

From Dependence and Independence Towards Interdependence: A Discussion of Cultural Trends in Families and the World

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Introduction

In this paper, we will discuss cultural trends by examining paradigm changes of the relationship in the family and in the world. We will attempt not only to describe the cultural trends but also to prescribe the desirable changes in culture. Scholars have discussed "culture" from a number of different perspectives.¹⁾ It would not be wrong to say that, in this paper, by culture we generally mean "shared values." In other words, its meaning is not so different from a common-sense use of the term.

Looking from a perspective of Unification Thought (e.g., UTI 1992), we can agree with an increasingly large number of scholars in that a family is the most important place of inheriting and creating cultures or shared values. Therefore, in the first section of this paper, we will discuss cultural trends in families by focusing on the relationship between a husband (male) and a wife (female). We will illuminate the paradigm shifts in the relationship between males and females, in large part, through examining the rise and transformation of the feminist movement in the United States. We will present "from dependence and independence towards interdependence" as a general flow of the paradigm shifts in the relationship between males and females.

In the second section, we will further elaborate the meaning and implications of the interdependent relations, partly through a story by Sundar Singh and, partly through a Unification Thought view of

conjugal love. Then, we will point out a gradual rise of such interdependent relations in various fields in the whole world especially in the 1990s.

In the third section, we will briefly discuss the question of what caused the paradigm shift from independence towards interdependence. This paper will assert that the demise of conflict-inciting Marxism has played the most decisive role in facilitating the rise of a new culture of interdependence in many areas of human relations in the 1990s. In Conclusion, we will summarize our observation and assertion made in this paper, and conclude with additional comments on what kind of culture we should encourage and on how we can do that. I hope this paper will be of help in creating and facilitating a new fitting culture in the emerging age of the global village.

I . Paradigm Shifts in the Male-female Relations: The Rise and Transformation of the Feminist Movement in the United States

Needless to say, a family is the most important place of inheriting cultures or shared values. Sociologists usually explain the process of inheriting values in terms of "socialization." We can regard socialization as a process of the internalization of values; therefore, we can generally state that culture is transmitted through socialization. In discussing socialization, many sociologists refer to socialization in a family as "the primary socialization" and emphasize its importance in comparison to "the secondary socialization" through schools, friends, mass media, and other agents of socialization.

In this section, focusing on paradigm shifts of the relationship between a male and a female, we will discuss cultural trends of families in the United States. We will attempt to illuminate the paradigm shifts of the male-female relationship, in large part, through examining the rise and transformation of the feminist movement in the United States during the last forty years or so. We will focus on the paradigm shifts in the United States, partly because it is the most influential nation throughout the world in terms of the cultural trends, and partly because I had continuously lived and observed the American life there for over two decades since 1973 till 1994.²⁾

To begin with, let me summarize my general observation of the

trends. If we summarize paradigm shifts in the male-female relations in the United States from a perspective of the wives or of the feminist movement, we can call the first paradigm shift “from dependence to independence” and the second paradigm shift “from independence to interdependence.” On the other hand, if we summarize them from a perspective of husbands, we may well call the first paradigm shift “from domination to alienation” and the second paradigm shift “from alienation to interdependence.” I selected “from dependence and independence towards interdependence”—the women’s perspective—in the title of this paper, partly because of the memorableness of the terms, and partly because of this paper’s focus on the feminist literature.

Now, let me elaborate these paradigm shifts in the husband-wife relations. It is clear that women were dominated by men for, at least, thousands of years. Women were generally viewed as somewhat defective and inferior to men; Aristotle and Thomas Aquinas’s description of women as “misbegotten males” is notorious among feminists and indicative of this view.³ Wives were treated as if they were husbands’ property, not only in the Old Testament, but also in many societies’ civil laws throughout most of human history. Furthermore, there have been many recorded cases of polygyny or a man’s having multiple wives legitimated by written laws of societies. In short, women were generally dependent on men throughout history.

Consequently, many feminists describe the typical pattern of the husband-wife relations in the United States in the 1950s as the wife’s dependence on her husband. Especially, wives were not financially free. Lacking in special skills and education, many women did not have their own careers.⁴ In many cases, women could not borrow money from banks without men’s (i.e., their husband’s or father’s) permission, even if they wanted to start a small business of their own. As a result, many wives financially depended on their husbands in the 1950s.

In the latter part of the 1960s and 1970s, there was a rise of the radical feminist movement in the United States. As the rise of the nineteenth century American feminist movement was closely related with the antislavery movement, so was the rise of the 1960s’ feminist movement considerably inspired by the success of the civil-rights movement, which struggled to eliminate the racial injustice and discrimination. The leaders of the feminist movement expanded the interpretation of the civil rights and struggled to eliminate what they regarded as the sexual injustice and discrimination. They attempted

to abolish “sexism” in a very similar way as the civil-rights movement struggled to abolish racism. As the idea of the innate racial differences (e.g., the innate inferiority of the black race) was severely criticized in the civil-rights movement, so was the idea of the innate sexual differences (e.g., the innate inferiority of the females) was severely criticized or ignored in the feminist movement especially in the 1960s.

Many leaders of the feminist movement in those years promoted equal opportunities between males and females; they spoke up against the discrimination of women in educational opportunities, in job opportunities, in opportunities to be promoted at work, and so forth. Thus, the feminist leaders in the 1960s and 1970s emphasized the innate equality between males and females and attempted to bring about external equality or equality of results by eliminating the discrimination of women in opportunities. In other words, they emphasized the exact sameness between males and females and de-emphasized the difference, which a Unification Thought perspective regards as “complementariness,” between them. Consequently, outstanding leaders (e.g., Friedan 1963) of the feminist movement who spoke up for women with a strident voice in the 1960s and 1970s promoted women’s “independence” and “self-realization” by themselves without any sense of the appreciation of men. In many cases, men were regarded as women’s enemy or obstacle for their own self-realization by blocking the gate of the equal opportunities for women.

We may well describe the main goal of the feminist movement in the 1960s and 1970s as “the strong independent women” or “self-realized women.” As a result of the feminist movement in those years, more women gained opportunities to study at distinguished colleges, to work for big business corporations in a leadership role, and to earn as much money as men.

So, did the American feminist women in the 1980s become happier than those women in the 1950s? It is difficult to compare the subjective feelings of the women in two different generations. It turned out, however, that many American feminist women were not really happy even in the environment of the equal opportunities to work just like men, to earn much money just like men, and to wield power just like men. Women could not become happy by becoming and behaving just like men—without their own men (i.e., husbands) and family (i.e., children). This is the honest assessment by, none other than, Betty Friedan, the founder and the first president of the National Organization for Women (NOW) and the so-called “the mother of the modern feminist movement,” as well as the author of

The Feminine Mystique (1963). Although, in the 1960s, she championed the goal of the "self-realization" of women totally independent of men, Friedan (1981) presented such a sober assessment as above in her book *The Second Stage* and came to have second thoughts about the goal of the feminist movement.

Consequently, Friedan (1981) advocated in *The Second Stage* a new feminist movement that should transcend the radical feminist movement of the 1960s and 1970s. She referred to the new challenge that the feminist movement must undertake after winning the equal opportunities in many fields as the second stage of the movement. In this book, Friedan (1981:28) proclaimed the important characteristics of the second stage as follows:

The second stage cannot be seen in terms of women alone, our separate personhood or equality with men. The second stage involves coming to new terms with the family—new terms with love and with work. The second stage may not even be a women's movement. Men may be at the cutting edge of the second stage. The second stage has to transcend the battle for equal power in institutions. The second stage will restructure institutions and transform the nature of power itself.

The second stage may even now be evolving, out of or even aside from what we have thought of as our battle. [The emphasis is Friedan's.] After the Friedan's bold reassessment of the feminist movement's goals, similar critiques of the feminist movement have appeared one after another and gained an increasing popularity among contemporary American women. Connel Cowan and Melvyn Kinder (1985:16), for example in their book *Smart Women / Foolish Choices*, blamed the radical feminist movement for the current women's malaise, because in their view "it created a myth among women that the apex of self-realization could be achieved only through autonomy, independence, and career." Soon, there appeared a flood of critiques of radical feminism in the American mass media in the 1980s as documented by Susan Faludi (1991) in *Backlash*. Faludi (1991:xii), for example, summarized one of the "recovering Superwomen" Megan Marshall's (1984:218) confessional accounts as follows:

In *The Cost of Loving: Women and the New Fear of Intimacy*, Megan Marshall, a Harvard-pedigreed writer, asserts that the feminist "Myth of Independence" has turned her generation into unloved and unhappy fast trackers, "dehumanized" by careers and "uncertain of their gender identity."

Faludi (1991:xiii), further, went on to summarize the backlash

against the radical feminism as follows:

Other diaries of mad Superwomen charge that "the hard-core feminist viewpoint," as one of them puts it, has relegated educated executive achievers to solitary nights of frozen dinners and closet drinking. The triumph of equality, they report, has merely given women hives, stomach cramps, eye-twitching disorders, even comos.⁵¹

Although Faludi (1991:xii) apparently disliked and criticized the anti-feminists' claim that "they can chart a path from rising female independence to rising female pathology," it is noteworthy that Friedan (1981) in large part agreed with such a claim. The fact that unmarried single men in their thirties or over, who may well be described as "independent men," have much more severe psychological and social problems than "independent women" does not nullify the anti-feminists' description of the distress of the "independent women" who remain single in their thirties or over.

Carol Gilligan's (1982) book, *In a Different Voice*, also contributed in a significant way to debunking the cause of the radical feminists who struggled for women's equal opportunities and results on the assumption of the innate equal ability between men and women. These radical feminists of the 1960s and 1970s are sometimes referred to as "equal opportunity feminists" by new generation of feminists who are sometimes called "relational feminists." Pointing out the differences between men and women in moral reasoning and behavior, Gilligan (1982) illuminated women's "caring" and "relational" way of moral thinking and behavior, in contrast to men's "rational" and "subjective" way of thinking and behavior. Gilligan's book reminded many women of the presence of "women's special nature" that can be regarded as superior to men's; but at the same time, it reminded many women of the physiological and psychological differences between the sexes. Gilligan's book was all the more influential because she was a professor at prestigious Harvard University and her book was published by Harvard University Press. Her credentials as an intelligent feminist also contributed to the acceptance of her views by many of her fellow feminists.

So, what is the new paradigm of the male-female relationship emerging in the 1980s and 1990s? In other words, what is the new paradigm that has been promoted by many critics of radical feminism as well as by the new generation of feminists?⁶¹ I would call it "interdependence"; many women have come to disagree with the paradigm of "independence" promoted by radical feminism, and at the same time, they are dissatisfied with the old paradigm of one-sided

“dependence.” Thus, according to my observation, we can discern the paradigm shifts in the male-female relations in the United States during the last forty years or so as shifts “from dependence to independence” and “from independence to interdependence.” In my view, the age of “interdependence,” not only between men and women but also in many other fields, is now dawning throughout the world.

Finally, I would like to make it clear that our mentioning of the three paradigms — dependence, independence, and interdependence — does not necessarily mean the actual changes in the prevalent male-female relations in the United States; the paradigm of independence, for instance, was fashionable and influential especially among the highly educated women, but never prevalent as the relations between the average American men and women even in the radical 1960s and 1970s. What I pointed out is that the paradigm or main goal of the feminist thought about the husband-wife relations has been moving from the pursuit of the goal of the self-realized independent women towards the genuine realization of the interdependent relations between men and women.

I . The Rise of the Interdependent Relations in the Whole World

In this section, we will discuss the gradual rise of the interdependent relations in the whole world in the 1990s. It is my conviction that we are heading for the age of interdependence not only in the husband-wife relations but also in many other fields especially in this new age of the global village. In the previous section, I did not sufficiently elaborate the meaning of inter-dependence. Therefore, I will begin this section with my further comments on it so as to clarify its meaning and implications.

In short, interdependent relations mean symbiotic relations. Symbiosis is a biological term that refers to the relationship or living together of two or more different organisms in a close association, especially when mutually beneficial. In order to vividly present the interdependent-symbiotic relations, I would like to present a story originally delivered in a sermon by Sundar Singh, a famous Indian Christian mystic in the first part of this century. This is, in a sense, an attempt to formulate a Narrative Unification Thought, that is, an attempt to present the meaning of the important concepts in

Unification Thought through touching stories — stories that move not just our intellect but primarily our heart.”

It was extremely cold afternoon in the midst of winter. On a rugged path of the Himalaya Mountains, two friends were walking together to reach their own home village. It was sometimes snowing hard, and the severely cold north wind was blowing hard. They were walking in a near blizzard! Walking against the harsh cold wind and blinding snow, they did not at first realize that a man lay on the snowy ground. His body was covered with light snow. He was alive, but nearly frozen to death; he had almost no consciousness. One of the two friends felt very sorry for this suffering man. Eager to help this frozen man, he would not walk away from this almost dead man.

The other friend also felt sorry for this frozen man. Nonetheless, he said to his friend, “We must get to our village before dark. We have to hurry up to reach our home before dark. Sorry for this man, but let’s leave him here and let’s go quickly.” The first friend, however, could not abandon this almost dead man and would not walk away from the scene at all. Then, the second friend again said to the first friend, “All right, I am going ahead of you,” and hurriedly walked away alone, heading for the village.

The first friend put the almost frozen man on his back and slowly walked in the direction of his village against the harsh cold wind. Not far away from the village, in the dusk he saw a dark object on the path. When he came close to the object, much to his surprise, it turned out a frozen body of his friend who had hurriedly gone ahead alone by leaving him and the almost dead traveler behind. His heart was not beating any longer; he was already frozen dead. The first friend felt very sad at the death of his friend. He realized that his friend was frozen to death on the way home because he had walked alone in the severely cold wind. He whispered to himself in his heart, “How about me? Because I’ve carried this nearly frozen man on my back, his body has kept me warm on my way here. That’s why I could reach here while sweating under his warm body. Come to think of it, I was saved by this nearly dead traveler frozen on the path! I thought I was saving this frozen traveler, but on the contrary, it was indeed this traveler that saved me!”⁸⁾

In this story, the relations between the first friend and the nearly dead traveler embodied the interdependent relations. The first friend was saved by the suffering traveler whom he saved. Walking alone, one died; walking together, two survived — thanks to the mutually beneficial interdependent relations. In my view, it is important to make a distinction between the relations of “coexistence” and those of

“interdependence.”⁹⁾ In coexistent relations, one merely tolerates the existence of others, although one prefers non-existence or disappearance of others; in other words, one allows others to exist, but one cannot benefit from the existence of others at all. This is the connotation of the coexistent relations. One of the most typical cases of the coexistent relationship is that of the United States and the Soviet Union during the Cold War era. On the other hand, the interdependent relations are not cold but warm, not bellicose but peaceful, and not with full of apathy but with full of loving heart. One welcomes others to exist because of the mutually beneficial or complimentary relationships between them.

In the case of the husband-wife relations, the selection of the word “welcome” in the above sentence sounds too weak. According to the Unification Thought perspective, in a “true family,” the husband needs his wife absolutely and the wife needs her husband absolutely, because they absolutely complement each other. Expounding Rev. Sun Myung Moon’s words on the “Four Great Heart-Realms,” Dr. Sang Hun Lee (1996:53), for example, spoke of the significance of conjugal love between a husband and a wife as follows:

Among the four kinds of love ... namely, children’s love, brothers and sisters’ love, conjugal love, and parental love, the love that becomes the representative of all of them is conjugal love. This is so because ... the husband represents all the males within a family, and the wife represents all the females within a family; moreover each represents one of God’s dual characteristics. Another reason is that the husband is the position to represent all men, who constitute half of humankind, and the wife is the position to represent all women, who constitute the other half of humankind; moreover, husband represents the *yang* aspect of the whole universe, and the wife represents the *yin* aspect of the whole universe.

When we consider the Unification Thought view of the husband-wife relations such as above, we find it quite different from the relations of the husband’s domination over his wife or of the wife’s total dependence on her husband. It is also poles apart from the relations of the self-realized independent wife with her alienated husband. It clearly fits to the model of the interdependent and complimentary relations between the husband and wife.

The interdependent relations exist not only between the husband and wife, but also between parents and children, between brothers and sisters, and between different generations in a family. Our interdependent relations in a family mean that we are in a position to live together, to help each other, and to love each other. According

to Unification Thought, a family is the most important place to learn and to practice true love. Therefore, we can also assert that the family is the most important place to learn the interdependent relations. It is noteworthy that Rev. Sun Myung Moon, the founder of Unification Thought, has repeatedly and harshly criticized atomistic individualism; extreme individualism is antithetical to the idea of interdependence and prevents us from establishing the interdependent relations.

We can now find various attempts to facilitate the rise of the interdependent relations throughout the world. At the time of the Seventh International Symposium on Unification Thought held in Tokyo in 1990, I described historical trends of the rise of regional economic communities that transcend national barriers (see Masuda 1991:101). The historical trends I had observed in my paper have continued until now. It is important to realize that creation of regional economic communities such as European Community and North American Free Trade Zone by NAFTA, as well as of the ASEAN (Association of Southeast Asian Nations) and APEC (Asia-Pacific Economic Cooperation Conference), is an attempt to facilitate the rise of the interdependent relations among nations in their respective regions. If we generalize, we can see the following fact: the regions that have established wide and deep interdependent relations among their nations are now economically prosperous, whereas those regions (e.g., Africa) that failed to establish such interdependent relations among their nations are now economically stagnant.

It is also noteworthy that many nations that were former colonies have gone through the paradigm shifts of the relations: from dependence and independence towards interdependence; they were once dependent on their imperialist nation; then, they became independent of the imperialist powers; recently, forgiving their former enemies, many of them have striven to establish the interdependent relations with their former imperialist nations. When comparing formerly colonized nations, we can generally see more prosperity in the nations that established the interdependent relations with the former Western imperialist nations including Japan than in such nations (e.g., Cuba, North Korea) that isolated, or were forced to isolate, themselves from the former Western imperialist nations. This is because economic development can be facilitated not by isolation but by give-and-receive actions (for the meaning and implications of the give-and-receive action, see UTI 1992). It is also suggestive that formerly colonized nations still under the influence of the doctrinaire Marxist views have failed to establish the

interdependent relations with the former Western imperialist nations. Obviously, the more Marxist influences, the less interdependent relations.

Moreover, in the most recent years, there have emerged not only regional economic communities but also a global economic community, which some economists also call a borderless economic market. The global economic community is now emerging largely as a result of the elimination of national trade barriers, which are now carefully watched by the new World Trade Organization (WTO). The explosive development of the P.C. communication technology has also contributed to the emergence of interdependent economic networks not only in certain regions but also in the whole world.

The deep awareness and appreciation of the interdependent relations is the prerequisite for unification or unity, as well as for peace, among the constituent members of such relations. Seeing the gradual rise of the interdependent relations in the whole world, we can generally discern that the whole world is gradually getting more unified as well as becoming more peaceful than before. We can also easily find the cultural trends towards inter-dependence among many business corporations throughout the world. We can now clearly see that many successful and prosperous companies have seriously promoted the interdependent relations between the management and the labor. Companies lacking in a culture of interdependence are, in many cases, in trouble. Put differently, companies still somehow under the influence of the old Marxist culture of conflicts and hatred have not thrived but declined in the new borderless economic market.

Furthermore, we should also keep in mind that the inter-dependent relations exist not only among human beings, but also between human beings and all things in our environments. Pollution of natural resources (e.g., air, water) and various environmental problems were caused by our lack of awareness and appreciation of our inter-dependent relations with our environments. It is encouraging, however, that there has been a rise of deeper awareness of our interdependent relations with our environments, as we can see in the growing interests in the environmental ethics among scholars and religious leaders in recent years.

Finally, I would like to briefly mention that we can also describe the relationship between human beings and God as having gone through the paradigm shifts "from dependence and independence towards interdependence." I will not go into detail here, but just sum up my general observation of human relationship with God, because

this is not supposed to be a theological paper. In the past, there had been a long age of human beings' dependence on God as God was considered to be omnipotent and omniscient. Then, there came the age of human beings' attempts to become independent of God. Unification Thought discerns the existence of three cultural waves or movements of human attempts to become independent of God during the last 400 years. The first wave was the Renaissance movement; the second wave was the Enlightenment movement; and the third and ultimate wave was the Communist movement based on Marxism-Leninism. Nonetheless, when the East European Communist nations including the Soviet Union collapsed, the militantly atheistic ideology completely lost grounds, and the age of human beings' rebellion against God is now over.

In my view, what is going on today throughout the world is a gradual rise of our awareness of the human beings' interdependent relationship with God. The new understanding of our human relationship with God is interdependent because our new understanding of God, which is now emerging in the religious world as typified by the rise of Unification Theology, acknowledges the existence of human freedom and responsibility to which even God cannot intervene. Interdependence means living together joyfully; therefore, interdependence between human beings and God mean for God and human beings to live together joyfully. It appears to me that the world is heading for the age when God and human beings can live together joyfully on earth as predicted in the Christian Scripture of the Revelation to John 21:3.¹⁰⁾

III . What Caused the Paradigm Shift Towards the Interdependent Relations?

What caused the paradigm shift from independence towards interdependence? What caused the paradigm shift towards the acceptance and increasing popularity of the interdependent relations in various fields? In this section, we will discuss major causes of this paradigm shift.

First of all, in the case of the husband-wife relations in the United States, the accumulation of various empirical data based on real experiences of a large number of the individual feminist women probably played an important role in changing the paradigm of many feminist women's relationship with their husbands from "the self-

realized independent women with their alienated (and often divorced) husbands" to "the full realization of their interdependent relations with their husband." I do not deny the importance of the empirical data in causing the paradigm shift towards the interdependent relations in many other fields as well.

When analyzing from a Unification Thought perspective, we can also see that the paradigm of interdependence is rooted in the reality of "dual characteristics" or "pair-system" of all the existent beings; it is also rooted in the reality that each human being is an "individual truth body"— a unique human being who has something unique to offer through give-and-receive actions. It is also supported by the reality of each and every being existing as the "connected body." In short, we can say that the sum of various women's experiences confirmed such reality as described by Unification Thought and that their empirical information facilitated the paradigm shift towards interdependence in the husband-wife relations. In other words, we can in a way respond to the question: What caused the paradigm shift?— with an answer that the paradigm shift towards interdependence in many fields has emerged because it fits to the reality of all beings. Unification Thought (e.g., UTI 1992:70) explains the reality of all beings in terms of dual characteristics, the individual truth body, and "the connected body, all of which are by far more congenial to the paradigm of interdependence than that of dependence or independence."¹¹

Nonetheless, according to my observation, the most decisive factor that has contributed to the near universal paradigm shift towards the interdependent relations in the late 1980s and 1990s is the demise of the conflict-inciting Communist ideology. The Communist ideology or Marxism-Leninism gradually lost credibility throughout the world in the 1980s and completely collapsed in the 1990s as the East European Communist nations and the Soviet Union disintegrated and abandoned Marxism-Leninism.

As we have known by now, doctrinaire Marxism-Leninism over-emphasized the existence of conflicts in the world; it falsely asserted that only the struggles of conflicting elements could bring about development; it incited and justified violent struggles and wars in the name of the class struggles. It encouraged their believers to harbor deep hatred and to reject any mercy for their enemy. Marxism-Leninism gave rise to a culture of hatred and is rightly blamed for the tragic death of not millions but several tens of millions of innocent peoples in the Communist nations under the leadership of Stalin, Mao, Pol Pot, and others.

As I introduced a story in order to expound the interdependent relations in the previous section, let me also mention a story that, I believe, represented the Marxist worldview. I read this Marxist moral story in Korean in 1971 when I took a course on "Elementary Reading in Korean Language" at Tokyo University. The textbook, which contained this moral story, was printed in Peking, China and probably published to indoctrinate children with the Marxist values. More than a quarter century has passed since I read it. Nonetheless, I still remember its basic story lines and moral lessons because students, who were beginners in Korean, carefully translated the story word by word and read only this story during the whole semester. Or maybe I could not forget it because I was emotionally disturbed by its moral lessons.

To make a long story short, the story lines ran like the following. There was a warm-hearted grandfather in the countryside near a big mountain. One day, when he was walking on the mountain path, he found a ferocious and cunning wolf caught by a trap and wounded. The wolf asked the grandfather for mercy and for his help. Persuaded by the wolf, the grandfather helped the wolf get out of the trap. Then, later, the grandfather was attacked and eaten by the very evil wolf that he had kindly saved. Moral lessons: there should be no mercy for our enemy; don't forgive our enemy; kill our enemy; it is dangerous to keep our enemy alive!¹²

Apparently, the "ferocious and cunning wolf" symbolized the so-called "the Capitalists, the enemy of the people." Human relations fostered by the Marxist worldview, as exemplified by such a story as above, is quite a contrast to the interdependent relations promoted by religious worldviews such as exemplified by Sundar Singh's story. Undoubtedly, the awareness and appreciation of the interdependent relations in many fields could have never taken roots, if there had existed a wide support for conflict-inciting and hatred-spreading Marxism in our world. It is my conviction that only the demise of the Communist ideology enabled many people to discern the legitimacy and crucial importance of the interdependent relations in many fields.

Then, who on earth contributed most to the collapse of the Soviet Union and to the demise of the Communist ideology? I do not have enough space to document and to prove the cause-effect relationship between Rev. Sun Myung Moon's various projects and the collapse of Communism. Nor is this paper aiming at documenting such a relationship. It was objectively verified, however, through the declassified secret KGB files and other documents that *The Washington*

Times, a newspaper founded in Washington D.C. in 1984 by Rev. Moon, played a crucial role in the collapse of the Soviet Government.¹³⁾ In addition, long before he founded *The Washington Times* in order to liberate the world from the threat of Communism, Rev. Moon had already been renowned as a champion for the cause of the victory over Communism. Since the late 1960s, he had organized the Victory-Over-Communism (VOC) organizations throughout the world, criticized the conflict-inciting doctrinaire Marxism, and presented a counterproposal through the Victory-Over-Communism Theory.¹⁴⁾

Consequently, I am convinced that, because the demise of Communism (Marxism-Leninism) is the most decisive factor for the near universal rise of the interdependent relations, and because Rev. Moon devoted himself to the demise of Communism through numerous projects including publishing *The Washington Times* and through guiding the systematization and dissemination of the Victory-Over-Communism Theory throughout the world, Rev. Moon contributed to the near universal rise of the interdependent relations probably more than anyone else did.

In a sense, “a new cultural revolution,” which he had advocated at the successive International Conferences on the Unity of Sciences (ICUS) in the 1980s, has been steadily under way in the 1990s as a result of the demise of the Communist ideology. Thus, Rev. Sun Myung Moon, probably more than anyone else, has contributed to the “new cultural revolution” by promoting the culture of interdependence, which is none other than what he calls a “culture of true love.” The demise of the Marxist culture of conflicts and hatred assured a way for the universal rise of the culture of interdependence and true love. We cannot thank him enough for the demise of the Marxist culture of conflicts and hatred and for the rise of the culture of interdependence and true love in the 1990s in the whole world.

Conclusion

In this paper, focusing on changes in the paradigms of the relations, we have presented cultural trends in families and in the whole world. Unification Thought has emphasized that a family is the most important place of inheriting and creating cultures or shared values. Therefore, in the first section of this paper, we discussed cultural trends of the relationship between husbands and

wives in American families. We discerned paradigm shifts —“from dependence and independence towards interdependence”— in the relationship between males and females, in large part, through examining the rise and transformation of the feminist movement in the United States.

In the second section, we further elaborated the meaning and implications of the interdependent relations partly through a story by Sundar Singh and partly through a Unification Thought view of “conjugal love.” Then, we pointed out the gradual rise of such interdependent relations in various fields in the whole world especially in the 1990s.

In the third section, we asked and responded to the question: “What caused the current paradigm shift towards interdependence or from conflicting relations to complementary relations throughout the whole world?” This paper asserted that the demise of conflict-inciting Marxism has played the most decisive role in facilitating the rise of the new culture of interdependence in many areas of human relations in the 1990s. I also argued that, because Rev. Sun Myung Moon has devoted himself and his vast amount of resources at the Unification Movement to the demise of the Communist ideology through various projects such as *The Washington Times* and Victory-Over-Communism educational activities, Rev. Moon has contributed, in a very significant way and probably more than anyone else, to the near universal rise of the culture of the interdependent relations in many fields of the world.

The culture of the interdependent relations is a culture of true love as well as a culture of a “true family.” We naturally learn the existence and importance of the interdependent relations first and foremost in our own family through our parents. Many problems of this world largely derived from the existence of so many “false families”— broken families and near broken families — where husbands and wives, parents and children, and brothers and sisters, do not live together in a true sense, but merely “coexist” without establishing the genuine interdependent relations. Therefore, creation of “true families” where children can observe and learn the joy and happiness of the loving interdependent relations is a very key to the universal rise of the interdependent relations. It is noteworthy that, organizing the “true family movement” throughout the world and guiding the global events of the Blessing-Weddings (e.g., 3.6 million couples’ Blessing in 1997), Rev. and Mrs. Sun Myung Moon have also been working very hard to create such “true families” where the loving interdependent

relations abound.

Where there are the interdependent relations, there emerge unity and prosperity; the existence and awareness of the interdependent relationship between two partners will necessarily facilitate "give-and-receive action" between them, which Unification Thought views as the source of all the forces the entity needs for existence, multiplication, and development. We should strive for the rise of the culture of interdependence in families, in societies, and in the whole world. We should live not separately but together; we should live, not arms in hand, but hand in hand. In this age of the global village, if we hope to build a peaceful and unified world, we must make serious efforts to facilitate the rise of the culture of interdependence, that is, the culture of true love. Already the Marxist culture of hatred has been receding all over the world just as the morning fog dissipates under the sunlight. I really hope that it will not be long before the culture of true love permeates all human relations in the whole world.

*The early version of this paper was presented at the Ninth International Symposium on Unification Thought, 19-22 March 1997, Sun Moon University, Asan, South Korea. The first half of this paper is based on my speech, "What Is the True Liberation of Women?" delivered at the First International Symposium sponsored by the *Women's Federation for World Peace* of Japan, November 19, 1994, Tokyo, Japan.

Notes

- 1) Alexander and Seidman (1990), for example, discerned and presented six approaches to culture: functionalist, semiotic, dramaturgical, Weberian, Durkheimian, Marxian, and Poststructuralist.
- 2) In 1994, I moved to Korea as a professor at Sun Moon University. After 1994, I have visited and stayed in the United States for two or three months in total every year during the summer and winter recesses because my wife and children have remained there.
- 3) For a summary and feminist critique of Aquinas's view of the female, see, e.g., Daly (1975:91).
- 4) Many distinguished universities such as Harvard, Yale, and Princeton Universities in the United States accepted only males as

students and did not allow women to study there until the 1960s.

- 5) Faludi (1991) herself sharply criticized these statements, although she aptly documented and summarized the various critiques of radical feminism.
- 6) I regard Unificationists and members of the Women's Federation for World Peace as belonging to the new generation of feminists who appreciate the interdependent relations between males and females.
- 7) If I find this "narrative method" effective, I will think about making a book on a Narrative Unification Thought, which will explain various important concepts of Unification Thought through vivid touching stories.
- 8) Translated into English by myself from Odajima's (1988:118-119) quotation of Sundar Singh's story in Japanese.
- 9) It is noteworthy that Korean word "*kong-saeng*" was translated as "interdependence" in Exposition of the Divine Principle (HSA-UWC 1996:342), a new English translation of Woll-kangnon (HSA-UWC: 1966).
- 10) "See, the home of God is among mortals. He will dwell with them as their God; they will be his peoples, and God himself will be with them." (The Holy Bible, New Revised Standard Version).
- 11) A textbook of *Unification Thought* (UTI 1992:70), for example, noted that "From the perspective of Unification Thought, all beings are created in the resemblance of God's dual characteristics, and therefore they exist not only as individual truth bodies, but also as connected bodies, whereby they are connected, directly or indirectly, with other individual truth bodies."
- 12) The other students — five or six in total— in the Korean class who read this story with me were Korean Marxist students born and educated in Japan and associated with Chosen Souren Organization, which has supported the North Korean Government.
- 13) For the documentation of The Washington Times' decisive contribution to the demise of the Soviet Union, see, e.g., Tomaru 1994. For a presentation of the Reverend Moon's contribution to the demise of the Soviet Union, see, e.g., Ikeda 1996.
- 14) It was Dr. Sang Hun Lee who systematized the *Victory-Over-Communism (VOC) theory* under the direct guidance of Rev. Sun Myung Moon. Therefore, we should be deeply grateful also to Dr. Lee for his significant contribution to the demise of the Communist ideology and therefore for his significant contribution for the rise of the culture of interdependence and true love throughout the whole world.

Dr. Lee passed away on March 22, 1997 during the 9th International Symposium on Unification Thought held at Sun Moon University, South Korea. Several hours before Dr. Lee lost his consciousness, I had a personal opportunity to talk with him about my paper presented at the Symposium. Dr. Lee was very happy to hear my pledge that I would attach in the revised version of my paper an additional note that would acknowledge his very significant contribution to the demise of the Communist ideology. This note #14 as well as this paper is dedicated to the memory of Dr. Sang Hun Lee, the greatest systematizer of the Rev. Sun Myung Moon's thought and our dear teacher of Unification Thought.

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- ▶ UTI. See Unification Thought Institute.