



UNIFICATION BLESSED MARRIAGE: AN EDUCATIONAL
PARADIGM PROMOTING A HARMONY OF CULTURES
(OR ...WHAT ABOUT THE KIDS OF THE NEXT GENERATION?)

by

David Carlson
Assistant Professor of World's Religions
Unification Theological Seminary
Barrytown, New York USA

The Twentieth International Conference on the Unity of the Sciences
Seoul, Korea August 21-26, 1995

© 1995, International Conference on the Unity of the Sciences

Unification Blessed Marriage:
An Educational Paradigm
Promoting a Harmony of Cultures
(or...What about the Kids of the Next Generation?)

I. Culture

William Stringfellow once wrote a book entitled "An Ethic for Christians and other Aliens in a Strange Land."¹ Taking the title on its face value, and considering the theme more broadly, any person who ventures beyond the borders of his/her native culture never returns home quite the same; he/she sees their "home" in a new way. They cannot help but be changed in the way in which they perceive things. Over the course of the past few years I have had the opportunity to visit cities in a number of different cultures: New York City, Nairobi, Cairo, Tokyo, Seoul, Riga, Moscow, and Manila. These cities all have certain basic similarities, of course, but the social customs, mores and traditions of each can vary, often considerably. One can, indeed, seem like an "alien" in a "strange land." Even routine manners, rituals, customs, habits, etc. that seem quite similar on the surface may have different meanings and valencies in different contexts. As long as one is respectful towards something one does

not yet fully understand, one is not liable to commit too serious a breach of etiquette. Even one who violates "sacred" ground as the result of an innocent (because culturally ignorant) mistake or blunder is easily forgiven, provided there is appropriate and sufficient apology. It is the deliberate violation of etiquette, committed out of arrogance or a sense of superiority, which carries more serious consequences, the extreme case being physical violence or conflict. Inter-cultural conflict, sadly, is prevalent in our world today and our theme in this committee looks toward the harmony of cultures. This paper intends to examine some of the primary causes of cultural conflict, and suggest a paradigmatic solution which can, at least in the writer's mind, open the way towards harmony between people and cultures.

Let us first consider what we might understand this term "culture" to mean. It seems to me that it is not an easy term to define, except in a very broad sense. Allan Bloom orients our attention to the issue of culture in his book "The Closing of the American Mind," where his tone seems mildly critical:

The idea of culture was established in an attempt to find the dignity of man within the context of modern science. That science was materialistic, hence reductionist, and deterministic. Man can have no dignity if his status is not special, if he is not essentially different from the

brutes.2

Rather than attempting to define culture by methodologically considering it in contrast to something else, against which we try to define it, I would like to be more affirmative in approach. Rather than wade through various definitions, arguing their pros and cons, I will summarize the central understanding of culture which I will be working with in this paper. This understanding derives from the Unification context, particularly from Unification Thought's "Theory of Original Human Nature."³ I feel sure that it will not be too different from various other definitions one might draw upon. Moreover, one's view of human nature seems appropriate as a context in which to think about culture. Let me begin with the following

Politics, economics, law, the media, sports, and so on, these are the results of intellectual, emotional, and volitional activities. The totality of these intellectual, emotional, and volitional activities is culture.⁴

One must include in the "and so on" such fields as literature, music, language, philosophy, the fine arts, and education. In short, all realms traditionally considered as part of human culture. And yet, there is something even more fundamental than the above-mentioned mental activities involved. The ultimate motivating force behind the functioning of our intellect,

emotion, and will is "heart," known in Korean as shimjung:

Heart is the driving force of cultural activities. Therefore, culture, in its original meaning, should be culture of Heart. That is what true culture is all about. The culture of heart, which God originally intended to realize through Adam, was the "Adam culture." Since Adam and Eve fell, however, the culture of Heart was not realized; instead, cultures based on self-centeredness or cultures in which the intellect, emotion, and will are separated from one another)[sic] have been established 5

Again,

Culture refers to the totality of the various kinds of human activity, including economy, education, religion, science, and art, among which the most central is art. In other words, art is the essence of culture.⁶

Finally,

To date, humankind has tried in many different ways to actualize the true culture, but all attempts have failed. The reason is that people do not know what the true culture is supposed to be like. The true culture is a culture centered on Heart. The new cultural revolution advocated by

the Reverend Sun Myung Moon aims precisely at the establishment of the culture of Heart 7

Given this understanding of culture, it becomes apparent that the very essence of culture, which as stated above has to do with art, has to do with the very essence of the human being. Art in this context has a much broader meaning than painting, sculpture, or even the fine arts.⁸ A culture based on the self-centeredness of human beings will be lacking in many ways and, as Arnold Toynbee has shown us in his studies of history, tends to decline after a certain time. In this connection, Rev Moon has commented, in the context of speaking about the limitations of Korean culture, that "cultures and customs throughout the world are not eternal and they will fade away some day."⁹

The reason that certain present customs and cultures are "not eternal" is that they are not the result of activities directly centered in shimjung, and so they have various aspects of self-centeredness. Furthermore, the reason they will fade is that as a true culture (which is centered in shimjung, and so truly selfless) is progressively realized, less adequate customs, etc will gradually be replaced. This will be carried out by those individuals who live by these customs in the first place. Less adequate customs will be replaced by more meaningful customs, customs based in shimjung. Shimjung is the actual basis for a true, and thus lasting, culture. Thus, the people within a

culture will be the power for transformation; it will not be coerced from outside. Furthermore, to the extent that current customs, etc are valid, they will be retained into the future

One more helpful distinction may be made here: between culture and civilization According to Unification Thought:

The sum total of the results of intellectual, emotional, and volitional activities, when considered from the material aspects of those results, is called "civilization"; and when considered from the spiritual aspects of those results (religion, art, and so on), it is called "culture." Since, however, it is difficult clearly to distinguish the spiritual aspects from the material aspects, these two terms are generally used in the same meaning 10

Culture is thus a product of human beings who engage in their various activities. Such activities ought to be motivated by a mind of love, motivated by shimjung If they are not, they are by their very nature limited and will eventually be transformed or transcended The cultures which we have seen in the world throughout history have not been true cultures, only pseudo-cultures This is not to say that everything about them is flawed or defective. Many aspects of present cultures are meaningful, and inherently valuable, and should be retained We may wish to

discuss further the concept of culture in committee, but for this paper I will be assuming the Unification concept, which I have outlined above

Given this view of culture, let me next turn my attention to the concept of value/s. This is an emotionally-loaded term with many nuances of meaning. Values are significant in the context of culture because differences in cultures are fundamentally differences in values. With values, again, however, we encounter a number of possible definitions, especially by philosophers. Let me, for a change, offer one anthropologist's understanding. Values are:

[E]motionally charged beliefs about what is desirable or offensive, right or wrong, appropriate or inappropriate. Within any society there will be great variation in the values held by individuals.¹¹

There may be considerable variation between the values held by different groups. There can be national values, values pertaining to a particular religion, and so on. Again, we may want to discuss the meaning of value/s in committee, but for the purpose of this paper, I will be working with the Unification concept. There is a lot of resonance between it and the view of human nature discussed above. The Unification concept of value first distinguishes hierarchically between material and spiritual

values, placing the priority on spiritual values:

Material values refer to the values of people's daily necessities, such as commodities; in contrast, spiritual values refer to values corresponding to the faculties of intellect, emotion, and will, or the values of trueness, goodness, and beauty.¹²

Addressing primarily the spiritual values, Unificationism describes value as referring to that

quality of an object that satisfies a desire of the subject. That is, when an object has a certain quality that satisfies a desire or wish of the subject and which is recognized as such by the subject, then that special quality of the object is called value.¹³

In the Unification perspective, trueness, beauty, and goodness, considered to be the primary values of human beings, are correlated with the three functions of the human mind, as noted

Although every human being has intellectual, emotional, and volitional capacities of mind the values of different people, what they see as right or wrong, good or evil may vary considerably depending on belief upbringing, worldview, and so on. Sometimes these variations are large enough, and the values

concerned are considered important enough, to actually cause conflict. This is certainly a primary reason for disharmony between cultures, and for cultural conflict:

The principle cause behind the conflicts and revolutions which constantly take place in human society is the change in the standard of good and evil which occurs, as the purpose sought by men varies. The standard of goodness in the course of restoration is thus not an absolute one but a relative one 14

Reverend Moon affirms that "[i]n a world where each nation goes its own selfish way there is no solution to any problem."¹⁵

II Values: Relative or Absolute?

To distinguish between absolute and relative values might offer us a vital key to ways in which we can promote a harmony of values and a harmony of cultures. The notion of promoting a harmony of cultures reduces to the notion of promoting a harmony of values. Even more specifically, I think it can be said that it reduces to the notion of a harmony of values between human beings. In other words, each single relationship between two people is important and can contribute to an overall cultural harmony. As more and more people come to share common values,

greater cultural harmony can be promoted. The key is the quality of the relationship between people. The question, then, is whether there are values which can be shared by all human beings. I think there are and I will shortly consider what such values might be. But first let us consider the meaning of the term "harmony." What is it and what must one do to achieve it in a relationship? The Unification view with which I am concerned in this paper has a clear perspective.

Harmony can be described or characterized as "smoothness and peace"¹⁶ in a relationship of giving and receiving. The state resulting when one individual (culture A) and another individual (culture B) carry out smooth giving and receiving action or interaction while centering on a purpose in common between them is one of harmony, mentally and physically. In such a "harmonious" relationship between two individuals (an initiating individual and a respondent individual) the existence of a common purpose is essential. Without a common purpose, wherein each individual has the consciousness of relating to something greater than their individual self, it will be difficult to experience harmony in the relationship (as opposed to, for example, one-upmanship or manipulation, or resentment, etc), or to achieve a state of harmony. Both individuals are self-directed, autonomous beings. Under the initiative of one, the other responds, and vice-versa. Given this understanding of harmony we can conceive of a harmonious relationship between

people if they hold common values and look to a higher purpose. Common purpose and common values go hand-in-hand with each other, informing and reinforcing each other in a dynamic relationship. "Cultural integration and stability on a global level must... come from shared values."17 Values which people can universally recognize and seek to realize must be more meaningful than the values of any particular religion, ideology or group, including major cultural groups. These would, in the nature of the case, be relative.

In the Unification view, values are relative when they are held in common by just a particular group of people, whether community, nation, religion, school of thought or whatever. Even though one group holds its values to be absolute, another group may see things differently and hold other, different values as absolute. In the Unificationist perspective absolute values must be such that every human being can agree on them, beyond differences of nationality, religion and even culture. Furthermore, such "values" must be substantial and unchanging so that the dignity of the person, the health of the family, and the harmony of local and national communities is maintained.18

Today it seems that the "absolutes" (shall we call them "moral values"?) are more and more becoming ambiguous. The newspapers and the television offer ample evidence of the fact that in our time many people are losing their sense of value, of what is

important, of what is right and good. Even human life itself seems to have become much cheaper than in the past.

Part of the reason for such a decline in moral values is that religions are losing their moral authority. Certainly secular thinkers, but many religious thinkers as well, are drifting into the area of relativism in values. Consider the comment by Allan Bloom in his book "The Closing of the American Mind":

Value relativism can be taken to be a great release from the perpetual tyranny of good and evil, with their cargo of shame and guilt, and the endless efforts that the pursuit of the one and the avoidance of the other enjoin. Intractable good and evil cause infinite distress...which is almost instantly relieved when more flexible values are introduced. One need not feel bad about or uncomfortable with oneself when just a little value adjustment is necessary.¹⁹

Bloom, in commenting further on the relativity of values states the situation well

[T]here is now an entirely new language of good and evil, originating in an attempt to get "beyond good and evil" and preventing us from talking with any conviction about good and evil anymore. Even those who deplore our current

moral condition do so in the very language that exemplifies that condition.

The new language is that of value relativism, and it constitutes a change in our view of things moral and political as great as the one that took place when Christianity replaced Greek and Roman paganism.²⁰

Many people wring their hands today over the present state of our societies, not realizing the real underlying causes and only distantly concerned that disordered societies lead to the broader problem of the disharmony of cultures. Several cases have been pointed out to us of such disharmonious conditions. We wonder what can be done and often look for ethical solutions or suggestions from academics. As noted above in the quote from Allan Bloom, we living in a world which has lost sight of its traditional absolutes. This, I think, is our greatest and most pressing problem. We have lost sight of the importance of absolutes. William Bennett, in his book "The Book of Virtues," makes the insightful comment that:

the fact is that the formation of character in young people is educationally a different task from, and a prior task to, the discussion of the great, difficult ethical controversies of the day. First things first And planting the ideas of virtue, of good traits in the young, comes first...a person who is morally literate will be

immeasurably better equipped than a morally illiterate person to reach a reasoned and ethically defensible position on...tough issues.²¹

Such moral illiteracy surely is among the most serious of the failures of our modern civilization, and of cultures worldwide. It is certainly a contributing factor in cultural disharmony. Furthermore, Bennett criticizes the modern "values clarification" program which is showing up in American schools. He does this in his book, "The De-Valuing of America," in which he states:

According to this philosophy, the schools were not to take part in their time-honored task of transmitting sound moral values; rather, they were to allow the child to "clarify" his own values (which adults, including parents, had no "right" to criticize. The "values clarification" movement didn't clarify values, it clarified wants and desires. This form of moral relativism said, in effect, that no set of values was right or wrong; everybody had an equal right to his own values; and all values were subjective, relative, personal. This destructive view took hold with a vengeance.²²

Bennett adds in warning, "[s]hould our common culture begin to break down, should its fundamental premises fail to be transmitted to succeeding generations, then we will have reason

to worry.'23

Because of selfishness, our wants and desires tend to be less than altruistic, which is really what a harmony of values calls upon to some degree. Individuals must be able to motivate themselves to transcend their individual "wants and desires" and to commit themselves to purposes greater than their individual purposes. It is a characteristic of maturity that adults often deny their individual needs and wants, and personal desires in order to create harmony on a higher level. Psychologist M. Scott Peck addresses this point at length in his book, "The Road Less Traveled," when he speaks about the concept of "discipline."²⁴ The road which he refers to is, of course, the road of spiritual growth.

Learning a certain sense of self-denial takes an effort and has traditionally been one of the aspects of character in which people have been educated. In order to achieve a greater goal we must at times put off more immediate desires. In one sense, we must re-learn a sense of altruism, a sense of living for the sake of others. This is how I would describe a life of true love. This is a central Unificationist term. I am arguing in this paper that true love can serve well as an absolute value. This has certainly been the theme of our I.C.U.S. meetings over the years. People form their way of seeing the world (their map) by the values they inculcate. I think people need to appreciate the importance of

such values as truth or trueness, goodness and beauty. In Unification Thought these values are subsumed in the practice of true love. That is, love includes every value. As Rev. Moon has pointed out, true love is the locus of all value, because it is universal. In short, it is the realization of true love that can lead toward a harmonization of values, and therefore of cultures.

III. The Transmission of Cultural Values: Role of the Traditional Family

True love, according to Unification teaching is most properly realized in the context of the nuclear and extended family, wherein we participate in the most significant relationships of our life. Once we have learned to express and experience true love in these contexts, our moral and ethical wisdom can be extended and extrapolated to various types of social expression. One of the most important vehicles for the transmission of values, and of cultural values, has therefore been the family. To the extent that people can inculcate a sense of absolute value, to the extent that the family system is strengthened and becomes viable, that is the extent to which cultures can be brought closer together and harmonized. This is what I am arguing in this paper.

Values are inculcated through experience of family life, and

through education, which is essentially an extension of family education wherein teachers are in the position of parents. William J. Bennet describes the "common culture" when speaking about the American situation: "Our common culture.. embodies truths that Americans can recognize and examine for themselves. These truths are passed down from generation to generation, transmitted in the family, in the classroom, and in our churches and synagogues."²⁵

Education, especially when it involves inculcating in people a sense of the importance of true love or living for the sake of others, and when it engenders experience in living for the sake of others, must begin in the family, and can then be entrusted to the school. Unfortunately, education is suffering as much as the family in the fulfilment of its task, the transmission of moral/ethical values. Both of these institutions are under considerable duress in America, and in many other parts of the world as well. Allan Bloom is critical of American education. He laments that there is in schools "no vision, nor is there a set of competing visions of what an educated human being is."²⁶ The presence of such a vision in the schools is vital, and the integrity of our schools in terms of providing such a vision is a whole issue in itself.

It is well-known that the family has traditionally been of crucial importance in the transmission of values, from one

generation the next. In some cultures the extended family is considered just as central as the nuclear family, sometimes almost more so. In one's experience in one's family, one inculcates ways of thinking, feeling and loving. One learns the patterns of life, acceptable norms and mores of behavior. One learns from the example of one's parents. The situation of the family, and even the very concept of "family" has changed in the twentieth century. Today, there are many one-parent homes, "latch-key" children, divorces, and so on. The December 12, 1994 issue of Newsweek magazine featured a cover story on "The Welfare Debate: The Orphanage--Is It Time to Bring It Back?" In the article (in the National Affairs section), concerned with the current intense debate about the welfare issue, the sorry state of some American families is described. It speaks of a "national dilemma that is getting rapidly worse. partly because the family is breaking down. Divorce and illegitimacy are up. Child abuse and child neglect are up. Proper nurture--by stable, responsible, loving parents--is increasingly hard to find 27

This is the American situation and yet, when I visited the Philippines for three months in late 1994 I observed the same decline in proper nurture. The state of many families in that country is alarming. Furthermore, it is significant to note that George F. Will, in the same issue of Newsweek magazine, in his column "The Last Word," adds the catchline: "The welfare crisis is better described as a crisis of character development."28

The traditional family is clearly in a weakened state in many segments of society, and the values which were traditionally transmitted, have been transformed, if any values are passed on at all. We encounter horror stories of young mothers murdering their children, kids killing kids, and a plethora of other tragedies.

IV. The "Blessed Family/ies" of the Unification Movement

In contrast to the current cultural situation and the decline of the traditional family, the blessed families of the Unification Movement stand as an optimistic hope and are coming more and more into the public eye, especially since the unprecedented marriage of 36,000 couples in 1992 in Seoul, Korea. This year, as part of the Second World Culture and Sports Festival, a ceremony involving 360,000 couples (720,000 people) will be held here in Seoul and many of you will have the opportunity to observe, and perhaps even to participate in it! This is almost unbelievable and the world certainly must take a long, serious look at the Unification ideal. In contrast to the current social situation--well, is there any comparison?

These marriage ceremonies began in 1960 when 3 couples were engaged and married by Rev. and Mrs. Moon. Matrimonial matching has a long tradition in the Orient and it is only in the West

that it is considered somewhat unusual. These couples had the firm conviction that the spirit of God worked through Rev. and Mrs. Moon and that Divine blessing was conveyed to them through this ceremony. Many couples since then have held the same conviction. There have been ceremonies held periodically over the years (36 in 1961; 72 in 1962; 124 in 1963; 30 in 1968; 43 in 1969; 777 in 1970; 1,800 in 1975; etc.). I, myself, was married ("blessed") in Madison Square Garden in New York City in 1982 along with more than one thousand other couples. It is significant that both Reverend and Mrs. Moon officiate at these weddings. They do so in the position of "True Parents." There is a deep internal and spiritual meaning behind the "blessing" (it is understood as a significant step in the couple's salvation process) and, on a broader level, each of these joint weddings have fulfilled some special providential purpose. Basically, however, the Unification Movement performs joint weddings or "blessings" for the purpose of revitalizing the nuclear family and for the ultimate purpose of bringing about a new quality of world and new culture based on the practice of true love. It is helpful to consider the impact on the families and individuals involved to more deeply appreciate the meaning of such an event.

One of the primary objectives of the Unification Movement is to raise up families dedicated to God and to certain ideals and to creating an ideal world of true love. In practical pursuit of this goal, Rev and Mrs. Moon have, since 1960, married more than

50,000 couples. Many of these couples are international and thus can serve as a real test case for intercultural encounter and the creation of cultural harmony. I think it is particularly relevant to see the harmonization of cultures within a single intercultural marriage as an important first step to harmonization on broader and more complex levels. The sociology of marriage, family and love in the Unification Movement is a very good topic for our discussion. Whereas the theology of the Unification movement is theoretical, the sociology of Unification families is very real and practical and is even now going through a growing and learning process. It is of great interest, both to Unificationists themselves and to those who study the sociology of the Unification family,²⁹ to examine whether or not the concepts introduced above (initiator, responder, harmony, living for others, etc.) are being actualized in the blessed families of the Unification movement. It is an intense topic of discussion in Unification circles. There have been some inspiring successes wherein the shared values and cultural harmony become evident. This reinforces the belief that the Unification paradigm is, in fact, a workable paradigm towards the harmony of cultures, even if it does begin only on a small scale

There are some cases in which the growth of maturity, faith, and capacity to love is still in process. There are cases where the children of blessed marriages have not been able (or have been unwilling) to fully inherit the faith and lifestyle of the

parents. In some cases the children have even adopted a full-blown secular lifestyle, and have feelings about other cultures much the same as those of the society at large. The parents in such cases experience considerable internal pain and try through every means to guide, counsel or advise the children. Still, it is recognized that children, when they mature to a certain point, have their freedom. It is really a test for the parents. Rev. and Mrs. Moon stand as a pattern and model. They are experts on marriage and family. Fortunately there are more successful intercultural marriages than there are families that are still struggling for one reason or another. But there should be no delusion. Unification marriages face all the stresses and strains that other marriages face. The difference is in how the couple responds to their situation.

Recently some of the blessed children, the "second generation," have been asking themselves some soul-searching questions about their identity. On the E-mail system, for example, they are asking what it is that is so different about themselves as "blessed" children. What special role do they have, especially in the world at large? What do people expect of them? They are supposed to be different from other, "unblessed" children--this is the message they get from the movement and their parents. One might call it an identity crisis. They are often persecuted in the schools they go to and face various forms of discrimination. It is a rather great burden for many of them

to have to bear. It is very important, in such instances, for their parents to be able to guide them properly as to the appropriate attitudes and feelings they should cultivate. Above all, they need to feel loved by their parents and accepted by their peers. Of particular importance is their peer group, that is, other blessed children. Some of them bond together very closely. In some cases, however, there is "teasing" to some extent. Fortunately, in the great majority of cases families have created strong bonds and children are growing up as mature, balanced and loving people.

Of course, the orthodox position is that the blessing in marriage is the "magic key" that corrects every problem. But this is a very naive view. As just noted, Unificationists face the same difficulties as other people. The difference is in the attitude and manner in which one faces one's challenges. Through the "blessing" one is certainly taking on new responsibilities and these require a certain level of mental and spiritual maturity. Unificationists believe that they enter into a sphere of heavenly guidance and protection far more elevated than before. But still there is no easy path for them. In many ways the responsibility of the individual (and of the couple) only becomes that much greater. They are called upon to sacrifice more, to love more, and to serve others more. In fact, blessed couples in recent years have been called to do "Tribal Messiah" work, usually in their hometowns. This is an effort to expand the

foundation of love and care to the wider society and set examples for other people. This concept can be a topic for discussion

It is important to consider the blessing in real sociological terms as to what it is, fundamentally, without all the theological frosting and interpretation surrounding it. In the first place, it is a "joint wedding" wherein many couples are joined together in a very special type of community. This concept of community is important. The idea is that blessed families support each other in every way possible or necessary, as much as they are able. This leaves little room for individualism. The blessed family association becomes a network of support, spiritually and physically. Such experiences create a bonding of shimjung (heart), a connection of loving, sharing, and caring. Given a large enough group (some blessing groups are in the hundreds, and thousand! To make it more practical, blessing "trinities" are created) the potential is enormous. But, shimjung is not something that is created automatically. It takes time and effort, and not a little heartache to create a real and meaningful sense of community. The ideal and its potential are there; let us wait and see what happens.

I, myself, have an intercultural marriage. My wife is from Japan and through my marriage I have come to experience a culture very different from the American culture in which I was raised. In my opinion, such marriages and the families deriving from them

offer much hope to the effort of harmonizing cultures. I say this because I can see in these international and intercultural marriages an educational paradigm. The role of the parents is essential. In these families effort is being made to actualize true love between husband and wife, between parents and children, between grandparents and grandchildren, etc. The key is the husband/wife relationship. True love actualized in a family is a vital key to the education and growth of the second generation. Rev. Moon, knowing the importance of such families, has often spoken about the significance of the international marriages and the children of such marriages. For example:

Even though languages and customs are different, it is a tremendous accomplishment that the international marriages became the foundation for God's and True Parents' landing. We have gone beyond the ancient barriers which always existed between people.³⁰

Those international couples find noble love, and give birth to children who, with heavenly wisdom, can inherit the authority of great kings.³¹

I matched many Oriental women to Americans, not in order for them to follow the American way but rather for them to have a deeper influence, to help Western people become more spiritually influenced.³²

Speaking more directly to our theme in this committee, he has stated: "Our Unification children are supposed to resolve East-West conflicts and North-South differences which were caused by misuse of power, knowledge, and money."³³ Of course power, knowledge and money are related to the values we hold. Rev. Moon further states:

Now, nations who were once enemies can come together as patriots of loyalty and filial piety for the sake of America. Because of this, a new historical era of worldwide cultural tradition could be established.³⁴

The phrase "for the sake of America" must be understood in context. America must serve by sacrificing herself for the sake of the world. Perhaps more importantly, to actualize the reality described above takes effort, fulfillment of responsibility, and desire on the part of the people involved. A harmonization of cultures is not something that will come easily. Rev. Moon exhorts these couples:

You did not know how very precious this Blessing was. Being a proud international blessed family you may feel in the position to be praised and loved by God. You should say to your offspring, "Pioneers by whom the two nations can be unified, be born! I will raise you to be princes of these two nations. If you have not been thinking this way you

should now repent."35

Among blessed families, whose children are born under the best conditions? Those couples who go beyond national boundaries through practicing the Principle 36

If you have tried to raise up a prince of a nation, or to truly practice a self-giving way of life, you will know how difficult it is

Among the most recent, and the most important, concepts promoted by Reverend Moon concerning the family are the "four great realms of heart," (son/daughter, brother/sister, husband/wife, parent) the "three kingships," (grandparents, parents, children [grandchildren]) and the "realm of the royal family" (the true God-centered family based on true love). These concepts express well the ideal which people should strive for. Their meaning and significance can be issues for discussion in our committee. Rev and Mrs. Moon, experts on marriage and family, have demonstrated to the worldwide membership of the Unification movement the reality of such concepts in their own family. Blessed families have an inspiring model to emulate. In the process of following such an example there may be a dramatic demonstration of the practicality and reality of a move toward the harmonization of cultures, especially if there are 360,000 couples (=720,000 individuals) making the effort. There is a

scheduled wedding or blessing during the time of the Second World Culture and Sports Festival, of which our meeting in this committee is a part

V. My Marriage and the Education of Our Children

Perhaps I can lift this out of the realm of mere theory and share some of my personal experience. I was married ("blessed") by Rev. and Mrs. Moon in 1982 in Madison Square Garden in New York City. My wife is Japanese and we have experienced most, if not all, of the usual cultural tensions and misunderstandings. But these were never so strong or divisive that they had the strength to break our fundamental relationship of love and trust for each other, and our respect for the principles upon which our marriage was based. Our relationship is based on the vows we recited at the time of our wedding, and these call each of us to a purpose and goal beyond either of us individually. In fact, our misunderstandings have often been the source of considerable humor, especially in retrospect. We have five children, three sons and two daughters (twins) and we are attempting to raise them in such a way that they can respect and appreciate differences. Our education for them has included visits to Japan which served to expand their experience and perspective far beyond a single culture. To my knowledge they have not developed and racist or nationalist attitudes. Quite the opposite. Our

oldest son (age 11) is beginning to experience some persecution in his school. He is sometimes called "Chinese" by other students. His mother and I attempt to counsel him on this matter, teaching him the importance of forgiveness and endurance, and instilling in him a sense of pride in being who and what he is. I think my wife and I have achieved a certain level of success in harmonizing two quite different cultures, and I believe this is reflected in our children. Multiply this times several thousand and the potential becomes apparent. Of course, as children they would consider the Japanese culture different, sometimes even "strange" or "exotic," seen as it is through the innocent eyes of a child, but they harbor no negative feelings about it. Our children, at least at their age, rather express a certain excitement about a diversity of cultures.

VI Conclusion: Towards a Harmonization of Cultures

If the blessed family of Unificationism is promoting the realization of true love, then it is also promoting the harmonization of cultures (which, I believe, is truly possible only on the basis of true love). Many of the marriages arranged by Rev. and Mrs. Moon are international and interracial. This in itself promotes the harmonization of cultures as the husband and wife make effort to overcome their differences and disagreements. In their life process of being raised by their parents, the

children are exposed to both cultures as they are embodied in the persons of their parents and they can see in their parents a living model of the unity or harmonization of the two cultures. Rev. Moon has often said that one individual represents their particular culture. He sometimes consciously engages a man and a woman from different cultures for the purpose of having them work out the relationship. This often involves "historical indemnity." The nations involved are often formerly enemy nations. This "spiritual past" can be reflected in their individual lives, attitudes, and so on. Various difficulties arise and a certain amount of dissonance is inevitably experienced. If this couple endures their time of difficulty, loving each other sacrificially, and still offers themselves to God, they come to receive grace from God and advance in their spiritual development, becoming more loving people as their capacity for love grows due to the dissolution of internal and/or spiritual barriers. This will certainly be reflected in their children. This is one way, among many others, in which we can see the gradual harmonization of cultures.

ENDNOTES

1. William Stringfellow, *An Ethic for Christians and other Aliens in a Strange Land*, Waco, Texas: Word Books, 1973.
2. Allan Bloom, *The Closing of the American Mind*, New York: Simon & Schuster, 1987, p. 193.
3. See, for example, Unification Thought Institute, *Essentials of Unification Thought*, Japan: Unification Thought Institute, 1992, pp. 89-130.
4. *Ibid.*, p. 100.
5. *Ibid.*, pp. 100-101.
6. *Ibid.*, p. 223.
7. *Ibid.*, p. 101.

8. See Theory of Art in Essentials of Unification Thought for a full explanation of the term "art" and the activities involved in artistic expression.
9. Rev. Sun Myung Moon, "Father's Speech to the International Blessed Children of the Little Angels School," in Blessing Quarterly, Autumn 1986 (theme: Intercultural Marriage), p. 23.
10. Essentials, p. 101.
11. Dr. Claire Horton, Unification Theological Seminary, lecture on cultures and values, 1993
12. Essentials, p. 133.
13. Ibid., p. 133. It is important to realize that the Unification understanding of "subject" and "object" differs in important respects from traditional Western, philosophical understandings.
14. HSA-UWC, Divine Principle, New York: HSA-UWC, 1973, p. 87.
15. Rev. Sun Myung Moon, "Role of International Blessed Families," in Blessing Quarterly, Autumn, 1986, p. 9.
16. Essentials, p. 28.

17. Mose Durst, *Unification Culture and the 21st Century*, New York: HSA-UWC, 1991, p. 3.
18. Ibid.
19. Allan Bloom, *The Closing of the American Mind*, New York: Simon & Schuster, 1987, p. 142.
20. Ibid., p. 141.
21. William J. Bennett, *The Book of Virtues*, New York: Simon & Schuster, 1993, p. 12-13.
22. William J. Bennett, *The De-Valuing of America: The Fight for Our Culture and Our Children*, New York: Simon & Schuster (Touchstone), 1992, p. 56.
23. Bennett, *De-Valuing*, p. 195.
24. See M. Scott Peck, *The Road Less Traveled: A New Psychology of Love, Traditional Values and Spiritual Growth*, New York: Simon & Schuster, 1978, pp. 18-69.
25. Bennett, *De-Valuing*, p. 34.

26. Bloom, p. 337.
27. Newsweek magazine, December 12, 1994, p. 28.
28. Ibid., p. 88.
29. See, for example, the work on the sociology of the Unification Movement by Eileen Barker of the London School of Economics and that of the late Father Joseph Fichter. See also, F. Sontag and T. Walsh, eds., UNIFICATIONISM AND MODERN SOCIETY: An Appraisal of the Thought and Work of the Reverend Sun Myung Moon, New York: ICF & IRF, 1988.
30. Rev. Sun Myung Moon, "Role of International Blessed Families," in Blessing Quarterly, Autumn 1986, pp. 8-9.
31. Ibid., p. 13.
32. "Blessed Children: Stars of the Kingdom," Excerpts from speeches by Reverend Sun Myung Moon, in Blessing Quarterly, Summer 1991, p. 18.
33. Blessing Quarterly, Autumn 1986, pp. 12-13.
34. Ibid., p. 17.

35. Ibid., p. 12

36. Ibid., p. 13.

Bibliography

Bennett, William J. THE BOOK OF VIRTUES: A Treasury of Great Moral Stories. New York: Simon & Schuster, 1993.

Bennett, William J. THE DE-VALUING OF AMERICA: The Fight for Our Culture and Our Children. New York: Simon & Schuster (Touchstone Books), 1992.

Blessed Family Department, HSA-UWC. "Blessing Quarterly." Theme: Intercultural Marriage. New York: BFD/HSA-UWC. Autumn, 1986.

Blessed Family Department, HSA-UWC. "Blessing Quarterly." Theme: The Role of True Women. New York: BFD/HSA-UWC. Spring, 1989.

Blessed Family Department, HSA-UWC. "Blessing Quarterly." Theme: Educating Our Children. New York: BFD/HSA-UWC. Autumn, 1989.

Blessed Family Department, HSA-UWC. "Blessing Quarterly." Theme: The Second Generation: Growing With Heavenly Values.

New York: BFD/HSA-UWC. Summer, 1991.

Bloom, Allan. THE CLOSING OF THE AMERICAN MIND. New York:
Simon & Schuster, 1987.

Durst, Mose. Unification Culture and the Twenty-First Century.
New York: HSA-UWC, 1991

Horton, Claire. Author's personal lecture notes.

HSA-UWC. DIVINE PRINCIPLE. New York: HSA-UWC, 1973.

Newsweek magazine. December 12, 1994.

Peck, M. Scott. THE ROAD LESS TRAVELED: A New Psychology of
Love, Traditional Values and Spiritual Growth. New York:
Simon & Schuster (Touchstone Books), 1978.

Stringfellow, William. An Ethic for Christians and other
Aliens in a Strange Land. Waco, Texas: Word Books, 1973.
Paperback edition, 1976.

Unification Thought Institute. ESSENTIALS OF UNIFICATION
THOUGHT: The Head-Wing Thought. Tokyo: Unification Thought
Institute, 1992.