

**UNIFICATION THOUGHT AND A NEW BASIS FOR SOCIETY**

by

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INTRODUCTION

Two hundred years have passed since the Constitution of the United States was established in a historical gathering in Philadelphia. After that time, a most wonderful nation was formed in the northern part of the American continent, with power, glory, and culture perhaps unequalled in the history of humanity. And yet, this powerful nation is plagued today by problems, both domestic and international--such as immorality, drug abuse, crime, and the spread of communism.

Moreover, the situation in the world is equally disturbing. President John F. Kennedy, in his inaugural address on January 20, 1961, said that the common enemies of humanity are "tyranny, poverty, disease and war itself." Considering the world today, we see that the tyrannical regime of communism continues to threaten the free world; the developing nations of the world are overwhelmed by foreign debts and widespread poverty; we are far from coping with the threat of epidemic disease; and wars and rumors of wars continue unabated. Since America necessarily plays a central role in the world, it

seems that while celebrating the second bicentennial of its Constitution, this country must face these terrible "enemies of humanity."

It might be argued that today's problems are the results of the rapid development of science and technology; in a sense, Western culture could be called a "technological culture." It could also be argued, however, that culture is at least partially to blame as well, on the grounds that it has not kept the same pace of development with technology.

The roots of American culture, reaching back to worldviews on religion and philosophy from the seventeenth and eighteenth centuries, are plagued by individualism, which has kept culture behind the times. I will argue in this paper that the Unification worldview not only offers interpretive tools for viewing the present situation, but also proposes a theoretical framework that can contribute significantly toward the resolution of America's predicament and lead this nation to a post-individualistic age.

I will assume the Unification Thought definition of culture as "the totality of the achievements of human activities . . . when viewed from the spiritual standpoint of religion, or art, or philosophy."<sup>1</sup> In this perspective, the advancement of cultures stems from a sense of clarity of values and an understanding of human life.

The present state of confusion in this country indicates that America is in need of a new and clear perspective on values. To provide such a perspective is what the Unification Movement proposes to achieve, through its movement for a new culture--or the new cultural revolution. In this paper I will raise issues concerning the movement for a new culture and will offer a view which may contribute toward establishing a new basis for society--or a

view on social thought based on Unification Thought. The issues will be raised primarily in the context of American culture. I will assume a basic familiarity with Dr. Sang Hun Lee's book Explaining Unification Thought.

The Unification Thought perspective on social thought is religiously inspired but not dogmatic in nature. I will begin by presenting what I perceive to be the Unification Thought perspective on civitas and ecclesia, with special emphasis on the American context. I will offer the Unification concept of home-church as an alternative basis for interpreting and changing society. I will begin by examining the Unification Thought view of human society.

#### I. Society as the Dynamic Interaction of Cain and Abel

Unification Thought uses the Genesis account of the events in Adam's family as a paradigm for interpreting human society. The view presented--briefly summarized here--has historical, philosophical, and theological elements.<sup>2</sup>

The first human ancestors, prior to giving birth to other humans, were to make complete unity with God by becoming the incarnation of the Logos, or Word (John 1:14). In this sense, the purpose of their existence was for them to become the external, visible embodiment of the internal, invisible reality of God. Through Adam and Eve, the incarnate God could have established the divine sovereignty of love on earth. In this perspective, the real potential

of a human life is that humans can relate with the divine in the same way that a body relates to the mind: Just as the body can manifest externally the internal reality of the mind, humans can manifest externally the internal reality of God.

The Unification Principle maintains that the first human ancestors fell and thereby failed to become the incarnation of the Word; instead, they were invaded by the ungodly, Satanic reality. Upon giving birth to children, Adam and Eve became false parents, or fallen parents. Adam, therefore, is the prototype of a false father, or fallen father.

Unification Thought maintains that the essential characteristic of human fallenness is mixture of good and evil. This means that the first human ancestors were under dual sovereignty, namely, the godly and the ungodly sovereignty. A fallen person is in the position to deal with two masters (and is, therefore, an "unprincipled" being). From the standpoint of ownership, a fallen person is under dual ownership (and cannot, therefore, be totally claimed by either side).

This interpretation of human fallenness sets the stage for the Unification view of the significance of Adam and Eve's two sons, Cain and Abel. Unification Thought maintains that Cain represented the parents' ungodly (or Satanic) side, and Abel represented the parents' godly side. On this basis, Unification Thought states that individuals are often divided along the lines of good and evil--or Abel and Cain. In many events in human history--Unification Thought maintains--the interaction between Cain and Abel was reenacted, with different results in different occasions.<sup>3</sup>

What is remarkable here--and perhaps easily left unnoticed--is that sovereignty on earth has been placed in the hands of the children rather than in the hands of the parents. Sovereignty has been disputed by Cain and Abel, the children.

The Unification Principle suggests a pattern that is most beneficial for the development of the providence of restoration. In a succinct form, the pattern prescribes to Abel the foundation of faith, or the conditions whereby Abel symbolically comes under the sole sovereignty of God and receives sovereignty from God. As for Cain, he should cleanse himself from his evil nature through making a condition to remove fallen nature. He can accomplish that by loving and uniting with Abel. That would constitute the foundation of substance. Both foundations would have formed the foundation to receive the Messiah.<sup>4</sup>

The Genesis account tells us that Cain actually killed Abel and established a Cain-like sovereignty on earth. According to the Unification Thought view, one would have to conclude that human history began under evil sovereignty.

If, however, there had been unity between the two brothers, centering on God's love channeled through Abel, there would have been created a "condition of indemnity to restore the children, and on this basis, to restore the parents."<sup>5</sup> That would have been a symbolic restoration of the parents at the family level.<sup>6</sup> Therefore, a family in which there is unity between Cain and Abel children is a family in which the position of the parents has been restored symbolically.<sup>7</sup>

In the Unification Principle view--as I interpret it--the position of the parents in the fallen world is virtually obliterated by that of the children, and remains ineffectual until it is restored through the dynamic unity of the children (Cain and Abel), as described above. The human fall would represent the loss of the parents (i.e., of true parents), or the loss of the true home. Restoration can be seen as the process of "going back home."

A detailed description of the devastating effects of the human fall can be found in the section "The Loss of the Original Human Nature" of Dr. Sang Hun Lee's book The End of Communism (pp. 363-67).

From the Unification Thought perspective, then, it can be concluded that society is the arena for the confrontation of the sovereignties (Cain and Abel). Once restoration has taken place (once Cain and Abel have become united centering on Abel and on God), the position of parents is restored, and society becomes the meeting place for self-governance centering on the symbolic parents.<sup>8</sup>

What makes this view particularly complex is that it contains various levels of implementation. A family in which Cain children have united with Abel children is a united family with symbolically restored parents--where restoration has been conditionally accomplished on the family level. But since there are many families in the world, the restored family, in relationship to other families, would stand as an Abel family--thereby starting again the interaction of Cain and Abel on the clan level. This process repeats itself in such levels as race, nation, and world.<sup>9</sup>

From the Unification Thought perspective, then, civitas can be described as the gathering of the children (Cain and Abel united) for self-governance



under symbolically restored parents--where the symbolically restored parents can be forebears, customs, traditions, the law, the constitution, an institution, or a combination of such elements. The children, as interpreted here, hold in their hands the power of decision making, but they must govern themselves in accordance with the directives and spirit of the parental symbol.

Consider the case of American democracy. In America, Congress represents the people in assembly and has the power to pass laws; but Congress must exercise its power under the guidelines and limits prescribed by the U.S. Constitution and the spirit of the forebears of the American nation. In like manner, the President of the United States has his powers limited by his oath to uphold the Constitution, both in letter and in spirit.

Under the Cain/Abel model of social analysis, American democracy can be seen as government by the children (the people, consisting of Cain and Abel in unity) through the assembly of their representatives, under the symbolically restored parents (the Constitution and the spirit of its framers).

At this point it may be well to contrast the concepts of civitas and ecclesia from what I perceive to be the Unification Thought viewpoint. I will do this by looking at these concepts from a historical perspective.

In the context of Old Testament Israel, civitas and ecclesia were practically coextensive, but there was a very well defined interaction between the king (representing civitas) and the chief-priests and prophets (representing ecclesia). In the New Testament, ecclesia developed into "a spiritual kingdom without land centering on the pope."<sup>10</sup> The concentration of power in the hands of the pope had a specific providential purpose, according to the Unification Principle. The pope (Leo III) should have united

with the king (Charlemagne), in order to establish God's ideal society. The unity between the pope and the king was not accomplished, however, and the providence for the concentration of power in the hands of a single individual (political power in the hands of the king and religious power in the hands of the pope) came to an end.<sup>11</sup> The Unification Principle states that after that failure there came a trend away from the concentration of power and toward the diffusion of power in the assembly of the people, through the democratic process. It is claimed that the diffusive movement happened both in civitas and in ecclesia.

On the basis of this line of argument, the power of government--both in democracy and in post-Reformation Christianity--is in the hands of the children under the guidance of symbolically restored parents.

## II. Challenges Confronting American Democracy

After the Vietnam war, it can be said that America has entered an era of uncertainty, demonstrated especially in its inability to deal effectively with an increasingly complex world.

By contrast, the technological sphere has developed rapidly. Louis Dumont suggests that a clue to the American difficulties can be found in the imbalance that now exists between technological and cultural development in this country:

The same modern society that has developed to an unprecedented degree the organic division of labor and the factual interdependence between human beings has also

asserted the self-sufficiency of the particular human being on the moral and political level by wedding itself predominantly to mechanical (individualistic) theories of the State.<sup>12</sup>

Lela B. Costin sees the undue bias toward individualism as manifested even in the sphere of legislation: "The problem with current legislation is that it is directed primarily toward economic security and also, it relates mainly to the individual, neglecting the family as a unit."<sup>13</sup> In fact, Costin believes the individual in American society has become the main bearer of value, and has become "equivalent to order in traditional society."<sup>14</sup>

#### A. Utilitarian Liberalism

American society has--throughout its history but especially in the last few decades--relied primarily on utilitarian liberalism as a source for its worldview and as the inspiration for its life style. This current of thought would tend to keep society not rooted but somewhat fluid, to welcome innovations, and to distrust traditions. Concentrations of power are looked upon with suspicion on the grounds that they may threaten the freedom of individuals and prevent them from realizing their potentialities. In liberalism there is a willingness continually to examine social institutions in the light of new needs and to encourage change. Confidence is placed on human rationality; there is a strong belief in the inevitability of progress. Human perfection is equated with perfect knowledge; stress is placed on education. Humans are regarded as born naturally free and good; the chains that hinder the human natural goodness is imposed by society in the form of

traditional restrictions on the individual's ego--it is held. Governments should prevent evil rather than seek to do good; they must not do for individuals what individuals can do for themselves. They must not presume themselves better judges of the interests of the individuals than the individuals themselves.

Another characteristic of the American worldview is that of utilitarianism. As a teleological system, utilitarianism derives judgments about right and wrong from the quality of people's lives. Happiness is regarded as the balance of pleasure over pain; pleasure alone is regarded as having intrinsic value, and pain alone is regarded as having intrinsic disvalue.

An action is to be considered right if it promotes happiness, and wrong if it promotes unhappiness. To be ethical, a humans must seek the happiness of others, not just their own individual happiness. No act can be regarded as right or wrong in itself; it all depends on its consequences--or its ability to achieve a certain end.

Beverly and McSweeney argue that the fundamental flaw of liberal utilitarianism is that "it cannot guarantee that each group will receive its fair share of resources, and there are those who win and those who lose in the competition for resources."<sup>15</sup> In this context, the search for a formula to implement justice in american society has become an important aspect of American culture.

## B The Search for Justice in America

Harvard University professor John Rawls has developed a contract theory of justice as an alternative to utilitarianism. Rawls views the main weakness of the principle of utility (greatest pleasure of the greatest number) as the fact that such a principle could never be derived from an agreement among equal individuals, because the principle of utility is incompatible with the conception of social cooperation among equals for mutual advantage, since in any particular situation an individual or a group of individuals can always be at a disadvantage. Rawls maintains that the principles of justice are defined within the context of a social contract, where a group of persons decide once and for all what is to count among them as just and unjust. This is a hypothetical situation assuming the existence of an original position of equality. In this position, the parties are presumed to be rational and mutually disinterested, where rationality is understood as the ability to take the most effective means to given ends.<sup>16</sup>

Rawls is concerned primarily with distributive justice, or "the allocation of primary goods, namely, rights and liberties, powers, and opportunities, income and wealth, and self-respect."<sup>17</sup> In this context, the search for a workable principle for actualizing equality has become a salient feature of American society.

### C. The Search for Equality in America

The equality of rights is a cardinal concept in Western culture, especially in American culture. To a great number of people, the U.S. Constitution represents primarily a document on such rights as free speech, free press, free practice of religion, and privacy.

Undoubtedly, what has been won in this country in terms of human rights is of great value and should be shared on a worldwide basis. The struggle to end discrimination, for instance, represents a major step forward for the whole of humankind.

And yet, Unification Thought does not consider the attainment of the equality of rights as the utmost purpose of human life. As a counterproposal, Unification Thought offers the concept of heart and, based on heart, the concept of the equality of love. In a sense, the most fundamental right is the right to be loved, equally, indiscriminately--the right to receive God's absolute love. This would be the only equality to which one could duly and realistically aspire; other types of equality are elusive and unachievable.

#### D. The Search for a Mode of Interaction with the World

Daniel J. Boorstin has cautioned Americans against social narcissism, or a society's tendency to worship itself and to look in the mirror as a way to find a model for what it should be.<sup>18</sup> The same warning could be extended to other levels of the world. For instance, Westerners may be tempted to feel satisfied with Western culture and to propose it as the ideal for the world; by the same token, Orientals find it increasingly appealing to decry the decay of Western culture and to propose Oriental culture as the only ideal for the world.

In America, cultural narcissism may take the form of isolationism, whereby this nation would view itself as self-sufficient, especially because of the gigantic size of the American territory and the incredible power and vitality of the American economy.

Reverend Sun Myung Moon has cautioned the American people against such tendencies: "America is a nation founded on the spirit and love of God. . . . Unfortunately this country continues to ignore the monumental will of God. America is withdrawing more and more from its global responsibilities, preferring to enjoy false comfort as if this nation were a world unto itself. This attitude, of course, merely multiplies America's problems, both within and outside its borders. Serious racial problems, deterioration of social, ethical and moral values, decline of religious life and Christian faith, and the rise of materialism and communism will not disappear just by ignoring them."<sup>19</sup>

## E. Individualism

One of the marked characteristics of individualism is the view that the individual is meant to seek to be in the dominant position. A person's most important goal would be to strive to attain individual value and power--a will to power and success. In this perspective, the meaning of life must be found by each individual and must be uniquely expressed by each individual. In the words of Robert Bellah et al., "Clearly, the meaning of one's life for most Americans is to become one's one person, almost to give birth to oneself. Much of this process . . . is negative. It involves breaking free from family, community, and inherited ideas."<sup>20</sup>

In the article "Europe Falls for Soviet Lies about U.S.," former Ambassador to the United Nations Jeane Kirkpatrick discusses the wave of distrust against the United States now sweeping Western Europe. This trend, referred to as "equilateralism" in Britain and "equidistancing" in Germany, views the United States as equal to the Soviet Union (US equal SU), where both are seen as "equally unattractive." Ambassador Kirkpatrick points out that "opinion polls conducted during the past year confirm the diminishing reputation of the United States and the rising regard for the Soviet Union among key American friends. The reason for this change, she argues, is that "the United States is widely viewed as a stronghold of Darwinian ethics and moral indifference--selfish, materialistic, racist."<sup>21</sup>



The international difficulties of the United States are compounded in the context of the relationship between developed and developing countries--or the North-South problem. This relationship has come increasingly into focus in view of the economic implications of developing nations' staggering foreign debts. The effort to convey a solid sense of human rights to developing nations, which--though stressed differently by different administrations--is a salient aspect of American foreign policy, can be successful only insofar as the United States is capable of developing an outlook that would allow it to go beyond the constraints of national self-interests to seek the interests of the world as a whole.. Such a posture was suggested by Ralph Waldo Emerson to President Lincoln during the Civil War, in most eloquent and dramatic terms:

Our whole history appears as a last effort of the Divine Providence in behalf of the human race. . . . We want men of original perception and original action who can open their eyes wider than to a nationality, namely, to considerations of benefit to the human race.<sup>22</sup>

The liberal-utilitarian framework of social interaction is notoriously ineffective in dealing with the problems of minorities--whether by minorities one may mean the economically underprivileged of this nation or the economically undeveloped nations of the world. Reverend Sun Myung Moon has suggested that the solution to the North-South problem lies in bringing into play the mediation of Asiatic peoples. The yellow peoples would be mediators to unite the predominantly white peoples of the North with the predominantly black peoples of the South. Reverend Moon maintains that Koreans could play a particularly important part in this process.<sup>23</sup>

Robert Bellah et al. have attempted to place the prevalence of radical individualism in a congruent historical context. In their view,

the present radical individualism is in part a justified reaction against communities and practices that were irrationally constricting. A return to the mores of fifty or a hundred years ago, even if it were possible, would not solve, but only exacerbate, our problems. Yet in our desperate effort to free ourselves from the constrictions of the past, we have jettisoned too much, forgotten a history that we cannot abandon.<sup>24</sup>

On one hand, America cannot go back to the past; on the other hand, neither can it continue on to the future under present conditions. This could be termed America's "bicentennial dilemma."

From the Unification Thought standpoint, it would seem that the first step toward a way out of this dilemma is to find unity of thought--that is, to go toward ecumenism in world philosophy. In the view of Unification Thought, such move is possible because there exists a basic reality of the unity of knowledge. Not only is there an urgency in attaining ecumenism in world philosophy, but also there are abundant benefits to be derived from such an enterprise.

### III. Challenges Confronting Religion in America

Undeniably, religion has played an important role in American democracy. In the opinion of Robert Bellah, "the obligation, both collective and individual, to carry out God's will on earth . . . was the motivating spirit of those who founded America, and it has been present in every generation since."<sup>25</sup> Religious membership in America today is estimated at about 80 percent of the total population, and some 40 percent of Americans attend religious services at least once a week--which is considered a greater percentage than that of Western Europe or Canada.<sup>26</sup>

For many of the colonists, America had a religious meaning. Settlement was seen as "an errand into the wilderness," the work of crating a "city upon a hill," a haven from religious persecution, a land of religious freedom, a "promised land." For many colonists, freedom of religion meant freedom to practice their own established religion and none other; it was not until well into the nineteenth century that the vestiges of establishment disappeared completely. At the same time, however, religion began to undergo a process of privatization. It has, nevertheless, continued to exert a powerful influence in public life up to the present day.

Through the principle of separation of church and state, freedom of religious belief is guaranteed in America, but at the same time, this principle "clearly segregates the religious sphere, which is considered to be essentially private, separate from the public one."<sup>27</sup>

In such a context, the Unification Thought proposal of a scientifically based religious ontology becomes particularly relevant. According to the Unification Principle, "today the truth must appear with a higher standard and with a scientific method of expression in order to enable intelligent, modern man to understand it."<sup>28</sup>

At this point, I would like to introduce the Unification concept of home-church as a basis for developing a body of social thought based on Unification Thought. Though religiously motivated, the concept of home-church has considerable explanatory power for the analysis of social and historical phenomena in America and in the world.

#### IV. Home-Church as a New Basis for Society

Home-church is a practice of religious piety in the Unification Church. The theoretical and practical aspects of this concept were developed through a great number of sermons given by Reverend Sun Myung Moon in the Orient, in the United States, and in Europe. As I will attempt to show here, the concept of home-church can be an effective methodological tool for education and leadership development. First, I will provide a description of the concepts of "home" and "church" in a way that they can become useful tools for social analysis. My descriptions will stand within the framework of Unification Thought.

By "home" I shall mean the position of the parents; home also is the sphere of heart and purpose, which I will describe in the next section. By

"church" I shall mean the assembly--both civitas and ecclesia united into one. Within the framework proposed here, "church" means the unity of Cain and Abel centering on Abel-like ideals. By "home-church" I shall mean the unity of parents and children centering on God's heart and purpose.

#### A. Heart and Purpose

In Western cultures it is not always clear what is meant by "heart." It often connotes something amorphous, vague, sentimental. By contrast, the concept of heart in the Orient--while definitely including an aspect of emotion--is not amorphously sentimental but possesses its own reason, which reason itself does not know, as Pascal would put it. Heart means something specific and distinctive, and has its own sphere. The appeal to heart in the context of the present paper is not an appeal to sentimentalism but rather reaches toward a new depth of understanding of human nature.

In promoting the knowledge and understanding of the sphere of heart in culture, Unification Thought is boldly claiming that humans are beings of heart, "resembling the heart of God. Heart is the emotional impulse to seek joy through love, namely, the impulse to love. Heart is the most essential of the attributes of God. . . . Man, who has inherited the same impulse of heart, has the irrepressible impulse to seek joy by practicing love (true love)."<sup>29</sup> Dr. Lee lists the various ways whereby humans have been characterized in the past, such as homo sapiens and homo faber, and argues that indeed "man has all of these aspects, but none of them has grasped the

real essence of man, namely, heart and love--in other words, man is homo amans."<sup>30</sup>

In the creative process, "heart" becomes "purpose," which assumes specificity through intellect, emotion, and will. Centering on heart/purpose, the functions of intellect, emotion, and will interact with laws and principles to create the Logos in God's mind. Logos is an ideal blueprint for achieving the purpose of heart. The purpose of Logos is to manifest itself--or to incarnate--as a created being in the substantial world.

Unification Thought proposes that the original human ancestors, prior to becoming parents, were to become the incarnation of God's Logos, or God's ideal. The first parents of humankind, then, should have been the incarnation of the Logos. In this sense, "home" is the locus of the incarnation of the ideal--where incarnating God's ideal is the same as taking God as the standard of goodness. Reverend Sun Myung Moon has suggested that "when we take God as our standard of goodness, absolute value can be established, and then the eternal world of peace and happiness will be realized."<sup>31</sup>

Within the context of present society, the process for establishing a society could be described as follows:

- A condition is established whereby an individual (or a group of individuals) takes the position of Abel, as defined above. Usually this has to do with a new faith, a new view of life, or a new ideal for society.
- A condition is established whereby Cain and Abel (possibly after a certain period of struggle, but not necessarily so) are united centering on Abel and on the new ideal. As mentioned before, the unity of Cain and Abel results in the symbolic restoration of the parents.

- The establishment of a body of written or unwritten ideals that will formalize and institutionalize the unity of Cain and Abel in a stable society. Through this process, a "home-church" is established, where Abel serves Cain and leads the community toward its ideal.

The American revolution can be seen as a classic application of the social model proposed here. First, what motivated those who favored the revolution was a new faith, a new spirit, a new view of society, a new vision or ideal for society. They were inspired by the vision of a nation of free and prosperous citizens. Second, centering on those ideals, the people became united (the Abel group) and struggled against those who favored the status quo (the Cain group). Victory came to the Abel group. And third, the U.S. Constitution was established, whereby the spirit of the forebears of the nation became institutionalized.

In addition, consider what would be the characteristics of a great statesman in the United States. This person would have to follow the Constitution--both in its letter and in its spirit--and would also have to be sensitive to the spirit of the forebears of this nation. That could be seen as a vertical condition of unity with values and ideals, from the point of view of Unification Thought. At the same time, the statesman would have to be sensitive to the democratic processes in planning and carrying out activities for the sake of the people's interest. That could be seen as a horizontal condition of unity between Cain and Abel, from the point of view of Unification Thought. A statesman that could successfully realize the vertical and horizontal conditions--and that had the wisdom to translate ideals into solutions to practical problems--would, I believe, be considered a great

statesman. Thus, the model proposed here seems to be validated by the social reality in America.

#### A. A Home-Church Perspective on America's Predicament

The purpose of culture, in the Unification Thought view, is to realize the ideal world. The expansion of culture comes about, as mentioned earlier, through the unity of Cain and Abel on various levels, such as individual, family, clan, race, nation, and world. The Unification Movement is proposing the view that in the present historical context humanity is working out its Cain-Abel relationship on the world level. This means that we have an opportunity today to create a world-level community and a world culture in the true sense.

According to Unification Thought, communism is playing out the part of world Cain, and democracy is playing out the part of world Abel. America, as the most powerful democratic nation of the world, has a central role to play in the working out of this Cain-Abel relationship. In this sense, America is again involved in a revolution--that is, a revolution to implement the ideals of freedom and democracy, not just in a nation but in the world.

Within the framework for social interpretation presented here, America's challenge is to create a world-level home-church--that is, a worldwide community centering on new ideals. In the home-church tradition, America (the Abel nation) must serve the world, according to the following pattern:



- ° America needs to set itself up as an Abel nation by upholding ideals of world democracy even at the cost of its own comfort and interest.
- ° America needs to pursue a policy of unity with the world under communist regimes. In practical terms this means that America needs to defeat the communist ideology of world struggle by proposing an ideology of world harmony and unity.
- ° America needs to pursue the formalization of the ideals of world freedom and democracy whereby world peace, unity, and harmony can be institutionalized and world culture can be firmly established. This would establish the position of forebears in the world level, just as that position now exists in the level of nation.

This would contribute toward the establishment of a world community, a world culture, and the building of the Kingdom of God on earth. This is the spirit of home-church on the worldwide level.

#### V. The New Culture

In this section I will deal with specific issues that might be raised in connection with the nature and scope of the new culture and the cultural "revolution."

## A. Failure of Past Idealistic Movements

The concern might be raised that in the past, great visions for humanity have often turned out disappointingly different from the original vision when they were put into practice. In what way is the Unification Movement expected to be different from our past experience?

Undeniably, this is a realistic concern. Before it can be addressed, however, an even more fundamental question needs to be asked, namely, why have so many reform movements in the past failed?

Unification Thought offers a conceptual framework for viewing the appearance of visionary movements on earth, for the failure of such movements in some cases, and even for the initial success and subsequent deterioration in other cases. First, Unification Thought affirms that the human portion of responsibility is crucial for the implementation of any innovative plan of cultural reform: "In the development of human history, man's will has played a decisive role."<sup>32</sup> Accordingly, the fallibility of visionary movements is directly related to the fallibility of the human will.

Moreover, the kinds of reform we have seen in the past have been of a limited nature, in such a way that a social structure or a cultural reform that in a certain age might appear as solving all the problems of society, may, as time goes by, turn out to be less than ideal.

This has prompted some to argue that it is not possible even to speak in terms of reaching toward an "ideal" culture, and that it should suffice just to strive for a "good" culture. Two reasons are given for this view: first, there have been good cultures in the world, but none of them--it is

argued--would be ideal; and second, culture is such an entity that the moment it is captured in an ideal form it becomes static and therefore no longer ideal.

With regard to the first point, there is no cogency against the possibility of the existence of an ideal culture simply on the grounds that such a culture has never existed. The second point, however, is more serious. It is based on the assumption about what the ideal culture would be like. The objection assumes that an ideal culture would be complete in every way and would not admit of any further development or progress. This, however, is not the Unification Thought view of ideal culture. The most essential aspect of ideal culture--in the Unification Thought perspective--is that it would be centered on God's heart and love. Actually, only when culture becomes ideal can it attain its complete dynamism. Contrary to what the objection proposes, then, it is non-ideal culture that actually tends to stagnation.

It might be asked, also, whether the Unification Movement will eventually become like other reform movements of the past--that is, whether it will settle down as a conservative organization, without any real ability to develop a social thought that is powerful enough to impact on change and development in society.<sup>33</sup>

The underlying assumption is that ideas have no power to change social structures, but rather they are the product of social structures. Accordingly, any philosophy or religion is necessarily conservative in the sense that it will protect the status quo and will be reactionary to the "real" forces of social change. In other words, any revolution sponsored by

such a philosophy or religion would be a conservative revolution.

Dr. Sang Hun Lee refers to this point when he deals with Marxism: "Marx concluded that one could not expect the exploitation of workers by capitalists to be abolished through the power of religion and politics; rather, the problem of human alienation could only be solved by overthrowing the economic system of capitalism."<sup>34</sup>

Marx's view has been proven wrong both that the overthrow of capitalism has not solved the problem of human alienation in socialist countries and by the fact that considerable progress toward that solution has been made in democratic nations without the violent overthrow of capitalism. As Dr. Sang Hun Lee points out, "in such advanced capitalist countries as Great Britain, France, and the United States the revolution did not occur, contrary to Marx's prediction that revolution would occur first in advanced capitalist countries. In such nations, the economy has been growing at a comparatively steady pace. This is because democracy, supported by Christian values, has gradually been providing solutions, though imperfectly, to the economic contradictions and defects of capitalism."<sup>35</sup>

Accordingly, there is no inherent necessity to the view that a spiritually based movement must become reactionary or conservative in the sense that it will tend to preserve unjust forms of society.

## B. Relationship between the New Culture and Oriental Culture

Based on the fact that Unification Thought has originated from Korea, one might surmise that Unification Thought is nothing more than Eastern thought reaching out to the West. This conclusion would be not only hasty but also wrong. The new culture is not a form of Oriental culture; neither is it merely a mixture of Eastern and Western cultural elements.

It has long been noted that there are chasms dividing cultures, as though cultures contained their own standard of meaning. On the other hand, it is undeniable, I believe, that cultures do have complementary elements. In Eastern culture, for instance, there is a great deal of reverence and honor given to the senior people in the family context, while in Western culture the individual is the object of respect and reverence. Another contrast can be found in the emphasis on rationality in the West and on intuition in the East.

This points to benefits that can be derived from an interaction between Eastern and Western cultures. based on the assumption that there are strong points in the Western culture and strong points in the Eastern culture, and there are lacunae in both. It would appear, then, most desirable to create a new culture from the interaction of Eastern and Western cultures, in which both would complement each other such that the bad points would cancel out and the good points would reinforce one another. This could be called "the integration model, or the harmonization model, for the creation of a new culture.

Though at first attractive, this proposal, if taken in its pure and simple form, is not sufficient, I believe. As I see it, what Unification

Thought is proposing is something considerably different from the harmonization proposal; the New Culture proposed by Unification Thought has a much broader base than what the harmonization proposal would build.

One difficulty with the harmonization proposal derives from the theory of cultural relativism--or the notion that "any culture should be understood in its own terms, and not according to concepts and criteria imported from another culture."<sup>36</sup> But the Unification Thought view goes beyond the issues raised by the theory of cultural relativism when the Unification proposal is properly interpreted.

According to Unification Thought, culture is one--and the existing cultures today are fragments of the one, true culture. Dr. Sang Hun Lee wrote about this point as follows: "But for the Fall of Man, a world of peace, filled with love and happiness, without pain, sorrow or sin, would have been realized from the outset of history, which should have lasted until the present day. That world is the world of a single language, a single nation, and a single culture. . . . Humankind was divided into races and tribes, and culture was divided. . . . God's providence is the providence intended to realize the world of a single . . . unified culture."<sup>37</sup>

The task of creating the one world culture is, first, the task of establishing the one culture itself rather than the task of setting about defining and uniting the main characteristics of existing cultures.

The second step would be to reinterpret existing world cultures according to new standards for cultural interpretation derived from the new culture.

The third step would be to promote the harmonization of world cultures by establishing new standards whereby all cultures could view themselves and one another.

Thus interpreted, the Unification Thought proposal would avoid any difficulty derived from the theory of cultural relativism. According to this proposal, the harmonization of existing cultures would not be the cause of the new world culture, but rather the result of it.

## CONCLUSION

The Unification Thought view of culture provides us with a inspiring vision of a better world within our reach. We are living at a time of world crisis--but, as in all crises, there are new opportunities for change, growth, and development. We are called upon to be the pilgrims of this age, to embark on a journey to a new and wonderful land. But unlike the journey of the pilgrims that landed on the shores of the New World early in American history, the journey we are called upon to undertake is not geographical but cultural and spiritual. We are called upon to leave behind the world of conflict and hatred and to build the world of harmony and understanding centering on God's absolute love.

## REFERENCES

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- <sup>2</sup> For a fuller account of the Unification Thought view, see Divine Principle (New York: The Holy Spirit Association for the Unification of World Christianity, 1983), especially Part I, ch. 2.
- <sup>3</sup> Dr. Sang Hun Lee, Explaining Unification Thought (New York: Unification Thought Institute), p. 309.
- <sup>4</sup> In a sense, the Messiah does come every time there is unity between Cain and Abel, but sometimes the Messiah comes only symbolically. I will return to this point later.
- <sup>5</sup> Divine Principle, p. 247.
- <sup>6</sup> According to the Unification Thought view, the substantial restoration of the parents and all humankind will take place only at the coming of the substantial Messiah, whose most characteristic position will be that of a "true parent." Upon the arrival of the Messiah, sovereignty will return to the parental position, and the children will be relieved from their burden.
- <sup>7</sup> In this paper I will sometimes use the names "Cain" and "Abel" typologically, meaning "a Cain-like entity" (individual, nation, culture, etc.) or "an Abel-like entity" (individual, nation, culture, etc.).



- <sup>8</sup> For instance, when the Israelites made unity with Moses in the desert, they received from God, through Moses, the ten commandments and the ideal of the tabernacle, which became the symbolic Messiah, or the symbolic true parents. From that point on, the governance of the people had to be in accordance with the law and the ideal of the tabernacle (later the temple) in order to be acceptable to God. The righteousness of an Israelite king, for instance, was measured by the extent of his adherence to Mosaic law and his respect for the ideal of the temple.
- <sup>9</sup> Unification Thought would see the world today as fundamentally divided in two blocs, namely, a Cain bloc (communism) and an Abel bloc (democracy). The democratic world is called upon to show the strength not only to escape being destroyed by communism, but also to obtain unity with the Cain brother, centering on God's love.
- <sup>10</sup> Divine Principle, p. 442.
- <sup>11</sup> Divine Principle, p. 438-41.
- <sup>12</sup> Louis Dumont, Essays on Individualism: Modern Ideology in Anthropological Perspective (Chicago: University of Chicago Press, 1986), p. 61, footnote 2.
- <sup>13</sup> Lela B. Costin, Child Welfare: Policies and Practice (New York: McGraw Hill Book Company, 1972), p. 4.
- <sup>14</sup> L.B. Costin, Child Welfare, p. 61.
- <sup>15</sup> David P. Beverly and Edward A. McSweeney, Social Welfare and Social Justice (Englewood Cliffs, New Jersey: Prentice Hall, Inc., 1987), p. 28.

- <sup>16</sup> John Rawls, A Theory of Justice (Cambridge, Mass.: The Belknap Press of Harvard University Press, 1971), p. 12-14.
- <sup>17</sup> Beverly and McSweeney, Social Welfare and Social Justice, p. 5.
- <sup>18</sup> Daniel J. Boorstin, "The Perils of Indwelling Law," in The Rule of Law, edited by Robert Paul Wolff (New York: Simon and Schuster, 1971), p. 92.
- <sup>19</sup> Reverend Sun Myung Moon, "The Will of God." Speech given at the God and Freedom Banquet, Washington, D.C., August 20, 1985.
- <sup>20</sup> Robert N. Bellah, Richard Madsen, William M. Sullivan, Ann Swidler, and Steven M. Tipton, Habit of the Heart: Individualism and Commitment in American Life (Berkeley: University of California Press, 1985), p. 83.
- <sup>21</sup> Jeane Kirkpatrick, "Europe Falls for Soviet Lies about U.S.," The Richmond News Leader (May 29, 1987), p. 16.
- <sup>22</sup> "Toward Our Third Century," New World Magazine (Barrytown, N.Y.: Unification Theological Seminary, 1976), Topic #45.
- <sup>23</sup> Reverend Sun Myung Moon, Speech at ICUS X, Seoul, Korea, 1981.
- <sup>24</sup> Robert Bellah et al., Habits of the Heart, p. 83.
- <sup>25</sup> Robert Bellah, "Civil Religion in America," in American Civil Religion (New York: Harper & Row Publishers, 1974), p. 25.
- <sup>26</sup> Robert Bellah et al., Habits of the Heart, p. 219.
- <sup>27</sup> Robert Bellah, "Civil Religion in America," p. 24.
- <sup>28</sup> Divine Principle, p. 131.
- <sup>29</sup> Dr. Sang Hun Lee, The End of Communism (New York: Unification Thought Institute, 1985), p. 361.
- <sup>30</sup> Dr. Sang Hun Lee, The End of Communism, p. 363.

- <sup>31</sup> Reverend Sun Myung Moon, Science & Absolute Values (New York: ICF Press, 1982), p. 9.
- <sup>32</sup> Sang Hun Lee, Explaining Unification Thought, p. 321.
- <sup>33</sup> Consider, for instance, the movement founded by William Ellery Channing, seeking to attain the perfection and elevation of human nature. The society that he founded lacked a clear direction on how to relate their ideals to people's real needs and concerns; Channing himself resigned from it, and the society broke down completely. (See "Toward Our Third Century," New World Magazine [Barrytown, N.Y.: Unification Theological Seminary, 1976], Topic #27.)
- <sup>34</sup> Sang Hun Lee, The End of Communism, p. 351.
- <sup>35</sup> Sang Hun Lee, The End of Communism, p. 350.
- <sup>36</sup> Meaning in Culture (Boston: Routledge & Kegan Paul, 1975), 24.
- <sup>37</sup> Sang Hun Lee, "The Unification of Cultures and the Asian Community from the Viewpoint of God's Providence," Unification Thought Quarterly (Tokyo: Unification Thought Institute of Japan, August 1986), 10:11.

THE END

