who loves suffering broken families with the love of God.

MCC gives scholarships to Talbukmin diligent students who have no resources. The scholarship originates not from the church's finances, but by individual South Korean supporters. The amounts of scholarships vary depending on each student's situation. The church disqualifies the students for scholarships when they are absent from Sunday worship service. The reason for this limitation is that MCC has experienced many Talbukmin students who have wasted scholarship money buying alcohol and expensive handbags. Even worse, one Talbukmin went to China to buy drugs. MCC teaches that the scholarship is an offering from South Korean believers, so Talbukmin students should not waste it. MCC does not support living expenses in cash.

MCC had tried several evangelistic methods such as roadside evangelism, delivering evangelistic letters, and evangelism meetings. However, those were not effective. Now, the church evangelizes Talbukmin through relationship evangelism and target evangelism. Relationship evangelism occurs when Talbukmin believers invite Talbukmin into the church and establish familiar relationships via prayer and communication. Target evangelism is when MCC prepares special meetings for targeted people like young adults and collegians. Talbukmin believers bring their friends to summer retreats or Tres Dias. In a summer retreat, Talbukmin believers process lectures in the morning and participate in various outdoor activities such as swimming, climbing,

drama, singing, role playing, games, etc., in the afternoon and evening. Through the activities, targeted Talbukmin make familiar relationships with Talbukmin believers and change their prejudices toward the church.

MCC nurtures Talbukmin believers through worship services and Mokjang (small groups). Mokjang consists of approximately ten members. After worship services, the Mokjang gather where members share their weekday lives and pray for each other. A Mokjang meeting is a very precious place where Talbukmin can share their minds and broken hearts to start the road to healing.

MCC sent several Talbukmin believers to the Discipleship Training School of Youth With A Mission for the program, however the result was ineffective. Alternatively, MCC finds Tres Dias for nurturing and discipling. For example, MCC sent two Talbukmin believers to Tres Dias, where they reaffirmed their conversions and gained peace of minds.

The church does not have any recruitment program of volunteers. South Korean students and adults have joined the Talbukmin ministry on their own initiative after they attended lectures of Pastor Cho's or when they know MCC is planted for Talbukmin ministry.

#### Hwagok Thursday Evening Meeting<sup>26</sup>

Lay members Park Kyungsook and her husband, Han Yongcheol, open Thursday Talbukmin meetings in their home, spreading the gospel to Talbukmin. This is a very special case where the individual laity has a meeting for Talbukmin not run by churches or mission organizations. The meeting starts with dinner at 6 p.m. and has a free open

---

<sup>26</sup> To research the evangelistic ministry of HTEM, the researcher conducted interviews with Han Youngchel and Park Kyungsook on June 6 and 9, 2011 and directly observed the meetings on June 9 and July 14.

meeting consisting of the following: games, sharing weekday lives and prayer themes, praise songs, simple preaching, and intercessory prayer. The meeting makes a very comfortable space where Talbukmin can share their inner minds with fun. The one topic preaching is very simple. About ten Talbukmin and ten South Korean believers gather to share North Korean foods, which are made to suit their taste. Park and Kim prepare kimchi, bread, or give a handbag to the Talbukmin. The couple does not want to send them out empty-handed. The couple's friends and acquaintances that have led a religious life together support with needed goods and expenses generated by word of mouth.

The reason why Talbukmin come to the Thursday meeting is that Talbukmin have a strong trust with the couple. There they can share their deep inner thoughts without any blocks or biases. In the past, the couple met thousands of them. In these days, the couple chooses a few Talbukmin who have just completed the course of Hanawon education. Several Talbukmin young adults who could not be assigned to any permanent rental housing and had nowhere to go, so the pastor of Hanawon Church recommends one or two young adults to live with the couple. In the mornings and evenings, the couple has conversations with their guests and shows them the lives of faithful Christian believers. Talbukmin young adults share their process of life and difficulties while establishing a strong relationship with the couple, as in a family. The couple encourages the Talbukmin to prepare the meals by themselves. They buy side dish makings and cook. The activities help them to adapt to South Korea and establish self-esteem.

The couple spreads the gospel when their guests' minds are open and ask about the gospel. They gradually see the couple has a different life from them and become curious about their faith. The husband explains the meaning of the gospel in detail at mealtime.

At first, the Talbukmin have difficulty understanding, so the husband gives explanations that are easier to understand with the visual and auditory senses. For example, to explain the Trinity, the husband divides a water drop into three water drops and combines the three to one. He explains who God is, that Jesus is God, why Kim Ilsung and Kim Jongil are not gods, how they deceived North Koreans, and so forth.

The fruit of their evangelism is small. They meet thousands, however, only about one percent of them keep company with the couple like a family, which shows the difficulties of evangelism of the Talbukmin.

### **Insights from Direct Observation**

#### **The Importance of Support in Talbukmin**

To summarize direct observations, this research commonly finds that the physical and spiritual supports are very important in Talbukmin evangelism. The churches and a direct observation meeting fully support the idea that these are needed for various felt needs such as living expenses, education, legal and medical needs, etc. Very crucial is aid to the situation of Talbukmin because they do not have anything when they take that first step into the South Korea society. The support is a very significant method of evangelism, and helps to open the minds of Talbukmin.

At the same time, the support can become a very serious problem from the point of evangelism. South Korean churches have a problem concerning whether or not to support with cash. Most Talbukmin have attended churches where they are supported with money, and have listened to the content of the gospel through preaching, bible studies, and other meetings that provided contact opportunities for the gospel. For example, NFML31 explains, “I attended a church to receive \$500 a month for two years. I attended a summer

retreat of the church by chance and met God.” Whereas, this is a good example, problems do exist.

The problem is that money actually makes several blocks for evangelism, conversion, and growing faith in Talbukmin. For example, most Talbukmin easily change their church when the first church no longer gives them money. Talbukmin have concerns not about faith, but about money. Many Talbukmin receive living expenses from several churches at the same time. Talbukmin students also receive scholarships from several churches. On the other side, some South Korean churches use money as a means of simply raising the number of Talbukmin attendees, not for true evangelism.

The agony of South Korean churches is, if they do not give money, they do not even have a chance to meet Talbukmin. For example, Elim Methodist Church in Pucheon City planted Incheon Peace Talbukmin Church beside the Talbukmin permanent rental housing. The mother church has a firm rule that the church will not buy the attendance of Talbukmin. The church has tried to spread the gospel only with love and faith. The result has failed. Many Talbukmin who visited, later leave to go to other churches where they are supported with money. When a Talbukmin comes to a time of baptism, the Talbukmin leave one church to go to another church that gives \$200 as an incentive of baptism. The planted church moved to another area in Incheon City where Talbukmin lived in a huge group. The result has been the same.

#### Understanding the Financial Sense of Talbukmin in the Public Distribution System.

Any support for Talbukmin is necessary because they are poor. The essential point is how efficiently the South Korean churches handle their support. To support efficiently, the church must understand the Talbukmin value system and why they follow money. As

mentioned in chapter three, Talbukmin lived under the public distribution system with provisions of food, clothing, and shelter as the cost of supporting labor and time to their state and by offering loyalty in public ceremonies to the two Kims.

Talbukmin understand any support of South Korean churches in this same sense. When they hid in China, they lived in shelters where missionaries gave them food and clothes, which was the same situation as the public distribution system in North Korean. They were provided food, clothing, and shelter as payment for reading the Bible, and attending worship services and bible study classes, which missionaries wanted. In North Korea, the visible Suryung could not distribute through the executive of the Korean Workers' Party. In China, the invisible God could only distribute through the executives of the Church.

In South Korea, when they receive any support from the church, they naturally think, "I receive distribution from God. So I attend Sunday worship service and bible studies to carry out my obligations." SMMP19 makes a detailed explanation:

Talbukmin thinks that the church can maintain the Talbukmin congregation because I attend the congregation. The church propagandizes of their Talbukmin ministry, so the church has benefited from me.

With this understanding, one can easily see why about 90 percent of Talbukmin became Christians in China and many of them have abandoned their faith in South Korea. They dedicated their loyalty to God who supported distribution the same way they presented their loyalty to the Suryung who gave distribution. If anyone can give them distribution, they will offer their loyalty to anyone necessities or money in return.

When South Korean churches teach that God is the real God and the two Kims are false, Talbukmin understand that God would support a perfect public distribution system

that is the same as the system of North Korea. They expect that the church can afford everything needed for living in South Korea such as food, medical aid, free education, etc., through the equal public distribution system. When they just believed the Suryung and waited, they witnessed the terrible scene of their family's starvation for the destruction of the distribution system. If the church stopped support via cash for living expenses, they would remind the Talbukmin of their past terrible wounds. Then they would express anger toward the church and God.

South Korean churches are inwardly pleased that Talbukmin will use living expenses with cash and scholarships for productive futures. However, many Talbukmin dissolutely waste the money buying expensive bags, alcohol, cosmetic products, and high priced clothes. When the church tries to teach how to use money rightly, Talbukmin believe the church is trampling on their independence and ignoring their independent decisions.

Talbukmin thinks thusly, "I use my money by my independent decision. I am a master of my destiny, so I use money in my pocket as I please" (NMML53). In North Korea, when they distributed rice for fifteen days, no interference was made as to whether the people ate for ten or twenty days. The Workers' Party did not interfere. The support toward Talbukmin is by the independent decision of South Korean churches. The use of the money by Talbukmin, to their thinking, should be by their independent decision.

From this point of view, the problem of moving churches can be understood. To receive aid from South Korean churches is one thing, to move churches, which is dependent on my independent decision is quite another. If the church imposes attendance,



Talbukmin understand that the church helps us conditionally. NMML53 presents the following argument:

If you criticize that you are not attending my church in spite of our support, please do not give money anymore. Would you see farther? It is easy you think that it is important to save a person's soul. He will spread the gospel to other Talbukmin in South Korea and North Koreans in North Korea after reunification whether he attends your church or not. If you say that I support you, so you have to serve my church, it is conditional support as seeking a reward for doing this. You are disappointed because you cannot take the reward that you expect.

South Korean believers have been hurt by a sense of betrayal because many Talbukmin have left churches after receiving aid and without giving any expression of thanks. The following words of NFSL38 and NFML25 are very helpful in understanding and preventing such a type of hurt:

South Korean churches need to remember that Talbukmin receive aid because they have no choice. However, they have a shameful mind because they cannot make their own destiny. Talbukmin have a thankful mind inside, but they cannot express it because they do not know how. In North Korea, they only offer thanks and loyalty to the Suryung, because they have not learned how to express it to others. (NFSL38)

No understanding about thanks exists when they experience receiving free goods. They lost loyalty toward the society and others through the experience that their brothers and neighbors died of hunger. They acknowledged that the two Kims deceived them. They have had no chance to learn appreciation. Talbukmin, at present, are made that way. (NFML25)

Explanation about Economic Sense of South Korean Churches. By understanding the mindset of Talbukmin, South Korean churches need to explain to the Talbukmin who and what the South Koreans and their churches are and explaining the differences about the economies between the two Koreas.

The reason the North Korean government can distribute aid is that she owns every property of North Korea. North Koreans, who have nothing, critically depend on the

system. When the public distribution system worked, it was no problem to eat all of the food, which would be distributed again within fifteen days.

On the contrary, South Koreans have private property and the government progresses by the taxation of the people. South Koreans never receive any free distribution from the state. If I have some food today, no guarantee exists that new food will be supplied within fifteen days. Whatever I receive, means I share my property that I have earned by hard work and effort. So, South Koreans have deep thankful minds and express that sentiment.

The Church also is not a place of distribution like the Workers' Party or any corporation of North Korea. The Church has not had any property from the beginning. The Church depends on the offerings of the believers. If believers do not make an offering, the Church will go bankrupt. Pastors are not people who give distributions and are not supposed to exploit the offerings of the believers. If they mistreat finances, they will be punished and sent to jail. They are simply salaried employees whose salaries are decided by the congregation.

Rich South Korean believers are not the usual ones who support Talbukmin. Church members support Talbukmin not with distribution from the state, but with the money earned by diligence, hard work, and sweat. The church receives a collection of each believer's offering and support the Talbukmin that is the sacrificial offering, which is not a free distribution, but a heartfelt gift.

South Korean believers support Talbukmin in China because they hover between life and death, so the church members' first priority is to save them from death by following the teaching of the Bible. When Talbukmin enter South Korea, the believers

expect them to adapt well into South Korea and become financially independent by working their way out of poverty. Like themselves, South Korean believers hope that Talbukmin will become sincere believers and dedicate their time and money for evangelistic works and church growth.

A most important aspect is the need to find an efficient way to support Talbukmin to help with evangelism in a way that does no damage. MCC gives Talbukmin students who attend the Tres Dias program for two months, \$1,000 to join and the student would get a part-time job on their summer vacation. NMML53 announces his opinion thusly:

It is not a good method to help them only with money. Instead, the church can support something that Talbukmin needs in the same value of money. A believer can see all situations of Talbukmin in home visiting. If the Talbukmin does not have anything, the believer can say that I will find your need with my pastor. If the Talbukmin does not have Kimchi, the believer can say that I will bring Kimchi on my next visit. In any case, after Talbukmin receive \$200 as living expense, the Talbukmin will buy rice or dishes. Instead of supporting with cash, the church can support something that Talbukmin needs. This method could save the total amount of money rather than giving cash. Talbukmin have changed their minds according to an expression of sincerity regardless of the amount of money. Talbukmin takes more interest when somebody visits their home and brings even small things every time. They will not easily move to different churches for \$200.

### The Importance of Small Groups

A common fact of Talbukmin communities for evangelizing and nurturing sincere belief is the power of small groups even though the types are different. Some Talbukmin communities without small groups are not vitalized. In the experience of fellowship, Talbukmin gradually find the meaning of the gospel in the hospitality of the small groups. Talbukmin accept the love of God and the meaning of the Word through the sincere life of believers. In small groups, South Korean believers sincerely demonstrate the love of God by living with Talbukmin.

Previously, Talbukmin could not experience faithful human relationships due to being watched continuously and the practice of discrimination in their homeland.

SMMP10 explains the situation in the following quote:

Talbukmin are optimal people for communities; however, they are disgusted with any opposing community. They strongly want to find a sincere community and hope that South Korean churches become the community.

Urgently needed is space where Talbukmin can share their stories, agony, and woundedness. NMSL28 describes as follows: “I love my Mokjang (a small group) because I can share my difficulties and worry. I have no family with which [sic] I can share, however, members of Mokjang listen to my difficulties and pray for me.” The small group is a very safe space that evangelizes Talbukmin and converts them sometimes filling other roles, as follows:

The greatest need in Talbukmin is for personal concern. Most of their family has broken up. The church must fill the role as their family. When Talbukmin students come to my church, there are many brothers and sisters who listen to their inner mind. They bare their soul in small groups. If the relationship would be built, it is very easy to spread the gospel. They listen to the speaking of someone who loves and has concern for them (SMMP29).

SMMP36 advises how the church can manage the small group, of which he speaks the following:

It is a very good small group where South Korean members well know about the thinking and life of Talbukmin and recognize their life style and learn from each other. The most important thing is meeting with Talbukmin person-to-person. One small group can take care of one Talbukmin. It is very hard when one family takes care of one Talbukmin. Two or Three Korean families have to stay with one Talbukmin family.

#### Importance of the Talbukmin Departments and Volunteers

Small groups are important because they form the core of the Talbukmin ministry by establishing Talbukmin departments for evangelism, discipleship, and training of

volunteers. Talbukmins' faith level is very low, so South Korean churches have to take care of them and give direction. The volunteers need to be trained to know and understand Talbukmin, their worldview, and culture. Selecting pastors and volunteers must be done very carefully among those who can become examples of sincere faith because Talbukmin believe what they see and experience. SFSL46 indicates this situation in the following manner:

In Talbukmin ministry, the role of the volunteer is very important. Talbukmin students who study in Nehemiah School have established their faith through examples of volunteer teachers such as serving time, eagerness, dedication, and humbleness.

However, South Korean believers have an obstacle to becoming volunteers of Talbukmin ministry. SMMP34 explains thusly:

South Korean churches become a middle class church so low class people like Talbukmin can not be well adapted into the church. Middle and high-class believers have difficulty building a relationship with low class believers in gaps of income, jobs, cultures, and so forth. It is a huge barrier of Talbukmin evangelism.

Many volunteers quit their service midway due to exhaustion, wounded minds, or disappointment. To prevent this, volunteers must learn the differences and characteristics of Talbukmin, which will help them from becoming wounded by the Talbukmin's conduct and comments. Time is needed in order to trust Talbukmin. Any worldview or mindset of a person is not easily changed within a new event or program. No more do they worry about what the ministry's results are and how many Talbukmin are converted, for time is also needed by Talbukmin to develop faith. The ministry may expect the evangelistic results not in the first generation, but in the second or even third. Volunteers must remember Paul's words, "Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up" (Galatians 6:9, NIV). To accomplish the

calling of evangelism, volunteers need to receive continuous support of grace and spiritual power from God through prayer and the Word.

The church must support communal commendation while sharing volunteers' difficulties and disappointments, and offer continuous training for continuous service.

SMML26 grasps the importance of the need, as evidenced in the following:

Volunteers need sincere belief that they can minister with. In team ministry, I can share my limited time, lean from my tired body and mind, and recharge myself with emotional assistance and spiritual power. It takes at least three volunteers to cover one Talbukmin. It is a proper balance for seven volunteers to take care of two Talbukmin in a small group.

#### Nurturing and Discipleship of Talbukmin Believers

Every congregation where this researcher visited could not solve a problem with one part of ministry; nurturing and discipleship of Talbukmin believers. Both Talbukmin ministers and South Korean ministries emphasize the need for it with one voice. Yoon Chunsik, who is a professor of Missiology at Asia United Theological University, strongly insists, "For North Korea mission, evangelism and discipleship are needed. Without the latter, the former will result in a weak church which is built upon the sand" (Yoon 2005, 29).

Many Talbukmin believers have forsaken their faith in the process of adapting to South Korea because their faith has not grown, due to the absence of nurturing. They might not get answers about doubtful points of belief, be able to overcome crises, and never grow as disciples through the endless nurturing education. For example, NFMP32 makes the following detailed explanation about the case of her son, who abandoned his faith:

My son abandoned his faith in South Korea. In China, his faith was so very firm as to memorize six hundred Bible verses. One day, a friend of my son who came with

him, died from a motorcycle accident. My son lodged a strong protest that “if God exists, did why He let him die? He was a very poor boy who lived with his blood and guts. Is it right that God exists?” Then, he left the church.

However, to nurture Talbukmin is very difficult. SMMP29 explains the reason as follows:

Talbukmin learned materialism and Jucheism for a long time. They have many uncured wounds. Mothers and sisters were sold out and brothers died of hunger. Their lives were very tough. To disciple them, we have to wait for a long time to cure their broken hearts. (SMMP29)

South Korean churches have a problem with the process of nurturing and discipling.

The church has a test of two kinds. The first false thinking is that of training Talbukmin by letting them sit on chair collecting money from the church. The second false thinking is that even one converted Talbukmin is okay among one hundred who are just sitting. How can the church handle these negative feelings toward churches and not convert the “ninety-nine”? To nurture Talbukmin, the church can teach or train them at any meeting or class. However, Talbukmin hate getting together by themselves. The same difficulty exists in training leadership. To understand their disgust about meeting, they need to know about life in North Korea. No meeting of the minds and ideas exists between the two peoples. As mentioned, North Koreans’ might be forced to attend public assemblies and study meetings. The meetings are not to discuss people’s needs or opinions but to internalize Jucheism and policies of the state without freedom.

Talbukmin understand that South Korean churches also teach requirements of their faith. Talbukmin seldom attend any meeting in the church; however, they freely join church retreats. The church has to develop meetings that Talbukmin want and volunteers must explain the difference between the autonomic meeting of the church and the opposed meeting of North Korea. Talbukmin do not know exactly what the meeting is, what the advantages are, how the meeting helps them, and why they need to attend.

Learning about the North Korean education system is a key element to understanding the Talbukmin. The one-sided teaching method is not very effective with Talbukmin. NFSP45 argues, “Talbukmin are very familiar with short-answer question. The teaching of rote in South Korea has no effect in Talbukmin. Instead of teaching, the church makes Talbukmin raise doubtful questions. The evaluation method is not only a paper test but also an oral test” (NFSP45). NFML40 mentions her meeting experience in the following excerpt:

When I was first trained in a church, I felt a sense of alienation because I did not have any basis for the Bible and spiritual understanding. It would be better that the teacher practically used educational methods from North Korea. To make Talbukmin enjoyable, the teacher needed to ask, “Would you explain what sameness and difference are between today’s contents and Jucheism?” Talbukmin would answer and the teacher can explain more what Talbukmin cannot understand. Then, the teacher can pray.

South Korean churches can apply the North Korean way of teaching, an enlightening teaching method that has explanations, questions and answers, exposition, persuasion, positive examples, and living object lessons. First, a teacher must logically explain to Talbukmin the meaning of God’s Word and the teaching of Christianity for those who are easily deceived. Second, the teacher shares the information through question and answer. The focus on this step is not to question what the content is, but instead, how to apply the content. Third, the teacher could easily teach on different levels to some Talbukmin who cannot understand by using exposition and persuasion. Fourth, the teacher needs to show sincere examples so Talbukmin can evaluate for themselves and decide to follow of their own free will. In particular, more effective would be to show Talbukmin believers some models. Fifth, Talbukmins can systemize and internalize the



teaching through living object lessons. If Talbukmin learn about mission, they can visit the foreign missionary tomb in Yangwhajin.

For an example of evangelism, the following order is an enlightening teaching method: 1) a lecture about evangelism, 2) question and answer session about evangelistic methods, 3) exposition and persuasion on Talbukmins' levels, 4) showing examples of Talbukmin evangelists, and 5) living object lessons with a South Korean evangelism team.

The North Korean government has internalized Jucheism through life-long education and repetitive education. Hanaro Church uses the last sermon as a text of bible study, which is a good example of repetitive education.

The most educational program in the church is composed of a series of classes. However, Talbukmin have difficulty attending all the classes. To prevent falling behind in the training, the church must give supplementary lessons on time and place with the Talbukmin. In the introduction, the church has to advertise the opportunity of supplementary lessons.

### Emphasis on Homogeneity

Through the result of research, not easily distinguished is which type of congregation more effectively evangelizes Talbukmin; whether the Talbukmin churches or the Talbukmin congregations in South Korean churches. At present, Talbukmin congregations seem to do better because they provide full support from South Korean mega churches concerning financial and human resources. Conversely, Talbukmin churches have many difficulties; such as financial issues, immaturity of faith, and problems with nurturing and discipleship.

Kwak Chanhee, in his 2009 dissertation, *A Study of Missions to North Korean Refugees in South Korea through Multicultural Ministries*, explains his own understanding of supremacy of Talbukmin congregations in South Korean churches as follows:

The Homogeneous Unit Principle did not work in this context. More Talbukja [Talbukmin] wanted to join multicultural ministries instead of the homogeneous Talbukja group in order to find a more diverse people group. ... This church model covers various needs of the refugees, including socio-economic and emotional needs ... reconciliation and integrity between North Koreans' and South Koreans' ... worldview transformation of Talbukja in multicultural ministries. (Kwak, 2009, 189)

However, this researcher found several differences to Kwak's opinion. South Korean believers do not easily evangelize Talbukmin because they do not know the Talbukmin. If they better understood the culture and social systems, that would be better than most South Koreans, but not as good as what the Talbukmin believers know about themselves. Philip Eun explains as follows:

It takes too much time and energy for South Korean believers to open and persuade the mind of North Korean's because of the sense of difference from a different culture and worldview than North Korean believers. (Eun 2004, 190)

Pastor Cho Yongkwan also indicates this idea based on several of his experiences in Talbukmin ministry, "I am firmly convinced that Talbukmin evangelism by Talbukmin believers is more effective than by South Korean believers" (Cho and Kim 2006, 97).

NMMP13 indicates the following along those lines:

Talbukmin believers well evangelize Talbukmin. They well know the pains and nature of Talbukmin. They have homogeneity to Talbukmin, so they well lead the religious life of Talbukmin. But it is also very hard to narrow down the sense of distance.

Talbukmin believers have a social network of family and friends, whom South Korean believers do not have. Now, the evangelistic work of Talbukmin communities in

South Korean churches looks better than Talbukmin churches. However, when the faith level of Talbukmin churches grows and they become financially independent, Talbukmin believers can possibly work better at the task at hand than the South Koreans.

Next, this research deals with the subject of independent churches principle to the Talbukmin that are closely related to the indigenous principal churches.

### Nevius Mission Plan

Korean churches have grown through the Nevius Mission Plan in the ways of self-supporting, self-propagating, self-governing, and self-theologizing. Before the division of Korea, North Korean churches followed the plan and experienced growth in finances and numbers.

Several contents of Jucheism are very similar to Nevius' principles: self-sufficiency in economics vs. self-supporting, independence in politics and self-reliance in defense vs. self-governing, Juche in ideology vs. self-theologizing, and spreading Jucheism through brainwashing vs. self-propagating. As for the research result, Talbukmin churches have not achieved the four principles. SMMP29 identifies the reason as follows:

The plan does not fit to the Talbukmin churches. First, financial independence is not yet possible. Talbukmin do not give offerings. Second, to educate Talbukmin is too difficult. Third, their sense of equality blocks leadership of themselves. Before the division, North Korean churches successfully developed to independent churches because North Koreans had personal property and means of living in spite of the difference of poor and wealth. Talbukmin do not have enough personal property, yet.

The North Korean government has taken the ability of being independent from people who need guidance and using the Suryung has made the people like robots, who are adjusted by the Suryung for service to their one-man dictatorship.

The government has erased the ability of self-support through nationalization by all means of production, the public distribution system, and prohibition of personal ownership. The government has blocked the capacity of self-governing through the discrimination class system, organized life, and oppressive methods. It has banned the ability of self-propagating by use of the surveillance and pre-censorship system while destroying comprehension of self-theologizing through forcible demand of the Juche religion and the erasing of other religions.

All of this is not to say that the impossibility exists of finding any hope in independent Talbukmin churches. After the collapse of the distribution system, the people of North Korea had to find their own free will in markets, which caused expanding markets and capitalism. North Koreans have gradually learned the concept of self-planning and self-supporting, which implies that Talbukmin who escaped recently from North Korea have at least the concept of independence. SMMP36, who worked for Talbukmin rescue ministry in China, tells of an exemplary example of independent Talbukmin meeting in Talbukmin homes.

Talbukmin did not want to go church with various excuses like sick and busy. But they freely came to houses where they like-mindedly agreed with each other. Once naturally gathering, they suggested naming their meeting as a church, going on a picnic, preparing meals through offering, and electing workers by their own free will.

Some Talbukmin who have successfully adapted in South Korea are strongly eager for any place where they can play a leading role. NMML53 challenges, “Some Talbukmin who have enough to live on do not want to go to any church to receive living expense, \$200. They can live with or without \$200 a month.” NMML11 also explains as follows:

In Talbukmin congregations, the South Korean church has to educate Talbukmin and give a place where they can play a leading role. Even after ten years of attendance, Talbukmin plays second fiddle at the church. After reunification, if you do so in North Korea, you will be beaten to death.

This researcher examines the possibility of Talbukmin independent churches in terms of self-supporting, self-governing, and self-theologizing and seeks a solution to overcome the barriers. The researcher will deal with self-propagating in chapter seven.

Possibility of Self-supporting via Offering and Dedication. To establish self-supporting Talbukmin churches, a requirement of dedication in the giving of an offering and working in voluntary service exists. First, the research studies a framework of offering. The Talbukmin churches in the research could not get financial independence. Most of the interviewees answered the reason for that as the Talbukmin cannot live their own lives economically and have very heavy obsessions over money without any experience of personal ownership. Talbukmin have steadily learned about independent life but this is not enough to help others in a financial and experiential capacity.

NMML53 explains the reason for this in the following quote:

Talbukmin churches can never be financially independent because of the nature of the Talbukmin. Fourteen Talbukmin churches have faced the same problem with this. I can serve the church with my time and health; however I cannot take money from my own pocket. North Koreans have critical selfishness because they did not have personal ownership. They have very strong eagerness about personal possessions. In South Korea, they learn that you can possess everything that you want allowably so they never share their money. Actually, they are very hard to live economically. Among one hundred, 80-90 Talbukmin live a hard-scrabble life. How much will remain after paying for rent, transportation, and food? If they give one hundred dollars in tithes, they are unable to hold down their life.

In effect, they do not have any concept of dedication or service. To them, to dedicate to a church means to sacrifice self without receiving any benefit.

The government of DPRK teaches that “one for all and all for one” and the people died of hunger following the direction. Dedication means that individual’s collapse.

The society of North Korea has changed to chase radical individualism from South Korea. (NMSL37)

Talbukmin think giving money to the church is very foolish. They consider the church as being similar to the Party, the troop, or the corporation of North Korea and recognize offerings at the church as obligatory contributions of those organizations. The following interviewees explain:

Talbukmin does not know where the money moves and how the church uses it. They would be pleased to see the result of offering; however, there is no care about it. They think someone like pastors or elders make free use of their offering instead of the church spending their offering following the will of God (NFSL51).

Talbukmin do not have any concept about communal possessions. Talbukmin has not had personal possessions during their whole life so they have very strong obsessions about “my possessions.” My possessions are only what I have. Several persons possess altogether is not mine. The church is not my church because several believers own it altogether. The joint ownership in a state farm of corporations is not mine. Just productions of a kitchen garden are mine. It is very different that South Korean believers call their church, “my church.” Their understanding is expressed in church that Talbukmin will not clean their church because the church is not theirs; however their home is very clean. When the church left to go to a retreat, there was no person who transported loads with me. Talbukmin just brought their own bags. Joint loads were not my load (SMMP19).

Second, the researcher studies the concept of service in Talbukmin. They have no concept of service or volunteer work. They want to avoid volunteer works because of the responsibility following the result of the works. NFSL30 explains this in the following:

North Koreans work only for instructed tasks. They exhaustively assume the responsibility when they take something on. If they cannot produce the ordered result, they must pay the price like mocking their salary or criticism. They think that it is not a benefit to work voluntarily without orders. In rural community support project, only the kitchen maid prepares meal. They do not need to work in the field.

NMML53 explains further:

The government of DPRK teaches serving the people; however she pays rewards for the service. If I help to fix a broken house, the government rewards labor and materials cost. There is no concept of service. That is not supporting my time and

money voluntarily without any compensation but receiving reward following when I work.

The important point is to teach the Talbukmin that God has ownership of the church and the church is a gathering of believers. When they recognize the church is “my church” they will dedicate themselves in time and money. Several examples of this exist, as follows:

I took the course of Discipleship Training School in Seattle and was taught about the tithe. God touched my mind and I prayed for it. I offered a tithe of what I had at that time. I experienced that when I offer tithe, God supplies my entire needs. (NFSL39)

Whenever the occasion was offered during each sermon, I taught the Talbukmin students that when I offer one thousand dollars in my hand, God gives me ten thousand dollars, with vivid examples. I teach that the money of God must be run where God wants. We do not have to handle all the money in my pocket. Most of students give an offering. Many of them pay tithes in scholarship. (SMMP29)

Understanding Comradeship and Sworn Relationships of Talbukmin. Through the research, the researcher’s found the possibility for Talbukmin to dedicate themselves. Talbukmin use time and money as much or as little as South Koreans, but the reasons and objects are different. Talbukmin uses money and time following sworn relationships or loyalties, *Euiri*. NFSL47 says, “Sworn relationship is to give half of my property. Since I become a friend, I have to help the friend who is in trouble.”

South Koreans place a premium on love when they help others. South Korean believers express God loves me so I love Talbukmin. However, Talbukmin have a different concept than South Koreans. The love in South Korea would be interpreted as comradeship or a sworn relationship by the Talbukmin.

The Philosophy Dictionary of North Korea defines love as “valuing and making much of somebody in mind or attitude” and explains “the bourgeois philosophers use

love as a method of alluring fantastic happiness, accomplishing personal goals, and gaining a canal to satisfy their instinct for spreading hedonism and pessimism” (Social Science Academy of North Korea 1998, 290).

Saying, “I love you” to Talbukmin means “I am a person who wants to spread hedonism and pessimism so I will allure you with perfect happiness to achieve my goals.” For them, these words hold a very negative image about life. The government of DPRK negatively evaluates the concept of love, which is widespread in South Korea and the United States in order to diminish the meaning, and instead to uplift Jucheism. The government developed words like comradeship or comrade loyalty to take the place of love.

Talbukmin express sworn and precious relationships between people. NFSL30 says, “I think the pastor is a very good person. I do not believe God and the church, however, I will go to church to keep loyalty with the pastor.”

The philosophy dictionary defines sworn relationship as “standards of behavior which precious love and faith repay for the love and faith” and explains that “the sworn relationship is based on the love toward human beings” (Social Science Academy of North Korea 1998, 563). The sworn relationship is truthful and pure as explained below:

...people deeply feel love and faith about themselves and how precious it is, so they keep it for themselves’ own free will within a thankful mind. The sworn relationship is firm and unchangeable. The people accept the sacred duty that they have to repay the passionate love and consideration of others and conscientiously and faithfully keep sworn relationships with a strong decision and will not abandon the belief. (Social Science Academy of North Korea 1998, 563)

Of course, the government of DPRK emphasizes not loyalty between husbands and wives, fathers and sons, brothers and sisters, or relatives and friends, but instead



revolutionary loyalty toward the Suryung. The people give loyalty to the Suryung by giving their lives for the good done by the benefits from the Suryung.

Necessary to explain is the meaning of the gospel within the terms of the Talbukmin. South Korean churches can explain the relationship between God and Talbukmin as a term, a faithful sworn relationship instead of love. The church can use that term of faithful comradeship between South Korean believers and Talbukmin believers instead of brotherly love.

A faithful sworn relationship exists with God who saves and helps, like the sworn relationship with parents who give birth and rear children. For the faithful sworn relationship with God, a believer feels deep love and faith for God so the believer is very impressed and keeps the faithful sworn relationship. Faithfully, the believer repays a passionate love and solicitude to God and keeps faithful loyalty toward God. NFSL47 explains as follows:

I should give my offering to God because God has fully helped with the process of escaping from North Korea, living in China, and entering into South Korea. It is a time when I repay something to God. God has supported everything for me, so it is time for me to give to God.

The relationship between believers can be explained in a term as faithful comradeship. The philosophy dictionary defines comradeship as “oneself with a group of like-minded persons. Comradeship is among persons who fight for the same purpose with the same thoughts” (Social Science Academy of North Korea 1998, 793). Faithful sworn relationship and faithful comradeship can be explained to Talbukmin. South Korean believers are faithful comrades of Talbukmin believers. With the faithful comradeship, South Korean believers believe in and respect Talbukmin; believers share their wounded minds so they can serve Talbukmin believers with money and time to keep the faithful in

a sworn relationship. In the faithful relationship, South Korean believers pray for Talbukmin believers in the entire strength that Talbukmin believers overcome all the barriers and difficulties to dedicate themselves to build the faithful comradeship.

Not many Talbukmin believers give offerings. When the number of believers is increased and their faith has grown, the numbers who dedicate themselves as time progresses, with money, will be increased.

Also very important to explain is how South Korean churches help and how South Korean believers dedicate themselves to Talbukmin. NFML40 explains in the following:

Talbukmin simply think that the church helps Talbukmin. They do not know wherewith South Korean believers help Talbukmin. Just Talbukmin thinks that I need to be helped because I am a Talbukmin. I started my tithe when I saw an example of South Korean believer's dedication. At work, I saw a woman who offers the tithe, so I thought she is very rich. She invited me to her house and I found that she lives in a rental house. She receives \$600 salary and offers \$100 as a tithe. I asked why you offer so much. She answered that my total income is \$1,000, so the amount of tithe is \$100. It was a big shock to me. I started to study the tithe.

Self-governing and Training Leadership. South Korean churches have tried to train Talbukmin because equipping leadership is core to helping Talbukmin believers spread the gospel to other Talbukmin. Through this research, the researcher found that the subject of training leadership is very difficult. In all the communities, most of the leaders in small groups are South Korean believers. Just two Talbukmin believers were small group leaders in Namseoul Grace Presbyterian Church. However, Talbukmin do not like Talbukmin leaders. MFML13 explains this predicament as follows:

First, Talbukmin leader is not rich enough to help Talbukmin members. After a small group meeting, it is hard to be treated to a lunch so they will not help. Second, Talbukmin does not recognize the leadership of Talbukmin to each other because of their sense of equality. In North Korea, you had a good job and opportunity because of your parents. In South Korea, you and I are the same. Third, if Talbukmin gathers in a meeting, the dictatorship leadership is dominant the meeting instead of democratic leadership. It is that I command, so you obey.

However, Talbukmin has learned democratic leadership in South Korea. Talbukmin refuses Talbukmin leaders and Talbukmin meetings are easily broken. Fourth, Talbukmin has many wounds. When Talbukmin only meets, the wounds emerge and fight each other. On the other hand, South Korean believers do not have those wounds, so they arm around the wounds. Talbukmin are envious and easily criticize others like joint-criticism. Fifth, Talbukmin is not yet grown in the knowledge of the Bible and in the depth of faith of South Korean believers.

This researcher discovered some Talbukmin who actively work in the communities are from a core class, which means they could plan their own lives and achieve goals by their own free will while accommodating themselves to the dictatorship system. They push fully, by having their say and participating in church activities. NMML11 who was in a core class explains in the following:

South Korean churches do not understand Talbukmin. The church has to qualify Talbukmin authority and responsibility and pushes them to speak. They are short in many ways, however they are improving on the process of saying. When they say something, they will live with what they say to avoid any criticism. To live like that, they will be changed and grown.

To understand the concept of leadership in Talbukmin is very important when training Talbukmin leaders. The concept of leader of North Korea is worker, *Ilgun*.

NFML40 describes the idea as follows:

The leader of South Korea is similar to a worker or executive in North Korea. The executive of North Korea is systemically trained from elementary school. Children start systemic lives from ten years old and work as big executive and small executives. For example in a class, there are five to seven executives. Executives are selected by four criteria: family background, loyalty to the Party, and wealth of parents and grades of the children. Children who did not have executive experience would be hard pressed to give a presentation.

Most Talbukmin were divested of training and the hope of becoming leaders, so they have the sense of frustration and despair that they cannot be a leader. In North Korea, Talbukmin who are in an unacceptable class could not become a member of the KWP or an executive even by using all their ability, wisdom, and talent.

To become an executive in North Korea means that they have to perfectly accomplish the orders, tasks, and duties from the two Kims and give perfect loyalty to the KWP and the Suryong. The pressure of the executive is critically high when one is accomplishing this responsibility. Talbukmin still have the same pressures when they are asked to become leaders in Talbukmin communities in South Korea, so they refuse the training and role of executive. NFSL47 explains, “In North Korea, a perfect person can become an executive. Any kind of mistake will not be tolerated of an executive. Even a tiny mistake causes removal of the executive’s position and exile.”

Talbukmin still have the understanding, responsibility, and pressure about executives in North Korea and see leadership of South Korean churches as reflecting those. NFSL51 explains in the following quote why she cannot become a leader:

If I become a leader for a small group, I have to be more prepared in knowledge of the Bible and in finance than other Talbukmin believers. I can take care of them when I am excellent in intellect, character and earnings. However, I am the same with them. I do not want to dedicate. It is enough to attend a church. If I attend leadership training program and finish the course, I must become a leader. To receive the training means that I have to repay in nurturing small group members as much as I take.

Another member, NFSL47 supposes how she works when she becomes a leader:

I, a leader, will not impose to attend the church, however I will call three times and visit one time a week in detailed concentrations and efforts. It is useless to Talbukmin offering just lip service like I love you and I bless you. I will grasp everything of each my small group members and take their difficulties as my responsibility. I will learn perfectly about God because if I do not know about God, I cannot teach Talbukmin believers. I will learn entirely about the church and South Koreans. I will pray for each member everyday. The pressure is too high because I have to take the entire responsibility. However, I am not prepared, so I do not want to become a leader.

The research finds a different concept about reward in service between Talbukmin and South Korean believers. To become an executive in North Korea means achieving

fame and prestige in the KWP and the government of DPRK and having wealth and power. However, the service in the church does not pay those types of rewards; on the contrary, the church member needs to pay with time and money. NMML53 explains, thusly:

The reason why I am not a leader is that the church does not pay money. I attended the training because I wanted to learn about who God is and to rightly stand in front of God. However, it is not right that you have to become a leader because you took the training course. Being an executive means to receive salary and to employ people. In North Korea, if a man becomes an executive of any part of the KWP, the reward is changed and he takes responsibilities.

In the church, there is no reward to being the small group leader. The church just explains that you will receive the reward in the Heaven after you die or from God directly. It is not understandable to Talbukmin. The reward needs to be shown at the hand of Talbukmin. For example, common people receive \$1,000, executives receives \$2,000 in North Korea. Sometimes a pastor asks “you were an executive in North Korea, so how do you service for a small group leader?” Talbukmin could not speak frankly and make excuses like I have no talent or I have no time. If the church suggests \$200 reward a month, they will work very hard.

Additionally, if a Talbukmin decides to become a leader, demonstrating leadership is not easy due to the strong sense of equality. SMMP29 explains in the following quote:

It is impossible to teach Talbukmin because they do not recognize the difference of education. The reason of effective education is the difference between teachers and students. Talbukmin do not understand it. The task of pastors is just preaching. The task of Talbukmin believer is just listening. Only the role is different. It seems very biblical; however, there is no respect to pastors, teachers, and leaders.

Some Talbukmin who have prepared for leadership in North Korea do not want to become leaders because of the pressure and responsibility involved. No reward from the church is an obstacle keeping them from working for the church. Others are disqualified to lead because they do not have leadership qualities.

Saepyungyang Gospel Church shows an example of Talbukmin leadership training. South Korean churches are required to train leaders before appointing. SGC first

appointed some leaders and gradually trained them to be qualified. NMML53 explains as follows:

North Koreans respond to any request when somebody takes their place because they want to avoid the public. They do not like a self-important fellow. They think you and I are the same, so I am not fit to be seen. It is not mean that they do not like others to step forward. Just I do not want to. South Koreans have various experiences, academic cliques, and thoughts, so they do not know each other. North Koreans are received at the same education and grown like a robot. They know well each other's common life in spite of different provinces. There was no difference in daily life. To cultivate people of leadership, a church needs to appoint several persons at the same time. If the church appoints four, there are one or two who want to do it diligently. The three who do not want to do will join following the diligent one. The church persuades the three that our church needs leaders so you simply take the position without any duty and responsibility. Firstly, the position is not to fit them. Slowly, they live suitable for the position reading others countenance. When a pastor evaluates that they are ready, the pastor persuades them to take leadership training programs.

Saepyungyang Gospel Church used meeting times to train leaders. Talbukmin think they must attend meetings because if they do not, they must pay a penalty in North Korea.

NMML53 explains how SGC trained leaders in the following manner:

SGC divided one hour meeting into thirty minutes meeting and thirty minutes education. In a meeting, a pastor shared agendas of the church, then, suggested to learn about God. Leaders just listen. When their faith is ready, they read the Bible and pray without any direction.

To foster Talbukmin leadership, South Korean churches need to select three targets in Talbukmin: a core class, young adults, and women. In the first, the church can train some Talbukmin from the core class because they have leadership possibilities and experience. Then, the church needs to train others gradually. To raise young adults' leadership is more effective than re-training mature adults. Women have experienced how to expand their lives in the business market. They have more experience than men who might to go to work.

Self-theologizing and Indigenous Principle. Talbukmin lived their whole lives in a very different world from South Koreans. For evangelism, using indigenous methods that fit their lives, culture, and characteristics would be more beneficial.<sup>27</sup> NMML53 says, “To spread the gospel, South Korean churches must use evangelistic and ministry methods which fit the Talbukmin.”

Not many findings about indigenous methods are presented through the research. Talbukmin churches and Talbukmin communities just join South Korean churches’ rituals and culture. Not enough time has passed for Talbukmin believers to develop indigenous ministries.

Several indigenous examples that the researcher found are explored here. *Ariang*, a Korean traditional song, is a very good concept to teach God to Talbukmin. Ryu Seokkeun testifies, “The reason why Koreans easily understand and accept God is we have had the concept of the one and only God. Our race has the idea for 5000 years in the middle of mind. ... ‘*Haneinim*’ is the name of the only God who created the world” (Ryu 2005, 38). The word, *Ariang*, is composed of ‘*Al*’ and ‘*Irang*.’ ‘*Al*’ means God of the Near East in ancient era. ‘*Irang*’ is a postpositional word and means ‘with.’ ‘*Arirang*’ indicates the meaning of ‘with God.’ The Semetic Research Institute provided a comparative analysis of race DNA samples in the world based on Genesis 10:25-30. The institute published the result that the DNA of Koreans has similarity to the DNA of descendents of Joktan who lived in the eastern hill country (Yonhapgongbo 2007).

---

<sup>27</sup> For example, St. Patrick and the Celtic missionaries used the target people’s language, indigenous music, dance, drama, stories, and culture (Hunter 2000, 69-70). Instead of removing their beliefs and cultures, they tried to transform them “by bringing sacred spots and seasons and festivals into relationship to the liturgy and the Christian year” (Neill 1986, 66-67).

Several communities have used widespread slogans in North Korea. The slogan of Onnuri Presbyterian Community Church is “Let’s become a believer who has heaven.” The slogan of Hwagokdong Thursday meeting is “Good things happens in my house. Good things happen in your house.”

The Muldandongsan Community Church utilizes personal prayer letters. The loyalty letters are a good use, which North Koreans have written to offer their loyalty to the Suryong, as prayer letters to God and to the believers. For example, a Talbukmin woman of the church distributed a prayer request letter to small group members for her short-term mission trip to Mongolia.

Home visiting of the church is very similar to field direction of the two Kims. The two Kims check the problem and solve it. North Koreans like the field direction because the two Kims solve their problems and the people can have a chance to meet the two Kims. This makes for a good chance that common people can get an upwardly mobile push to success in life when Kims recognize their contributions.

Jesus also solved the problems and supported the needs of Israelites through visiting homes on his travels (Luke 19:1-10; John 11:42-43). Home visiting of pastors and believers is a very good method of combining the advantages between the field direction of the two Kims and Jesus’ visitation. Through home visiting, the church can build a familiar relationship with Talbukmin and can know their detailed situations and difficulties. While helping, the church can spread the gospel through home visiting.

Music, song, and dance are very effective methods South Korean churches use to reach Talbukmin. They have well skilled singers and dancers because, as mentioned, the government of DPRK has used those methods to idolize the two Kims. South Korean



churches can use their melody and dancing abilities to worship God. NFML42 describes as follows:

It is very good praising songs to write North Korean music for a praising song to God. The government of DPRK has imposed to praising the two Kims in memorizing the whole text of many idolatry songs from children to elders. An example song is “I live believing the Suryung is a heaven.” I sang the song changing the text from “I live believing the Suryung as a heaven. I live believing Kim Jongil as a god.” to “I live believing God as my only God.”

Most Talbukmin answered that church retreats are a very good program for them. The ratio of attendance was very high. Talbukmin like to attend church retreats because they had no freedom of travel in North Korea and could not have any retreat on their own because of the expense in South Korea. Church retreats support a perfect environment of encapsulation. During the period of retreats, the church has very good opportunities for bible studies, prayer meetings, establishing friendly relationship, etc.

With the utility of church retreats, several Talbukmin raised the need for holiday meetings. SFSP23 explains thusly:

Talbukmin do not have any place to go except home on holidays. They are alone having lost family, relatives, and the hometown where the graves are for their ancestors. Salvation Army supports communal ancestral rites and the response of supporting ancestral rites is very high.

South Korean churches have a task to contextualize the ancestral rites into the memorial worship service in Christianity. A good example is to support Christmas, which contrasts with North Korean’s most important holidays, the birthday of the two Kims. NFML25 describes, “Professor Jung Jonghoon invites Talbukmin current and graduated students on Christmas. We evaluate one year’s work and eat a meal together. Then, we play several games and quiz. I am very delighted.”

Several considerations are important for Talbukmin ministry. Hanaro Church has two worship services of similar order on Sunday at 11:00 am and 2:00 pm. These are very useful because some Talbukmin students who get up late or who come from far away can join Sunday worship service. Muldandongsan Church and Hanaro Church put offertory boxes in their lobbies instead of passing the baskets. If the church passes the baskets, Talbukmin understand it as compulsory offering and have negative feelings about offering.

The sermon is very important for evangelizing Talbukmin. The effective preaching in Talbukmin is based on their detailed lives and society. NMMP13 says, “Talbukmin well understands and accepts when I explain the contents of the Bible as compared with politics and life in North Korea.” NMML53 suggests in the following some quiet time as an effective preaching method:

To preach to Talbukmin, it is very effective to mix sermon style and quiet time style. As an example, 45 minute sermon consists of few minutes of Bible words and thirty or forty minutes of pastor’s testimony or fable. To divide the 45 minutes into two parts: 20 minutes of explaining the meaning of the Bible verses and 25 minutes for the pastor’s preaching.

Using the North Korean Bible is very effective to send the meaning of the Bible to Talbukmin. They are familiar with North Korean lexicons that are different from South Koreans’, which is particularly effective to some Talbukmin who came to South Korea directly from North Korea (SMML09).

### Intercessory Prayer

Fervent prayer for Talbukmin evangelism is the final common feature from the research. Most Talbukmin communities that have very strong Talbukmin communities are supported by very strong prayer meetings. South Korean believers concentrically have

prayed for their Talbukmin believers. Talbukmin churches have difficulties with the prayer of support. Prayer determines a victory or defeatist outcome in spiritual warfare.

### **Conclusion**

In this chapter, the researcher studied the evangelistic ministries of Talbukmin communities. North Korean independent congregations in South Korean churches do their best in supporting felt needs, evangelizing the gospel, nurturing belief, and training their leadership with the wholehearted support of the South Korean mother churches materially and immaterially. Talbukmin churches are enthusiastic about Talbukmin evangelism in these capacities.

From the result of the research, the researcher found several important facts for Talbukmin evangelism. Supporting Talbukmin financially, emotionally, and spiritually is very important when establishing a good bridge and opening minds. The church needs to invent more inoffensive methods following the way of Talbukmin thinking. Small groups are very good places where Talbukmin have gradually accepted the meaning of the gospel through the examples of volunteers. Volunteers are very crucial as advocates who evangelize Talbukmin by showing faithful lives in congruence with their faith and actions. Equipping and training volunteers makes or breaks Talbukmin evangelism through small groups. Nurturing and discipling Talbukmin remain as very difficult tasks.

Talbukmin pastors and believers have yet to establish independent Talbukmin churches. However, many needs and possibilities exist for Talbukmin independent churches. Talbukmin believers want their own churches, managing by their own decisions. The growing number of Talbukmin churches is the evidence of homogenous principle in Talbukmin evangelism. At the same time, the Neivus Mission Plan is not yet proved, but

the plan is very well fit to Talbukmin's independent thinking from Jucheism. Talbukmin independent churches are successfully projected to increase following the growth of income and faith based on homogeneity and indigenusness. The need to develop more indigenous methods exists for bringing dedication of Talbukmin believers and for the training of their leadership.

## CHAPTER 7

### PERSONAL EVANGELISM AND CONVERSION IN TALBUKMIN: INSIGHTS FROM QUESTIONNAIRES

South Korean churches have directly spread the gospel to Talbukmin (North Korean defectors) since the beginning of the 2000's. However, the Church did not expect Talbukmin's entrance until they were living in South Korea, which meant that the Church met with the Talbukmin without any preparation or pre-understanding. The Church simply tried to spread the gospel through evangelistic methods designed for South Koreans. The Church guided the Talbukmin to attend worship services and training programs that were prepared for South Korean believers. As a result, the Church experienced many mistakes, failures, and hurts, and the fruit from evangelism was small. Up until the present, few research materials such as books, articles, dissertations, and questionnaires about the approach to the gospel, and conversion were available for the nurturing of the faith of the Talbukmin. Understanding the conversion process and evangelism experience of the Talbukmin is very hard.

In this chapter, this research, through the 174 answers of the questionnaire, will study how the Talbukmin meet the gospel and how the Talbukmin are converted. The researcher will describe the contents of interviews via the results of the questionnaires to remedy a quantitative study's shortcoming by offering a qualitative study. Then, the researcher will find an effective evangelistic strategy for the Talbukmin.

#### **General Information**

Table 17. Sex

Man	Woman	N/A
49 persons (28%)	123 persons (71%)	2 persons (1%)

Table 18. Marriage

Married	Single	N/A
91 persons (52%)	75 persons (43%)	8 persons (5%)

Table 19. Ages

	Teens	20s	30s	40s	50s	Over 60s	N/A	Total
Frequency	2	66	31	30	13	23	9	174
Percent	1%	38%	18%	17%	8%	13%	5%	100

Table 20. Educational Background

	Uneducated	Elementary	Middle School	College	University	N/A	Total
Frequency	4	19	71	29	24	27	174
Percent	2%	11%	41%	17%	14%	15%	100

Table 21. Period the Length of Residence in South Korea

	Less 1yr	1-3 yrs	4-5 yrs	6-9 yrs	Over 10 yrs	N/A	Total
Frequency	15	68	44	33	7	7	174
Percent	9%	39%	25%	19%	4%	4%	100

Table 22. The Length of Attendance of the Current Church

	Less 1yr	1-2 yrs	3-4 yrs	5-6 yrs	Over 7 yrs	N/A	Total
Frequency	30	75	26	14	17	12	174
Percent	17%	43%	15%	8%	10%	7%	100

Table 23. Living Together

	Family	Single	Couple	Others	N/A	Total
Frequency	75	65	22	4	8	174
Percent	43%	37%	13%	2%	5%	100

### **Understanding the Influence of Jucheism**

The researcher asked, “How strongly were you into Jucheism before your conversion?” to identify the influence of Jucheism. A total of 69% answered they had lived under a very strong or strong influence of Jucheism. Only 15% answered that Jucheism did not influence them. The results imply that the changing the Talbukmin’s worldview is a very important task in the process of evangelization. Accordingly, South Korean churches have to study Jucheism and contextualize Jucheism with the gospel.

Table 24. The Influence of Jucheism

	Very Strong	Strong	Uncertain	Weak	Very Weak	N/A	Total
Frequency	64	56	26	14	12	2	174
Percent	37%	32%	15%	8%	7%	1%	100

Additionally, the researcher questioned Talbukmin believers who are already converted about the core content of Jucheism. A total of 41% still think that they are the masters of the world and have to endeavor independently to overcome difficulties by their own strengths and power. A total of 17% were uncertain or could not answer correctly. However, Christianity teaches that God created the world and is the master of the world, not human beings (Genesis 1:1-2:3). Christianity also teaches that when believers face any difficulty, they have to pray and be guided by the direction of God (James 5:12-20). Many Talbukmin believers still are under the influence of Jucheism and anthropocentrism, and thus not in full belief of Christianity.

Table 25. “Human beings are the master of the world, so they have to endeavor to independently overcome difficulties by their own strength and power.”

	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree	Total
Frequency	36	27	26	41	19	149
Percent	24%	18%	17%	28%	13%	100%

### **The Experience of Evangelism**

In the first places of their encounters with the gospel, 54% responded that they listened to the gospel first in North Korea, China, Vietnam, or Thailand before they entered South Korea. On the contrary, 43% answered that they listened to the gospel in South Korea. These percentages reflect that many Talbukmin have moved to South Korea within a short period of time without a long stay in China. The percentages also imply that South Korean churches themselves need to evangelize and eagerly convert the Talbukmin. No longer can the churches depend on the evangelism and conversion of

Talbukmin by the missionaries who work in China. In particular, 2% replied that they listened to the gospel in North Korea.

Table 26. The First Place they Encountered the Gospel

	North Korea	China	Vietnam Thailand	Mongolia	South Korea	N/A	Total
Frequency	4	65	22	3	74	6	174
Percent	2%	37%	13%	2%	43%	3%	100%

As their first advocates of the gospel, 36% listed missionaries or pastors; 17% listed South Korean believers, while 32% answered family and friends. This implies that the social network of the Talbukmin is limited to their family and friends; so South Korean churches need to use their social relationships for evangelism. Only 3% replied neighbors, because South Korean believers do not know where Talbukmin live, so it is impossible to do evangelism through street evangelism, visiting evangelism, or relationship evangelism in the South Korean believers' village.

Table 27. The First Advocate of the Gospel

	Missionary or Pastor	Family	Friend	South Korean	Neighbor	Chinese Believer	N/A	Total
Frequency	63	24	31	29	5	16	6	174
Percent	36%	14%	18%	17%	3%	9%	3%	100

### **The Experience of Conversion**

To study the conversion experience of Talbukmin, the researcher asked questions about their acceptance, duration, factors, benefits, and obstacles of conversion in Talbukmin.

#### **Conversion Experience**

In the conversion experiences, 86% answered that they accepted Jesus Christ as their Lord. The first reason for the high ratio is that most of the respondents were attending churches. Close examination is needed as to whether or not they really are



converted. As was already mentioned, Talbukmin hide their inner thoughts and often pretend they are converted. SMMP29 describes the situation as follows:

I tried to convert the Talbukmin using the Four Spiritual Laws. Most of Talbukmin answer “Yes” because they find it hard to refuse my request. In many cases, I am suspicious and check again. I find many of them simply answered “Yes” to my question.

NFML15 confirms the situation in the following:

Twenty Talbukmin, including me, had studied the Bible and prayed in China. They came to South Korea all together. They looked like they believed in the Daesung Public Corporation but they became unbelievers in Hanawon. They pretended to believe to go to South Korea. They abandoned their belief because they did not meet God like I did.

Table 28. Conversion Experience

Yes	No
149 Persons (86%)	25 Persons (14%)

### The Duration of the Conversion

The researcher asked a question about the duration of conversion to the 148 respondents who answered “Yes” to conversion. Of 148 respondents, 45% answered, within six months, which implies that the first period of encounter with the gospel is the most important period. A concern is that many Talbukmin understood that the duration of conversion was not the whole period from the first encounter with the gospel but was for their conversion confession. Through the result of the interview, they just understood the duration as the consideration period whether they believed or not. NFSP03 told the researcher that she directly accepted Jesus Christ as her Lord in the first encounter with the gospel. However, disclosed in the whole interview was that she had attended churches for at least three years and was exposed to the contents of the gospel before her conversion.

Table 29. The Duration of Conversion

	Within 1 Month	1-6 Months	Less 1 Year	2-3 Years	3-5 Years	Over 6 Years	Total
Frequency	22	44	27	31	15	9	148
Percent	15%	30%	18%	21%	10%	6%	100%

### The Factors of Conversion

The researcher asked about the factors of conversion to the 148 respondents (excluding one non-answered respondent). Of the respondents only 26 selected plural answers, this imply that several factors complexly affected the conversion of the Talbukmin. First, 49% of respondents answered that spiritual experiences occurred due to the life crisis during the process of defection in North Korea, their experience in China, and adaptation to South Korea were factors. The responses of NMSL38 and NMSL28, respectively, are as follows:

I had many miraculous experiences during the process of defection. I was captured and forcibly returned to North Korea. In prison, I just prayed and I heard a voice say, "You will be set free in three months." I wondered because I did not have any supporters, so how can I be set free? I did not know that the voice was from God. Actually, I was set free within three months. ... I was going to a city by bus in China. Suddenly, the bus was inspected by the police of China. I was helplessly open to capture on the bus. I prayed to hide their eyes if it was God's will to find my brother. The police captured one man in the front seat and one to my left.

In China, I was captured with seven friends. The police took off our clothes and tied each of us with strangers to prevent our running away. We decided to escape the prison at midnight and prayed to God to wake us at that time. We were very tired from the heavy torture and interrogation. Miraculously, only my seven friends and I woke up at midnight and escaped from the prison. We really believed that God is alive.

The second factors of Talbukmin believers' conversions are the examples of sincere believers (16%) and the friendship and encouragement of South Korean believers (19%). In sum, 35% answered that they decided to believe Jesus because they were touched by the love of South Korean believers who suffered and wept in sympathy for them.

Many businessmen, lawyers, judges, and professors are following Jesus. I thought why do they believe in Jesus, are they foolish men? I concluded that God is real because those who are better than me believe in God. (NFML42)

The volunteers of my church are professors, chairmen, and lawyers who are successful men. I had a question, “Why they, who are wiser and more clever than me, are stuck on Christianity. They can live without difficulty. Why are they suffering for the Talbukmin? No one recognized their efforts.” After a lapse of time, I felt the heart of God through the volunteers’ hearts. (NFML40)

Third, 30% responded the factor to be the need to be forgiven of their sin and to be saved. NFML15 explains her experience:

One day, I was caught up in a fantasy. Jesus Christ came to me and told me that “I forgive your sins and cleanse it with my blood.” Then, the blood of Jesus was bleeding on the end of his hand. I decided to believe in Jesus Christ.

Fourth, only 6% answered they were converted because they had found the answers to their emotional, intellectual, and religious quests. Talbukmin accepted the gospel through the Bible study and reading the Bible. Many Talbukmin believed the contents of the Bible when they found answers, which Jucheism could not support.

After escaping from North Korea, I read the Bible. I wanted to know why the Bible became the unique bestseller in the world and why people read it. When I read the Proverbs of Solomon, I concluded that the level of the Bible is very high. I think that I am clever than others and live very well. I live seeing two or three moves ahead. However, the Bible shows what I cannot expect. I understand the Word of God. (NMML11)

In summary, Talbukmin accept the gospel when they directly see, listen, and experience the content of the gospel and meet sincere believers who follow Jesus Christ. They have no concept of metaphysical philosophy and absolute being, God. They simply lived under Communism and Jucheism for their whole lives. The theoretical approaches, with the doctrines of Christianity are not wise or effective for Talbukmin evangelism. The more effective approach is meeting the Talbukmin directly to show them the love of God and the meaning of the gospel. The evangelists must become messengers and examples

who show the meaning of the gospel through their dedication and sacrificial service behaviorally.

Table 30. The Factors of Conversion (Plural Selection)

Answers	Frequency	Percent
1) Spiritual experiences during the crisis of life	73	49%
2) Acquiring the answers about emotional, intellectual, and religious quests	9	6%
3) Through the examples of sincere believers	23	16%
4) To be forgiven of my sins and to be saved	45	30%
5) The church and believers become my friends and comfort and encourage me	28	19%

### The Benefits of Conversion

This researcher questioned “What were the benefits of conversion?” Thirty-three respondents selected plural answers. For 59% of the replies, the answers included that they had inner peace and emotional gratification after their conversion, and 36% answered that they found the system of meaning. This implies that Christianity embraces the sorrowed heart and wounded mind with the love of God. Christianity also supports the meaning of life and spiritual needs, whereas Jucheism and the one-man dictatorship cannot support them.

After I believed in Jesus Christ, I stayed with a peace of mind. Just anyone does not know me; however, God knows me. God is with me when I am alone. I heard the story of footprints on sand. Jesus carried me on his back, when I was having a very difficult time. Someone can say how the story can help you; however, it was a very huge help to learn it for myself. (NFSL30)

In North Korea, I suffered from headaches, indigestion, and everything was bothersome. I left my baby with a nanny. There was everything that I wanted. However, I was sick from morning to night. I harassed the nanny and complained a lot. In South Korea, I found out that the symptoms were of depression. After I believed in Jesus, I recovered from my depression. When I became bright, my daughter also became bright. (NFML07)

Only 26% responded that they received the power of God as a spiritual experience.

This was a different result from their first reason for conversion where the ratio was 49%.

All of this implies that the Talbukmin decided to believe in Jesus through their spiritual experiences during the process of defection; however, the experience has not continued in South Korea. The answer of becoming a member in a new community was 11%.

Table 31. The Benefits of Conversion (Plural Selection)

Answers	Frequency	Percent
1) To get a system with meaning	54	36%
2) To get inner peace and emotional gratification	88	59%
3) To be a member in a new community	16	11%
4) To receive the power of God and a spiritual experience	39	26%
5) Others	1	0.7%

### The Obstruction Factors of Conversion

To study the factors of the Talbukmin conversion, important to understand is why the Talbukmin refuse to be converted. Of help is to find and manage the obstruction factors of conversion. Of the respondents, 136 answered the question and 38 respondents did not. Only 26 respondents selected plural answers.

The first obstructive factor was the influence of Jucheism and anti-religious education in North Korea (42%). As mentioned, 69% answered that Jucheism had influenced them strongly. Only 15% replied no influence of Jucheism in their lives. Jucheism was deeply internalized in their minds, whether they recognized this or not, and thus blocked their acceptance of any other worldview and religions.

In North Korea, I received idolatry education and anti-religious propaganda, so I had very negative viewpoint toward religions. I acknowledged that the education was fake; however, the negative influence still remained in me. When I saw believers who prayed by crying and shouting, I remembered the zealots in the movie, *Seonghwangdang*. I worried whether they were crazed or not. (NMSL37)

Additionally, “Thinking of needlessness is simply of no concern” also was a result of anti-religious propaganda. They believe God does not exist and they do not need to believe in Jesus because they are the masters of their own lives and the world. Placing the

two answers together, 50% answered the influence of Jucheism as the first hindrance of conversion.

The second hindering factor was the difficulty involved in understanding the doctrines of the gospel (26%). Talbukmin lived in communism and Jucheism. They have no concept of the absolute God and metaphysical philosophy. That they feel difficulty is a natural outcome no matter how South Korean believers explain the meaning of the gospel. SMMP02 indicates, “When Talbukmin came to my church the first time the evangelism explosion team tried to convert them; however, no conversion occurred. The team only does Explosion conversion sowing the seeds of faith.” NMMP13 says, “I could not believe God when I first heard Him. My pastor explained continuously and I read the Bible, then I could understand little by little the meaning during the passing six months.”

The hindering third factor was that they do not want to belong to any organization (15%). NFSL06 explains as follows:

The system of churches is very similar to the system of North Korea, the lifestyle is the same. I escaped from North Korea because I disliked the systemic life. The church demands for me to live the systemic life again, in Church. I do not want to go to any church.

The remaining three factors were “unfamiliarity with South Korean believers” (10%), “too busy a life to be adapted and to earn money” (10%), and “nobody has explained the meaning of the gospel” (10%). In interviews, many Talbukmin believers spoke their minds against the unfamiliar pastors and believers.

At first, the pastor told me that he would help me with everything. However, his saying and his action were very different. I heard that pastors are the servants of God. I was very disappointed with God and the church. The church only tried to buy Talbukmin attendances with living expenses and scholarships. (NFSL38)

Comparing interviews, only 10% answered the factor, “Too busy a life to be adapted and to earn money.” However, most Talbukmin announced difficulty in believing in Jesus and coming to church because they have to earn money. The meaning of “nobody has explained the meaning of the gospel” does not mean that they did not hear/listen to the gospel, but means that no one explained the meaning of the gospel comprehensibly.

Table 32. The Obstruction Factors of Conversion (Plural Selection)

Answers	Frequency	Percent
1) Influence of Jucheism and anti-religious education in North Korea	57	42%
2) Difficult contents of the gospel to understand	35	26%
3) Unfamiliarity of South Korean believers	14	10%
4) Thinking of needlessness, simply no concern	11	8%
5) Nobody has explained the meaning of the gospel	14	10%
6) Too busy to be adapted and to earn money	14	10%
7) Dislike to belong to any organization	21	15%
8) Others	3	2%

### **Understanding the Christian Doctrines**

To study the detailed contents of the Talbukmin conversion, the researcher gave Talbukmin converters thirteen additional questions about the following ten doctrines of Christianity: God, creation, salvation, repentance, atonement, judgment, resurrection, judgment, heaven, and eternal life. The question contained five scales. The researcher only calculated the response of 149 Talbukmin converters.

#### **God and Creation**

The researcher gave Talbukmin converters four questions with which to check their beliefs about the subject of human conversion and salvation: “God Loves Me,” “The visible Suryung could not respond to us. It is nonsense to believe in an invisible God,”

“The world was not created but existed by chance,” and “The Word of God has changed my life.”

In answer to the first question, 90% positively responded, “God loves me.” This is a very important confession and shows that once atheist Talbukmin now recognize and experience the love of God. NMML11 says, “There is a difference between fatherless children and children having fathers. I always looked confident because I have a father. In our life, it is the same that God is with me.” On the contrary, 10% could not understand the love of God. SFMP48 explains, “Many Talbukmin have many wounds and hurts in their minds that have not yet healed. They did not receive love, so they cannot accept God’s love. They do not have any strength to receive love and to accept faith.”

Table 33. “God Loves Me.”

	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree	Total
Frequency	3	1	10	45	90	149
Percent	2%	1%	7%	30%	60%	100%

In the second question, 75% positively responded that they believe in the invisible God, whereas 18% were uncertain and 7% did not believe in God. In North Korea, the Suryung could not save Talbukmin from hunger and death, so they escaped from North Korea to stay alive. God saved them from the death and desperation of the process of defection. However, a big problem exists in that the negative and uncertain respondents (25%) also answered that they are converted. NFSL40 explains her experience in the following narrative about when she could not believe in God:

The core of the Bible is God’s love. The core of Jucheism is humans. In a church, when I took classes such as listening to the voice of God and the workings of the Holy Spirit, I against the teaching with Jucheism. If I listened to the voice of God in prayer, how can I believe that the voice is from God? Physical sound is created by cause and result: however, the voice is not identified by science. The class teaches that God rules the roost of everything including my thinking. Does it mean



that God controls me? I think by my independent ability. If their teaching is true, are the difficulties of Talbukmin the result of God's ruling? Even Christian's dead by cancers and traffic accidents are these the results of God's ruling? I could not accept God Himself.

Table 34. "The visible Suryung could not respond to us.  
It is nonsense to believe the invisible God will."

	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree	Total
Frequency	60	52	26	9	2	149
Percent	40%	35%	18%	6%	1%	100%

In the third question, 90% answered that the Word of God has changed their lives, which implies that someone, who admits to the existence of God and receives the love of God, also recognizes the Word of God. Talbukmin are changed by the Word of God through reading the Bible and listening to preaching. NFSP03 explains as follows:

In China, I read the Bible for eight hours a day. I could not understand the exact meaning; however, I kept reading. One day, when I read the Bible, something, too hot descends on me. I sank to the floor and repented of my sin. My face was all covered with tears and nasal discharge. I was very delighted.

Table 35. "The Word of God has changed my life."

	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree	Total
Frequency	1	0	14	46	88	149
Percent	1%	0%	9%	31%	59%	100%

On the subject of creation, 59% negatively responded to the question of "The world was not created but existed by chance," whereas 41% believed that the world exists by chance or were uncertain. Reversing the meaning, 59% answered that the world is created by God, which implies that they changed their worldview from evolution theory based on atheism to the doctrine of creation. NFML40 explains in the following how she believed the doctrine of creation:

In my school, I learned about the evolution theory and learned that my ancestor was the monkey. My grandfather had worked in a zoo. I had watched for fourteen years whether monkeys are changed into humans. However, monkeys were just

monkeys. Some monkeys delivered, not babies, but young monkeys. I simply thought the breed of monkey is different to the monkey that can be changed to humans. Later, I knew that the evolution theory is not explained by science. I read the Bible and found God created the world. I believed that God created human beings. I solved the question that “which came first, the chicken or the egg?” The answer is the chicken first because God created birds in the three days of the Bible.

Table 36. “The world was not created but existed by chance.”

	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree	Total
Frequency	53	34	39	14	9	149
Percent	36%	23%	26%	9%	6%	100%

### Salvation, Repentance, and Atonement

To research the understanding of salvation, repentance, and atonement, the researcher gave four statements for thought and response: “Jesus Christ is my Lord who saved me,” “Jesus Christ, who is the son of God, died on the Cross to forgive my sins,” “I have lived in my right mind for all my life without committing a crime, so I cannot accept that I am a sinner,” and “I can be saved if I believe in Jesus Christ without joining a church.” The second and third statements were made by the announcements of Talbukmin believers based on the result of the interview test.

On the statement of salvation, 88% replied that “Jesus Christ is my Lord who saved me,” while 10% answered negatively.

Table 37. “Jesus Christ is my Lord who saved me.”

	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree	Total
Frequency	2	1	15	46	85	149
Percent	1%	1%	10%	31%	57%	100%

For the second statement, 86% responded that “Jesus Christ, who is the son of God, died on the Cross to forgive my sins,” whereas 14% answered negatively, which begs the question whether the 14% are really converted or not.

Table 38. “Jesus Christ, who is the son of God, died on the Cross to forgive my sins.”

	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree	Total
Frequency	2	1	18	36	92	149
Percent	1%	1%	12%	24%	62%	100%

Concerning the third statement, 31% responded that “I am not a sinner,” while 69% disagreed to the question. NFML15 says, “I was a very good person in North Korea, for twenty years. I taught Kindergarten and lived morally and correctly without lies or fraud.” Here, 17% differently answered compared to the second statement. This implies that someone, who could not accept being a sinner, does not need to confess their sins, so it is hard to evaluate if they have repented of their sins. The researcher listed repentance as a demand of conversion. To deny the need of repentance can be understood that they are not adapted into the worldview of Christianity. Conversely, NFML12 depicts the experience of her repentance. “Psalms says that human beings are sinners in the cradle. I acknowledged that I was a sinner from beginning of my life. The Proverbs taught me that saying with the tongue is a sin. I intensely cried because I did not live correctly.”

Table 39. “I have lived in right-minded all my life without a crime, so I cannot accept that I am a sinner.”

	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree	Total
Frequency	61	42	31	9	6	149
Percent	41%	28%	21%	6%	4%	100%

Concerning the fourth statement, 50% disagreed and 25% agreed with the statement expressing that the church community was not necessary for their salvation (25% uncertain). They simply thought that the church is a community where they promote good fellowship and share their thinking and lives rather than a faithful community where they accomplish their salvation. This implies that they did not fully understand the meaning of

baptism or idea of how new conversion belongs to the faith community and nurtures their belief with other believers.

Table 40. “I can be saved if I believe in Jesus Christ without joining a church.”

	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree	Total
Frequency	27	59	44	28	16	174
Percent	16%	34%	25%	16%	9%	100%

Seemingly, Talbukmin had a different concept about sin from the teaching of Christianity or a mixed concept between Jucheism and Christianity. They tended to handle the sin problem using their previous worldview. Talbukmin had difficulty accepting the unconditional love of God and forgiveness from God, which is probably the result of life in North Korea. NFSP03 indicates this is so in the following explanation:

Even Talbukmin knew that God willingly forgave my sins when I confessed the sin to God, there are few who confess their sins. Their wounds and hurts would be cured when they revealed their sins in the light of God. It is very difficult. Talbukmin had many secrets that they do not want exposed. Many women were trafficked and passed through several men. They just wanted to receive moderate consolation and encouragement.

In North Korea, Talbukmin were trained to hide their inner thoughts so as to avoid the scrutiny and surveillance of the secret agents. To reveal their minds caused disadvantages, so confessing sin is very difficult to Talbukmin. At the same time, Jucheism taught that human beings are the masters of the world and develop their own destinies. For someone to help or offer forgiveness and ignore the person’s independence is dishonorable. As Talbukmin understand the situation they have to do something to be forgiven as the masters of their destinies. To be forgiven by simple prayer and repentance they consider to be lazy and undesirable. NFML42 says, “I have to do something to be forgiven of my sins. I have to repent and pray and do good deeds. I cannot understand

how my sins are forgiven just by the credit of Jesus' blood without my effort." In the following, NFSL30 agrees:

When I read a book about the Arius controversy, I thought that Christians were very cunning. They were easily cleaned, so they can easily commit crimes. When forgiveness is difficult, humans would not commit crimes. Without self-effort, they easily clean their sins just with prayer and repentance. They want to receive forgiveness from God easily, because it is very hard to be forgiven human beings.

The concept of unconditional forgiveness is a very difficult concept for Talbukmin to understand. The people of North Korea have the Personal Rating Report Paper. On the paper, the government records bad behaviors of individuals for three generations of the family background. The record is never erased and influences the grandchildren (Good Friends 2000, 239-40). Only the record would be deleted if they made enormous accomplishments and were recommended to the two Kims. Their faults are removed only by their efforts and meritorious deeds. No concept exists where someone voluntarily goes to a concentration camp and dies at public execution like Jesus Christ died on the cross. Unconditional forgiveness and love is the most critical enemy to the reign of terror held by the one-man dictatorship in North Korea. Accordingly, Talbukmin cannot accept that God unconditionally loves them and forgives their sins when they have only to confess their sins from their hearts.

#### Judgment, Resurrection, Heaven, and Eternal Life

To research the understanding of judgment, resurrection, heaven, and eternal life in Talbukmin believers, the researcher asked four questions. Concerning resurrection and heaven, 71% responded positively. In spite of the atheistic education, the concept of life after death still remains in the minds of the Talbukmin. However, necessary to study in

detail is what they believe. They only have the concept of the soul in Shamanism.

NFML42 explains her understanding about souls in North Korea:

When human beings die, the invisible soul gets out of the deceased body and goes around the world. The soul moves into a person to whom the soul favors and lives with that person. Dreams of the person at night begin when the invisible soul moves into the sleeping person.

Table 41. “I will be resurrected when Jesus Christ comes back and I will go to Heaven.”

	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree	Total
Frequency	2	4	37	43	63	149
Percent	1%	3%	25%	29%	42%	100%

In the second statement, 85% answered negatively, “I will live eternally through the social-political life, which is given by Kim Il-sung, the Suryung.” Talbukmin experienced the death of families and knew that the two Kims were not gods but simple dictators. They refused the teaching of Jucheism and the social political life. Oppositely, 15% responded positively. NFSL30 says, “Why do I have to live eternally? There is nothing after death. It is important to live in the present.” NFML42 says, “I do not believe in Heaven. Has anyone ever come back from Heaven? I cannot believe in heaven because I have never met anyone who has returned from there.”

Table 42. “I will live eternally through the social-political life, which is given by Kim Il-sung, the Suryung.”

	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree	Total
Frequency	97	30	16	5	1	149
Percent	65%	20%	11%	3%	1%	100%

In the third statement, 33% agreed that “I will be judged by God on the final day,” whereas 37% were uncertain and 30% disagreed. A total of 67% of Talbukmin converters could not confirm the final judgment.

Table 43. “I will be judged by God on the final day.”

	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree	Total
Frequency	22	22	56	30	19	149
Percent	15%	15%	37%	20%	13%	100%

In the fourth question, 44% responded, “I can enter heaven by my good works.” Only 30% disagreed, which is the preferred answer for Christians who understand the theology properly. A similar result occurred with the second statement. Talbukmin believers still have a strong tendency to do something by themselves, even about going to Heaven. NFSL24, who was an exemplary believer, indicates, “I can go to Heaven when I do many good deeds. Even if you are saved by faith alone, you cannot enter into Heaven without carrying out your mission and repaying God’s favor.” NFML25 explains in the following manner:

I have many friends who are believers. They believe in Jesus Christ in the manner that they worshiped the two Kims in North Korea. They think that they have to do very hard religious activities for God. However, the church teaches that God loves you not for your achievements, loyalty, or efforts but for your very presence. It is very hard for them to understand the teaching. In North Korea, sinners and low class persons would get the membership of the KWP when they produce outstanding results. So they willingly worked very hard and sacrificed themselves. They think that they can enter Heaven with their own efforts.

Table 44. “I can enter heaven by my good works.”

	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree	Total
Frequency	30	15	39	37	28	149
Percent	20%	10%	26%	25%	19%	100%

Seemingly, Talbukmin converters did not exactly understand about the final judgment and Heaven. Concerning Heaven, only 30% of the respondents correctly answered, and just 33% answered rightly about the final judgment. The need to be confirmed is that the Talbukmin believers actually confessed their sins and submitted to God.

### The Statistics of Doctrine Questions

This researcher compiled statistics of the thirteen doctrine questions. Just 3% of the respondents rightly answered all the questions. One or two questions were missed by 33% of the respondents. Apparently only 36% comparatively knew well the doctrine of Christianity. On the contrary, 38% chose three to five incorrect answers. Respondents answered incorrectly to over six questions by 26%. They did not know the doctrine of Christianity or their worldview was not yet transformed. Of course, the researcher could not evaluate that they were not converted by the criteria of conversion and Christian doctrines. Necessary to study is the consideration if they were really converted and accepted Jesus Christ as their Lord, not in their own way, but in the direction of the detail of the gospel.

Table 45. Statistics of Doctrine Questions

	All correct answers	1-2 wrong answers	3-5 wrong answers	Over 6 wrong answers	Total
Frequency	5	49	57	38	149
Percent	3%	33%	38%	26%	100%

### **The Life in South Korean Churches**

#### Adaptation Period to the Church

In the adaptation period to a church, 56% responded they had done so within one year, which implies that the first year is very important for the Talbukmin believers' adaptation to the church. The church needs to prepare an effective adaptation pastoral program. In age categories, the youth and young adults easily adapt to the church, whereas the adults and elderly adapt with more difficulty.



Table 46. Adaptation Period to the Church

	Less than 6 months	6 months to 1 year	1-2 years	3-5 years	Over 6 years	N/A	Total
Frequency	63	34	33	25	8	11	174
Percent	36%	20%	19%	14%	5%	6%	100%

#### Factors of Choosing the Church

The researcher questioned concerning the reasons why they chose a particular church to attend. The first factors were sermon favorites and gracious worship services (36%). NFML12 explains as follows:

Sometimes, sermons really touched my heart. I was conscience-stricken alone. I had a mind to follow South Korean believers who are living to follow the Word of God. The blame and disobedience of Israelis in Exodus was my story. I blamed many times in spite of abundant food and clothes. I repented.

The second factor was that their churches were Talbukmin churches or Talbukmin communities, which have special concerns and offer help toward the Talbukmin via special Talbukmin ministries (30%). The Talbukmin experiences discrimination, prejudices, and a lack of concern from South Koreans. Most South Korean churches did not have special considerations and ministries for the Talbukmin. Talbukmin believers felt that Talbukmin churches or Talbukmin communities welcomed and understood them.

The third factor was kindness and fellowship with good believers (25%). The Talbukmin acknowledged that the church is a unique place where they are loved with kindness, consolation, and encouragement (12%).

The fourth factor was that their churches evangelized the respondents. On the contrary, “supporting living expense” (6%) and “near distance” (10%) did not have much of an effect on the decision of the Talbukmin in choosing their churches.

Table 47. Factors of Choosing the Church (Plural Selection)

Answers	Frequency	Percent
1) Close distance	17	10%
2) Favors of sermons and gracious worship service	63	36%
3) Evangelism of the church	21	12%
4) Talbukmin evangelism and ministry	53	30%
5) Supporting living expenses	11	6%
6) Kindness and fellowship of Good believers	44	25%
7) Others	5	3%

### Difficulties in the Church Life

The researcher asked respondents about the difficulties in their church lives. The highest difficulties dealt with understanding the preaching (31%). Talbukmin were very hostile toward Christianity because of having been influenced by Jucheism and anti-religious education. They did not have any background about the Bible, doctrines, the absolute being, or church life. Therefore they could not understand Christian preaching. Also, most South Korean pastors prepared their sermons for South Korean believers who are very familiar with Christianity and they preach on the premise that the believers know the all-around contents of the Bible. Talbukmin do not have the biblical background. For example, a pastor gave a sermon on the subject of the “birthright” of Jacob and its blessings. South Korean believers were deeply immersed in the sermon; however, Talbukmin believers moved slantwise again and again. NMML08 indicates, “When I listened to the preaching for the first time, I could not understand what the minister preached. The story had nothing to do with me.” The pastors’ usages of words foreign to Talbukmin also blocked the understanding of the Talbukmin.

The second barrier was difficulty in understanding the doctrines (21%). The Talbukmin were very confused when they learned about doctrines of Christianity in

education programs. On the contrary, Jucheism was very simple and had been internalized by repeated learning.

The third barrier was similar church systems and lifestyles of the systems contrasted with the lifestyles of North Korea (18%). For example, NFML15 expresses her experience via the following:

South Korean pastors are too bossy. They are similar to the secretary of the KWP who teaches the ideology of Kim Il-sung. When I see their reigning acts, loathing boiled up in me with indignation in the remembrance of Kim Jeong-il and the one-man dictatorship system. When I attended church, I ate poison instead of grace. The eyes of the pastor were not good but authoritative, so I escaped from the church through a back door. I attended a New Year's Eve worship service. The service was very similar to the singing meeting showing loyalty to the two Kims. Someone recited a poem and sang. Finally, a huge banner fell down. There was a huge picture of the pastor with the words, "We love you." Loathing boiled up from my deep heart because it was the same as "Thanks a lot to the Suryong, Cheering Kim Il-sung."

The fourth barrier was the complex church organization (16%). Most Talbukmin communities were established by mega churches, which have over thousands of members. The South Korean churches have many organizations and systems. The Talbukmin lived very simply in a narrow district in North Korea. Actually, many South Korean believers feel the same. The Talbukmin felt complications to/confusion about various denominations. NFML12 indicates, "God is one. Why are there so many denominations? The denominations were made by human beings." The answer of "indifference and unkindness of South Korean believers" was just 8%. As an example, NFML24 describes her bad experience in the following:

When I attended a church, the small group leader beat and abused me because I am a Talbukmin. The leader extorted my offering and sold smoke with lies. My group members could not go to the church, whenever the leader did not want to go. I wrote about the problem of the leader and accused the church. The leader hit me in the mouth in an elevator, and broke my tooth. I accused the leader to the police

office; the leader never bothered me again. I left the church to avoid any more conflict with the leader.

Table 48. Difficulties in the Church Life (Plural Selection)

Answer	Frequency	Percent
1) Difficulties understanding the preaching	40	31%
2) Complex church organization	21	16%
3) Doctrines too difficult to understand	27	21%
4) South Korean believers being indifferent and unkind	10	8%
5) Church systems and life styles too similar to the systems and life styles of North Korea	23	18%
6) None	12	9%
7) Others	9	7%

To deeply understand the church life of the Talbukmin, the researcher presented three more statements in scale: “The preaching of the pastor is easy to understand,” “I feel alienated from the church to which I belong,” and “South Korean churches have lost the original meaning of the gospel.”

In the preaching of the pastor, 72% responded “the preaching of the pastor is easy to understand,” which would seem to indicate the respondents were all adapting to church life and lengthy preaching. In interviews, most of the interviewees answered more clearly about the difficulty of understanding preaching.

Table 49. “The pastor’s preaching is easy to understand.”

	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree	Total
Frequency	3	17	28	70	56	174
Percent	2%	10%	16%	40%	32%	100%

In the second question, 72% disagreed that “I feel alienated from the church to which I belong.” In the third question 26% disagreed that “South Korean churches have lost the original meaning of the gospel.” The difference between the two answers was 46%. These were very different types of statements. In interviews, many interviewees expressed their satisfaction with their current churches, while they expressed many

negative experiences such as discrimination, disregard, and unkindness from pastors and believers. In particular, Talbukmin simply believed that the corruptions and illegalities of some Christians reported by the press are problems with the whole of Christianity. They concluded that the church has bad groups. Those negative experiences played a role as a barrier to conversion. NFML12 expresses this sentiment as follows:

I cultivated spirituality in my heart and solemn faith in China; however, I lost them in South Korea through seeing the commercialized churches, corruption of pastors, and illegalities of the believers. I concluded that the teaching of the government of the DPRK is correct. The church has a group of crooked people.

Table 50. “I feel alienated from the church to which I belong.”

	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree	Total
Frequency	48	77	35	9	5	174
Percent	28%	44%	20%	5%	3%	100%

Table 51. “South Korean churches have lost the original meaning of the gospel.”

	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree	Total
Frequency	10	41	77	39	7	174
Percent	6%	24%	44%	22%	4%	100%

### **The Evangelistic Works of Talbukmin Believers**

To study the evangelistic works of Talbukmin believers, the researcher asked three questions about their evangelism experience and practice, evangelism targets, and the results of their evangelism.

In evangelism experiences and practice frequency, 53% responded that they had invited unbelievers to their churches. However, the frequency was rare. Only 13% invited unbelievers every month and 5% invited someone every week.

Table 52. Evangelism Experience and Practice Frequency

	None	1-2 times a year	1-2 times a month	Every week	N/A	Total
Frequency	72	60	23	9	10	174
Percent	41%	35%	13%	5%	6%	100%

The researcher asked the 92 respondents who answered the first question for the evangelism target. There were 92% who responded that they had evangelized Talbukmin friends and families. There were 27% who answered they had been evangelized by the South Koreans, which implies that Talbukmin believers are spreading the gospel to Talbukmin unbelievers in the same ethnic groups and social relationships.

Table 53. Evangelism Target (Plural Selection)

Answers	Frequency	Percent
1) South Korean friends	17	18%
2) South Korean neighbors and workmates	13	14%
3) Family	12	13%
4) Talbukmin neighbors and workmates	53	58%
5) Talbukmin friends	34	37%
6) Others	1	1%

In the results of Talbukmin evangelism, 86% had guided one or more unbelievers to their church. The ratio was very high because the researcher did not ask the question about the number of converts through their evangelism but questioned about bringing Talbukmin unbelievers to their churches. The unbelievers easily agreed to visit the church because they had good perceptions about the church. The church is an important community for the Talbukmin in overcoming their loneliness and expanding their social networks. However, the ratio of church visitors is different to the ratio of conversions.

Table 54. "How many people did you bring to your church?"

	None	1-2 persons	3-5 persons	6-10 persons	Over 10 persons	Total
Frequency	13	37	30	10	2	92
Percent	14%	40%	33%	11%	2%	100%

The researcher asked one more question in scale. A total of 74% of the respondents replied, "I have to spread the gospel to save others." Talbukmin believers generally knew the appropriateness of evangelism. Apparently, many missionaries and pastors have

emphasized that Talbukmin believers are the best evangelists who can evangelize North Korea after the reunification of the two Koreas.

Table 55. “I have to spread the gospel to save others.”

	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree	Total
Frequency	3	4	38	54	75	174
Percent	2%	2%	22%	31%	43%	100%

A very desirable result is that Talbukmin believers tried to spread the gospel to Talbukmin unbelievers as a result of their conversions. Talbukmin believers easily tried to invite Talbukmin in the same homogenous group rather than South Koreans in a different homogenous group. They spread the gospel to their families and friends through their social relationships.

### **Insights from the Questionnaires:**

#### **The Process of Evangelism in Talbukmin**

Through the results of questionnaires and interviews, the researcher found two main insights for Talbukmin evangelism. First, the conversion experience of the Talbukmin was not instant but instead a long process. Second, four interactions occurred in Talbukmin evangelism, which are the Word of God as the main subject, the Holy Spirit, South Korean churches as evangelists, and Talbukmin.

#### **The Process of Conversion**

The experience of conversion in Talbukmin was not instant but a long process. Most Talbukmin could not understand the content of the gospel when they first listened to it. SMMP29 explains, “Whenever I meet people from my hometown, I am very happy because I have the same frame of reference as they do. North Koreans do not have any frame of reference about God.” NMML53 indicates this in the following quote:

North Koreans have the limitation that they do not adapt easily to others. They tend to observe them in the closeness of their hearts. Spies were spread widely in North Korea, so they could not believe others mindlessly and were extra careful of their words everywhere. Talbukmin sit well with one another after three years have passed. So, we, Talbukmin believers, barely acknowledged the Talbukmin newcomers presence when they visited. (NMML53)

For the inner characteristics of the Talbukmin, the direct evangelism such as evangelism explosion and street evangelism would not be so effective. South Korean churches need to understand this characteristic and not be so hasty to explain the meaning of the gospel. NFSL30 indicates, “To evangelize Talbukmin, the church has to wait. The church needs to help them for at least three years. I took two years to be adapted to the society of South Korea. Evangelism must be a long-term project.”

The Talbukmin will also have an evaluation period, so the church needs to give a period of time for Talbukmin to evaluate the contents of the gospel and the life of churches compared/contrasted to their old live and beliefs. The church needs to have long endurance without any bias or judgment that they are struggling with the process. South Korean churches also have to focus on the process instead of the result in evangelism. Relationship evangelism using the social networks of the Talbukmin is a better evangelistic method than street evangelism and evangelism explosion.

#### **Four Interactions among Four Subjects in Talbukmin Evangelism**

In Talbukmin evangelism, the researcher found that four main interactions occur among four subjects: the Word of God, the Holy Spirit, South Korean churches, and Talbukmin. The gospel has been spread by the interaction among the Word of God, South Korean churches, and Talbukmin via the working of the Holy Spirit. The relationship is drawn in a diagram below.





Figure 3. Interactions among Four Subjects in Talbukmin Evangelism

The first interaction is between God (the Word) and the Talbukmin. The Word of God transforms the worldview of the Talbukmin based on Jucheism through theological demonstration. However, not much fruit in Talbukmin conversion and evangelism was evident based on the results of the questionnaires and interviews. Even Talbukmin believers showed that the influence of Jucheism remained in their minds and was mixed with the teaching of Christianity. Only five respondents (3%) answered correctly in thirteen questions about the doctrines of Christianity. The church has to remember that a long time period is still needed to cause firm conversion by evangelism in changing the worldview of Jucheism to the worldview of Christianity. South Korean churches have to develop effective demonstration contents in the ways of the Talbukmin. The church also has to study the subject of syncretism between Jucheism and Christianity among Talbukmin believers, in detail.

The second interaction is between God (the Word) and evangelists from South Korean churches. God wants the South Korean churches to embrace the Talbukmin and spread the gospel to them. However, the faults and mistakes of the church blind them to

the love of God. The problem is not fatal to mature South Korean believers. However, the problem is very critical to evangelization of the Talbukmin. For the Talbukmin's evangelism, God asks for the renewal of South Korean churches.

The third interaction is among the evangelists, South Korean churches, and the receivers, the Talbukmin. Talbukmin believe what they hear, see, and experience. They also evaluate whether or not the gospel is true through the exemplary lives of South Korean believers. The most effective evangelism method is to show sincere and mature faith by the lives of believers. When Talbukmin can experience the love of God in all five senses, they will confirm that the gospel is true and decide to accept the gospel.

Finally, the working of the Holy Spirit spreads the gospel. The Holy Spirit acknowledges evangelists and South Korean churches, to reform them so they will become exemplary presenters of the gospel. The Holy Spirit acknowledges the meaning of the gospel in Talbukmin and transforms the worldview of Jucheism on the process of theological demonstration with the Word of God. The Holy Spirit works the Talbukmin to accept the gospel through the exemplary behavior of South Korean believers. The Holy Spirit converts Talbukmin with complete evangelism through mutual actions in the three interactions.

### **The Model of Talbukmin Evangelism**

After considering all the results of the questionnaires and interviews, the researcher concluded that the Talbukmin contacted, learned, and accepted the gospel in four steps: by invitation, by the making of contact points, by hearing the preaching of the gospel, and by acceptance.

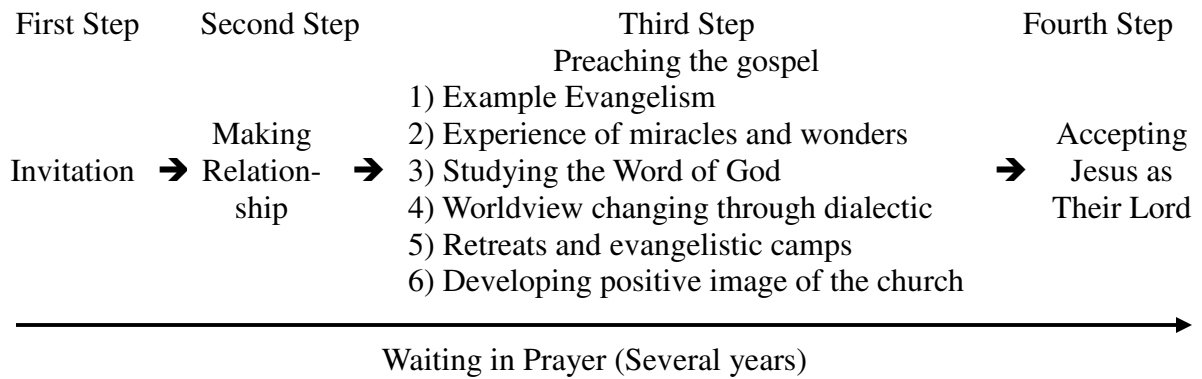


Figure 4. Four Steps of Talbukmin Evangelism

#### The First Step: Invitation

The first step for Talbukmin evangelism is the invitation, bringing Talbukmin unbelievers to the church. In this stage, the inviters never explain the meaning of the gospel or ask them to accept the gospel immediately. The method of invitation must not be made by an imperative mode or a temptation mode but by the recommendation mode. An example of the invitation speech is, “Would you go to church with me? Please, do not have any burdens. If my invitation is a burden to your mind then you do not need to come to church. I do not care about it. Have it your way” (NFSL38). NFML41 indicates, “In Talbukmin evangelism, evangelists do not say that “Believe in Jesus Christ, and be saved.” The evangelists must show and propagandize the advantages of believing in Jesus Christ. One example is that “when I believed Jesus, I had several advantages such as inner peace, many friends, etc. If they visit the church and admit to the correctness of the Bible” (NFML41).

#### The Second Step: Making Relationships

The second stage is to establish a familiar relationship with family members and friends. This stage needs to be a lengthy work period and requires strong endurance. To establish familiar relationships, they need to make possible contact points through home

visits, invitations to homes, calling, e-mail, and so forth; as many as possible. SMMP19 explains in the following:

Talbukmin acknowledge the motive of evangelism from evangelists in any meeting is like a ghost. The fast evangelistic method is not evangelizing them. Once they open their minds, they are very kind and warm. Everything is possible when evangelists are good persons, not good pastors. The first thing to gain is their minds. It is a very slow process; however, it is the best way.

Additional responses are as follows:

Talbukmin accept the gospel when they have trust that they can believe in this pastor. They never accept the gospel when they hear the gospel from strangers. They think that there is no reason that I have to accept any relationship. If they have a relationship, they think that the saying of the pastor would be correct. Many pastors told me that the Four Spiritual Laws are impossible to convert the Talbukmin. However, it is not impossible. The reason for the impossibility was that they did it so strangely. Talbukmin do not believe others because they lived in deception in North Korea. First, they need to establish relationships. (SMMP29)

I met the pastor for the first at the church retreat. A sister told me that the pastor has prayed for me. I just went to the meeting one time. I went to the church to express my thankful mind. Since then, I regularly attended the church just to meet the pastor, although I did not believe in God. At first, I went to the church for a person, now I am going to the church for God. (NFSL30)

NMML53 expressed the following example how his Talbukmin church established relationships with Talbukmin newcomers at the church:

In common South Korean churches they introduce the new comers in a worship service. My church does not introduce them in the service and they do not ask where you live or when you came to South Korea. When he/she come again and again, we are seeing the same faces. A believer who is in a similar age group tries to communicate, "I saw you several times. When did you finish the education of Hanawon? Where did you live in North Korea? I was from Chongjin. He/she easily opens their minds because they lived in North Korea. If one believer makes a relationship, other believers slowly join their conversation and establish a relationship with him/her.

At this point, to contact the Talbukmin with respect to honor for their independence is very important. Talbukmin extremely dislike any compulsory mode. In a case of suggestion, to say, "I will visit, so you need to wait," is not wise. The right notice is "I

want to visit you. May I do so? I will visit at your favorite time.” In evangelism, the right approach is “If you believe, these things are good.” rather than “You have to believe to go to heaven. If you do not accept Jesus Christ, you will go to hell.” Callings also need to be confirmed before the actual call, “May I call you every week? If you do not want, I will not call.” NMML53 explains the characteristic of the Talbukmin, who do not like the compulsory mode, in the following manner:

North Koreans’ do not like their lives to be touched by others. There are three main reasons. First, it is about the Talbukmin dignity. They have a very strong dignity, so they do not like others interfering. It is difficult between the parents and the children. I am the master of my destiny, if the parents’ indicate something, the children accept the interference. North Koreans’ do not want to reveal their problems to others. Any problems must be solved within the family. Second, the minds of the Talbukmin are not yet opened. North Koreans’ have self-respect and pride that they live independently and have a sense of responsibility that they certainly accomplish their duty. If several laborers work together, each laborer has to respond for the result of their works. There is no shifting the responsibility to others. The saying, “I am the master of my destiny,” means that “I have to develop my destiny with my and independence and strength, so the Talbukmin would take all the responsibility in spite of whether the result is good or not. If someone indicates a different way, Talbukmin think that “If the result is not good, will you take the responsibility? I will do my way if the result would be bad, because I will take the responsibility. Third, Talbukmin want to hide their weakness. North Koreans’ do not want to show their strength and weakness to others. The Talbukmin are so easy to deal with if they become intimate and open their minds. They think that the easy mind is weak, so they want to hide their inner minds and do not like having their everyday affairs and tasks interfered with.

### The Third Steps: Preaching the Gospel

The third stage in Talbukmin evangelism is to preach the gospel through a familiar relationship. By the results of interviews, no one has been converted without encountering the gospel. The detailed contents of the gospel must be spread to Talbukmin unbelievers.

The truth of the matter is not the contents itself but the different paths of accepting the contents of the gospel with the South Koreans. By the result of questionnaires and

interviews, the researcher found that Talbukmin accepted the contents of the gospel through the following five main paths: examples of evangelism, experiencing miracles and wonders, studying the Word of God, worldview changing through dialectics, and retreats and evangelistic camps. In addition, developing a positive image of the church is important to erase the disturbance of the Talbukmin's conversion.

Examples of Evangelism. Talbukmin mainly accepted Jesus Christ as their Lord by experiencing the exemplary lives of the South Korean believers. The Talbukmin were touched by the sacrificial dedication and help, and decided to accept the love of God. They thought, "If the person who is weeping for me believes in Jesus Christ, I will also believe in Jesus Christ as my Lord."

I knew the evidence that "God is alive." through the love, service, and humbleness of a missionary. The missionary was a foolish man. He greeted me with a deep bow and served with all his heart. I was very deeply impressed. The scent of Jesus Christ had come into my heart (NFML15).

Not until they clearly listen to and understand, do the Talbukmin accept the gospel. Talbukmin finds out the truth about the gospel through whether South Korean believers are living by the teaching of the gospel and are changed by the gospel. When they conclude that the gospel is true, at last they can accept it.

Talbukmin believed Jesus Christ through the changed life of Mrs. Park. They know the detailed contents of the gospel because they learned about it in China or in South Korea. The important thing is whether they can see how the gospel changes a person's life. (SMMP19)

An effective evangelist is a very important part of the evangelistic strategy to the Talbukmin. The fruit of the Talbukmin evangelism is dependent on selecting an evangelist in congruence with their life beliefs. NFML15 indicates, "The characteristic of the evangelists own self must have God's characteristics. Evangelists must not become a

double-faced person. They must become real believers.” Charles Spurgeon deals with the qualifications that evangelists, the soul winners, must have, those of God-ward qualifications and man-ward qualifications.<sup>28</sup> The qualifications are also very important factors for South Korean believers who evangelize the Talbukmin.

Experience of Miracles and Wonders. The second way to preach the gospel is the experiences of miracles and wonders. Already the researcher explained that most Talbukmin believers recognize God’s existence through the response of God when they prayed and accepted the gospel through the miraculous experiences during their life crisis. Each Talbukmin believer has his/her incredible experience on the process of defection.

In South Korea, no more dangerous crises exist, so no chance exists to experience the miraculous experience. However, the responses of prayer and miracles from God has continued and become a very effective cause in the Talbukmin’s conversion.

When I first came to South Korea, I could not complete the course of Hanawon because I had a surgical operation on my leg. My permanent rental housing was assigned not in Seoul but in Wonjoo. I cried, and then I prayed. Then, I was told to go to the officer who decides the assignments. I went to the officer and explained my situation. The officer gladly changed my housing to Seoul. (NFSL38)

In North Korea, I heard the message of the gospel secretly. I was robbed three times. However, the police did not capture the robbers. I prayed to God to capture the robbers. It was amazing that the robbers were captured within three days. In South Korea, I pray when I ride the subway, “I do not know the exact direction. Please guide me and give me direction until I come back home.” Actually, God guides me. (NFML42)

---

<sup>28</sup> Spurgeon lists several qualifications for soul-winning in terms of God-ward: holiness of character, spiritual life to a high degree, humility, a living faith, thorough earnestness, great simplicity of heart, and a complete surrender of one’s self to God. Spurgeon deals with several qualifications for soul-winning in terms of manward: intelligence, sincerity, earnestness, and love to his hearers, unselfishness, holiness of character, a seriousness of manner, and tenderness. Spurgeon shows the nine obstacles that lie in our path as we seek to win souls for Christ: the indifference and lethargy of sinners, unbelief, fatal delay, carnal security, and despair, the love of sin, men’s self-righteousness, utter worldliness, and bad habits, resorts, and company. To remove these obstacles, Spurgeon says that “we must seek the aid of the Holy Spirit that they may be removed, and thus souls may be saved, and God may be glorified” (Spurgeon 1963, 123).

Studying the Word of God. The third way is the Word of God. Reading and studying the Bible have converted many of the TBK. The Bible has not converted every TBK believer. However, no one who is able accepts Jesus Christ as Lord without the Word of God.

I opened the Bible and started to read the first chapter of Genesis. It was impossible to understand. It was the same with the New Testament. Proverbs was very good. My mind began to relax when I read Proverbs, I was reminded of my family in North Korea and my home and my heart bled and I cried. (NFML18)

I had no interest in the Bible at first. One evening, I wondered about the Bible and read it. There were some insights in Psalms, Proverbs, and the book of John. I was drawn into the contents of the Bible and read the entire story of the Bible two times. The book was very strange. (NFML31)

Very important for an evangelistic strategy is that the TBK can read easily and study the Bible. Sermon and bible studies are a crucial way to teach TBK the Word of God. NMML53 states, "One way to teach the gospel is to hear the preaching during the Sunday worship service. Willing or not, the attendants come to church. They listen to the Word of God for the preaching time." Pastors need to guide TBK to first read Proverbs and Psalms. Pastors also need to prepare sermon subjects that are related to the TBK's situations, using examples like Joseph, Exodus, and Daniel. Using a North Korean Bible is also very effective (SFML05).

The Worldview Changing through Dialectic. A good evangelistic method toward the TBK is to change their worldview and to expose the influence of the Juche religion hopefully diminishing its influence in their minds, their psyches, and their actions. This would be done through co-work with the Holy Spirit (Roman 12:1-2). NFMP44 indicates the importance of a change in worldview:

The answer for TBK evangelism and conversion is a worldview change. TBK find God during the process of defection. Knowing and believing are



different. Knowing is through studying the Bible and hearing the sermons with their brain. Believing is internalized through a personal meeting with God, in detail. In this process, the Talbukmin compare the previous life with the new life.

Many Talbukmin accept the gospel with their previous worldviews. NFML12 says, “I studied Jucheism very hard and memorized many more than others. In South Korea, the contents of Jucheism have reminded me automatically. I have prayed on all such occasions.” SMMP29 explains in the following how he explained the gospel to the Talbukmin:

When I make a relationship with a Talbukmin student, I meet the student personally. I explain the gospel with the Four Spiritual Laws. About 80% of the Talbukmin students accept the gospel. I explain the gospel with several stories. For example, I explain about sin and forgiveness in the following manner. I ask a question “Have you ever committed a crime?” Students tell me how they sinned in detail like lies and stealing. I say we are all sinners. A Talbukmin who I met was a head of an orphan gang and went to prison five times. However, the Talbukmin was forgiven for the sins of coming to South Korea. The law of North Korea does not work in South Korea. The meaning of salvation is the same like the whole law, which restricted one in North Korea to become a useless thing in South Korea after crossing the border. Your sins are completely forgiven. The students easily understand.

To notice the Kim family’s background of Christianity is very helpful in changing the Talbukmin’s worldview (NMSL28, NMSL37). In addition, teaching the history of North Korean churches is helpful. Talbukmin have been shocked that many Christians lived in North Korea and during the Great Awakening occurring in Pyongyang in 1907 (Nettleton 2008b, 42-44). Talbukmin understand that their ancestors accepted Christianity and that acceptance was not a bad decision (NMSL28).

Retreats and Evangelistic Camps. The fifth way is encouraging them to attend church retreats and evangelistic camps like Discipleship Training School of Youth With A Mission and Tres Dias. Several Talbukmin believers testified that they were converted during the meetings (NFS10, NFMP32, NFSL38, NFSL40, NFML25). Most Talbukmin

expressed that the meeting was very helpful to establish familiar relationships and nurture their beliefs.

However, not enough time is allowed to share the gospel in detail at the regular meetings on Sunday. Lewis Rambo suggests the concept of “Encapsulation strategies” to “which potential converts are isolated or restricted from communication with outsiders, alternative ideologies, books, newspapers, radio, and television can be a crucial feature of the interaction stage” (Rambo 1993, 104). The retreats and evangelistic camps are the best place for creating an environment in abundant time so Talbukmin can concentrate on the Word of God and competing ideas in a controlled environment without interruptions from the outside.

Developing a Positive Image of the Church. Most Talbukmin have a negative image about Christianity through anti-religious education in North Korea and bad experiences with missionaries and believers. The negative image blocks the gate of evangelism because they are reluctant to approach churches, believers, and the gospel itself. NFSL39 explains her experience, as follows:

I was deeply wounded by the pastors. A pastor is the highest person in the church. I expected that I could see the sincerity of God and Jesus Christ through the pastor. When I missed a Sunday worship service for some unavoidable reasons, the pastor admonished that I might attend the service. The pastor obsessed about attendance. The executive of the KWP took money from the people as much as possible. I saw the pastor like the executive. ... The huge church building itself shows the distance between the pastor and the believers. In North Korea, the two Kims and the KWP showed off their power and force. The huge buildings and giant statues were not for the people but for the status of the two Kims and the government. The church also built the huge building not for believers but for making the church itself more visible. If Kim Jongil visits a local village, the executives of the village remove and fix the old things in their village with a huge financial fund. That is just for engraving their names to Kim Jongil, not for the people. The huge church building also is for engraving the pastor's name to God, not for the believers. How can the church help Talbukmin while the church uses many millions of dollars just to construct nice buildings.

In many cases, the negative image occurs from the cultural differences and misunderstandings. When Talbukmin come to the churches, pastors need to explain the misunderstandings in the way that Talbukmin can understand. At the same time, pastors need to show the good deeds of Christianity and believers in addition to the examples of good Christian beings. This helps to encounter the gospel easily without a negative bias.

#### The Fourth Step: Acceptance

The final step of Talbukmin evangelism is to accept Jesus Christ as their Lord. Very important is to check whether they have really accepted the gospel or not. SMMP29 explains this in the following:

Be warned, the Talbukmin are trying to read each other's thoughts and are eager to please others. They know what to say. In many cases, Talbukmin formally accept Jesus. When viewed, their conversions look like disguises, I call them later. I ask again "If you die now, do you have a conviction to enter the Heaven?" If the Talbukmin cannot answer firmly, I explain the meaning of the gospel again.

By the result of questionnaires, many of the answers about doctrines were not quite true. Only about 30% generally responded with the right answers. Of course, the researcher could not ignore the repentance, belief, and baptism of Talbukmin converters. In the following narrative SMMP19 explains his criteria used to confirm the conversion of Talbukmin:

I have two criterions to check whether the Talbukmin believe in Jesus or not. The first is that the Talbukmin show their minds to other believers. If the words such as their trafficking experiences, mistreatments, and inner wounded mind come out of their own mouth, there are possibilities. The second is that they have tears before they know it. They tear up when their hurts are cured. The Holy Spirit heals their wounded minds. When I see the confession and tearing, I judge that the Talbukmin believes in Jesus Christ. Then, I start the nurturing process on a person to person basis. The Talbukmin has never opened their minds. They are very difficult to reveal any information on themselves. We have to consider their characteristics.

### Important Consideration, Waiting in Prayer

To reach the final step in Talbukmin evangelism, one more consideration for evangelists and South Korean churches is imperative, waiting a long time with endurance. By the result of questionnaires and interview, conversion and evangelism do not occur in a short time period. They are not sure how long it takes, maybe years to get a Talbukmin to believe. Cho Youngkwan indicates, “Talbukmin evangelism is achieved by a personal fellowship and sharing their life in a long waiting process. The next stage is waiting in prayer until the Holy Spirit opens their minds” (Cho and Kim 2006, 157).

South Korean churches and evangelists for the Talbukmin, have to keep their prayer and prevent themselves from getting hurt. Helpful to remember is Paul saying, “I planted the seed, Apollo watered it, but God made it grow” (1 Corinthians 3:6).

South Korean churches, which spread the gospel to the Talbukmin, have been deeply wounded by the lies and betrayals of the Talbukmin. Some churches quit their evangelistic works because of bad experiences and fruitlessness. SMMP29 and SMMP52 explain their experiences as follows:

The Talbukmin woman was the first Talbukmin converter as a first fruit by my churches’ Talbukmin evangelism. My church had supported her as much as possible. Even, my church nurtured her in a nurturing program person to person. She passed the examination for the license of nurses. However, she disappeared within a week. Later, we knew that she moved to Canada. Another Talbukmin man told me that “I will go to China and stay for a year to bring over my parents who live in North Korea. I was getting suspicious; however, I believed him. Later, I knew he moved to England. I thought that he had exploited me and my church. So, many churches gave up evangelizing the Talbukmin. (SMMP29)

My church chose a Talbukmin man who was a very sincere believer and sent him to the Korean Methodist Theological University. My church chose another Talbukmin woman and sent her to the Incheon Sungeui Seminary. My church supported her entire expenses of tuition and living expenses. However, they suddenly disappeared one day. Later, I knew that they had moved to France, and were removed to England as refugees of North Korea. However, their South

Korean nationality was exposed and they were repatriated to South Korea. These things have happened, repeatedly. Now I suspect first whether I believe the confession of faith and the story of the Talbukmin and whether they are really converted. (SMMP52)

In many cases, the problems occur by misunderstandings from the cultural differences. When South Korean churches understand the worldviews and viewpoints of Talbukmin, the Church can understand why the Talbukmin act the ways they do and will not be as hurt. SFSP43 explains, “The first priority of Talbukmin was survival. Their neighbors had died. They would do anything to save themselves. I cannot condemn them in spite of their lies and insincerities.” At the same time, Talbukmin have also been misunderstood and hurt by others’ viewpoints and worldviews.

Finally, South Korean churches need to develop evangelistic strategies to fit each stage. The evangelism toward Talbukmin must be specialized. NMML53 explained the evangelistic method that his church used, “In our church, there were inviters who brought Talbukmin to the church, relationship makers who make familiar relationships with the Talbukmin, and evangelist’s who spread the gospel to them.” The church specialized in the evangelism process and shared the burden of Talbukmin evangelism, together.

### **Conclusion**

In this chapter, the researcher studied the subject of Talbukmin evangelism and conversion through the result of questionnaires. Several factors of Talbukmin conversion exist, such as spiritual experiences, examples of sincere believers, forgiveness of their sins, and answers about quests. Talbukmin gained several benefits through their conversion experience, like inner peace and emotional gratification of the meaning of life, experiencing spiritual power, and membership in a new community. Dean M. Kelley, who was an author and executive with the National Council of Churches, indicates, “Humans

are incorrigibly religious creatures who want to make sense out of life” (Kelley 1977, 37).

This statement implies that Talbukmin are religious creatures who can find the meaning of life in Christianity in spite of the anti-religious education imposed upon them by the government of North Korea. However, several factors also block their conversions, such as bad feelings by anti-religious education and Jucheism in North Korea, difficult contents of the gospel and doctrines, unfamiliarity with believers, thinking of needlessness, and the feeling of aversion about the organization.

By the result of the questionnaires, 86% answered that they were converted, however, their understandings of Christianity doctrines were not the best. Most of them correctly understood Christian theology about God, Jesus Christ, and the Word of God. However, many of them did not know about forgiveness by grace, final judgment, and heaven. Talbukmin believers have a strong tendency to think they can be saved and forgiven not by the grace of God but by their deeds or contributions. Many of them answered that they can enter into Heaven by their good deeds. However, Christianity refused salvation by good deeds. Robert E. Coleman, a world renowned evangelist and distinguished professor of Evangelism and Discipleship at Gordon Conwell Theological Seminary, indicates that John Wesley refers to justification by faith alone in the Reformation motif, *sola fide*, saying, “Obviously from any standpoint of merit or innocence, we cannot be justified before God” (Coleman 1990, 61).

Talbukmin believers had a generally satisfied opinion about their church lives, while they had a negative image about the whole church of South Korea. Talbukmin believers correctly understood the necessity of evangelism and spread the gospel to the same Talbukmin, like family members and friends.

South Korean churches have missed the influence of Jucheism and the anti-religious education. The churches do not exactly know about Jucheism, so the churches have not prepared and taught with the correct explanation and answers to the corresponding contents of the Juche worldview. The churches simply considered that Talbukmin would abandon Jucheism and their worldviews and the influences that existed. Talbukmin also testified similarly. However, the influence of those elements is still deeply alive in the minds of the Talbukmin regardless of whether they recognize them or not. This situation implies that South Korean churches have to study Jucheism and its influence on the minds of Talbukmin and need to prepare answers about Christianity doctrines to respond to the Juche worldview.

By the result of questionnaires and interviews, Talbukmin conversion might be understood as a process that needs several years. Four main interactions among the four subjects are evident: God (the Word of God), evangelist (South Korean Churches), receiver (Talbukmin), and the Holy Spirit. The researcher indicates the model of Talbukmin evangelism in four steps: invitation, making relationships, preaching the gospel, and accepting Jesus. Six main factors are used to convert Talbukmin in the third step: an example of evangelism, the experience of miracles and wonders, studying the Word of God, worldview changing through dialectic, retreats and evangelistic camps, and developing a positive image of the church. The six factors interact in the process of Talbukmin conversion rather than one main factor. Finally, waiting in prayer with endurance until the fruit is matured is a necessary part of Talbukmin evangelism.

## CHAPTER 8

### Conclusion

Five main reasons exist why South Korean churches have to spread the gospel to the Talbukmin. First, South Korean churches must spread the gospel to the Talbukmin by the commission of the Father, the Son, and the Holy Spirit. Jesus Christ came into the world to save human beings (John 3:16) and was an evangelistic language from God. Jesus gave the Great Commission to His disciples (Matt. 28:18-20). The disciples were given a mission to make other disciples. Jesus is Messiah for all nations (Newbiggin 1995, 70). The commission as the Triune God's mission has been in South Korean churches in the holistic approach, based on North Korea's diversity/unity context and the ideas of visiting the unchurched, practicing the social gospel, etc. The commission toward North Korea is yet to be fulfilled.

Second, the concept of *Missio Dei* shows the activity of God himself and as being derived from God's nature (Bosch 1991, 390). Talbukmin evangelism is seen as a movement from God to the North Koreans. South Korean churches are viewed as an instrument for North Korean evangelism. To participate in evangelism is to participate in the movement of God's love toward North Koreans. God who is the basis of sending love is the deepest foundation to be used to penetrate deeper into Talbukmin evangelism.

Third, Talbukmin evangelism is on the creative tension lines of both the present and the future dimensions of God's kingdom. As South Korean churches pray "Your kingdom come," South Korean churches also commit to opening doors as a proper response to the kingdom of God (Dyrness 1998, 136). The proclamation of the kingdom of God will not automatically open their eyes to its presence (Bosch 1991, 35). The



kingdom of God has drawn near through the responding action made by the proclamation of the Gospel through evangelism. South Korean churches have been given evangelism to make the Talbukmin new members of the kingdom through repentance and faith.

Talbukmin evangelism is a starting challenge to achieve the Kingdom of God with the Talbukmin in South Korea and North Koreans in North Korea.

Fourth, the incarnation of Jesus Christ is an important foundation of South Korean churches for Talbukmin evangelism (Yoon 2005, 191). The incarnational model that was carried by Jesus Christ must achieve a Biblical approach in Talbukmin evangelism. Jesus, who achieved the great event of incarnation by death on the cross, came into the world and accepted death. This act implies that Jesus commands South Korean churches to live the same life, like him, for Talbukmin evangelism (Hwang 1998, 163-65). South Korean churches and Talbukmin believers have a responsibility to share the good news with Talbukmin (I Corinthians 9:16) and Talbukmin have the privilege to listen. God has opened the door for the Talbukmin reconciliation through passion, death, and the resurrection of Jesus Christ. South Korean churches, properly, advance the evangelistic works for Talbukmin following the incarnational model of Jesus Christ as debtors.

Fifth, Talbukmin evangelism as a national evangelization is the most essential task of the South Korean churches who are duty based on the love of the same race. Moses begged earnestly for God to save his race, Israel (Exodus 32:31-32). Jesus first tried to spread the kingdom of God to “the lost sheep of Israel” (Matthew 15:21-28). Paul, as a disciple of God, called to the Gentiles (Galatians 2:8), but he had a principle to spread the gospel to the Israelis first (Romans 1:6). He said, “For I could wish that I myself were cursed and cut off from Christ for the sake of my brothers, those of my own race, the

people of Israel” (Romans 9:3-4a, NIV). These words imply that South Korean churches must accomplish Talbukmin evangelism while focusing on the national mission perspective.

To evangelize Talbukmin, South Korean churches have to know the Talbukmins. The Talbukmin lived under a one-man dictatorship and with Jucheism. They received their living supplies from the public distribution system without personal ownership. They experienced heavy discrimination under the Juche caste system and oppression by the strong surveillance and punishment systems. The whole system made North Koreans different people from the South Koreans. The wicked Jucheisms’ only role was to support the one-man dictatorship and reflect the pride of the two Kims who wanted to become gods instead of serving the one true God. Talbukmin overcame the great famine in North Korea; the physical, psychological, and emotional crisis of defection in China; and the cultural shock of adapting to difficulties in the South Korean society.

### **Theoretical Foundations**

The researcher listed the following five main theoretical constructs: conversion theory, contextualization theory, homogenous principle, worldview transformation theory, and the Nevius Mission Plan. First, the researcher studied the conversion of Talbukmin in chapter seven. Talbukmin conversion is not instant but gradual. The researcher suggested the following three demands of conversion: repentance, faith, and baptism. However, those are not fit to gauge whether conversion is true or not because the Talbukmin simply confessed their sins vocally without heart-felt repentance, then easily received baptism without really changing their hearts and worldviews. How this process occurred implies that many Talbukmin were only nominal Christians through proselytism rather than real

conversion. Their understanding was not very high concerning Christian doctrines, which implies they need to be nurtured and trained.

Second, the researcher used the contextualization theory to contextualize Jucheism in chapter four. Jucheism was a false theory used to justify the one-man dictatorship of the two Kims and represents the arrogance of the two Kims who pushed out the one true God because they wanted to become gods themselves. However, Talbukmin have a very strong tendency to think that they are the masters of their destinies and world.

Third, the researcher found that the homogenous principle fits the Talbukmin believers very well. The evidence of the Talbukmin homogeneity was present in the increasing number of Talbukmin churches. When Talbukmin came to South Korea, they preferred to join South Korean churches because of the fast adaptation into South Korean society and support from several of the churches. However, when they successfully adapted into the South Korean churches, they wanted to live independently with their own leadership. Talbukmin believers mainly spread the gospel within their own ethnic networks. Talbukmin believers shared homogeneity in their same language, culture, histories, and society.

On the contrary, the homogenous principle is not well designed for Talbukmin believers in terms of indigenous leadership. Talbukmin disliked dictatorial leadership, so they refused Talbukmin leaders who only were trained in dictatorial leadership. The strong tendency of equality also hindered Talbukmin leadership. Without strong control, surveillance, and a punishment system like the government of the DPRK, the effort was too hard to establish any Talbukmin organization following the homogenous principle in spite of the strong eagerness for Talbukmin independency.

Fourth, the researcher found that the worldview transformation is the key to effective Talbukmin evangelism and conversion. However, difficulty exists when attempting to change their Juche worldview to the Christianity worldview. To change their worldview perfectly is impossible because Talbukmin believers lived in the Juche society all of their lives and still have memories about Jucheism and the Juche religion. Their old worldview was strongly fixed in their minds. The situation implies that, after escape, they lived in a mixed worldview between Jucheism and Christianity.

By the results of the questionnaires, the tendency of independence influenced Talbukmin believers' understandings of the doctrines. Many of them thought that they would be forgiven of their sins and would enter Heaven by their own independent deeds. The older Talbukmin were more difficult to change because the view is more deeply ingrained. However, youth and young adults easily changed their old worldview and adapted to the Christian worldview, which implies that South Korean churches need to focus on the theological dialectic to the younger Talbukmin.

Fifth, the Nevius Mission Plan is a very useful strategy using the homogeneity principle to establish independent Talbukmin churches. If the plan can be successfully adapted to the churches, Talbukmin evangelism can be successfully achieved. However, the researcher in chapter six discussed many barriers. To be self-supporting was not yet a way for Talbukmin believers because they did not contribute to the church with money and/or time. Self-governance was not yet a viable fit for the Talbukmin churches because the Talbukmin did not know how to exercise democratic leadership. At the same time, many possibilities were evident. The more financially independent and successfully

adapted into the South Korean society the Talbukmin believers are, the more Talbukmin independent churches will increase.

South Korean churches must not interfere with the independent management of Talbukmin congregations and Talbukmin churches. The churches have to choose their methods and systems by themselves. South Korean churches need to progressively listen to their thinking and opinions, and then adapt them into Talbukmin ministries. Of course, the churches must be firm about any modification of the gospel content.

In the past, Talbukmin faced the gospel for the first time mainly in China. Many of them believed in Jesus Christ. Recently, North Koreans have escaped from North Korea and moved to South Korea without long stays in China. So, South Korean churches have spread the gospel directly to them.

Through the research, this researcher concluded that Talbukmin believers are precious people who play matchmaker between South Korean believers and North Koreans. Talbukmin believers could explain the gospel to Talbukmin unbelievers now and North Koreans in North Korea after the reunification of the two Koreas. At the same time, they could explain the culture, worldview, society, and the people of North Korea to South Koreans. The use of small groups is a very important strategy to evangelize Talbukmin and to nurture and disciple Talbukmin believers. Strong emphasis must be placed on the fact that volunteers are very important for Talbukmin's evangelism.

Every Talbukmin pastor commonly indicated that Talbukmin evangelism is very difficult. SFML49 indicates, "There is no end, however much I may love and support the Talbukmin. The fruit is few. Even disabled persons accepted the gospel easier than the Talbukmin." Many South Korean churches that supported Talbukmin experienced many

difficulties from the lies and betrayals of the Talbukmin. Because of this situation many South Korean volunteers left Talbukmin ministries.

Nevertheless, the fruits of Talbukmin evangelism have gradually increased from the support and labor of the churches and volunteers. As the number of Talbukmin increase and Talbukmin residences expand, the numbers of South Korean churches that want to evangelize the Talbukmin have increased. South Korean churches need to wait and be patient; trusting the working of the Holy Spirit. In the following, Andrew Walls describes the labor involved:

It was a long, laborious and painful process – for Christ had to penetrate structures of thought that had taken centuries to build up. We are called to disciple the nations – and discipling a nation takes generations, as it steadily turns its institutions towards Christ when we enter into the work of missions, we are working for the children and the grandchildren of those who hear us. (Walls 2002, 273)

Talbukmin want warm concern and true love. A crucial evangelistic strategy is that the love of God, which South Korean believers experience, naturally flows to the Talbukmin in the ways a Talbukmin can understand and accept.

### **Recommendations for Further Study**

Four areas are recommended for further study; the difference between Talbukmin men and women, the differences of Talbukmin between each class of the Juche Cast System, the differences of Talbukmin following birth places, and studying Talbukmin unbelievers and apostates.

First, necessary to study more is about the cause, process, and result of the conversion and evangelism between Talbukmin men and women. The Talbukmin women more easily accept the gospel than men. The attendance rate of women is higher than men.

Additional issues may arise concerning how South Korean churches approach each sex effectively.

Second, no consideration for Talbukmin classes exists. Three main classes and 51 sub-classes exist in North Korea. Everything, such as success in life, jobs, livelihood, etc., is decided by their class. Each class has different characteristics and ways of thinking. However, evangelism and ministry of churches are applied uniformly without any consideration of these characteristics.

Third, more research is needed concerning the birthplaces of Talbukmin in North Korea. The region of North Korea can be divided into the following three main parts: Northern, Southern, and the Pyongyang City. Each Talbukmin has a different characteristic depending upon their birthplace. Most Talbukmin came from the northern region of North Korea, which is mostly mountainous and very cold. The main industries are mining and heavy factories. The people of this region must have strong abilities in order maintain their livelihoods (NFSL30). On the contrary, the Talbukmin number from the Southern region of North Korea is smaller. The region is mostly plains and the weather is milder than the Northern region. The main industry is farming. The people of that area are not considered good breadwinners. The Talbukmin from Pyongyang City, the capital of North Korea, have very different characteristics because they are from the ruling class and have had every opportunity and benefit from North Korea.

Fourth, more research about Talbukmin unbelievers and apostates is required. The researcher only studied Talbukmin believers who sustained their belief and church life. South Korean churches need to study why Talbukmin unbelievers do not believe and why Talbukmin apostates give up their faith and leave churches. From these results, South

Korean churches can avoid barriers that block evangelism and instead promote more effective evangelistic strategies.



## **Appendix A**

### **Interview Protocol for South Korean ministers**

Date:\_\_\_\_\_ Age:\_\_\_\_\_ Gender:\_\_\_\_\_ Name of the church:\_\_\_\_\_ e-mail:\_\_\_\_\_

- 1-1. What are the main characteristics of North Korean defectors that you are ministering to and targeting to reach?
- 1-2. What are the main reasons that North Korean defectors go to church?
- 1-3. Why do some North Korean defectors refuse the church?
- 1-4. What kinds of evangelistic methods do you and your church use for North Korean defectors?
- 1-5. What are the difficult aspects in the North Korean defector's religious life, in particular in their church life?
- 1-6. Why are we not reaching North Korean defectors effectively?
- 2-1. What are the moments, reasons, and processes by which North Korean defectors are converted?
- 2-2. What kinds of difficulty do North Korean defectors have to overcome to be converted?
- 2-3. What is your role for evangelism and conversion of North Korean defectors?
- 2-4. What is the most important consideration to prepare your preaching to evangelize and to convert North Korean defectors?
- 2-5. What are the most effective contents of the gospel to convert North Korean defectors who have communism mixed in with Jucheism?
- 2-6. How can North Korean defectors understand several concepts of Christianity in the process of conversion such as God, Jesus, the Holy Spirit, the Bible, creation, sin, repentance, faith, baptism, resurrection, prayer, evangelism, salvation, the kingdom of God, the church, and heaven etc?
- 2-7. What are the roles of the Word of God, the Holy Spirit, and the blood of Jesus Christ on the Cross in the conversion process of North Korean defectors?
- 2-8. What are the elements that disturb North Korean defectors which are converted?
- 2-9. What are the most important considerations for North Korean defectors to choose a church?

- 2-10. What are the main songs, hymns, sermons, and meetings which lead them to conversion?
- 2-11. What are the most indigenous methods or ministries to spread the gospel to North Korean defectors?
- 2-12. Which classes of North Korean defectors are most receptive to the gospel?
- 3-1. What is the importance of evangelistic strategies for North Korean defectors? How can North Korean believers contribute to Christianity and evangelism?
- 3-2. What role and advantages are there to evangelize North Korean defectors by Talbukmin believers?
- 3-3. What will be the roles of Talbukmin believers after the reunification of Korea?
- 4-1. What are the roles of the South Korean churches and leaders to evangelize North Korean defectors?
- 4-2. How do South Korean churches have to prepare for North Korean defectors?

## 인터뷰 질문지 (남한교회 교역자)

인터뷰일: \_\_\_\_\_ 연령: \_\_\_\_\_ 성별: \_\_\_\_ 출석교회: \_\_\_\_\_ email: \_\_\_\_\_

1-1. 귀하는 당신이 사역하고 있는 탈북민들의 주된 특징들이 무엇이라고 생각합니까?

1-2. 탈북민들이 본 교회에 출석하는 이유는 무엇이라고 생각하십니까?

1-3. 탈북민들 중 교회를 거부하시는 분들의 이유는?

1-4. 탈북민들을 위한 귀하와 귀하 교회의 전도 방법은 무엇입니까?

1-5. 교회 생활과 신앙생활에서 어려운 점들, 적응하지 못하는 부분은 무엇입니까?

1-6. 탈북민들을 효과적으로 접근하지 못하는 이유는 무엇이라고 생각합니까?

2-1. 탈북민들이 회심을 하는 주된 이유, 동기, 과정은 무엇입니까?

2-2. 탈북민들이 회심하기 위해 극복하여야 할 어려움들은 무엇입니까?

2-3. 탈북민 회심과 전도를 위한 귀하의 역할은 무엇입니까?

2-4. 귀하가 설교를 준비할 때 탈북민을 전도하고 회심시키기 위한 가장 중요하게  
고려하는 무엇입니까?

2-5. 주체사상과 공산주의에 철저한(익숙한) 탈북민들을 회심시키기 위해 가장  
효과적인 복음의 내용은 무엇입니까?

2-6. 탈북민들의 회심과정에 있어서 다음과 같은 개념에 대해 어떻게 이해하고  
있습니까? (하나님, 예수님, 성령님, 성경, 창조, 죄, 회개, 믿음, 세례, 부활, 기도,  
전도, 구원, 교회, 천국)

2-7. 탈북민의 회심과정에서 하나님의 말씀, 성령, 십자가 위에서의 예수님의 보혈의  
역할은 무엇입니까?

2-8. 탈북민들의 회심을 방해하는 요인들은 무엇입니까?

2-9. 탈북민들이 교회를 선택하는 가장 중요한 요인들은 무엇입니까?

2-10. 탈북 신자들을 회심으로 이끈 주요한 노래들, 찬양들, 설교들, 모임들은

무엇입니까?

2-11. 탈북민들에게 복음을 전하기 위해 가장 토착적인 방법들과 사역들은

무엇입니까?

2-12. 어떤 계층이 복음에 가장 수용적입니까?

3-1. 탈북민을 위한 효과적인 전도전략은 무엇입니까? 탈북민들은 어떻게 기독교와

복음화에 기여할 수 있다고 생각하십니까?

3-2. 탈북성도에 의한 탈북민 전도의 역할과 이점은 무엇입니까?

3-3. 통일 후, 탈북성도의 역할은 무엇이라고 생각하십니까?

4-1. 탈북민을 전도하기 위한 한국교회와 한국교회 지도자들의 역할은 무엇이라고

생각하십니까?

4-2. 한국교회가 탈북민을 위해 준비해야 할 것은 무엇입니까?

## Appendix B

Interview Protocol for North Korean ministers in North Korean defectors' churches:

Date:\_\_\_\_\_ Age:\_\_\_\_\_ Gender:\_\_\_\_\_ Name of the church:\_\_\_\_\_ e-mail:\_\_\_\_\_

- 1-1. What were your main reasons for escaping from North Korea?
- 1-2. Did you have a crisis which led you to conversion? If so, please explain.
- 1-3. What was your attitude and understanding of Christianity before your conversion?
- 2-1. Would you show the time, place, and environment of your conversion?
- 2-2. What were the moments, reasons, and processes by which you were converted?
- 2-3. Who talked to you about evangelism/Christianity? A pastor or missionary? A friend?  
A coworker? A neighbor? Radio?
- 2-4. Did you have a quest which led you to conversion?
- 2-5. How do you understand several concepts of Christianity such as God, Jesus, the Holy Spirit, the Bible, creation, sin, repentance, faith, baptism, resurrection, prayer, evangelism, salvation, the kingdom of God, the church, and heaven etc?
- 2-6. What are the roles of the Word of God, the Holy Spirit, and the blood of Jesus Christ on the Cross in your conversion experience?
- 2-7. What are the specific verses of Scripture and Christian doctrine which lead you and your congregations to conversion?
- 2-8. What are the elements that disturbed your conversion decision?
- 2-9. How long did you need to be converted between the first encounter with the gospel and your conversion experience and baptism?
- 2-10. What are the main reasons why most North Korean defectors do not want to be converted?
- 3-1. How strong in Jucheism were you and your congregations before your conversion?
- 3-2. What are the most effective contents of the gospel for you to overcome communism mixed in with Jucheism?
- 3-3. Do you have any feelings, experience, or practice within Jucheism that still influence your life and your congregations after your conversion?
- 3-4. Do you have any temptations to go back to the Juche religion? If so, why? How about your congregations?

- 4-1. What commitments and differences are in your life and in your congregations after the conversion experience?
- 4-2. Have you and your congregations spread the gospel to other defectors? If so, what were their responses and results?
- 4-3. What do you think are the most indigenous methods or ministries to spread the gospel to North Korean defectors?
- 4-4. What do you think about which classes of North Korean defectors are most receptive to the gospel?
- 4-5. What kind of evangelistic methods to North Korean defectors are offensive to them?
- 4-6. What better evangelistic approaches do you know which should be used for North Korean defectors?
- 4-7. What do you endeavor to develop with your faith after the conversion experience in your life?
- 5-1. What are the main reasons for your going to church?
- 5-2. Why do you think that some North Korean defectors refuse the church?
- 5-3. What are the most important considerations for you to choose a church?
- 5-4. What are the difficult aspects in your religious life, in particular, your church life?
- 5-5. What are the roles of the South Korean churches and leaders to evangelize North Korean defectors?
- 5-6. What are your greatest needs in South Korean churches?
- 6-1. What is the importance of evangelistic strategies for North Korean defectors? How can North Korean believers contribute to Christianity and evangelism?
- 6-2. What are the roles of believers within North Korean defectors after the reunification of Korea?
- 6-3. What role and advantages are there to evangelize North Korean defectors by believers among North Korean defectors?
- 6-4. What is your role for evangelism and conversion of North Korean defectors in your church?
- 6-5. What is the most important consideration to prepare your preaching to evangelize and to convert North Korean defectors in your ministry?

## 인터뷰 질문지 (탈북민교회 탈북민교역자)

인터뷰일: \_\_\_\_\_ 연령: \_\_\_\_\_ 성별: \_\_\_\_\_ 출석교회: \_\_\_\_\_ email: \_\_\_\_\_

1-1. 귀하가 탈북한 이유들은 무엇입니까?

1-2. 귀하를 회심으로 이끈 위기가 있었습니까?

2-1. 회심의 구체적인 배경, 시간, 장소를 말씀해 주십시오.

2-2. 귀하가 회심을 하게 된 주된 이유, 동기, 과정은 무엇입니까?

2-3. 기독교와 전도에 대해 이야기해준 사람은 누구입니까? 목사, 친구, 동료, 이웃, 라디오?

2-4. 당신을 회심으로 이끈 요구가 있었습니까?

2-5. 탈북민들의 회심과정에 있어서 다음과 같은 개념에 대해 어떻게 이해하고

있습니까? (하나님, 예수님, 성령님, 성경, 창조, 죄, 회개, 믿음, 세례, 부활, 기도, 전도, 구원, 하나님 나라, 교회, 천국 등등.)

2-6. 귀하의 회심과정에서 하나님의 말씀, 성령, 십자가 위에서의 예수님의 보혈의 역할은 무엇이었습니까?

2-7. 귀하의 회심결정을 이끈 회심구체적인 성경구절이나 성경, 기독교 교리가 있습니까?

2-8. 복음의 내용 중 어떤 요소들이 귀하의 회심 결정을 방해했습니까?

2-9. 복음을 처음 접하고 회심을 경험하고 세례를 받기까지 얼마나 걸렸습니까?

2-10. 탈북민들이 회심하여 기독교인이 되지 못하는 주된 이유는 무엇이라고 생각합니까?

3-1. 회심 이전 주체사상은 얼마나 강력하게 영향을 미쳤습니까?

3-2. 주체사상, 공산주의에 철저한 탈북민들을 회심, 전도를 위해 효과적인 복음의

내용은 무엇입니까?

3-3. 회심 후에도 여전히 버리기 힘든 주체사상에 관련된 감정, 경험, 행동들은

무엇입니까?

3-4. 주체종교로 돌아가고자 하는 유혹을 느낍니까? 왜 그런 생각을 합니까? 교회의

성도들은 어떻습니까?

4-1. 회심 후 귀하의 삶은 어떤 변화가 있었고, 어떤 헌신들이 있었습니까?

4-2. 귀하와 성도들은 다른 탈북민들에게 전도하고 있습니까? 만약 전도한다면,

그들의 반응들과 결과들은 무엇입니까?

4-3. 탈북민들에게 복음을 전하기 위해 가장 토착적인 방법들과 사역들은 무엇입니까?

4-4. 어떤 계층이 복음에 가장 수용적입니까?

4-5. 탈북민들의 회심을 방해하는 기독교의 접근법(전도법)에는 어떤 것들이 있다고

생각하십니까?

4-6. 탈북민 회심을 위해 좀더 나은 접근법은 무엇입니까?

4-7. 귀하의 신앙성장을 위해 회심 이후에 무엇을 하고 있습니까?

5-1. 귀하가 교회에 가는 주된 이유들은 무엇입니까?

5-2. 왜 탈북민들 중 일부는 교회를 거부한다고 생각하십니까?

5-3. 탈북민들이 교회를 선정하는데 가장 중요하게 생각하는 것은 무엇입니까?

5-4. 교회 생활과 신앙생활에서 어려운 점들은 무엇입니까? 잘 적응하지 못하는

이유는 무엇입니까?

5-5. 탈북민들을 전도하기 위해 남조선교회와 지도자들이 가져야 할 역할은

무엇입니까?



5-6. 탈북민들이 남조선교회에서 가장 필요로 하는 것들은 무엇입니까?

6-1. 탈북민 전도전략의 중요성은 무엇입니까? 탈북민의 회심과 전도가 앞으로 어떤 공헌을 할 수 있을 것이라고 생각하고 있습니까?

6-2. 통일 후 탈북 신자들의 역할은 무엇입니까?

6-3. 탈북성도에 의한 탈북민 전도의 역할과 이점은 무엇입니까?

6-4. 탈북민 회심과 전도를 위한 귀하의 역할은 무엇입니까?

6-5. 귀하가 설교를 준비할 때 탈북민 전도와 회심을 위한 가장 중요하게 고려하는 것은 무엇입니까?

## Appendix C

### Interview Protocol for Talbukmin Believers

Date:\_\_\_\_\_ Age:\_\_\_\_\_ Gender:\_\_\_\_\_ Name of the church:\_\_\_\_\_ e-mail:\_\_\_\_\_

- 1-1. What were your main reasons for escaping from North Korea?
- 1-2. Did you have a crisis which led to your conversion? If so, please explain.
- 1-3. What was your attitude and understanding of Christianity before your conversion?
- 2-1. What are the moments, reasons, and processes by which you were converted?
- 2-2. Who talked to you about evangelism/Christianity? A pastor or missionary? A friend?  
A coworker? A neighbor? Radio?
- 2-3. Did you have a quest which led to your conversion?
- 2-4. How do you understand several concepts of Christianity such as God, Jesus, the Holy Spirit, the Bible, creation, sin, repentance, faith, baptism, resurrection, prayer, evangelism, salvation, the kingdom of God, the church, and heaven etc?
- 2-5. What were the roles of the Word of God, the Holy Spirit, and the blood of Jesus Christ on the Cross in your conversion experience?
- 2-6. What are the specific verses of Scripture and Christian doctrine which led to your conversion?
- 2-7. What are the elements that disturbed your conversion decision?
- 2-8. What are the main songs, hymns, sermons, and meetings which led you to conversion?
- 2-9. How long did you need to be converted between the first encounter with the gospel and your conversion experience and baptism?
- 2-10. What are the main reasons why most North Korean defectors do not want to be converted?
- 3-1. How strong in Jucheism were you before your conversion?
- 3-2. What are the most effective contents of the gospel for you to overcome communism mixed in with Jucheism?
- 3-3. Do you have any feelings, experiences, or practices within Jucheism that still influence your life after your conversion?
- 3-4. Do you have any temptations to go back to the Juche religion? If you have, what are they? Why?

- 4-1. What commitments and differences are in your life after your conversion experience?
- 4-2. Have you spread the gospel to other defectors? If so, what were their responses and results?
- 4-3. What do you think are the most indigenous methods or ministries to spread the gospel to North Korean defectors?
- 4-4. What class of North Korean defectors do you think is most receptive to the gospel?
- 4-5. What kind of evangelistic methods to North Korean defectors are offensive to them?
- 4-6. What better evangelistic approaches do you know which should be used for North Korean defectors?
- 4-7. What do you endeavor to develop with your faith after the conversion experience in your life?
- 5-1. What are the main reasons that you are going to church?
- 5-2. Why do you think that some North Korean defectors refuse the church?
- 5-3. What are the most important considerations for you to choose a church?
- 5-4. What are the most difficult aspects in your religious life, in particular, in your church life?
- 5-5. What are the roles of the South Korean churches and leaders to evangelize North Korean defectors?
- 5-6. What are your greatest needs from South Korean churches?

## 인터뷰 질문지 (탈북성도)

인터뷰일: \_\_\_\_\_ 연령: \_\_\_\_\_ 성별: \_\_\_\_\_ 출석교회: \_\_\_\_\_ email: \_\_\_\_\_

1-1. 귀하가 탈북한 주된 이유들은 무엇입니까?

1-2. 귀하를 회심으로 이끈 위기가 있었습니까?

1-3. 귀하가 교회를 다니기 전 기독교에 대해 알고 계셨습니까? 태도는 어떠했습니까?

2-1. 귀하가 예수님을 믿게 된 (영접하게 된) 이야기를 해 주시기 바랍니다. (시간, 장소, 환경)

2-2. 기독교와 복음에 대해 이야기해준 사람은 누구입니까? 목사, 친구, 동료, 이웃, 라디오?

2-3. 당신을 회심으로 이끈 요구가 있었습니까?

2-4. 기독교 개념이해 확인: 하나님, 예수님, 성령님, 성경, 창조, 죄, 회개, 믿음, 세례, 부활, 기도, 전도, 구원, 하나님 나라, 교회, 천국 등등.

2-5. 귀하의 회심과정에서 하나님의 말씀, 성령, 십자가 위에서의 예수님의 보혈의 역할은 무엇이었습니까?

2-6. 귀하의 회심결정을 이끈 회심구체적인 성경구절이나 성경, 기독교 교리가 있습니까?

2-7. 귀하의 회심을 방해했던 요인들은 무엇입니까?

2-8. 당신을 회심으로 이끌었던 찬양곡이나 찬송가, 설교 혹은 모임은 무엇입니까?

2-9. 복음을 처음 접하고 회심을 경험하고 세례를 받기까지 얼마나 걸렸습니까?

2-10. 탈북민들이 회심하여 기독교인이 되지 못하는 주된 이유는 무엇이라고 생각합니까?

3-1. 주체사상은 얼마나 강하게 당신에게 영향을 미쳤습니까??

3-2. 주체사상과 공산주의에 철저한 탈북민들을 회심시키기 위해 가장 효과적인

복음의 내용은 무엇이라고 생각하십니까?

3-3. 회심 후에도 여전히 버리기 힘든 주체사상에 관련된 감정, 경험, 행동들은

무엇입니까?

3-4. 주체종교로 돌아가고자 하는 유혹을 느낍니까? 왜 그런 생각을 하고 있습니까?

4-1. 회심 후 귀하의 삶은 어떤 변화가 있었고, 어떤 헌신들이 있었습니까?

4-2. 귀하는 다른 탈북민들에게 전도해 본 적이 있습니까? 그들의 반응들과 결과들은

무엇이었습니까?

4-3. 다른 탈북민들에게 복음을 전하기 위해 가장 토착적인 방법들과 사역들은

무엇입니까?

4-4. 귀하가 생각하기에 어떤 계층이 복음에 가장 수용적입니까?

4-5. 탈북민들의 전도를 막는 기독교의 접근법은 무엇입니까?

4-6. 탈북민에게 보다 적합한 전도접근법은 무엇이라고 생각하십니까?

4-7. 귀하의 신앙성장을 위해 회심 이후에 무엇을 하고 있습니까? (기도, 성경,

교회출석 빈도)

5-1. 귀하가 교회에 가는 이유는 무엇입니까?

5-2. 왜 탈북민들 중 일부는 교회를 거부한다고 생각하십니까?

5-3. 귀하가 현재 출석하는 교회를 선택한 이유는 무엇입니까?

5-4. 교회 생활과 신앙생활에서 어려운 점들은 무엇입니까?

5-5. 탈북민들을 전도하기 위해 남조선교회와 지도자들이 가져야 할 역할은

무엇입니까?

5-6. 남한교회에서 가장 필요로 하는 것들은 무엇입니까?

## Appendix D

### Questionnaire for Talbukmin Believers:

#### Part I

1. Sex: M \_\_\_\_\_ F \_\_\_\_\_
2. Marriage
3. Age: \_\_\_\_\_
4. What is your education background?
5. How long have you been in South Korea?
6. How long have you been in this church?
7. Who are living with you in your house?

#### Part II

1. Why were you escaping from North Korea?
  - 1) To avoid hunger    2) To find freedom    3) To avoid punishment
  - 4) To have a job and money    5) To have good education
  - 6) Others: (Please write \_\_\_\_\_)
2. How strongly were you into Jucheism before your conversion?
  - 1) Very strong    2) Strong    3) Normal    4) Less strong    5) Unaffected
3. Where did you encounter with the gospel in first?
  - 1) North Korea    2) China    3) Thailand, Vietnam    4) South Korea
  - 5) Others: (Please write \_\_\_\_\_)
4. Who talked to you about evangelism/Christianity?
  - 1) Pastor or missionary    2) Family    3) South Koreans    4) Friends
  - 5) Neighbors    6) Chinese believers    7) Others: (Please write \_\_\_\_\_)
5. Did you accept Jesus Christ as your Lord?
  - 1) Yes    2) No    (If you answer "NO", please move to question 9)
6. How long did you need between the first encounter with the gospel and your conversion experience and baptism?
  - 1) Within 1 month    2) 1-6 months    3) Less 1 year    4) 2-33 years
  - 6) 3-5 years    7) Over 6 years
7. What are factors that you decided to believe Jesus Christ and to be converted?
  - 1) Spiritual experiences on the crisis of life
  - 2) Acquiring the answers about emotional, intellectual, and religious quests
  - 3) Through the examples of sincere believers who live in the Word of God
  - 4) To be forgiven my sin and to be saved
  - 5) The church and believers become my friend and comfort and encourage me
  - 6) Others: (Please write \_\_\_\_\_)

8. What is the best benefit of your conversion?

- 1) To get a system with meaning    2) To get inner peace and emotional gratification
- 3) To be a member in a new community
- 4) To receive the power of God and a spiritual experience
- 5) Others: (Please write \_\_\_\_\_)

9. What are the elements that most disturbed your conversion decision?

- 1) Influence of Jucheism and anti-religious education in North Korea
- 2) Difficult contents of the gospel to understand
- 3) Unfamiliarity of South Korean believers
- 4) Thinking of needlessness, simply no concern
- 5) Nobody has explained the meaning of the gospel
- 6) Too busy to be adapted and to earn money
- 7) Dislike to be belonged to any organization
- 8) Others: (Please write \_\_\_\_\_)

10. What are the most important considerations that you choose a church?

- 1) Near distance    2) Favors of sermons and gracious worship service
- 3) Evangelism of the church    4) Talbukmin evangelism and ministry
- 5) Supporting living expense    6) Kindness and fellowship of Good believers
- 7) Others: (Please write \_\_\_\_\_)

11. How long did you take to be used to your church life?

- 1) Less 6 months    2) 6 months to 1 year    3) 1-2 years    4) 3-5 years    5) Over 6 years

12. What difficulties do you have in your church life?

- 1) Too difficult preaching    2) Complex church organization    3) Too difficult doctrines
- 4) Indifference and unkindness of South Korean believers
- 5) Similar church systems and life styles to the systems and life styles of North Korea
- 6) Others: (Please write \_\_\_\_\_)

13. Do you have experience of evangelism? If you have, how many often do you evangelize?

- 1) None    2) One or two times a year    3) One or two times a month    4) Every week

14. If you have tell about Jesus, who have your targets been?

- 1) Friends in South Koreans    2) Neighbors or workmates in South Koreans
- 3) Family    4) Neighbors or workmates in Talbukmin    5) Talbukmin friends
- 6) Others: (Please write \_\_\_\_\_)

15. If you have spread the gospel, how many persons did you bring to your church?

- 1) None    2) 1-2 persons    3) 3-5 persons    4) 6-10 persons    5) Over 10 persons

## Part III

Please carefully read the following questions and, using the scale below, imagine the degree to which you agree or disagree with each question. Write the right number, from 1 to 5, in the parenthesis following each question.

① Strongly Disagree    ② Disagree    ③ Uncertain    ④ Agree    ⑤ Strongly Agree

1. God loves me.	① ② ③ ④ ⑤
2. Jesus Christ, who is the son of God, died on the Cross to forgive my sins.	① ② ③ ④ ⑤
3. The preaching of the pastor is easy to understand.	① ② ③ ④ ⑤
4. I have lived in right-mindedly for all my life without a crime, so I cannot accept that I am a sinner.	① ② ③ ④ ⑤
5. I can enter heaven by my goodness.	① ② ③ ④ ⑤
6. Jesus Christ is my Lord who saved me.	① ② ③ ④ ⑤
7. I can be saved if I believe Jesus Christ without joining a church.	① ② ③ ④ ⑤
8. My church members help with my problems and difficulties.	① ② ③ ④ ⑤
9. Human being is the master of the world, so I have to endeavor independently overcome difficulties by my strength and power.	① ② ③ ④ ⑤
10. The world was not created but existed by chance.	① ② ③ ④ ⑤
11. The visible Suryung could not response us. It is nonsense to believe invisible God.	① ② ③ ④ ⑤
12. I will live eternally through the social-political life which is given by Kim Ilsung, the Suryung.	① ② ③ ④ ⑤
13. Christianity can provide answers for any struggle in my life.	① ② ③ ④ ⑤
14. Through the worship service, I am filled with the Holy Spirit.	① ② ③ ④ ⑤
15. I will be resurrected when Jesus Christ comes back and will go to the Heaven.	① ② ③ ④ ⑤
16. My church is trying to invite Talbukmin and spread the gospel to them.	① ② ③ ④ ⑤
17. I will be judged by God on the final day.	① ② ③ ④ ⑤
18. South Korean churches have lost the original meaning of the gospel.	① ② ③ ④ ⑤
19. I feel alienated from my church to which I belong.	① ② ③ ④ ⑤
20. I have to spread the gospel to save others.	① ② ③ ④ ⑤
21. The Word of God has changed my life.	① ② ③ ④ ⑤



## 설 문 지 (탈북성도)

## Part I.

1. 성별: 1) 남 2) 여
2. 결혼: 1) 미혼 2) 결혼
3. 연령:
4. 북한에서의 학력:
5. 한국 거주기간:
6. 현 교회 출석기간:
7. 현재 누구와 함께 살고 있습니까?

## Part II.

1. 귀하가 탈북하신 이유는 무엇입니까?
  - 1) 굶주림을 피하려고 2) 자유를 찾기 위해 3) 탄압, 처벌을 피하려고
  - 4) 돈을 벌기 위해 5) 자녀의 교육을 위해 6) 기타: ( )
2. 예수님을 믿기 전 주체사상은 얼마나 강력하게 귀하의 삶을 지배하고 있었습니까?
  - 1) 매우 강력하게 2) 강력하게 3) 영향 없었음 4) 약하게 5) 매우 약하게
3. 귀하가 처음으로 복음(기독교)을 접한 곳은 어디입니까?
  - 1) 북조선 2) 중국 3) 태국 4) 한국 5) 기타 ( )
4. 귀하에게 처음으로 복음(기독교)을 전해준 (전도한) 사람은 누구입니까?
  - 1) 목회자, 선교사 2) 가족 3) 남조선 성도 4) 친구 5) 이웃 6) 중국동포 (신자)
  - 7) 기타 ( )
5. 귀하는 예수님을 믿고 나의 주님으로 영접하셨습니다습니까?
  - 1) 예 2) 아니오 (▶ 아니오를 답하신 분들은 9번으로)
6. 복음을 처음 듣고 나서 예수님을 믿고 영접하기까지 시간이 얼마나 걸렸습니다습니까?
  - 1) 듣고서 바로 (1달 이내) 2) 1-6개월 3) 1년 이내 4) 2-3년 5) 3년-5년 6) 6년 이상
7. 귀하가 예수님을 믿고 영접하게 된 요인은 무엇입니까?
  - 1) 삶의 위기들 가운데서 체험한 하나님의 역사·응답하심 (신앙적 체험)
  - 2) 감정적·지적·종교적 등 여러 질문에 대한 답변
  - 3) 예수를 믿는 성도들의 다른 모습들을 보고 들으며

- 4) 복음을 듣고 죄의 용서함을 받고 구원을 받고 싶어서  
 5) 교회와 성도들이 나의 친구가 되어주고 위로·격려해 주어서  
 6) 기타 ( )
8. 귀하가 예수님을 믿음(영접함)으로 얻은 도움은 무엇이라고 생각합니까?  
 1) 삶의 의미를 찾음 2) 마음의 평화, 정서적 만족을 얻음 3) 새로운 공동체의 일원이 됨 4) 하나님의 능력을 얻고 영적 경험을 함 5) 기타 ( )
9. 귀하가 예수님을 믿지 못하도록 방해했던 요인들에는 어떤 것들이 있었습니까?  
 1) 북조선에서 교육받았던 주체사상과 반종교교육의 영향  
 2) 이해하기 어려운 성경말씀, 설교 등 복음의 내용들  
 3) 남조선 성도들, 선교사들, 또는 목사들의 무관심, 불친절, 차별 및 나쁜 경험들  
 4) 교회에 다니거나 예수님을 믿을 필요가 없다는 생각  
 5) 아무도 복음의 의미에 대해 설명해 주지 않기 때문에  
 6) 남조선 사회에 적응하고 돈을 버느라 너무 바빠서  
 7) 어떤 조직이나 단체에 소속되는 것이 싫어서 (조직생활이 싫어서)  
 8) 기타 ( )
10. 귀하가 현재 출석하는 교회를 선택하신 중요한 이유는 무엇입니까?  
 1) 교회가 가까워서 2) 목사님의 설교말씀이 좋고 예배가 은혜로워서  
 3) 현 교회가 나에게 전도했기 때문에 4) 북조선선교와 탈북민목회를 하는 교회이기 때문에  
 5) 교회의 선교비 지원 때문에 6) 성도들과의 따뜻한 교제와 친절 때문에  
 7) 기타 ( )
11. 귀하는 남조선에서 교회생활에 익숙해지는데 얼마나 걸렸습니까?  
 1) 6개월 미만 2) 6개월-1년 3) 1-2년 4) 3-5년 5) 6년 이상
12. 귀하가 교회생활을 하는 데에 있어서 어려운 점은 무엇이라고 생각하십니까?  
 1) 너무 어려운 설교말씀 2) 복잡한 교회 조직 3) 너무 어려운 교리들  
 4) 남조선교인들의 무관심과 불친절 5) 북조선과 비슷한 교회구조와 신앙생활  
 6) 기타 ( )
13. 귀하는 전도해 보신 경험이 있으십니까? 있다면 얼마나 자주 전도하십니까?  
 1) 없음 2) 1년에 1-2번 3) 한 달에 1-2번 4) 매주 1-2번  
 (▶ 1) 없음을 답하신 분들은 19번으로)

14. 만약 귀하가 전도하고 있다면, 그 대상은 누구입니까?

- 1) 남조선 친구들 2) 남조선 이웃 및 직장동료 3) 가족 4) 탈북민 이웃 및  
직장동료 5) 탈북민 친구들 6) 기타: ( )

15. 귀하의 전도를 통해 몇 명이나 교회로 인도했습니까?

- 1) 없음 2) 1-2명 3) 3-5명 4) 6-10명 5) 10명 이상

### Part III

아래의 질문들을 자세히 읽고, 맞는 번호에 표기해 주시기 바랍니다.

☐ 매우 아니다 ☐ 아니다 ☐ 모르겠다 ☐ 그렇다 ☐ 매우 그렇다

1. 하나님은 나를 사랑하신다.	① ② ③ ④ ⑤
2. 예수님은 나의 죄를 용서해 주시기 위해 십자가 위에서 죽으셨다.	① ② ③ ④ ⑤
3. 목사님의 설교 말씀은 이해하기가 쉽다.	① ② ③ ④ ⑤
4. 나는 평생을 살며 나쁜 짓 한번 안하고 올곧게 살았기 때문에, 내가 죄인이라는 것을 받아들일 수 없다.	① ② ③ ④ ⑤
5. 선행으로 천국에 갈 수 있다.	① ② ③ ④ ⑤
6. 예수님은 나를 구원해 주시는 주님이시다.	① ② ③ ④ ⑤
7. 교회에 다니지 않아도 예수님을 따라가기만 하면 구원을 받을 수 있다.	① ② ③ ④ ⑤
8. 교회의 동료 신자들은 내 문제들을 해결하도록 돕고 있다.	① ② ③ ④ ⑤
9. 인간은 세상의 주인이므로, 내 힘으로 난관을 극복하기 위해 주체적으로 노력한다.	① ② ③ ④ ⑤
10. 세계는 창조된 것이 아니라 우연적으로 생겼다.	① ② ③ ④ ⑤
11. 보이는 수령님도 우리를 책임지지 못했는데, 보이지 않는 하나님을 믿는다는 것은 말이 안된다.	① ② ③ ④ ⑤
12. 나는 수령님이 주시는 사회정치적생명을 통해 영원히 살 것이다.	① ② ③ ④ ⑤
13. 기독교는 인생의 여러 갈등들과 질문들에 대한 답변(해답)을 제공한다.	① ② ③ ④ ⑤
14. 예배 시간에 나는 성령의 충만함을 느낀다.	① ② ③ ④ ⑤
15. 예수님께서서 재림하실 때 나는 부활하여 천국에 갈 것이다.	① ② ③ ④ ⑤

16. 우리 교회는 탈북민들을 교회로 이끌어 복음을 전하려고 노력한다.	① ② ③ ④ ⑤
17. 나는 최후의 날에 심판을 받을 것이다.	① ② ③ ④ ⑤
18. 남조선 교회들은 복음의 본래 의미를 상실한 채 살아가고 있다.	① ② ③ ④ ⑤
19. 나는 내가 출석하는 교회에서 이방인 같다는 느낌을 받는다.	① ② ③ ④ ⑤
20. 나는 다른 사람의 구원을 위해 복음을 전해야 한다.	① ② ③ ④ ⑤
21. 하나님의 말씀은 내 삶을 변화시키신다.	① ② ③ ④ ⑤

## Appendix E

### DATA FILENAME SYSTEM

First Digit: S - South Korean, N – North Korean

Second Digit: M – Male, F - Female

Third Digit: M – Married, S - Single

Fourth Digit: P – Pastor, L - Laity

Fifth and Sixth Digits (The Arabic Numeral): Interview Sequence Number

### Fifty-Three Interview Files

01. SMMP01, interviewed by author, 3 June 2011.
02. SMMP02, interviewed by author, 5 June 2011 / 8 June 2011.
03. NFSP03, interviewed by author, 6 June 2011.
04. NFML04, interviewed by author, 8 June 2011.
05. SFML05, interviewed by author, 9 June 2011 / 11 June 2011.
06. NFSL06, interviewed by author, 9 June 2011.
07. NFML07, interviewed by author, 10 June 2011.
08. NMML08, interviewed by author, 10 June 2011.
09. SMML09, interviewed by author, 11 June 2011.
10. NFSL10, interviewed by author, 12 June 2011.
11. NMML11, interviewed by author, 12 June 2011.
12. NFML12, interviewed by author, 12 June 2011 / 15 June 2011.
13. NMMP13, interviewed by author, 12 June 2011 / 19 June 2011.
14. SMMP14, interviewed by author, 14 June 2011.
15. NFML15, interviewed by author, 16 June 2011.
16. GROUP 16, interviewed by author, 17 June 2011.
17. NFML17, interviewed by author, 17 June 2011.
18. NFML18, interviewed by author, 17 June 2011.
19. SMMP19, interviewed by author, 18 June 2011.
20. SMML20, interviewed by author, 19 June 2011.
21. SMML21, interviewed by author, 19 June 2011.
22. SMML22, interviewed by author, 24 June 2011.
23. SFSP23, interviewed by author, 24 June 2011.
24. NFML24, interviewed by author, 24 June 2011.
25. NFML25, interviewed by author, 24 June 2011.
26. SMML26, interviewed by author, 24 June 2011.
27. SMMP27, interviewed by author, 25 June 2011.
28. NMSL28, interviewed by author, 26 June 2011.
29. SMMP29 interviewed by author, 28 June 2011.

30. NFSL30, interviewed by author, 29 June 2011.
31. NFML31, interviewed by author, 30 June 2011.
32. NFMP32, interviewed by author, 30 June 2011.
33. SMMP33, interviewed by author, 30 June 2011.
34. SMMP34, interviewed by author, 1 July 2011.
35. SMMP35, interviewed by author, 1 July 2001.
36. SMMP36, interviewed by author, 2 July 2011.
37. NMSL37, interviewed by author, 2 July 2011.
38. NFSL38, interviewed by author, 2 July 2011.
39. NFSL39, interviewed by author, 2 July 2011.
40. NFML40, interviewed by author, 3 July 2011.
41. NFML41, interviewed by author, 6 July 2011.
42. NFML42, interviewed by author, 6 July 2011.
43. SFSP43, interviewed by author, 7 July 2011.
44. NFMP44, interviewed by author, 7 July 2011.
45. NFSP45, interviewed by author, 9 July 2011.
46. SFSL46, interviewed by author, 12 July 2011.
47. NFSL47, interviewed by author, 12 July 2011.
48. SFMP48, interviewed by author, 13 July 2011.
49. SFML49, interviewed by author, 13 July 2011.
50. NFSL50, interviewed by author, 16 July 2011.
51. NFSL51, interviewed by author, 18 July 2011.
52. SMMP52, interviewed by author, 21 July 2011.
53. NMML53, interviewed by author, 22 July 2011.

### Cited Works

- Baek, Joonghyun.  
 1998 *Bukhanyeido Kyohoiga Yitnayo? [Are there churches in North Korea?]*. South Korea, Seoul: Kuminilbo Publisher.
- Barclay, William.  
 1964 *Turning To God: A Study of Conversion in the Book of Acts and Today*. Grand Rapid: Baker Book House.
- Becker, Jasper.  
 2005 *Rogue Regime: Kim Jong Il and the Looming Threat of North Korea*. New York: Oxford University Press.
- Belke, Thomas J.  
 1999 *Juche: A Christian Study of North Korea's State Religion*. Bartlesville, OK: Living Sacrifice Book Company.
- Bernard, H. Russell.  
 2006 *Research Methods in Anthropology: Qualitative and Quantitative Approaches*, 4th ed. New York: Altamira Press.
- Bosch, David.  
 1980 *Witness to the World: The Christian Mission in Theological Perspective*. Louisville: John Knox Press.
- Bosch, David.  
 1987 Evangelism: Theological Currents and Cross-currents Today. In *International Bulletin of Missionary Research*, 11:3 (1987): 98-103.
- Bosch, David.  
 1991 *Transforming Mission: Paradigm Shifts in Theology of Mission*. Maryknoll (NY): Orbis Books.
- Cho, Eunsik.  
 1998 *Dimensions of Christian Mission toward Reunification of Korea*. PhD. Dissertation. Dayton, Ohio: United Theological Seminary.
- Cho, Yongkwang and Byungro Kim.  
 2006 *Bukhan Hangeoleum Dagaseogi [Approaching One Step to North Korea]*. Kyungki-do, South Korea: Youth With A Mission Press.
- Choi, Kwang.  
 2007 *Naerae Jukeodo Johsoobnida [I Willingly Die]*. Seoul, South Korea: The Word of Life Press.

- Choi, Sung.  
1996 Bukhaneui Juchesasangwa Kimilsung Jueuiye Kwanhan Yeonkoo [The Study of Kimilsungism and Jucheism in North Korea]. In *Minjok Tongileul Junbihaneun Keuriseudoin* [Christians, Preparing the Unification of Korea]. Seoul, South Korea: Duranno Ministry.
- Coleman, Robert E.  
1990 *Nothing to Do But to Save Souls: John Wesley's Charge to His Preachers*. Grand Rapids: Francis Asbury Press.
- Creswell, John. W.  
2003 *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. 2nd edition, Thousand Oaks, CA: Sage Publications.
- D'Souza, Dinesh.  
2008 *What's So Great about Christianity*. Carol Stream, IL: Tyndale House Publishers, Inc.
- Database Center For North Korean Human Rights.  
2010 *2010 Bukhan Jongkyojayoo Bakseo* [2010 White Paper on North Korea Religious Freedom]. Seoul, South Korea: Database Center For North Korean Human Rights.
- Database Center For North Korean Human Rights.  
2011a *Bukhanyitaljoomin Kyungjaehwaldong Donghwang* [Economic Activity Trends of North Korean Defectors]. Seoul, South Korea: Database Center For North Korean Human Rights.
- Database Center For North Korean Human Rights.  
2011b *Bukhan Inkwonbakseo* [White Paper on North Korea Human Rights 2011]. Seoul, South Korea: Database Center For North Korean Human Rights.
- Demick, Barbara.  
2010 *Nothing to Envy: Ordinary Lives in North Korea*. New York: Spiegel & Grau Trade paperbacks.
- Donovan, Vincent J.  
2003 *Christianity Rediscovered*. Maryknoll, New York: Orbis Books.
- Dyrness, William.  
1991 *A. Let the Earth Rejoice: A Biblical Theology of Holistic Mission*. Eugene, Oregon: Wife & Stock Publishers.



- Eidsmoe, John.  
1984 *God & Caesar: Christian Faith & Political Action*. Westchester, IL: Crossway Books.
- Eun, Philip.  
2004 *Dumangang Gunneonun Yeisoo [Jesus Christ Crossing the Dooman River]*. Seoul, South Korea: Jeyoung Communication Publisher.
- Fox, H. Eddie & George E. Morris.  
1986 *Faith-Sharing: Dynamic Christian Witnessing by Invitation*. Nashville, TN: Discipleship Resources.
- Good Friends.  
2000 *Bukhan Saramyi Malhaneun Bukhan Yiyagi [The Story of North Korea by North Koreans]*. Seoul, South Korea: Jeongto Publisher.
- Gray, Steve.  
1999 *When the Kingdom Comes*. Grand Rapid, Michigan: Chosen Books.
- Green, Michael.  
2003 *Evangelism in the Early Church*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co.
- Hassig, Ralph C. and Kongdan Oh.  
2000 *North Korea Through the Looking Glass*. Washington, DC: Brookings Institution Press.
- Hassig, Ralph C. and Kongdan Oh.  
2009 *The Hidden People of North Korea: Everyday Life in the Hermit Kingdom*. Lanham, MD: Rowman & Littlefield Publishers, Inc.
- Hawk, David.  
2005 *Thank You Father Kim Il Sung: Eyewitness Accounts of Severe Violations of Freedom of Thought, Conscience, and Religious Freedom in North Korea*. Washington, DC: US Commission on International Religious Freedom.
- Hendry, Joy.  
2008 *Sharing our Worlds: An Introduction to Cultural and Social Anthropology*. New York: New York University Press.
- Hiebert, Paul G.  
1994 *Anthropological Reflections on Missiological Issues*. Grand Rapids: Baker Books.

- Hiebert, Paul G.  
2008 *Transforming Worldviews: An Anthropological Understanding of How People Change*. Grand Rapids: Baker Academic.
- Hiebert, Paul G. and Eloise Hiebert Meneses.  
1999 *Incarnational Ministry: Planting Churches in Band, Tribal, Peasant, and urban Societies*. Grand Rapids: Baker Books.
- Hiebert, Paul G., Daniel Shaw and Tite Tienou.  
1999 *Understanding Folk Religion: A Christian Response to Popular Beliefs and Practices*. Grand Rapids: Baker Books.
- Hong, John.  
2009 *The Great Commission: Its Biblical Meaning and Application*. Wilmore, KY: Evening Star Enterprise, Inc.
- Hong, Seungwon.  
2011 *Bukhanhak [North Korea Study]*. 5<sup>th</sup> ed. South Korea, Pajoo: Korean Studies Information Co. Publisher.
- Hunt, Everett N.  
1992 The Life and Thought of Henry Gerhard Appenzeller (1858-1902), Missionary to Korea. In *International Bulletin of Missionary Research* 16 (Ap). 90.
- Hunt, George G.  
1987 *To Spread the Power: Church Growth in the Wesleyan Spirit*. Nashville: Abingdon Press.
- Hwang, Hyunsoo.  
1998 *Incarnational North Korea Mission*. Seoul, South Korea: Youngmoon Press.
- Hwang, Kyung Moon.  
2010 *A History of Korea*. New York: Palgrave Macmillan.
- Institute for Unification Education.  
2011 *Bukhanyihae [Understanding North Korea]*. Seoul, South Korea: Institute for Unification Education.
- Jeon, Wootae.  
2000 *Saramewi Tongileul Weehayeo [For the South and North Korea People's Unification]*. Seoul, South Korea: Oruem Publishing House. 2000.

- Jones, E. Stanley.  
1992      *Conversion*. Nashville: Abingdon Press.
- Joo, Junhee.  
1996      *Bukhan Jeongchieiu Jongkyosung [The Religious Nature of North Korean Politics and its Implications for Mission Strategies]*. In Korean Political Science Review. Vol.29-4. The Korean Political Science Association.
- Kelley, Dean M.  
1977      *Why conservative Churches are Growing*. New York: Harper & Row Publishers.
- Kim, Byungro.  
1996      Bukhaneui Sahoitonghap Bangsikkwa Kidokkyoeui Yoosasang [The Similarity of Social Integrity between Christianity and North Korea]. In *Minjok Tongileul Junbihaneun Keuriseudoin [Christians, Preparing the Unification of Korea]*. Seoul, South Korea: Duranno Ministry.
- Kim, Byungro.  
2006      The existence of Underground Christians in North Korea. In *Reunification of Korea Forum*. Edited by Myungchul Kim. Incheon, South Korea: Paul Press.
- Kim, Changil.  
2005      *Kim Changil Moksaueui Bukhan Jihakyohoei San Jeungeun [Vivid Testimony of The Underground Church in North Korea by Pastor Kim Changil]*. South Korea, Seoul: Keunsam Publisher.
- Kim, Cheolhee.  
1984      *Jucheeui Ingankwan [Juche's View of Life]*. Pyongyang, North Korea: Social Science Press.
- Kim, Cheolyoon.  
2007      *Jeondonum Jookeumeuro Hanungiya [Evangelism with Death]*. South Korea, Seoul: Koramdeo Publisher.
- Kim, Heungsoo and Daeyoung Ryu.  
2002      *Bukhan Jongkyoeui Saeroun Yihae [Religion in North Korea: A New Understanding]*. Seoul, South Korea: Dasangeulbang Publisher.
- Kim, Hyunsik.  
2010      *Naneun 21 Segi Yinyumeui Yoomokmin [I am a Ideological Nomad in 21 Century]*. Seoul, South Korea: Kimyoung publishers, Inc.

- Kim, Jeongil.  
1987 Jeondangkwa Onsahoieui Yooilsasang Chegyereul Deowook Teunteunhihaja [Strengthen the Unique Ideological System in the Korean Workers Party and the Society of North Korea]. In *Kimjeongil Juchehyukmyungweupeui Wansungeul Wehayeo [For Completion of the Revolution Achievement of Kim Jeongil]*. Pyongyang, North Korea: The Korean Workers Party Publisher.
- Kim, Jong Il.  
1989 *On the Juche Idea*. Pyongyang, North Korea: Foreign Languages publishing House.
- Kim, Kyung Woong.  
1993 *Bukhaneui Jeongchisahoeihwa Kwajeong [Political Socialization Process of North Korea]*. Seoul, South Korea: Unification Training Institute.
- Kim, Won Hwi.  
1997 Q & A: Christianity in DPRK. In *The People's Korea*. Tokyo: DPRK web magazine. 20 July.
- Korea Institute For National Unification.  
2009 *Bukhangaeyo [Outline of North Korea]*. Seoul, South Korea: Korea Institute For National Unification.
- Korea Institute For National Unification.  
2011 *White Paper on Human Right in North Korea*. Seoul, South Korea: Koran Institute For National Unification.
- Kwak, Chanhee.  
2009 *A Study of Missions to North Korean Refugees in South Korea Through Multicultural Ministries*. Ph.D. dis. Jackson, MS: Reformed Theological Seminary.
- Kwon, Shincheol.  
1996 Juchesasangeui Sekyekwan mit Sahoeikwan [The Worldview and View of Social Life of Jucheism]. In *Minjok Tongileul Junbihaneun Keuriseudoin [Christians, Preparing the Unification of Korea]*. Seoul, South Korea: Duranno Ministry.
- Lee, Chanyoung.  
2005 *Bukhan Kidokkyo 100 Jangmyun [100 Scenes of North Korea Christianity]*. Seoul, South Korea: Somang Publisher.

- Lee, Keumsoon.  
2003 *Bukhan Italjumin Jeokeungsiltae Yeonkoo [The Study of Adapt Talbukmin to South Korea]*. Seoul, South Korea: Korea Institution for National Unification.
- Lee, Kyungsik.  
2009 *Bukhaneui Saenggak Bukhaneui Saenghwal Bukhan Saramdeul [The Thought, Life, and People of North Korea]*. South Korea, Pajoo: Korean Studies Information Co. Publisher.
- Lee, Sak.  
2009 *Bulgeun Yeisoojaengyi [Red Christians]*. Seoul, South Korea: Jeyoung Communication Publisher.
- Lewis, Peter.  
2000 *The Message of the Living God*. Downers Grove, IL: Inter-Varsity Press.
- Lim, Sungbin.  
1989 Juchesasangeui Inganron, [The Understanding of Human Beings]. In *Kidokkyowa Juchesasang [Christianity and Jucheism]*. Seoul, South Korea: Sungji Publisher.
- Lim, Youngsuk.  
2011 *Tongil, Junbidoeieossseupnigga? [Are You Preparing the Reunification?]*. Seoul, South Korea: Truth and Freedom Publishers.
- Lynn, Hyung Gu.  
2007 *Bipolar Orders: The Two Koreas since 1989*. New York: Zed Books.
- McGavran, Donald.  
1975 The Dimensions of World Evangelization. In *Let the Earth hear His Voice*, ed. Douglas, J. D., 94-115. Minneapolis: World Wide Publications.
- McGavran, Donald.  
1990 *Understanding Church Growth*. 3rd ed. Ed. C. Peter Wagner. Grand Rapids: William B. Eerdmans Publishing Company.
- McGlashan, Robin.  
1966 Conversion - a Comparative Study. In *Religion and Society*. 13, no 4 5-21.
- Margesson, Rhoda, Emma Chanlett-Avery, and Andorra Bruno.  
2007 CRS Report for Congress: North Korean Refugees in China and human Rights Issues: International Response and U.S. Policy Options. RL34189.

Martin, Bradley K.

- 2006 *Under the Loving Care of the Fatherly Leader: North Korean and the Kim Dynasty*. New York: Thomas Dunne Books.

Min, Kyungcheon, Sumin Kim, Seungji Kwak, Yoohwan Ko, Sinwook Jeon, Younghyun Kim, Oyoon Kwon, Kwangjin Yoo, Seongyoon Kang, Yeoncheol Kim, Heikwan Jin, and hyosook Shin.

- 2001 *Bukhanhak Ipmun [Introductory North Korea Study]*. Seoul, South Korea: Dulnyouk Publishing Co.

Ministry Of Unification.

- 2010 *Tongil Baekseo [White Paper on North Korea]*. Seoul, South Korea: Ministry of Unification.

Moon, Kyuhyun.

- 1990 *Bundaneui Jangbyeokeul Neomeoseo [Overcoming the Barrier of Division]*. Seoul, South Korea: Doorii Publisher.

Myers, B. R.

- 2010 *The Cleanest Race: How North Koreans See Themselves – And Why it Matters*. Brooklyn, NY: Melville House Publishing.

Nahm, Andrew C.

- 1988 *Korea: Tradition & Transformation*. Elizabeth, NJ: Hollym International Corp.

Nettleton, P. Todd.

- 2008a *North Korea: Good News Preaches the Hermit Kingdom*. Bartlesville, OK: Living Sacrifice Book Company.

Nettleton, P. Todd.

- 2008b *Restricted Nations: North Korea*. Bartlesville, OK: Living Sacrifice Book Company.

Nevius, John L.

- 2003 *The Planting and Development of Missionary churches*. Hancock, NH: Monadnock Press.

Newbiggin, Leslie.

- 1995 *The Open Secret: Sketches of a Missionary Theology*. Grand Rapids: Eerdmans, 1995.

North Korean Mission Union.

- 2011 *Nambukyi hanadoineon Namseouleunhyeigyohoi Tongilseonkyo Yiyagi [Reunification Mission Story of Nanseoul Grace Church to Unite the Two Koreas]*. Seoul, South Korea: North Korean Mission Union.

- Oh, HyeJung.  
1995 *Kwisoong Bukhan Dongpoeui Namhansahoi Jeokeungsiltae [Social and Cultural Assimilation of the North Korean Defectors' to the South Korean Society]*. Master Thesis. Seoul: South Korea: Sogang University.
- Outler, Albert C.  
2004 *Evangelism & Theology in the Wesleyan Spirit*. Nashville: Discipleship Resources.
- Park, Jonghwa, Byungro Kim, Dohong Joo, Hwaryong Han, Youngkwan Cho, Myungsook Cho, Dongsun Kim, Jeongsun No, Hyungseok Kim, and Jongsam Kim.  
2006 *Tongil Hankuk Forum [Forum for Unification Korea]*. South Korea, Incheon: Paul Publisher.
- Peterson, Mark and Philip Margulies.  
2010 *A Brief History of Korea*. New York: Facts on File.
- Peace, Richard V.  
1999 *Conversion in the New Testament: Paul and the Twelve*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co.
- Rambo, Lewis R.  
1993 *Understanding Religious Conversion*. New Heaven, CT: Yale University Press.
- Reid, Alvin.  
2009 *Evangelism Handbook: Biblical, Spiritual, Intentional, Missional*. Nashville: B&H Publishing Group.
- Ryken, Philip G.  
2001 *The Message of Salvation*. Downers Grove, IL: Inter-Varsity Press.
- Ryu, Daeyeol.  
2011 Hana Doilggayo [United to One]. *Christianity Today*, Korean ed. June.
- Ryu, Seokkeun.  
2005 *Do Hanaeui Seonmin Alyirang Minjok: Arirangkwa Seongkyungeukwa Minjoksaui Mannam [Another Chosen People, Arirang Nation: Arirang Meets the Bible and National History]*. Seoul, South Korea: Jerusalem Publisher.
- Ryu, Seokryel.  
2008 *Bukhanyeido Sangmyungeui Biteul [Living Light to North Korea]*. South Korea, Seoul: Jeyoung Communication Publisher.

- Sen, Amartya.  
1986 *Advances in Understanding Rational Behavior. In Rational Choice*, ed. Jon Elster, 82-107. New York: New York University Press.
- Seth, Michael J.  
2010 *A Concise History of Modern Korea: From the Late Nineteenth Century to the Present*. New York: Rowman & Littlefield Publishers, Inc.
- Social Science Academy of North Korea.  
1998 *Bukhan Juchecheolhak Cheolhaksajeon [Philosophy Dictionary of Juche Philosophy in North Korea]*. Seoul, South Korea: Him publishing Co.
- Spurgeon, Charles Haddon.  
1963 *The Soul Winner: How to Lead Sinners to the Savior*. Grand Rapid: Wm. B. Eerdmans Publishing.
- Statistics Korea.  
2010 *Bukhaneui Jooyotonggyeojipyo [Statistical Indicator of North Korea]*. South Korea, Seoul: Statistics Korea.
- Stott, John.  
1975 *The Lausanne Covenant: An Exposition and Commentary*. Minneapolis: World Wide Publications.
- System Integration Research Society.  
2006 *Nambukhan Bigyoron [Comparison the Two Koreas]*. Seoul, South Korea: Myungin Books,
- The Korean Methodist Church Mission.  
2010 *Talbukmin Seonkyo Jaryojip [Talbukmin Mission Sourcebook]*. South Korea, Seoul: The Korean Methodist Church Mission.
- Walls, Andrew F.  
2002 Proselytes or converts: Gospel and Culture in the New Testament. In *Mission and Theology* no 9 (Spring): 103-112. Seoul, South Korea: Korean Presbyterian Theological Seminary Publisher.
- Walls, Andrew F.  
2004 Converts or Proselytes? The Crisis over Conversion in the Early Church. In *International Bulletin of Missionary Research*. Vol. 28, No. 1. 2-6.
- Wells, David F.  
1987 *God the Evangelist: How the Holy Spirit Works to Bring Men and Women to Faith*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co.



Wright, Christopher.

2006 *The Mission of God: Unlocking the Bible's Grand Narrative.*  
Downers Grove, IL: InterVarsity Press.

Yang, Byunghee.

2006 *Bukhan Kyohoei Yejewa oneul [Yesterday and Today of the Church of North Korea].* Seoul, South Korea: Kukmin Ilbo Press.

*Yonhapgongbo*, 2007. no. 202. January 24.

Yoo, Seokryeol.

2008 *Bukhanyedo Saengmyungeui Biteul [The light of life into North Korea].*  
Seoul, South Korea: Jeyoung Communications Publishing House.

Yoon, Chunsik.

2005 *A Unity Education Plan to the Theses of the Education of Socialism: A Study on the Socialistic System of Education in North Korea with a Respect of the Mission and Unification of the Nations.* Seoul, South Korea: Yeyoung Communication.

Yoon, Injin.

2010, *Bukhan Yijoomin: Saenghwalkwa Euisik, Geirigo Jeongchakjiwon Jeongchaek [North Korean Migrant: The life, Consciousness, and Supporting System for Adaption to South Korean Society].* Seoul, South Korea: Jipmoondang Publisher.