

Session III

Secularization or
Sacralization ?
A Discussion on the Modern
Human History from
a Unification Thought
Perspective

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Introduction

This paper is an attempt to shed light on the issue of secularization by applying the Unification Thought Theory of History and presents the Unification Thought view on the modern historical trend. One of the unsolved issues among sociologists is the issue of secularization in the modern world, that is, whether or not the modern world has become secularized and whether or not it will be secularized.¹ Many of the nineteenth century European social thinkers who greatly contributed to the development of sociological theories (e.g., Auguste Comte, Karl Marx, Emile Durkheim, and Max Weber) generally assumed that the modern world had become less religious and that the world would become less and less religious in the long

run.²

Many contemporary sociologists, who have been under the influence of these forefathers of sociology, have acquired the same frame of mind from them on this issue of secularization. Traditional religious beliefs and institutions, however, have not withered away. Despite early sociologists' pessimistic view on the future of theistic religions, theistic religious beliefs and organizations are still conspicuous and influential in today's world. Those who had regarded secularization as an inevitable modern historical trend were taken aback in recent years by the continuous vigor of Christian and Islamic Fundamentalist movements as well as by the rise of various new

religious movements. Accordingly, although Andrew Greeley (1972) and Daniel Bell (1977) already presented bold critiques on the secularist belief in the demise of religion in the 1970s, it is only in recent years that serious reassessment of the secularization thesis has been undertaken by an increasing number of sociologists (e.g., Stark and Bainbridge 1985; Hammond 1985; Hadden and Shupe 1986, 1989; Hadden 1989).

Since there exist a number of different meanings of secularization (e.g., six meanings of secularization by Shiner 1967), it is necessary to begin with the clarification of the meaning of secularization discussed in this paper. We will discuss the secularization thesis from two angles. The first angle is to define secularization as human beings' *separation from God* (i.e., decline of human beings' belief in God); the second angle is to define secularization as *pluralization* of beliefs and institutions. The move in the direction opposite to secularization is usually described as *sacralization*. Therefore, in the case of the first angle, sacralization means vertical unification (unity) between human beings and God; in the case of the second angle, sacralization is characterized by horizontal unification among human beings. In both cases, the issue of secularization turns out to be whether or not the world is heading for unification-unification/unity 1) between human beings and God and 2) among human beings. On the basis of Unification Thought, this paper will argue that the world is indeed heading for such unification and that 'unification' can be regarded as a new master concept to understand the direction

of the modern human history.

I. Human Separation from God or Unification with God?

Some supporters of the secularization thesis regard the decline of religion as its essential characteristic. Although there are various definitions of religion, sociologists frequently classify them into two types: substantive and functional definitions. In defining religion, the former focuses on substance, usually contents of beliefs, whereas the latter focuses on its functions.

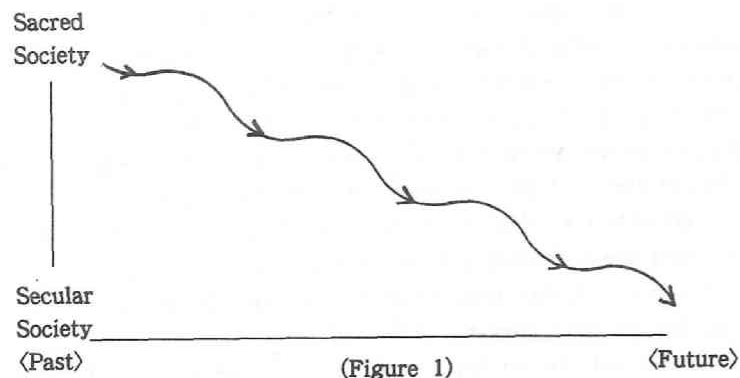
If we employ a functional definition of religion, any belief and movement that satisfies certain function can be treated as a religion. Therefore, if we rely on functional definitions, it is quite possible to regard even a militantly atheistic movement (e.g., Marxism-Leninism) as a religious movement. Thus, functional definitions tend to be very inclusive. Accordingly, those who support functional definitions can usually discern, not the decline of religion per se, but only the transformation of the contents of religious beliefs. I believe, however, that functional definitions are too broad and too inclusive to be useful in the discussion on secularization.

Consequently, my discussion in this paper is based on a substantive definition of religion. Apparently many Western sociologists who discerned and foretold the decline of the traditional religions assumed that there would be less belief in God in the modern and future times. This is largely the case with Marx, Durkheim, and Weber. Durkheimian functionalist scholars in the West who assume continuous existence of religion or functional equivalents of religion also foresee a decline of faith in monotheistic God, because belief in God constitutes an important content of traditional Western beliefs (see e.g., Bellah 1964). Thus, one proposition of the secularization thesis can be described as follows: human belief in God has declined in the modern societies and will continue to decline in the future as well. Furthermore, this proposition can be paraphrased as follows: human beings have become separated from God in the modern societies and will be further separated from God in the future.³

A. Supporters of the Secularization Thesis

In contemporary times, strong supporters of the secularization thesis among sociologists of religion include Bryan Wilson (1976; 1982; 1985), S. S. Acquaviva ([1966] / 1979), Karel Dobbelaere (1981, 1984), and Richard Fenn (1978). Although they emphasize somewhat different aspects in their discussion on secularization, it would not be wrong to say that they all believe that people in the modern world are losing faith in God and are becoming separated from God. Among these scholars, British sociologist Bryan Wilson (e. g., 1985) seems to be the most outspoken advocate of the secularization thesis.⁴ He asserts that the process of secularization "can be demonstrated as having occurred extensively, if unevenly, over a long historical period, and to have done so notwithstanding the spasmodic countervailing occurrence of resacralization in certain areas and instances of cultural revitalization exemplified in the emergence of charismatic leaders and prophets" (Wilson 1985: 12). In short, even after the current rise of various religious movements throughout the world, he is still adamant that "the influence of religion has declined" (1985: 15). Consequently, his view of secularization of societies may be illustrated as Figure 1 below.⁵

Wilson's View of the Secularization of Societies



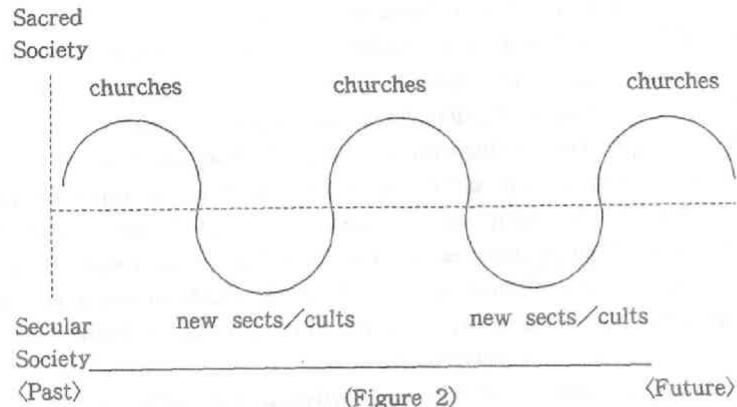
B. Stark and Bainbridge's Critique

In contrast to Wilson, a number of sociologists (e.g., Caplow et al. 1983, Hammond 1985, Hadden and Shupe 1989) have recently spoken out against the traditional secularization thesis.⁶ Rodney Stark and William Sims Bainbridge (1985), for example, present one of the most influential modifications of the traditional secularization thesis. Before discussing their view on secularization, we must understand their classificatory categories of religious organizations. In their study, "churches" are defined as dominant religious organizations with low tension with its host society; "sects" are defined as schismatic religious organizations that have high tension with society; and "cults" are defined as non-schismatic religious organizations that have high tension with society. In other words, both "sects" and "cults" are characterized by their high tension with their host society, but "sects" attempt to revitalize the dominant religious tradition of society by calling for a return to its pure form, whereas "cults" belong to a religious tradition different from the dominant one and originate from innovation or importation from foreign countries.⁷

Stark and Bainbridge's view on secularization can be summed up in the following sentence: secularization is "a self-limiting process that engenders revival (sect formation) and innovation (cult formation)" (1985: 429-430). According to Stark and Bainbridge, we can find the process of secularization almost exclusively in what they call "churches," that is, dominant religious organizations in a society. In their view, when "churches" become secularized, that is to say, when dominant religious organizations compromise themselves with the world, "sects" through revivals and/or "cults" through innovations will always come into existence. Consequently, although the decline of religion repeatedly occurred throughout history, it lasted only for a limited period of time; low points of religious fervor were always followed by the renewal of religious enthusiasm through revivals and/or innovative new religions. Thus, their conclusion is that there has been, and will be, no overall decline of religion in a society when we have a look at changes in religious beliefs over

a long period of time. Stark and Bainbridge's cyclical view of

Stark and Bainbridge's View of the Self-Limiting
Process of the Secularization of Societies



secularization may be shown as Figure 2 above.

C. Unification Thought View of the Modern History

On the other hand, the Unification Thought view of history is more hopeful about the future of the sacred or of human interest in and yearning for God. It regards human history, first as "sinful history," second as "history of re-creation," and third as "history of restoration." In other words, according to the Unification view of history, human history began with the fall of human beings. Due to the Fall of the first human ancestors, human beings and the world became imperfect, became separated from God, and came under the dominion of evil forces. Therefore, they need to be re-created and made perfect; that is, they need to be restored to the original state and re-united with God. Thus, Unification Thought presents the goal of human history as the realization (i.e., re-creation/restoration) of God's ideal world of creation, where human beings are completely united with God and live in God's direct dominion of love.

Furthermore, the Unification view of history finds various kinds of laws operating in history. According to Unification Thought, since

human history is the history of re-creation and restoration, historical development and change have followed certain providential laws and these laws can be classified either into a group of the "laws of creation" or into a group of the "laws of restoration." In creating the universe and human beings, God applied certain laws that are called the laws of creation. Since human history is the history of re-creation, the Unification view sees the same laws of creation operating in the development of history. These laws of creation consist of 1) the law of correlativity, 2) the law of give and take, 3) the law of repulsion, 4) the law of dominion by the center, 5) the law of completion through three stages, 6) the law of the period of the number six, and 7) the law of responsibility. Moreover, the Unification theory of history regards human history not only as the history of re-creation but also as the history of restoration—the process to recover the ideal world of creation lost due to the human fall. This process of restoration involves struggles between good and evil and has been guided by another series of laws. These laws are called the laws of restoration and consist of 1) the law of indemnity, 2) the law of separation, 3) the law of the restoration of the number four, 4) the law of conditioning providence, 5) the law of the false preceding the true, 6) the law of the horizontal reappearance of the vertical, and 7) the law of synchronous providence (for explanation of these laws of creation and restoration, see UTI 1985: 176-192; UTI 1988: 332-354)

It is noteworthy that the Unification view of history has both deterministic and indeterministic elements. It is deterministic as for the goal and direction of history. On the other hand, it is indeterministic as for the exact course of events and the period of time. How soon the goal will be attained largely depends on various providential figures' ability to fulfill their portion of responsibility. Therefore, the Unification view of history is characterized by what may well be called "theory of responsibility" or "responsibilism." In spite of the involvement of human responsibility in the process of history, because its final goal—complete unity between human beings and God—is already determined, quite contrary to the traditional secularization thesis, the Unification theory of history finds the

modern world in the overall process of sacralization, although it is aware of the existence of ups and downs of human interest and belief in God during the last four hundred to six hundred years since the medieval age.

To be specific, Unification Thought view finds in the modern human history three waves (cultural movements) of attacks on human beliefs in God and three waves (cultural movements) of religious fervor promoting stronger human belief in God. According to Unification Thought, Hellenism is the source of cultural movements that deemphasize or discredit beliefs in God-secular humanistic cultural movements that emphasize the centrality of human beings and science. On the other hand, Hebraism is the source of cultural movements that promote beliefs in God-theocentric cultural movements. Each cultural wave of Hellenism has been followed by a religious revival/awakening originated from Hebraism. Each movement that revitalizes Hebraism brought people to a stronger belief in God through the rise of new spiritual awakenings.

Unification Thought also calls Hellenism the *Hyung Sang* culture and Hebraism the *Sung Sang* culture, respectively (see UTI 1981 for a further discussion on the meaning of *Sung Sang* and *Hyung Sang*). The *Hyung Sang* culture has a strong concern for material aspects of human welfare and promotes a scientific inquiry, whereas the *Sung Sang* culture has a strong concern for spiritual aspects of human welfare and promotes religious fervor. The Unification view of history presents the flow of Hellenism and Hebraism as follows.

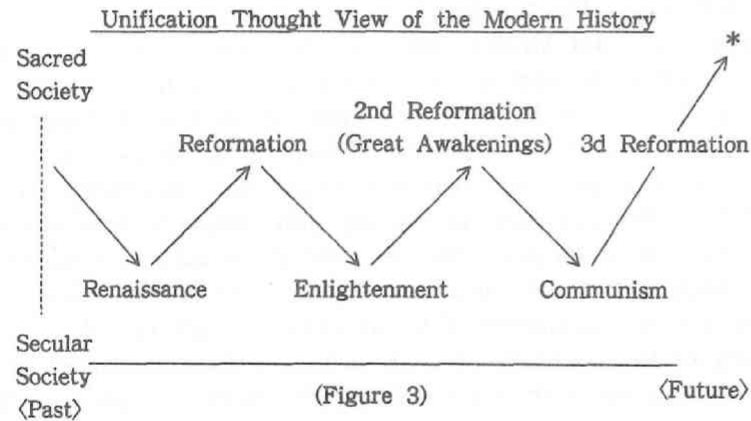
Hellenism. Hellenism was developed in Greece and then inherited by the Roman Empire as its culture. After the fall of the Roman Empire, Hellenism was preserved in Constantinople and in the Islamic civilization. In modern times, it entered Europe again during the Renaissance and stimulated the development of science and the arts. According to Unification Thought, the first wave of skepticism about God spread over the Western societies during the Renaissance. From the seventeenth to the eighteenth centuries, Hellenistic world view spread through the appearance of the rationalists on the continent and the empiricists in Britain. From this line appeared the French philosophers of the Enlightenment, which led to the French

Revolution. Thus, the cultural movement of the Enlightenment constituted the second wave of skepticism about God and spread doubts and disbelief in God in the eighteenth century. Around the time of the French Revolution, social thinkers (e.g., Saint-Simon, Fourier, Owen, and Blanqui) under the influence of the Enlightenment developed socialist thought, which contributed to Marx's formulation of his thought as Communism. Communism was developed and systematized as Marxism-Leninism. Thus, Hellenism culminated in Communism (Marxism-Leninism). Communism attacked religious beliefs in God throughout the world and communist governments persecuted religious believers living in societies after communist parties took over central governments.

Hebraism. On the other hand, Hebraism that promotes fervent belief in God was developed among the Jewish people since the time of Abraham. Hebraism entered the Roman Empire from Israel and spread to Germany after the fall of Rome. It gave rise to Christian civilization and had dominion over Europe in the medieval age.

According to Unification Thought, cultural movements that revitalize Hebraism have gone through three stages of development since the medieval age. The first wave of the cultural movement of Hebraism took the form of the Reformation and gave rise to Protestantism. It contributed to the renewal of faith in God among many Christians. After the Enlightenment thought had chilled the religious fervor in the eighteenth century, the religious awakenings/revivals-the second wave of the cultural movement of Hebraism-appeared in the eighteenth century and early nineteenth century. As a result of the so called Great Awakenings, evangelization of the United States made a great progress and Protestantism spread to the Far East through missionaries from Great Britain and America. After the rise of Marxism-Leninism, skepticism about God spread among many educated Christians. According to the Unification Thought view of the modern history, there must be a rise of a new cultural movement that countervails communism by revitalizing Hebraism. Unification Thought indicates that the Unification Movement led by Rev. Moon constitutes the most important part of this third wave of the cultural movement of Hebraism.

Consequently, the Unification view of the modern history presents peaks and valleys of religious fervor due to the changes of hegemony between Hebraism and Hellenism, but it predicts that human beings will ultimately be united with God after going through the three stages of the development of Hebraism in the modern history. Thus, on the basis of the "law of completion through three stages," which is one of the "laws of creation" that guide the human history of re-creation, the Unification theory of history predicts that at the end of the modern history human beings will be able to understand God's Heart of love, which the Messiah is to teach us in order to complete the history of restoration/re-creation. Accordingly, the Unification



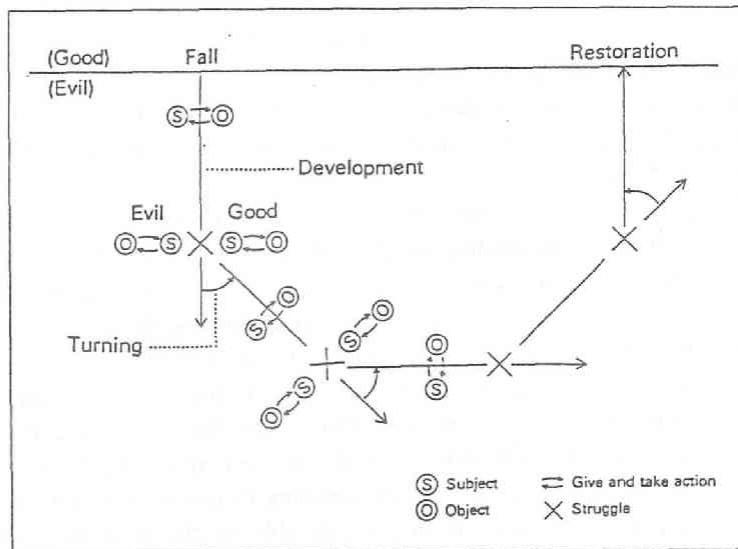
view of the modern history may be illustrated as Figure 3 above :

In addition, the Unification Thought view of human history clarifies that human history has been not only the history of development (i.e., growth and improvement) but also the history of struggle between good and evil (i.e., between subject on the good side and subject on the evil side). Unlike Marxism, which emphasizes the class struggle as the most important characteristic of human history, Unification Thought asserts that the development of history is, not the result of class struggle, but the result of give-and-take actions between subject and object. According to the Unification theory of

history, various cultures have developed through the harmonious give-and-take actions between individual and individual, between group and group, between person and things, and among things (e.g., husband and wife, government and citizens, worker and machines, machine and machine). In other words, the Unification theory of history clarifies that all types (e.g., culture, politics, economy, science) of the development in history have taken place on the basis of the "law of correlativity" and the "law of give and take"-two of the "laws of creation."

As mentioned above, the Unification view of history regards human history not only as the history of development but also as the history of struggles between good and evil. As a result of the Fall of Adam and Eve, this world became a sinful world dominated by Satan, and God has been working to restore this sinful world to the original position of goodness by using the law of repulsion, the law of indemnity, and the law of separation. The Unification theory of history refers to these three laws as "the law of turning," because they are the most important laws operating in the process of turning the direction of history from the evil side to the good side. God has called providential persons from the sinful world to confront and win victory over the evil subject (leader). Therefore, history of restoration has been the history of struggle between the subject (leader) on the good side and the subject (leader) on the evil side. The Unification Thought view of history asserts that "this struggle, which can be either ideological or physical, will result in the eventual victory of the good side over the evil side-at least in the long run" (UTI 1981 : 317). Accordingly, this struggle of good and evil has played the role of turning the direction of history toward goodness. Consequently, historical change through give and take action and through the struggle between good and evil can be illustrated as Figure 4 below (see Fig. 32 "History and the Struggle between Good and Evil" in UTI 1981 : 320 and Fig. 4.3 in UTI 1985 : 196) :

Historical Change through Give and Take Action and
through the Struggle between Good and Evil



(Figure 4 : source UTI 1985 : 196)

Since believers in God stand in the position of goodness vis-a-vis non believers in God, the Unification theory of historical change or specifically its theory of turning in historical direction also endorses the view that the world is heading, not for further separation from God, but for ultimate unity with God in the long run. In other words, if we define secularization as human separation from God, the Unification theory of history posits that secularization began within the very first human family as a result of the fall of its first parents and regards the modern human history, as well as its entire history, as being in the process of, not secularization, but sacralization, which Unification Thought calls the process of restoration.

D. The Case of the U.S.A. : The Empirical Data

In order to test the validity of the secularization thesis, we will

now take up the case of the United States. Have the people in the United States become separated from God? Has the American people's belief in God declined throughout its history of over two hundred years? The empirical data tend to refute such a secularization thesis when we examine the long term historical trend in the United States. According to Rodney Stark and Roger Fink's (1988 : 50-51) scholarly statistical analysis, the church membership rate in the U.S.A. at the time of its independence in 1776 was about 10 to 12 percent of its population; even if the 1776 membership is converted to adherents including children, the adherents rate is only 16 percent. In contrast, in the 1980s, the best estimate of the church membership rate, which includes children, in the U.S.A. is above 60 percent (62 % according to Stark and Fink 1988). According to a historian Winthrop Hudson (1973 : 129-30), the national participation rate in religious services in 1800 is estimated to be only about 20 percent of its population. The church membership rate and the participation rate in religious services in the United States reached their peaks in the 1950s, when both rates surpassed 60 percent.

Since 1960 there has been a slight decline in both rates. The decline of membership among so called "mainline" denominations has been significant during the last forty years, yet conservative evangelical denominations have gained a large number of members during the same period. Consequently, the overall membership rate in the U.S.A. has not declined significantly since its peak in the 1950s. The overall church membership rate and attendance rate in religious services in the 1980s have shown no significant decline and seem to be stabilized. The Middletown III Project (the case study of Muncie, Indiana in the late 1970s in comparison to its data in the 1920s), which was undertaken by Theodore Caplow et al. and published in 1983, also shows that, on the whole, religion has become more important to the life of the community and to Middletown residents since the 1920s, and that residents are more tolerant of religious differences than they were 50 years ago (see Caplow et al. 1983).

Consequently, I admit a short term slight decline of faith in God

(secularization) among the people in the United States during the last forty years since 1950.⁸ As for a long term analysis, however, I am inclined to agree with Stark and Fink's (1988: 51) overall assessment of evangelizing activities in the United States since its independence: "What an astonishing achievement!" Although it is true that the church membership rate and the rate of people's belief in God are not the same thing, I find few evidence that supports the overall decline of faith in God in its history of the United States as a whole. Accordingly, when we examine the entire history of the United States, the Unification view of history, which regards the modern human history as heading for the ultimate human unity with God, seems to be more plausible than the secularization thesis that predicts the ultimate disappearance of human belief in God such as presented by Marx.

II. PLURALIZATION OR UNIFICATION?

As stated at the beginning of this paper, the second angle we approach to the issue of secularization is whether or not the world is pluralized. Some sociologists (e.g., Berger 1980) emphasize pluralization as a major characteristic of both modernization and secularization. Pluralization also means an increase of both relativism and privatism. There is no denying that the modern world since the medieval period has become pluralized largely as a result of the rise of democracy and freedom of individuals. Nonetheless, is the modern world going to become more and more pluralized, relativized, and privatized?

A. Berger's Pluralization Thesis

According to my observation from the viewpoint of Unification Thought, many American sociologists have overemphasized pluralization or diversification as an inevitable historical trend in the contemporary world and neglected to pay proper attention to another emergent contemporary trend: unification or unity in diversity. In *The Heretical Imperative*, Peter Berger (1980: 16), for example, repeatedly emphasizes that "Modernity pluralizes both institutions

and plausibility structures" (emphasis is Berger's).⁹ In his view, modernization is characterized by pluralization; that is, modernity has led to an increasing number of choices available to a modern person. Thus, Berger asserts that, as a result of pluralization, a modern person is compelled to choose among various philosophical and religious beliefs.

During the modern period, pluralization has certainly taken place largely as depicted by Berger. Those who are deeply impressed by the past process of pluralization tend to believe that none or nothing can halt this process of pluralization in coming years as well. It is not guaranteed, however, that pluralization will continue indefinitely. It seems to me that American scholars are especially susceptible to an overemphasis on pluralization. Many of them apparently believe that pluralization is not only the current but also the future trend in America. Belittling the role of traditional religions or of 'civil religion' in integrating and unifying the modern society, Richard Fenn (1978) predicts that secularization, which is characterized by pluralization, will lead eventually towards the "death of society [societal community]" because it has already dissolved any cultural unity in America. In my view, the existence of the expanding frontier and a large scale immigration from various parts of the world—the two unique characters of the United State—have made many American scholars all the more captive to the pluralization thesis in contrast to those who live in other homogeneous nations with no expanding frontier.

Accordingly, it is quite true that during the last two centuries numerous things in the United States have become diversified. We can easily point out some of these cases. Its ethnic background, which was once overwhelmingly Anglo-Saxon at the time of its independence, has become diversified; a spoken language in America has increasingly become bilingual and diversified; its religious affiliation and culture, which was once solidly characterized by Protestantism, have become diversified; even the local scenery of the United States that people regard as most typically American has become diversified since its independence as a result of its successive annexation of thirty seven more states, which have provided it with prairies, the

Rocky Mountains, arid deserts, tropical islands, and even the Arctic. Because of these diversifications partly due to the expanded frontier and partly due to the large scale immigration of non-Anglo-Saxon stocks, many Americans are all the more conscious of the fact that the lifestyle of a typical American has become very much diversified.

Consequently, although the most influential critics of the secularization theory from the first angle (i.e., the decline of belief in God?) are largely Americans, many American sociologists tend to support the view that contemporary societies have become and will become more and more pluralized and atomized. In other words, when we approach the issue of secularization from the second angle (i.e., pluralization or unification?), it is among American sociologists that we can find the most convinced supporters of the secularization (i.e., pluralization) hypothesis.

B. A Critique of the Pluralization Thesis from a Unification

Thought View

My argument, which is inspired by the Unification theory of history, is that to identify modernization only with pluralization is a shortsighted partial view; although the modern world in the past is certainly characterized by pluralization and diversification, the new or post modern world, which is now emerging, will be characterized by unification and unity in diversity.

Moreover, I believe that, in order to clarify the issue, we should make a distinction between invisible, intrapersonal (internal) pluralization (i.e., pluralization of plausibility structures within individual consciousness) and external, concrete pluralization of institutions and cultures throughout the world. My view is that pluralization caused by modernization is very much characterized by invisible intrapersonal pluralization (i.e., pluralization of possible choices available to each person). For instance, Islam, Buddhism, and Hinduism have permeated the consciousness of quite a few Americans and diversified possible choices of religious beliefs in their mind. However, Islam, Buddhism, and Hinduism had already existed as different religious teachings in geographically different parts of the world long before they penetrated numerous Americans' consciousness.

In other words, the increasing internal pluralization (i.e., pluralization of plausibility structures in one's consciousness) did not result from the increasing actual pluralization of religious (or cultural) traditions in the external world; it resulted, in large part, from the importation or transfer of certain religious (or cultural) traditions to other parts of the world.

Largely following Toynbee's historical study, the Unification view of history describes the historical development of external cultural spheres in the modern world as a process of unification; although 21 to 26 cultural spheres once appeared on earth, they developed, after the rise and fall of nations, into four great cultural spheres—East Asia (Confucianism, Buddhism), Hinduism, Islam, and Christianity. *Divine Principle* (HSA-UWC 1973:107-8) states that

They [these four cultural spheres] are now being formed into a worldwide cultural sphere, centering on Christianity... The history of the development of cultural spheres shows us a trend toward forming a worldwide cultural sphere, centering on one religion, through the unification of numerous religions.

Thus, we can view the historical development of cultural spheres as an indication that human history is heading for the restoration of one unified world centering on God.

Although many contemporary American sociologists emphasize pluralization, as well as relativization and privatization, as the inevitable direction of the contemporary world, such an emphasis is based on the observation of the modern historical development in the past and shows a lack of understanding about the ultimate goal of human history. The Unification view of history refers to the four hundred years of the modern history beginning with the Reformation led by Luther as 'the period of preparation for the Second Coming of Christ,' and this period corresponds to 'the period of preparation for the coming of Christ' in the history of the first Israel.

According to the Unification view of the modern history, the most salient characteristic of the historical development during this period of preparation for the Second Coming of Christ is the rise of

democracy in all the realms of religion, politics, and economy. It is important to keep in mind that pluralization is closely related with the rise of democracy. The Unification view of history presents the purpose of democracy as breaking down Satanic dictatorship and setting up a new political system that enables people to freely approach the Messiah in order to learn from him. *Divine Principle* (HSA-UWC 1973 : 442) notes that "democracy is ultimately the political principle of God's final providence to annihilate the dictatorship on Satan's side and to restore, according to the will of the people, the sovereignty of God centering on the Lord of the Second Advent." Just as democracy was brought about in the realm of politics in order to break down the dictatorial sovereignty of the absolute monarchic society, so the Christian democracy came into existence in the realm of religion through the Protestant Reformation in order to tear down the dictatorial sovereignty of the pope, when he had deviated from God's will. *Divine Principle* (HSA-UWC 1973 : 442-443) thus states as follows :

... after the Religious Reformation, there came the age of Christian democracy in which everybody could freely seek God, centering on the Bible, without having to go through the medium of the pope or the priests. In this way, in the aspect of religion, too, they entered the age in which believers could seek their way of religious faith, according to their free will, without being subjected to anybody or anything.

Thus, Christian democracy has created a proper religious social environment in which people can freely approach and accept the Second Coming of Christ in whatever manner and form he may come again. Furthermore, in the realm of economy, just like in the realms of politics and religion, the historical process of democratization took place. Consequently, imperialism collapsed and colonies were liberated to become independent nations. According to the Unification view of history, after this period of preparation through the democratization of political, religious, and economic realms, the Messiah will appear and ultimately bring about the unification of

religions and cultures centered on God's heart of love.

In other words, democratization has brought about freedom of choices and pluralization, yet it was God's providence. God cannot allow this fallen world to stay unified and dominated by a Satanic leader, group, or nation. In order to establish a foundation to receive the Messiah on earth, God had to separate good people from evil people and prevent evil traditions from contaminating the whole people. According to the Unification view, pluralization of languages and nations on earth was brought about by God for this reason. It is important to keep in mind, however, that pluralization is a stepping stone or a transitional stage to reach new unification centered on God at the time of the coming of the Messiah.

The Unification view of history also explains the emergence of what Bellah (1964) calls "historic religions" and the ultimate unification of various religions by the Messiah, on the basis of the "law of the period of the number six"-one of the laws of creation.

According to Unification Thought, Adam was created with the period of number six, as he is described in the Bible as having been created on the sixth day.¹⁰ This period of the number six also applies to the providence of re-creation. Thus, God started a new providence six centuries before sending Jesus Christ, who was in the position of the second Adam. According to the Unification view, God sent prophets Jeremiah and Malachi to the Jewish people, Socrates, Plato, and Aristotle in Greece, Confucius, Mencius, and Lao-tzu in the Far East, and Gautama Buddha in India all around or after the sixth century B.C. in order to prepare the spirit and heart of people to receive Jesus, the Messiah. Although Jesus was supposed to bring about the unification of all these philosophies and religions, he was unable to accomplish this goal because he was crucified as a result of the disbelief of the people surrounding him.

A similar providence was carried out in preparation for the Second Coming of the Messiah. The Unification Thought view of history regards the last six centuries as a special period to prepare for the Second Coming of the Messiah, the third Adam. God has kept the religions of the world alive in order to prepare people to accept the Messiah. Because various religious teachings had already been

disseminated by their founders, there was no need for God to send new religious founders during this period; God has only to revitalize these teachings as a preparation for people to accept the Messiah. *Explaining Unification Thought* (UTI 1981:305) states that "When the Messiah comes, all these religions should recognize him and complete their missions by accepting his teachings and following him." Thus, the Unification Thought view of history predicts as follows:

Confucianists will accept the Messiah from the Confucian standpoint; Buddhist, from the Buddhist standpoint. All religions will become one by centering on the Word of God as revealed by the Messiah. The Word of God revealed by the Messiah is broad enough to encompass the various aspects of all religions. Confucianists will say that the word brought by the Messiah is the same as the teachings of Confucianism; Buddhists will see it as identical to the teachings of Buddhism, and so forth. (UTI 1981:305)

Accordingly, the Unification Thought view of history believes that God has been preparing people to accept the Word of the second coming of the Messiah through revitalizing various religious teachings of the world during the modern period and foresees that he will usher in the day of the ultimate unification of religions at the end of the modern history (for a further explanation of the law of the period of the number six, see UTI 1981:303-305; UTI 1988:338-340) Looking from this Unification Thought viewpoint, we may well refer to invisible internal pluralization of possible religious choices within our mind as an expansion of our consciousness to prepare for the encounter with the new truth by the Messiah. Therefore, my argument inspired by the Unification view of history is that this kind of pluralization should be viewed as a process of globalization and uplifting of our consciousness so as to accept the new Word of the Messiah; from this perspective, it turns out to be a process towards the unification of cultures in the world. Put differently, in the perspective of the Unification Thought view, pluralization of the plausibility structures within individuals is not necessarily a sign of

a *pluralizing* world, but ultimately a sign of a *unifying* world. More and more people, no matter what part of the world they may live, will come to have increasingly similar plural moral/religious choices. Although, until now, increasing pluralization of moral/religious choices within individuals has led to much moral/religious chaos and confusion within them, the Unification view of history regards it as a typical phenomenon that is expected to occur in the Last Days when the Messiah is to come. Consequently, I believe it will give rise, not necessarily to a pluralized world—a world characterized by cultural pluralism and relativism—but, in the long run, to a more unified and homogeneous cultural world, especially after the appearance of the Messiah.

In the Unification Thought view, the goal culture of the history of re-creation/restoration is described as a "Unified Culture," which is also called "Moderate-Harmonious Civilization" (see UTI 1981:325) and which the Messiah is expected to build when he comes. *Explaining Unification Thought* (UTI 1981:321n) also describes "Moderate-Harmonious Civilization" as follows:

Moderate-Harmonious Civilization denotes a civilization that is harmonious in its various elements and, at the same time, moderate—i.e., neither excessive nor insufficient—both in quality and in quantity, centered on the cosmic principle.

According to Unification Thought, this "Moderate-Harmonious Culture" is also referred to as "Culture of Heart (of Love)"; it faithfully embodies God's Heart (*shimjung*). This is the original culture that the first human ancestors would have established without the Fall, and the world is heading for this Culture of Heart through the history of recreation/restoration, which is to be completed when the Messiah comes.

Even before the Messiah appears, when many people on earth come to share the same information and the same multiple choices, there will surely emerge much more common consciousness and common ethical judgment among human beings. For example, as a result of both the globalization of our consciousness and the gradual restoration

of the freedom of our original mind, there is a clear trend in the contemporary world toward convergence in the treatment of women and minority races. Many nations have revised or are seriously thinking about revising laws in order to guarantee equality of rights between men and women and to eliminate racial discrimination. Thus, at least as far as the issues of the treatment of women and minority races are concerned, modernization has brought about more unity or unification than pluralization throughout the world, although the process of the pluralization of possible moral choices within individuals preceded the rise of such a social agreement on these issues.

In other words, the Unification view is that continuous modernization will bring about democratization of various institutions, pluralization of moral/religious choices within individuals, and globalization of our consciousness. Yet, it will ultimately culminate in the harmonization, homogenization, and unification of cultures in the world centering on God's Heart after the emergence of the Messiah.

Accordingly, as far as the ultimate global integration is concerned, the Unification view of history generally agrees with Emile Durkheim's optimistic view of the coming world. Supporting evolutionary or progressive view of human history, Durkheim ([1893] /1984) early on foresaw the coming of unity in diversity-unity as a result of differentiations. Durkheim ([1893] /1984:122) notes that "social progress does not consist in a process of continual dissolution-quite the opposite: the more we evolve, the more societies develop a profound feeling of themselves and their unity." Moreover, by extending his evolutionary analysis of the social development, he further foresaw the emergence of international unity. The limitation of Durkheim's thought is that he did not understand the real existence of God; neither did he understand God's Heart of love. Therefore, after realizing an indispensable unifying function of religion in a society, he foresaw the emergence of increasing unity in societies and in the whole world only on the basis of what he calls "a cult of the human person"-a kind of profound respect for the dignity and worth of each human person." The Unification view denies, however,

that we can bring about the unification of the world on the basis of Godless humanism; it asserts that we can come to understand the true dignity and worth of human beings only when we learn to understand God's Heart of love for each one of us and the existence of God's image within each one of us.

Thus, in the internal individual sphere, we have observed increasing pluralization, that is, increasing and chaotic availability of moral/religious choices within individuals as the process of democratization permeates many parts of the world. On the other hand, in the external societal sphere, we can now find more and more cooperation and harmonization in this world. Nonetheless, if we live and look around only in the United States, due to her unique characteristics, we may have difficulty finding a clear evidence to support the emergence of unity/unification in history. However, if we look at other regions of the world, we cannot but notice a modern trend toward unification rather than toward horizontal pluralization. The Japanese islands have increasingly become unified and homogenized as a result of the modern development of transportation and communication since the time of the Meiji Restoration in the mid-nineteenth century. Former enemy nations in Western Europe established the European Community by unifying themselves to a great extent; the European Community is furthermore to abolish all national trade barriers within it and to establish a single common market by the end of 1992. South-east Asian nations established A.S.E.A.N., whereas African nations hold regular Pan African conferences to facilitate unity and cooperation among themselves. Moreover, nations in North and South America have cooperated through the Organization of American States (O.A.S.); furthermore, the United States and Canada decided to eliminate all trade barriers between the two nations, and Mexico is also moving in the direction of joining in the establishment of a free trade zone in North America. The Unification view of history regards such a development of regional cooperations and unifications as mentioned above as a process of restoring the original unified world-a process of preparing a proper external social environment for the Messiah so that he can build the kingdom of God on earth (i.e., one world family under God) after

his coming.

On the other hand, the recent collapse of communism (Marxism-Leninism) in East European nations and perestroika in the Soviet Union mean the demise of another imperialism and the rise of democracy (pluralization) within these nations. According to the Unification view of history, we can regard these events in East European nations as a final process of democratization of the world before the emergence of the Messiah, who will bring about the ultimate unification of the world. Accordingly, the end of cold war between the United States and the Soviet Union shows that the day of the universally democratized homogeneous global world is just dawning. This symbolizes that we have basically arrived at the end of the history of struggle between good and evil and that we live in the Last Days when the Messiah comes to complete the history of restoration/recreation.

Therefore, I believe that, as the Unification Thought view of the modern history predicts, the modern world is ultimately heading for the unification of philosophies, religions, and cultures. In other words, if we define secularization as pluralization of religious views and institutions, we can say that, although secularization (pluralization) has happened in the modern age after the medieval period largely as a result of the rise of democracy, what is now gradually emerging in this world is sacralization (unification) of the global world. The Unification view predicts that pluralization is not a permanent, but only a temporary process in history, and that the Messiah will bring about, not only our internal unification (i.e., the solution to our moral/religious chaos and confusion caused by our inability to choose among too many seemingly valid choices), but also the unification of our external global world; both internal and external unification will be brought about by his revealing to us the new comprehensive truth and absolute love, which will break down national, racial, cultural, and all other barriers that have prevented us from uniting with God and from uniting with our fellow human beings.

CONCLUSION

It is only in recent years that serious reassessment of the traditional secularization thesis has been undertaken by an increasing number of sociologists. This paper approached the issue of secularization from two angles: 1) human separation from God or unification with God? and 2) pluralization or unification? On the basis of the Unification theory of history, I argued that the modern world is ultimately heading for sacralization (i.e., unification between God and human beings as well as among religions and cultures of the world), although pluralization has happened largely as a result of the rise of democracy since the medieval age. The Unification theory of the modern history predicts that the day will come when the majority of human beings can understand God's Heart and when the Unified Culture of Heart emerges. If the Unification theory of history is correct, it may not be too long before we can find this world filled with the spirit of God or the sacred. The recent collapse of the militantly atheistic communist ideology in East European nations and the Soviet Union demonstrates the validity of the Unification theory of human history and indicates that the world is indeed heading for a sacred harmonious global society where God can dwell in the midst of us.

NOTES

1. I do not make a distinction between the modern period and the contemporary period in this paper. Therefore, the modern history discussed in this paper generally begins with the end of the medieval period and includes the contemporary period.
2. My reference to "religion" here is based, not on functional definitions of religion, but on a substantive definition of religion. If we accept functional definitions of religion, we can say that both Durkheim and Comte, especially later in their lives, acknowledged indispensable functions of religion in a society and foresaw the need for continuous existence of religion, although they believed that the contents of religious beliefs should be greatly transformed.

Moreover, although Weber recognized "rationalization" and "disenchantment of the world" as a historical trend especially in Western societies, he considered human history inherently unpredictable and did not deny a chance for a rise of charismatic religious leaders who might change the direction of human history. For a further discussion on the definition of religion, see below.

3. The concept of God discussed in this paper is not different from that in the Bible—the Creator God, personal God of love. For the Unification Thought view of the Creator God, see UTI 1981, 1988.
4. It is important to make a distinction between an advocate of secularism and that of the secularization thesis. The former explicitly likes secular aspects and actively prescribes the course of secularization, whereas the latter merely supports the descriptive thesis that the world is in the process of secularization. Prof. Wilson belongs to the latter.
5. As discussed by Hammond 1985, strictly speaking, religion and the sacred are not the same thing. In this paper, unless otherwise noted, in order to simplify the argument, I regard a society with strong belief (majority believing) in God as a sacred society and the opposite, a society with weak belief (majority disbelieving) in God as a secular society.
6. We can now find critique of the secularization thesis not only among sociologists but also among anthropologists. Among the latter, Mary Douglas stands tall as a harsh critic of the secularization thesis. She asserts,

Secularization is often treated as a modern trend, attributable to the growth of cities or to the prestige of science, or just to the breakdown of social forms. But . . . it is an age-old cosmological type, a product of a definable social experience, which need have nothing to do with urban life or modern science. . . . The contrast of secular with religious has nothing whatever to do with the contrast of modern with traditional or primitive. The idea that primitive man is by nature deeply religious is nonsense. (Douglas 1982: ix-x)

7. It is important to note that, unlike popular and journalistic concept of cult, Stark and Bainbridge, as well as almost all other respectable sociologists, do not attach any negative connotation to the term cult. Therefore, Stark and Bainbridge classify Christian churches in Japan as "cults."
8. It is noteworthy that, although the decline of faith in God among the people in the United States during the last forty years has been relatively minor, there appears to have been a significant change and chaos in morality during the same period. Yankelovich (1982:244), for example, notes that "the shift from self-denial to duty to self has taken place within our lifetime, as have the great changes in sexual morality, attitudes toward credit and indebtedness, . . . divorce, abortion, and so on."
9. To be fair, I must point out that Berger (1980:143-72) discusses "the coming contestation of religions." For him, contestation means "an open-minded encounter with other religious possibilities on the level of their truth claims" (1980:152). He acknowledges that "once this contestation is entered, it is unlikely that its participants will remain unchanged" (1980:153). Nonetheless, Berger is so preoccupied with pluralization that he refuses to describe this contestation as a process of the unification or synthesizing of the worldviews (or religions). He states that "contestation is, as has been argued, of the essence of the pluralistic situation."
10. It is important to note that, unlike Fundamentalists, Unificationists do not regard "one day" in the Creation story as literally consisting of the twentyfour hours.
11. The term "cult" in the Durkheimian context of the "cult of the human person" means not a small deviant religious group but an "act of worship." It is important to note that, for Durkheim, the term "cult" (*culte* in French) has no negative connotation. Moreover, in the context of the mature Durkheim's work, the cult of the human person acquired positive implications.

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Session III : Comment

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Having read through Dr. Masuda's paper, my impression was that Unification Thought views the future of the world and human beings positively. Unification Thought is based on the Divine Principle, the teaching of Rev. Sun Myung Moon, and it explains cosmic history. Unification Thought consistently explains the origin of the universe, alpha, to the Consummation of human history, omega. It is natural, therefore, to view the future positively, that the ideal world of Creation will be realized in light of its dispensational as well as historical understandings, even though human beings have fallen under the dominion of Satan. However, there is still room to discuss, in the Unification Thought, when and how the ideal world is realized on earth.

Dr. Masuda points out that the Hellenistic world view developed through the Renaissance of the fourteenth century, through the Enlightenment of the eighteenth century, and through materialistic communism of the twentieth century. Whereas, the Hebraic world view has eclipsed each stage of the Hellenistic world view. For example, the Reformation of the sixteenth century outshined the Renaissance, and the evangelism of the nineteenth century outshined the Enlightenment. He argues that the Unification Movement, initiated by