

Committee II
Ethnocentrism vs. World Unity:
Impacts on Socialization and
Education

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**ETHNOCENTRISM AND MULTICULTURALISM
FROM A UNIFICATION PERSPECTIVE**

by

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Ethnocentrism and multiculturalism

I. Introduction

The last 400 years have seen remarkable movements among the world's populations. The voyages of discovery of the Renaissance led to colonialism and to the meeting of populations of different cultures. Marx contends that colonialism, as a component and extension of the capitalist system, has assisted in the economic development of lesser developed countries and accelerated their march to communism. European bourgeois capitalism, in this deterministic historic process, has dismantled the obsolete Chinese walls of feudalism.¹ Indeed, it is apparent that, left to their own natural development, the countries of the Third World might not have achieved so rapidly, for good or for bad, the economic revolution that resulted from colonialism.

However, the encounter among the world's peoples through colonialism, intensified presently by the sophisticated modern means of communication, has precipitated social, political and economic problems of a formidable nature. For one thing, the traditional societies of the so-called Third World have had their cultural foundations shaken at their very roots. These populations now nurture rising expectations of material prosperity according to Western standards of living. They seem caught between apparently irreconcilable aspirations: on the one hand the goods of the West and on the other the preservation of the cultural heritage that fostered social stability and national pride. The desire for material prosperity has also initiated a

movement of population away from the colonies. The former colonial powers thus find themselves beset with serious problems of immigration. This movement from East to West, from South to North has been described ironically as colonisation in reverse.

These problems are compounded by the imbalance of demographic growths. Statistics indicate that there are dramatic increases among the poorer populations of the developing countries while the populations of some of the more advanced societies have shown a negative birthrate (See Appendix A). The immigrants that have settled in the western nations as well as those who are competing to come in are generally more prolific and of different ethnic backgrounds. Western governments seem to be under siege and are ill-equipped to deal with this massive influx of peoples of sharply contrasting cultures.

Unificationism is acutely aware of the world ethnocentric predicament and argues that if the world is to overcome the multiple problems arising from ethnocentrism and meet the growing challenge of a multicultural society, it needs, in addition to a global policy of cultural integration, a new vision, a profound change of consciousness. Such a fundamental change can be furthered through a revolution in education theory. Our educational system, it is argued, is in a quandary. Existing philosophies of education do not properly equip students for the multicultural character of the emerging global civilization. We need a theory that accounts for the conflictual nature of the human condition, and delineates a strategy to solve our inner contradictions and realize the purpose of life. Unificationism optimistically believes that its theory of Education, based on novel and original theological principles, can be effectively applied to bring about peace and prosperity. The religious

interpretation and proposed solution of the problem is fraught with difficulty, however, because religion too, when it is transmogrified into an ideology, has become part of the problem of ethnocentrism. An attempt is made, therefore, to deal with the paradox of religion as an instrument of positive change and a powerful agent of cultural imperialism. Since Unificationism contends that Education has a crucial role to play in solving the problems arising from ethnocentrism, some remarks are then made about the Unification position on Education and its principles of socialization. In the final section, some instances of the application of the Unification theory are presented. It is implied that Unification ideas are a significant factor in the creation of new institutions influencing contemporary society toward reconciling the plurality of cultures within the unity of humankind.

II. The human predicament

Unificationism sees ethnocentrism as a blemish on the human condition occurring at the dawn of human history. The Unification theology does not provide a detailed description of the process of evolution but takes for granted and affirms that God created humankind as the object of love, in His image and likeness. The original parents of mankind, the first couples to emerge from the order of Nature into the order of Humanity, fell away from God's grace and thwarted His original ideal. Evil thus entered the world and our condition became tragic. We have inherited as a consequence a conflictual nature which accounts for the contradictions within the individual and the divisiveness of our society.

Human history began on this tragic foundation and became the history of the struggle between Good and Evil. It is also the history of God's Providence, which is a process of restoration and recreation. Man has to be restored to recuperate his lost original nature and status; the original ideal for the world has to be recreated culturally and scientifically. Since corrupted Man cannot properly educate himself, God took responsibility for having created humankind and got directly involved in the re-education of Man.

The main channel God has been using to educate humankind is Religion. God has been working through central providential figures and prophets especially called to be His truth-bearers. According to Unificationism, the Judeo-Christian tradition, in contrast with other peripheral cultures, constitutes the central culture of providential history. From Abraham's family, God raised a nation to receive His Word again substantially. That was the nation of Israel.

The idea of chosen nation has given rise, however, to a form of ethnocentrism.² Unificationism has reservations concerning the injunction supposedly given Israel to exterminate the pagan nations that blocked their way to the Promised Land. There is a problem of hermeneutics as well as morality. The narrative is written after the fact and is used to provide a theological justification for genocide.

Orthodox Jews believe to this day that they are the object of a special covenant with God and have remained a people apart throughout history. They discourage interracial marriage and have still more fundamental objections to

interreligious marriages which are seen as a threat to the race. The children that are born to unions with the Gentile people are likely to be lost to the chosen community. The resolute in-group ethnicity of Orthodox Jews has been interpreted as objectionable ethnocentrism and has provoked their persecution in many a country. Their economic success has further incited the jealousy and drawn the ire of other ethnic groups especially in times of hardship. Black author J. Washington Jr. attributes the animosity of some blacks towards Jews in the U.S. to the relative lack of economic success of blacks as a competing minority.³ Hitler used Jews as scapegoats with the terrible consequences that one knows. The establishment of the State of Israel after World War II is a matter of survival and a providential omen to the Jews while it is considered an unbearable affront to Arabs, particularly to the displaced Palestinians.

Another area of controversy which unificationism identifies is the indiscriminate use of the Old Testament as the only source of reference to interpret providential mandates. Some Christians have referred to the curse of Ham by Noah (Gen. 9) to justify slavery. Some Dutch Calvinist Afrikaners compare their history to that of ancient Israel and practise apartheid on the ground that they are God's elite, called to bring christian civilization to the savages of dark Africa who can never fully become the equals of white christians.⁴

In contrast to the above positions, Unificationism claims to have a more universalistic perspective. If God had indeed set aside a holy nation, it is in order to receive the Messiah and, as St. Paul was to teach, to provide salvation to the whole of humankind. For Christianity and Unificationism,

Jesus Christ was the person called in this messianic position. Different from traditional Christianity however, Unificationism argues that Jesus was unable to fully accomplish this cosmic mission because he did not receive the support of the nation of Israel. Israel had been prepared to receive the Messiah but did not recognize Jesus in this capacity. History miscarried at the crucifixion of Jesus. Israel lost her position of chosen nation which passed on a more global level to Christianity, Western Europe and the United States. One unfortunate consequence is that Jews have been subject to ostracism and persecution as deicides and it was not until this century that Vatican II lifted this anathema.

Unificationism does recognize a movement of civilization from East to West and from North to South. But there again there has been confusion and reversal of priorities due to Man's perverted nature. Western civilization rests principally on Greek thought, Roman Law and Christian ethics, a powerful combination of the hellenistic and the hebraic traditions. Max Weber has argued convincingly that the Protestant ethics, more specifically the work ethics of Calvinism, has played a fundamental role in the creation of the capitalist system.⁵ However, the capacity of abstraction, that preeminent mark of intelligence, is an innate attribute of the spirit, a free gift of God equitably given to achieve dominion over the creation and create universal prosperity. Intelligence is not to be viewed, therefore, primarily as the prerogative of a particular race. Its social and cultural aspect should be emphasized more than heredity. Right thinking can be taught. So, if Western nations have been abundantly blessed by God, it is not for selfish or nationalistic purposes. As it is, God's power and blessings have been abused

to dominate other nations. To be sure, colonialism has served to propagate the gospel and to initiate lesser developed nations to economic development. It cannot be denied, however, that it has also led to political, economic and cultural imperialism. At the same time, it does not follow that everything "white" and everything western is objectionable because white and western.

The evidence suggests that ethnocentrism--synonymous to a cultural superiority complex--also goes hand in hand with technological division of labor.⁶ Within Western nations, real economic and political power is wielded by a core of the population who happen to be whites of European stock (White Anglo-Saxon Protestants in the U.S.) to the detriment of minorities of distinctly different ethnic backgrounds. On the international level, western nations, through multinational corporations, international banking systems and other economic and political structures, dominate world economy, the exploitation of natural resources and the importation of foreign workers who generally occupy the lower echelons of these industrialized societies.⁷ There is, in effect, no equal access to the economic and political centers of power despite the theoretical claims of the democratic systems of government.

The Japanese, and some other rising nations of the Pacific rim, seem to have grasped the principles of the creation of wealth. They have also understood and capitalized upon the general trend towards which the imagination of western nations is moving. Their economic success seems to be connected with an imaginative manipulation of culture. The Japanese have effectively transposed the confucian family ethics into their business enterprises. This original combination of oriental and western cultural values has made of Japan

a foremost economic power, representing a formidable challenge to western civilization as a whole and a source of inspiration and emulation to LDCs. Unificationism contends, however, that the orient needs to grasp more fundamentally the importance of the underlying ideological principles, namely the power of christian ethics, that has fed the imagination of the west and the spirit of enterprise. A superficial adaptation to western technology might otherwise lead to materialism. The present rise of the Orient is inscribed within the Unification theory of the providential movements of civilizations and the global unification of cultures.

The majority of the populations of Third World countries, for their part, live in poverty and seek access to what they consider the inexhaustible riches of the West. Western nations are alarmed at the prospect of deprived and frustrated masses of the Third World with sharply contrasting cultures besieging their more affluent societies. Britain is confronted with racial problems because of the presence of Pakistanis, East and West Indians, black Africans and members of other ethnic groups from the former colonies. France is culturally and politically challenged, particularly by the presence of a significant Arab population from North Africa, especially from Algeria, who, some French people contend, constitute a separate ethnic concentration and threaten French cultural heritage. The National Front, the party of Mr. Le Pen, has capitalized on this issue and has polarized strong ethnic sentiments. Even a country like Germany, with a different colonial history, has to cope with the noted presence of "gastarbeiter" from Turkey, East and South Europe. The United States, for its part, faces the thorny problem of racial discrimination and ethnic violence exacerbated by the differences and the

clash of cultures arising from the presence of blacks and other minorities originating from south of the border.

These Western countries are making desperate efforts to strictly control immigration and have enacted legislation to officially remove racism from their societies. Despite some substantial advances made in the granting of civil rights, formal legislation has not, however, brought about a significant change of heart concerning race relations. On the whole, the world remains culturally divided. In the West, people tend to either ignore alien cultures or dismiss them as incompatible with "civilized" living. In the East, and in the South generally, western culture is suspect because associated with colonialism and imperialism. This has led to greater polarization and discrimination among the different cultures, emphasis being placed upon differences rather than upon similarities among peoples. Resources are believed to be limited and wealth cannot be equally, let alone equitably, distributed. There exists a clear correspondence between ethnicity and prosperity. While butter mountains accumulate in the North, the South knows famine and malnutrition. Our society seems unable to conceive of a global strategy for the solution of such a basic problem as producing and distributing food for all.

High hopes have been placed in the various religions to assist in the resolution of conflict. But Religion has historically been as much a part of the problem as it is of the solution. Religions have tended to make absolute claims on their adherents and none, not even Hinduism, generally considered a most tolerant religion, will concede that salvation can equally be found in some other equally viable belief system. India had to be partitioned because

of the seemingly irreconcilable differences between Hindus and Muslims. Northern Ireland is plagued with violence perpetrated by Christians of different denominations and ethnic backgrounds: the Irish Catholics on the one hand and the Protestant Scots and English on the other are locked in a deadly struggle. History bears witness to the horrors of protracted wars of religion and to religious persecution. Religious intolerance has too often characterized the spiritual journey of mankind.

Under the pressure of Marxism, Religion is reasserting its holistic claims to shape man's condition and regulate every aspect of his life on earth. This has inevitably led in some places to a resurgence of the conflict between Church and State. Religious conflict has arisen in general whenever and wherever religion is used for selfish ends, as an instrument of domination to secure privileges, or as an ideology to either consolidate political power or undermine State authority.⁸

Religion has thus been discredited and faces its greatest challenge today from secular humanism and from Marxism-Leninism. Marxism-Leninism is in fact an obsolete secular religion as can be seen by the attempt of the Communist Party in the Soviet Union to coopt religious rituals and practices. The State is like an absolute god; Lenin is worshipped like a saint. It is ironical but in the historical nature of things that Marxism-Leninism promote multicultural education: Unificationism argues that communism is a parody of God's providential movement for global unity. Marxism-Leninism educates, however, in order to instigate violent world revolution and the advent of the dictatorship of the proletariat. It has traditionally been militantly atheistic, banning

religious education in its school system. Its doctrine of dialectical and historical materialism foments class conflict. Its uncompromising ambition to bring about world hegemony under godless communism has constituted a serious threat to world peace. Besides, despite glasnost and perestroika, there is no evidence that the problem of nationalism is less acute in the USSR, ~~for~~ ^{omit} ~~example~~, where Great Russians still dominate the nomenklatura of the ruling communist party; where Armenians and Azerbaijanis, for example, bitterly confront each other on ethnic and nationalistic grounds. Students of Third World countries who have gone to study at the Patrice Lumumba University in the Soviet Union have complained of racial discrimination. The ugly face of racism has suddenly shown itself in China where indigenous Chinese students clashed with African students.

The world at large is beset with crises and tensions. There is simultaneously a centrifugal and centripetal movement towards fragmentation along ethnic lines and assimilation by sheer power politics. Clearly, strategies based on these factors and using imperialistic methods have only served to make the problem still more intractable. The revolution that needs to take place, argues Unificationism, is a quiet one from selfishness to unselfishness. It is essentially a change of heart that is advocated. There is, then, an ideological vacuum in the field of education that direly needs to be filled. Unificationism claims to possess this most timely and most necessary providential theory of Education.

III. The Unification Theory of Education and Socialization

The Unification theory of Education is derived from the Divine Principle⁹ and is expounded in a chapter of the book Explaining Unification Thought.¹⁰ Education can be defined, according to Unificationism, as the activity or process aimed at equipping individuals to fulfill the purpose of life.¹¹ This involves a double function: to conquer the present ills of society and to realize goodness. This approach ab initio implies a dynamics of meaningful change and non-conformity to the status quo.

Unificationism posits both an immanent and a transcendent dimension to human existence. Life is to be valued for its existential content in the here and now but also, if not essentially, as the foundation for eternal life. To realize the immediate and ultimate purpose of life, the individual needs to grasp his/her true identity. This goes beyond the socratic exhortation to self-knowledge. It has to do with the proper understanding of one's origin as well as the rights and obligations that pertain to every human being as a person. This is important because there is a direct relationship between on the one hand our understanding of the cause of the universe, of who we are and, on the other, the way we live. Therefore, the Unification worldview has a God of Heart as the origin and cause of all things. The individual truly understands his/her purpose in life by understanding God's purpose of creation.

As a special creature, the human being is endowed with freedom and responsibility to partake in her own self-creation by shaping her personality and transforming her environment. Development and growth take place in time and, in resemblance to God, the individual is called to become a person of

character, united in mind and body. He or she is enjoined to discover and meet the God within in a personal encounter and be one in heart with Him. Prompted from within, out of love for God and virtuous living, the individual lives a life of moral integrity. It is primarily the capacity to love and moral distinction that determine value and position, not knowledge, power, color or race. Unificationism promotes in effect an aristocracy of heart, an "ethocracy".

Having attained proper maturity of body and spirit, a man and a woman establish a God-centered family. The main factor in their unity is their individual foundation of a personal love relationship with God. Genetic as well as spiritual characteristics are transmitted to the children by the parents. The quality of the parents' love before, during and after conception is of paramount importance. Marriages are thus not determined by external physical characteristics alone. God is meant to participate in the choice of the partners as well as in the conception and upbringing of the child.

The family, then, rather than the individual, constitutes the building block of society, the unit within which divisional love (parental, conjugal, brotherly and filial love) is learnt and practised. The individual is prepared to integrate into society by being educated to observe the family ethics, to become a good spouse, a good parent and a good citizen, in effect a patriot and a saint. Thus, from one generation to another, culture is transmitted and diffused primarily through God-centered families.¹² The education of the child takes place through the example of the parents. Teachers function in loco parentis and ought to be model parents themselves. However sophisticated our

mechanical teaching aids, we cannot completely do away with teachers who are indispensable for the transmission of tradition.

Interracial and international marriages play a central role in Unificationism whose main strategy to solve the problems of society is to resolve the problems between husband and wife because the quality of the parents' love determines the child's spirit and consciousness. These intermarriages are successful to the degree that the individual partners have overcome their personal idiosyncracies and prejudices prior to their marriage, although a good part of the resolution of conflict takes place in the course of married life. If the relationship is to endure, it is imperative that the partners share a common ideal which transcends personal considerations such as sexual compatibility. The struggle a Unificationist interracial couple undergoes is inscribed within a context that goes beyond their individual lives. They believe they are spiritually and substantially restoring through indemnity all the differences that have divided the nations or races they represent. Thus their trials, the persecution they receive from a multiethnic society challenged in its ethnocentrism and racial prejudices, are of a vicarious nature. They are called to endure the birthpangs of a new race, what Rev. Moon has called the love race. An interracial marriage is revolutionary also in that it is a political act and indicates equality of status between the parties involved.¹³ It is the most expedient way to emancipate downtrodden minorities.

It is also significant that the restoration process continues in the next generation. Children of mixed marriages do not seem to display negative color

biases.¹⁴ Their inhibitions, if any, often reflect the unresolved conflicts of their own parents. They come to terms with their ambiguous ethnic identity to the degree that their parents are reconciled with their mixed allegiances and provide the children with emotional security and positive self-esteem.¹⁵

Contrary to many other traditional religious movements, Unificationism, while granting due primacy to the spiritual, does not ignore the physical dimension of life. After all, mankind has also the mandate to take proper dominion over the creation. This entails in effect the complete restoration of old cultures and the creation of a new and prosperous society totally centered upon God.

Culture is the comprehensive manifestations of human nature in society. If Man had not deviated, culture would have been solely the expression of his original nature. As it is, our culture testifies to our divided nature, a deplorable mixture of good and evil. The three primary faculties of Man are Emotion, Intellect and Will. These constitute the source of Beauty, Truth and Goodness respectively and, through his creativity, give rise to Art, Science and Religion. Under this broad nomenclature can be classified all activities expressive of human culture.

Despite the vicissitudes that have accompanied its enfoldment, Religion remains the key discipline for the shaping of the human spirit and is foundational to Culture.¹⁶ The creation of different cultural spheres is also part of God's strategy of restoration. Cultural spheres are now moving towards unity through the central religion God is using presently to restore His original family.

It would be erroneous to interpret the unification of mankind and the creation of a world culture as reduction to bland uniformity. The fundamental basis for our unity is our common and equal status as children of God. But cultural unity does not consist in unsophisticated syncretism. Nor does it come about by displacement of other cultures. Rather it is through the process of adopting, integrating and transcending the best of all cultures. However, the rise and fall of empires, the breakdown of civilizations, the demise of xenophobia and of egoistic nationalism, the subsequent emergence of the new culture are all part of the historical process. A religion that misconstrues its role in the providence and resists evolution will thus naturally decline. The new cultural unity is based on the convergence of the essential expressions of Man's original nature brought about through the education of "heart", norm and dominion.

IV. Application of Unificationism

The Unification Movement can be described as an in-group, contrasting sharply with the society which it purports to restore. It is also, in a way, a gnostic movement. Full membership requires initiation through special knowledge, namely the Divine Principle, imparted through spiritually intensive workshops. The singularity of this in-group is that it is not exclusive but is aggressively missionary and conversion-oriented. Its religious vision is all-embracing and is meant to touch and restore all the institutions of society. It follows that, in the broad sense of the term, the Unification Movement is also engaged in a political relationship with the power structure of existing societies. In its negotiations with the establishment, it is called to meet

the power structure in place with a credible corresponding power structure. It so happens that in the West, this power structure is white. Whites thus occupy in the United States a corresponding position of middle leadership in the Unification power structure.

Some black members feel that racial discrimination is perpetuated in the Unification Church and that blacks are underrepresented in the leadership of the Unification Movement. That is partly because in outside society blacks have not, on the whole, for one reason or another, acquired the education and developed the skills necessary to qualify them for leadership positions. It is interesting to note that Rev. Moon talks of blacks inheriting the kingdom the way Jesus talked about the poor in his Sermon on the Mount. "The people who will actually enjoy it (the kingdom) are black people...they have been oppressed as a racial minority, persecuted many times." ¹⁷ The tribulation of black people is given providential value and constitutes an important element in the creation of the new order.

The theology of the chosen nation translates politically, however, in an overall oriental leadership at the highest levels. The power hierarchy seems to be, in diminishing order of authority, Korean, Japanese, American, European and then the rest. It is definitely yellow, white and black. However, the doors of the Unification Church are open to any responsible adult. The individuals who join the movement bring with them the problems of the society in which they have lived. In this way the Unification Movement is a microcosm of contemporary society and mirrors it in all its complexity. The significant difference, at least so the Unificationist argues, is that it is primarily

within the movement that the problems of society find their solution. Thus Rev. Moon is aware of the ethnocentrism of Koreans and Japanese, homogeneous nations with strong nationalistic propensities. His international and interracial marriages have caused an uproar in these ethnocentric societies. Koreans struggle over marriage to Japanese who, not so long ago, dominated Korea for 40 years (1905-1945), inflicting great hardships on the population. The marriage of blacks to Japanese is a cultural shock to the Japanese society. Many whites seem more amenable to intermarriage but chafe under oriental leadership. Representatives of nations who have been historical enemies (the German and the French, for example) are expected to restore residues of the animosity that has divided their nations. It is primarily the transcendent ideology and personal loyalty to Rev. Moon as the common spiritual Parent that hold the movement together. Of course, the different parties involved are convinced they are doing God's Will, that this is really God's strategy for restoring the world. Consequently they do not shrink from the sacrifices the calling demands. For Unificationists, this is restoration through indemnity. It is an ascetic course, tempered by the simple joys of family life and the spiritual satisfaction that comes from giving.

If it is believed that fundamental world restoration takes place within the Unification Church through the full-time members, at another level, restoration proceeds through non-members of other institutions outside the church who share the vision of Rev. Moon and assist in kingdom building. The paradox seems to be that as the Unification Church succeeds in its mission, it is called to bring about its own dissolution. It is not meant to perpetuate its existence as an exclusive group but is a temporary means to a more permanent end.

The Unification movement aims at a radical transformation of the whole of society and the resources of the movement are mobilized accordingly. Only some of its major projects are described here. The International Religious Foundation (IRF) has sponsored a number of conferences for theologians, philosophers and religious ministers. It is ecumenical in its approach and creates platforms for dialogue among the world's religions. Interfaith dialogue is also an essential element in the strategy to overcome ethnocentric and religious prejudices. It is significant that the majority among the clergy that have come out in support of the Unification Movement in the U.S. are blacks. They have a natural empathy for those that receive persecution.

Since 1982, the IRF has also sponsored Youth Seminars on World Religions. Participants embark on a spiritual pilgrimage to the major centers of the world's religions. Young people of different religious and ethnic backgrounds can thus take a significant step toward mutual understanding and tolerance. Since 1985, the Youth Seminar has been superseded by the Religious Youth Service. This project provides participants with first-hand experience in working to relieve human misery among the underprivileged of society. Humanitarian aid to needy countries is also carried out through the International Relief Friendship Foundation (IRFF).

CAUSA (from the latin meaning cause) is another major project of the Unification movement. It reaches out mainly to the political community, although it has also organized a number of conferences for religious ministers. It describes itself as an educational organization whose main function is to alert the Free World of the nature and danger of communism and to propose an ideological counterproposal. Its strong anti-communist stance

has drawn mostly Conservatives and CAUSA has been accused of being "right-wing" as has been the major newspaper of the Unification Movement, 'The Washington Times.'

Under the auspices of the International Cultural Foundation (ICF), a number of activities have been organized addressing mostly the Academic community, capitalizing on the fact that the Academic and Scientific community already constitute an international, multiethnic body. ICF sponsors what has been until this year the annual International Conference on the Unity of the Sciences; it also sponsors the Professors' World Peace Academy (PWPA) which organizes a number of regional conferences. In this way, distinguished minds are brought to address the fragmentation resulting from overspecialization in the sciences and to resolve world problems, assisting in these and other ways in the establishment of an ideal society. Thus, the validity of the Unification theory is tested by practice and this constitutes an essential element of the whole system.

V. Summary and conclusion

Unificationism is concerned by the problem of ethnocentrism, which is a manifestation of our flawed nature, an inability on our part to pass from the narrowness of cultural introversion to a more all-embracing vision of the unity of mankind. This flaw is the fundamental cause of the divisions among peoples and can only be remedied by a recuperation of the universal ideal for which we were created. The Unification theory of Education has been introduced as a timely response to the crisis of our fragmented societies and the failures of our educational system. This new theory is based on a worldview

that is pre-eminently religious and accords a central place to God who has been participating in the education of men through a historical process that reaches its culmination point in our times.

Education, which involves the restoration and development of human nature, is built upon the education of "heart", of norms and of dominion. It is accessible to all, irrespective of sex, race or nationality for it assumes that everybody can learn and must be educated in God's way of life for us. The problem of ethnocentrism is thus addressed by Unificationism on a dual level. First, there is expected to be a change of consciousness to bring about equality of status to all men and women as children of one and the same parent-God. Secondly, this equality manifests itself through intermarriage which, by abolishing distinctions of race and color, leads to the abolition of economic, political and cultural imperialism. In this way we can transcend all the differences that have hindered the realization of the universal family of Man under the parenthood of God. All our needs, both internal and external, spiritual and physical can and shall be met. A society of high culture shall emerge, pioneered by a group of righteous and dedicated persons, inspired by the vision and the example of Rev. Moon, the central figure God is using in this time. From a God-centered individual, through a God-centered family, this emerging culture shall expand, marking the end of old history and our passage into the New Age.

Notes

1. K.Marx and F. Engels, The Communist Manifesto

2. Fernando Henriques, Children of Conflict. A study of Interracial Sex and Marriage, N.Y.: E.P. Dutton & Co. Inc., 1975, p.xii
3. Joseph R. Washington, Jr., Marriage in Black and White, Boston: Beacon Press, 1970, p.265
4. Cf. My article, "South Africa: Constitutional change or violent revolution?", International Journal on World Peace, Vol. III, no. 2, Apr-Jun, 1986, pp.37-65
5. Max Weber, The Protestant Ethic and the Spirit of Capitalism, N.Y.: Ch. Scribner's sons, 1958
6. Robert A. Levine & Donald T. Campbell, Ethnocentrism, Theories of Conflict, Ethnic Attitudes and Group Behavior, N.Y.: Wiley & Sons, 1972, p.1. See Appendix B.
7. John Stack Jr., ed., The Primordial Challenge. Ethnicity in the Contemporary World, N.Y.: Greenwood Press, 1986, p.5
8. George de Vos, "Ethnic Pluralism: Conflict and Accomodation" in Ethnic Identity. Cultural Continuities and Change, George de Vos & Lola Romanucci-Ross, eds., California: Mayfield Publishing Co., 1975, p. 132.
9. Divine Principle, N.Y.: The Holy Spirit Asociation for the Unification of World Christianity, fifth edition, 1977

10. Sang Hun Lee, Explaining Unification Thought, N.Y.: Unification Thought Institute, 1981
11. T.F.Daveney, "Education - a moral concept", New Essays in the Philosophy of Education, G. Langford & D.J.O'Connor, eds., London: Routledge & Kegan Paul, 1973, pp. 79,85
12. T.S.Eliot, Notes towards the definition of Culture, N.Y.: Harcourt, Brace and World, 1949, p. 98
13. F. Enriques, op. cit., p. xii
14. Christopher Bagley and Loretta Young note that "...mixed-race children with one black and one white parent...do not have the negative colour biases which many black children display and their evaluations of colour seem to be based on positive evaluations of their black and white parents. This positive identification is reflected in high levels of self-esteem...mixed-race children are neither black nor white, but combine the essence and quality of differing cultures and colours. The culture and ethnicity of these children is essentially a new phenomenon, precious for the individuals involved, and precious for society as a whole."
"The welfare, adaptation and identity of children from intercultural marriage" in Race Relations and Cultural Differences: educational and interpersonal perspectives, G. Verma & C. Bagley, eds., N.Y.: St. Martin's Press, 1984, p. 253. See also Appendix C.

15. Susan Benson, Ambiguous Ethnicity, Interracial Families in London, N.Y.: Cambridge University Press, 1981, p. 139

16. For a rather dated but insightful discussion of the relationship between religion and civilizations, cf. Arnold Toynbee, Civilization on Trial, N.Y.: Oxford University Press, 1948, especially pp. 235 ff.

17. Rev. S.M. Moon, Blessing Quarterly, Vol. 3, No. 1, N.Y.: Spring/Summer 1980, p. 9

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Appendix A

(22) *State of the World—1987*
 Table 2-1. World Population Growth by Geographic Region, 1986

Region	Population (million)	Growth Rate (percent)	Annual Increase (million)
Slow Growth Regions			
Western Europe	381	0.2	0.8
North America	267	0.7	1.9
F. Eur. and Soviet Union	392	0.8	3.1
Australia and New Zeal.	19	0.8	0.1
East Asia ¹	1,263	1.0	12.6
Total	2,322	0.8	18.6
Rapid Growth Regions			
Southeast Asia ²	414	2.2	9.1
Latin America	419	2.3	9.6
Indian Subcontinent	1,027	2.4	24.6
Middle East	178	2.8	5.0
Africa	583	2.8	16.3
Total	2,021	2.5	65.5

¹Primarily China and Japan. ²Primarily Burma, Indonesia, the Philippines, Thailand, and Vietnam. Numbers may not add up to totals due to rounding. Source: Population Reference Bureau, 1986 *World Population Data Sheet* (Washington, D.C., 1986).

still registering increases in per capita incomes, but they risk a reversal in this trend if they do not slow population growth soon.³

These numbers signal just how demographically divided the world has become. The demographic middle ground has almost disappeared. All regions are either growing slowly—at 1 percent per year or less—or rapidly—at 2.2 percent or more. Although a few specific countries in the rapid growth regions are approaching or have reached the third stage of the demographic transition, such as Argentina, Cuba, and Uruguay in Latin America, their populations are not large enough to markedly influence regional trends.

Southeast Asia, home to some 414 million people, is probably the best candidate for joining the slow growth group in the foreseeable future. Two countries in this region, Thailand and Indonesia, have good family planning programs and rapidly falling fertility. They may well follow China into the small family category. By contrast, the Philippines and Vietnam, with high birth rates and falling living standards, are unlikely to make the breakthrough to low fertility in the near future.

Long-term population projections dramatize the diverging prospects for countries in the slow and rapid growth categories. (See Table 2-2.) The population of the United Kingdom, for example, is expected to level off at 59 million, just 5 percent above the current level. West Germany's population is expected to stabilize at 52 million, some 15 percent below the current population. For the United States, population growth is expected to halt at 289 million, roughly one fifth larger than in 1986.

(23) *Analyzing the Demographic Trap*
 Table 2-2. Projected Population Size at Substantive, Selected Countries

Country	Population in 1986 (million)	Annual Rate of Population Growth (percent)	Size of Population at Stabilization (million)	Change From 1986 (percent)
Slow Growth Countries				
China	1,050	1.0	1,571	+50
Soviet Union	280	0.9	377	+35
United States	241	0.7	289	+20
Japan	121	0.7	129	+6
United Kingdom	56	0.2	59	+5
West Germany	61	-0.2	52	-15
Rapid Growth Countries				
Kenya	20	4.2	111	+435
Nigeria	195	3.0	532	+406
Ethiopia	42	2.1	204	+486
Iran	47	2.9	166	+433
Pakistan	102	2.8	350	+423
Bangladesh	104	2.7	310	+418
Egypt	46	2.6	136	+414
Mexico	82	2.6	199	+413
Turkey	48	2.6	109	+417
Indonesia	168	2.1	366	+419
India	735	2.3	1,700	+416
Brazil	145	2.5	398	+408

Source: World Bank, *World Development Report 1985* (New York: Oxford University Press, 1985).

In stark contrast, Nigeria's population, now just over 100 million, is projected to reach 532 million before it stops growing toward the middle of the next century. If this were to happen, Nigeria would then have within its borders nearly as many people as in all of Africa today, a sobering picture to say the least. Kenya's population is projected to more than quadruple before stabilizing, as is Ethiopia's, where a combination of soil erosion and ill-conceived agricultural policies have already led to widespread starvation. Needless to say, these projections are unrealistic for the simple reason that life-support systems will begin to collapse long before the additional numbers materialize.

Population projections for those Third World countries where life-support systems are already diminishing can only be described as projections of disaster. India's population is expected to more than double, reaching 1.7 billion and making it the world's most populous country, surpassing China, around 2010. During the same period, Mexico's population of 82 million is projected to reach 199 million, just over four fifths that of the United States today.

These wide variations in projected population growth suggest that a demographically divided world is likely to become more deeply divided along economic lines as well. Unless this relation-

Lester R. Brown et al., State of the World 1987, N.Y.: W. W. Norton & Co., 1987, pp. 22-23

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Appendix B

Table 1.1

Attitudes and Behaviors Toward Ingroup	Attitudes and Behaviors Toward Outgroup
1.1 See selves as virtuous and superior	1.2 See outgroup as contemptible, immoral, and inferior
1.3 See own standards of value as universal, intrinsically true. See own customs as original, centrally human	
1.4 See selves as strong	1.5 See outgroups as weak
	1.6 Social distance
	1.7 Outgroup hate
1.8 Sanctions against ingroup theft	1.9 Sanctions for outgroup theft, or absence of sanctions against.
1.10 Sanctions against ingroup murder	1.11 Sanctions for outgroup murder or absence of sanctions against outgroup murder
1.12 Cooperative relations with ingroups members	1.13 Absence of cooperation with outgroup members
1.14 Obedience to ingroup authorities	1.15 Absence of obedience to outgroup authorities
1.16 Willingness to remain an ingroup member	1.17 Absence of conversion to outgroup membership
1.18 Willingness to fight and die for ingroup	1.19 Absence of willingness to fight and die for outgroups
	1.20 Virtue in killing outgroup members in warfare
	1.21 Use of outgroups as bad examples in the training of children
	1.22 Blaming of outgroup for ingroup troubles
	1.23 Distrust and fear of the outgroup

From Levine & Campbell, Ethnocentrism, Theories of Conflict, Ethnic Attitudes and Group Behavior, N.Y.: Wiley & Sons, 1972, p. 12

Table 1.1: Proportions of Different Ethnic Groups with Three Types of Response to the Pre-School Racial Attitude Questionnaire

	'Black bias' 0-9	'No bias' 10-14	'White bias' 15-24
Mixed Race children N = 64	25.0	54.7	20.3
White English N = 100	5.0	21.0	74.0
UK West Indian N = 113	16.8	43.4	39.8
UK African N = 23	43.5	43.5	13.0
Rural Jamaican N = 117	3.4	42.7	53.0
White American N = 159	10.1	28.9	61.0
Black American N = 176	12.5	34.1	53.4

Notes: Data on American children taken from Williams and Morland. Data on U.K. children, apart from the mixed-race group, from Young and Bagley.

Verma & Bagley, *Race Relations and Cultural Differences: educational and interpersonal perspectives*, G. Verma & C. Bagley, eds., N.Y.: St. Martin's Press, 1981

Table 1.2: Aggregated Proportions of Children from Different Ethnic Groups in U.K. Evaluating White and Black Adult Male and Female Figures Positively in the PRAM Test

Group	Aggregate percent choosing:			
	White female positively	Black female positively	White male positively	Black male positively
Mother white, father black N = 42	74.0	26.0	29.0	71.0
Mother black, father white N = 22	36.0	64.0	64.0	36.0
Father & mother black (UK West Indians) N = 113	41.6	58.4	38.0	62.0
Father and mother white N = 100	72.0	28.0	80.0	20.0

Significance (Chi-Squared)	Evaluation of white female		Evaluation of white male	
	(a)	(b)	(c)	(d)
Mother white, father black	cf Father & Mother black	.001	N.S.	
Mother white, father black	cf Father & Mother white	N.S.	.001	
Mother black, father white	cf Father & Mother black	N.S.	.001	
Mother black, father white	cf Father & Mother white	.05	N.S.	