

Unification Thought as the Guiding Thread for New Integral Sciences: Convergence of Rev. Moon's Vision for the Ocean and that for the ICUS

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Introduction

Reverend Moon envisions the integration of the study of science, including the commingling of human, social, and natural sciences, in order to cope with current needs to establish a just and peaceful global community and to prepare for a new civilization. These current needs are listed by the Division for Sustainable Development by the UN Department of Economic and Social Affairs, and include issues of global concern including poverty, natural resources, wastes, and all other issues of global concern.¹ This vision and the concern for interdisciplinary studies have prompted a series of *International Conferences for the Unity of Sciences*² as platforms for scholarly communication. In addition, in order to solve these enormously complicated problems, Rev. Moon has put forth a vision for the use of the ocean to open possibilities in the application of interdisciplinary studies to meet current issues. His ideas include a critique of the current mode of life we have developed within the assumptions of modernity, or in the broadest sense of the term, modern civilization. Furthermore, considering its vast temporal scope and all inclusive nature, including diverse areas ranging from culture, lifestyle, education, city planning, food security, poverty, international cooperation, and others, his ideas may be best phrased as a vision for a new civilization.³

Thus, Rev. Moon's vision for the ICUS and the ocean converge and exhibit a model for effective integration of scientific studies with Unification Thought as the guiding thread to

¹Division for Sustainable Development at the UN Department of Economic and Social Affairs lists the following topics under the issues of sustainable development: Agriculture International law, Atmosphere International cooperation for an enabling environment, Biodiversity Institutional arrangements, Biotechnology Land management, Capacity-building Major groups, Climate Change Mountains, Consumption and production patterns National sustainable development strategies, Demographics Oceans and seas, Desertification and drought Poverty, Disaster Reduction and Management Sanitation, Education and awareness Science, Energy Small islands, Finance Sustainable tourism, Forests Technology, Freshwater Toxic chemicals, Health Trade and environment, Human settlements Transport, Indicators Waste (hazardous), Industry Waste (radioactive), Information for decision-making and participation, Waste (solid)
<http://www.un.org/esa/sustdev/sdissues/sdissues.htm>

² See history and vision for ICUS at <http://www.icus.org/>

³ Rev. Moon's perspectives to the Ocean are found in *God's Will and the Ocean* and *Pan-pacific Era Ocean Providence (Kan taihiyo setsuri)*.

drive this convergence as a new beginning for the study of science. This essay attempts to present this vision by outlining the relevance of Rev. Moon's vision for the potentialities of the ocean and his ideas for the series of the *International Conferences for the Unity of Sciences*.

1. Philosophical Framework: from the Perspective of Unification Thought

There are at least four key ideas,⁴ among others, of Unification Thought, which constitute the philosophical framework for Reverend Moon's visions and insights. These are the concepts of love, the dual characteristics of "internal character" (the spiritual, ethical, religious) and "external form" (the physical, material, economic, scientific, and technological), the interdependency of all beings, and the ideas of mutual-existence, mutual prosperity, and universally shared values. The list is neither exhaustive nor sufficient, and this framework can be constructed from a different perspective.

A. Love

One of the goals of Unificationism is to develop a community of love. Starting from the individual in a family to the global level, Unificationism asserts that the problem of human life throughout history is the absence of true love and the overwhelming presence of false love in forms such as hatred and resentment. Therefore, the solution is in transforming hatred to love through the process of reconciliation and forgiveness. The Unification movement has been attempting to substantially realize God's true love in human society. Various peace initiatives, conferences, and international, interracial, and inter-religious holy marriage ceremonies are examples of the means to bring God's true love into the sphere of humanity.

Love is thus the central concept in Unification Thought and is central to the Unificationist view of civilization outlined by Reverend Moon's vision for the rise of a new civilization, or the "spring civilization." Throughout history, human beings have been developing numerous civilizations and man's quest for a relationship with God or the divine has brought about religions, and the developments in managing natural resources has brought about technologies, sciences, and modes of economy. Human beings, however, could not

⁴ Unification Thought is an integral system. Each concept is necessarily tied to other ideas. These four are key ideas but not exhaustive. One can describe the framework from difference perspective.

sufficiently embody God's love in their own sphere, and the recovery of the authenticity of the self and the world has been a perennial task. Seen from this perspective of love, human civilizations thus far have lacked genuine love on both the individual level and the social communal level. In order to counter this trend, Rev. Moon has enacted peace initiatives and global international, interracial, inter-religious marriage blessings, the establishment of ambassadors for peace, and other means to create a global community of love.

B. Dual Characteristics of the Spiritual and the Physical

A life of true love is sustained by the harmonious co-existence of two realms: the spiritual or ethical on one hand, and the physical, economic, scientific, and technological on the other. The Unificationist concept that describes this duality is called the "dual characteristics of internal character and external form."

Human beings exist based on the unity of the spiritual and the physical. A life of happiness requires a spiritually, morally sound life and, at the same time, healthy and sufficient material conditions. From the level of an individual to the global community, the harmonious and interactive co-existence of these dual elements is indispensable in building a loving environment.

Unificationism views the conflict between these two realms as being caused in part by the dominance of the material element over the spiritual, and in part by a gap between these two realms and a negligence of one of these aspects. Unificationism stresses the importance of the religious and spiritual aspects; however it does not do so at the expense of the value of the economic or material components of human life. Poverty and lack of other material needs are serious issues that affect the well being of people in the community. Unificationism stresses the importance of a balanced development of and coordination between these two realms and pays, for that reason, considerable attention to issues of sustainable developments.

C. Interdependence of all beings

From a UT perspective, the world, including social, natural, and cosmic aspects, exists according to the principle of harmonious give-and-take action. Every being exists in interdependent relationships with other beings. Nature exists and maintains its self-existence according to this principle of balance and harmony for millions of years. However, human developments, particularly in the modern age, have noticeably and considerably affected the

environment so as to affect the balance of nature. Environmental problems including food security, pollution, energy, sustainability, and others have become one of the central issues for the global community today.

D. Ideas of Mutual-existence, mutual prosperity, and universally shared values

The happiness of the individual is interdependent with the happiness of the whole, and this principle of interdependency calls for virtuous actions among people on all levels of life. Issues of sustainable development are extremely complex natural, social, economical, political, historical, cultural, and historical problem. Without recognizing the principle of interdependency there is no way of solving even minor problems. The social application of the principle of interdependency is expressed in the “ideas of mutual-existence, mutual prosperity, and universally shared values.”

The principle of interdependence, mutual prosperity, and mutually shared values is a Unificationist social principle derived from the ontological principle of give-and-take action, which is a corollary of the concept of true love and the concept of the interdependency of beings” (“connected body” in UT terminology). Unificationism proposes this principle as the basic guideline for all forms of global cooperation.

Rev. Moon has been paying considerable attention to the ocean as the crucial source of resources for humanity. Although parts of the ocean within two hundreds nautical miles from the coastal line are currently claimed as the exclusive economic zone of each nation, the rest of the ocean is common property of humanity. Development of the ocean, the sea bed, and marine resources are still at the pioneering stage, however they will eventually become accessible resources in the future. If we cannot establish the principle of mutuality among members of global community, the ocean will become another area of dispute and will trigger numerous conflicts in every part of the world.

While Rev. Moon foresees the potential of the ocean, he also urges the serious development of scientific studies which can prevent conflict and create a peaceful global community. Much of the problems of sustainable development are not only problems dealing with the natural sciences and technology, but also with the integrated study of the sciences which include social, economic, and political sciences. Thus, the task of the ICUS is not limited to natural sciences, but is extended to all forms of science that pursue new social, political, economic systems for the future.

2. Problems of Modern Civilization

In the last one to two hundreds years, the world has made a dramatic change in many areas including population growth, the development of science and technologies, economic growth, increased use of resources, and the increased amount of both naturally biodegradable and non-biodegradable wastes, high concentrations of population in major cities, and others. The issues categorized as environmental problems or issues of sustainable development are consequences of modern civilization, the term civilization in a loose sense indicating all encompassing social, cultural, political, economical affairs spread over several centuries since modern times until today, as the philosophical framework that was created during the early modern age still serves as the basis for development in the twentieth and twenty-first centuries.

Modern civilization developed with two assumptions about nature: 1) natural resources are nearly infinite or inexhaustibly abundant; 2) the cleansing power of the earth is nearly infinite or effective enough so that it can be ignored. Today, we know that these two myths are untrue, and not only is humanity faced with the disappearance of wildlife and particular species, but problems are increasingly endangering the wellbeing of human life and posing serious questions that call for immediate attentions.

Modern civilization developed with the conviction that history makes continuous progress by developing science, technology, and human intelligence, and thus progress brings about a better environment and a better life. Thus, culture and economy has developed based on mass consumption. It is undeniable that the development of modern civilization has resulted in enormous benefits to improve the quality of life. However, there are various problems regarding the environment and sustainable development, for which there have been some initiatives and measures to solve these enormously complex problems.

One of the biggest problems is that the kinds of science that has been developing since modern times do not provide sufficient knowledge to deal with issues that go beyond the boundaries of disciplinary divisions. Water pollution, for example, is a chemical, biological, ecological, metrological, social, economic, legal, and political problem. While specialized knowledge is indispensable, a larger framework or a network of communication or collaborative studies is equally indispensable. Current highly specialized knowledge is effective in its specific area, however is limited by its nearsightedness and does not realize its potential.

One of the difficulties in environmental problem is the lack of knowledge in terms of inter-relational and inter-disciplinary studies. Ecology, for example, requires knowledge

about interdependent relationships among living organisms, extending to atmospheric, and other natural conditions. One of the tasks of Conferences for the Unity of Sciences was to promote those initiatives that take up interdisciplinary studies to cope with such complex problems.

3. Reverend Moon's Vision for the Ocean

Rev. Moon has voiced considerable concern regarding the ocean. He points out that appropriate studies and use of the ocean will open vast possibilities for human beings. The following are just some of his insights and visions. His visions for the ocean and for the integral studies of science seem to converge under his vision for the rise of a new civilization.

A. Religious perspective

The volume the ocean occupies is enormous given its depth and its area that covers nearly two thirds of the surface of the earth. Reverend Moon points out that this fact indicates the importance of the ocean from God's perspective. Reverend Moon sees the ocean as God's blessing for humanity and calls it the "womb of the cosmos," being the cradle of life in cosmic history.

The ocean in fact plays the central role for the necessities of any life on the planet, from the circulation of water and moisture in the air, temperature control, and the cleansing of wastes among others. In diverse religious traditions, water and salt have been used for sanctification rituals. These religious practices seem to be indicative of the cleansing power of the ocean whose two primary ingredients are water and salt. Rev. Moon sees the ocean as the cathedral not constructed by human hands, but by the Creator Himself. While human constructs such as a cathedral may be burdened with the baggage of historical conflict and turmoil, nature reveals its Creator. God is directly present in nature and to those who are immersed into it. Because man can cultivate religious and spiritual senses mixed with aesthetic feelings, Rev. Moon views the boat as a place of worship or as a church on the ocean. He developed the innovative idea of "ocean church."

B. Experienced education for the spiritual formation

Unification Thought views history from two perspectives: the process of restoring and resolving problems of the pasts; the process of re-creating the original world of creation. Various conflict resolution initiatives such as inter-religious dialogues belong to the former. Rev. Moon's vision for the ocean is oriented towards the future and belongs to the latter.

Religions are historical human constructs that have produced rituals, institutions, doctrines, theologies, and even texts and their interpretations, although they may have had divine assistance. The church building as a worship place and rituals always carry with them histories both holy and un-holy. Nature, on the other hand, is the place where one can feel and experience directly the presence of God. Aesthetic feelings of awe for its strength and dignity often give a spiritual feeling to those who open their heart.

Furthermore, no matter how well equipped one is on the ocean, man is implicitly or subconsciously aware of the fact that their life is at risk. In such an environment, one can feel life with greater sensitivity according to their heart, especially as experience can be easily heightened to a religious level in an environment where the least historical baggage is present. Unification Thought provides a framework of interpretation within which one can interpret his or her experience as a religiously meaningful experience. This religious experience is probably closer to what Unificationism describes as the "original" relationship with God.

The Unificationist theory of education calls for the harmonious development of emotion, intellect, and will. This sense of balance or harmony among all faculties of the mind together with aspects of the body can only be learned through experience. Training and experience on the ocean or in nature can provide valuable holistic experiences for nature itself embodies the principle of balance and harmony as every being in nature is interdependent and closely inter-related.

Adventure education in nature has other pedagogical merits. Participants can have a total mind-body experience, cultivate their intuitive and spiritual senses, practice teamwork, and embody all kinds of virtues such as courage, wisdom, respect, honesty, humility, and others.

C. Alienation of human life and labor: Hobby Industry

Modern economy and production provides low cost products and tremendous benefits. At the same time, however, labor was alienated from human life. Labor simply has become a

way to make economic gains, and people find that their experience of life is alienated from their work. However, fishing is a unique activity amongst all other sports or games. As well as being a form of recreation that can be enjoyed by people of any age, it is also a means of attaining food. Men and women, young and old, and everyone can participate in this food supplying sport. Through fishing, Rev. Moon draws people's attention to the ocean and he also introduces the idea of the "hobby industry." Rev. Moon proposed the idea of "hobby life" and "hobby industry" as the authentic way of harmony between life and industry.

According to Unificationism, God's purpose of creation of man and the world is to create a world of genuine joy. UT, thus, ties joy with the authentic way of human existence. Based upon this Unificationist idea, the concept of "hobby life" is presented. Upon this model, labor or work is an extension of a hobby. This idea of hobby life or hobby industry can parallel the idea of "flow"⁵ or "optimal performance" by Mihaly Csikszentmihalyi. Csikszentmihalyi points out that human beings display the best performance and feel happy when they are engaged in what they genuinely enjoy, for example mountain climbers climb mountains because it is what they genuinely enjoy. The process of activities gives satisfaction and man does not need awards or a sense of value that is external to the activities themselves. Happiness is accompanied with the process itself and it is an intrinsic part of the process. Csikszentmihalyi points out that man displays his or her ability best in such states.

The idea of hobby life or hobby industry can be also tied to playfulness. When one plays, one is often totally involved in what one does. There is no isolation of the self with the action. Johan Huizinga defined human being as "Homo Ludens"⁶ (a being that plays) in contrast to homo sapiens or homo erectus. Huizinga, a cultural historian, found this element of playfulness in diverse cultural activities, which encompass religious practices, rituals, art, sports, scientific studies and others. Roger Caillois also analyzed cultural activities from the perspective of play.

Developments in automation technology are slowly and gradually replacing mechanical labor by human hands with machines. This allows human beings to be engaged in more creative types of activities. Reverend Moon's concept of the hobby industry and hobby life is an idea derived from the Unificationist view of God's purpose of the creation of the world. The idea of hobby life is achieved when joy becomes an internal and integral part of work.

⁵See Mihaly Csikszentmihalyi *Flow, Psychology of Optimal Experience*, Harper & Row, 1990.

⁶ See Johan Huizinga, *Homo Ludens* Beacon Press, 1971

D. Recovery of the Power of the Earth—Needs of Science and Food Security

Food security is one of the most important issues that is closely related with the environment. The issue of hunger includes lack of food, education, health care, drinking water, and proper sewage system among other problems. Out of these issues, the lack of food is a crucial issue. Rev. Moon recognizes the ocean as a potential source for providing food security. Through history food has been produced through agriculture. In this process, wild animals were domesticated and crops were improved, and no longer is it necessary to hunt wild animals and gather wild berries for food, except in a few special instances. Regarding the ocean, however, humanity is still at the level of the hunter-gatherer. Aqua culture is still at a very early stage and we do not know fully the mechanisms of marine life, and domestication of wild marine species is still in its experimental stages. Considering the productivity of fish, for example, in comparison to that of domestic animals such as chickens, pigs, and cows, we can see the potential of marine species as alternative source of protein. For the sustainable development of fisheries, domestication of marine species will be inevitable and calls for further studies in marine science and technology. Rev. Moon has been an advocate for these initiatives for aqua culturing and he envisions that developments in marine resources will become a crucial resource for food.

E. City planning in harmony with nature

High concentrations of population in major cities also create far less than ideal environments that are accompanied by serious environmental problems. Furthermore, children born and raised in a city often grow up isolated from valuable experiences in nature. Thus, a proper balance of city development and nature is desirable.

4. Conclusion

Specialization enables modern science and technology to be suitable for particular tasks and areas and the precise division of knowledge can benefit humanity. However, at the same time there are problems concerning the environment and sustainable development that require cross disciplinary consideration. Rev. Moon's initiative to create a platform for scholarly communication for this task resulted in the International Conference for the Unity of Sciences, whose aim is to provide a forum for the cooperation of all sciences including natural, social, and political sciences, and an emergence of new framework within which cross disciplinary scientific studies are conducted. Rev. Moon presented Unification Thought as its guideline for cooperation.

Rev. Moon's vision for the ocean to cope with issues of sustainable development and to prepare for a new civilization converges with his vision for the ICUS. He predicted that a new civilization, coming within the next several centuries, would be built upon the resources of the ocean. Discovery of resources, however, can be another cause of conflict, and so he presented the "ideas of mutual-existence, mutual prosperity, and universally shared values" of Unification Thought as the social principle to guide the development of marine resources.

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