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journal or publication title	論叢 : 現代語・現代文化
number	12
page range	193-212
year	2014-03-20
URL	http://hdl.handle.net/2241/00123008

Happy Science and Religious Attraction: Written Discourse Analysis of Evangelistic Material

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Abstract

This paper proposes to examine a series of texts in a pamphlet by the Japanese religious organization *Kofuku no Kagaku*, or Happy Science. The English-language pamphlet is titled 'Happy Science Monthly' (HSM) and is used primarily for proselytizing purposes. According to the Happy Science Website, 'Happy Science Monthly has now been in print for over 16 years and spans over 200 issues. It is now available in 7 languages and distributed to over 70 countries worldwide...' (Happy Science, 2011a). In addition to that, or because of it, Happy Science now boasts millions of members worldwide. Therefore, due to the apparent rapid global dispersion of the Happy Science religion and the role of HSM in helping to accomplish that feat, this paper seeks to linguistically analyze three texts of HSM to better understand how a modern religious organization attempts to attract new adherents through the written word. It will first look at new religions worldwide and in Japan in particular, with an emphasis on evangelism and self-promotion. Written discourse analysis will then be used to identify text typology as established by Robert E. Longacre (1983) and the organizational structure, with explicit markers of interaction, as established by Eugene Winter (1976) and Michael Hoey (1994). It will conclude with some thoughts about new religions in a global context and suggestions for further research.

1.0 Introduction

This paper attempts to examine a series of texts in a pamphlet by the religious organization *Kofuku no Kagaku*, a group of Japanese origin with the self-appointed English name *Happy Science*. The pamphlet is titled *Happy Science Monthly* (hereinafter HSM) and is used mainly for proselytizing purposes.

According to the Happy Science Website, “Our Happy Science Monthly has now been in print for over 16 years and spans over 200 issues. It is now available in 7 languages and distributed to over 70 countries worldwide...” (Happy Science, 2011a). This paper, then, specifically aims to linguistically analyze three texts of HSM to better understand how a modern religious organization attempts to attract new adherents through the written word. It first looks at new religions worldwide and in Japan in particular, with an emphasis on evangelism and self-promotion. Written discourse analysis is then used to identify text typology as established by Robert E. Longacre (1983) and the organizational structure, with explicit markers of interaction, as established by Eugene Winter (1976) and Michael Hoey (1994). It concludes with some thoughts about new religion in a global context and suggestions for further research.

1.1 Note on this Paper

This essay will only attempt to analyze the *Kofuku no Kagaku* proselytizing pamphlet, Happy Science Monthly. Buddhist scripture, group policy, incarnations of historical figures, and other related aspects of worship will only be addressed in relation to HSM, and only then based on their importance in understanding the social and organizational background of HSM. The intention is to remain neutral in the process of text analysis. Recently developed belief systems and their legitimacy are not the focus of this study.

2.0 Evangelism, Japan and New Religion

Evangelism, alternatively labeled proselytization or propagation, has been standard feature of religious movements since the earliest times. Christian missionaries were some of the first to travel the world in the hope of spreading the word of their Christian god, creating converts and increasing the size, power, and wealth of their countries and religious organizations. Religious organizations of Japanese origin, though, have only recently engaged in national and international proselytization, and with a fair amount of trepidation, for proselytization in Japan has always carried a negative connotation (Mullins, 2008:

321). From the Christian missionaries in the sixteenth century to the new religious movements of the twentieth, new spiritual practices have been either obligations to the state or viewed with skepticism and considered intrusive (Mullins, 2008: 321–23). The Tokugawa Shogun suppressed Christianity, the Meiji Emperor outlawed Nichiren Buddhism, and today the general Japanese public are wary of sects reminiscent of Aum Shinrikyo and the sarin gas attacks in 1995 (Mullins, 2008: 330). Despite all this, new religious movements have seen steadily increasing numbers since the end of the Second World War. Some of the larger and more powerful organizations, like *Soka Gakkai* and *Tenrikyo*, are still thriving today, both in Japan and abroad, as is the most recent of the new religions, *Kofuku no Kagaku*, or Happy Science.

2.1 Happy Science

The spiritual group Happy Science was founded in 1986 by Ryuho Okawa, a graduate of the University of Tokyo and an ex-trading-company employee (Baffelli, 2007: 86) who claims divine inspiration as the catalyst for his change of occupation and new spiritual outlook on life (Astely, 1995: 347). The group was initially founded as “a study group on human happiness,” and only became officially recognized in 1991 through the Japanese Religious Corporations Law (Baffelli, 2007: 86). Inaugural adherents were simply friends and acquaintances—before official governmental recognition—followed by the general Japanese public as the organization grew. Then, as Okawa and Happy Science embarked upon ‘Project Big Bang’ and attaining the goal of becoming the top religion in the world (Astely, 1995: 349), international adherents joined the mix with the creation of Happy Science USA in 1994, and then, later that same year, Happy Science Los Angeles, Europe, and Brazil (Happy Science, 2011a). Today Happy Science boasts millions of members worldwide, and, despite the difficulty of verifying accuracy, claims that a lot of its international success is the effect of its publishing arm, IRH Press Co., Ltd., and the monthly magazine, *Happy Science Monthly*.

2.2 Happy Science Monthly

Each issue of *Happy Science Monthly* (HSM) is 35 pages long and is published in hard-copy in full color on A5-sized paper, although recent issues can also be accessed on-line in e-book format. Addressees in the texts are identified as prospective adherents, non-believers, or the secular masses. Ian Tweddell (2000), in his MA thesis titled *The Use of the Internet by Japanese New Religious Movements*, says that in Happy Science's push for public awareness and a high profile, "...a monthly magazine designed for the general public, rather than members, was established and made available in mainstream book stores" (101). This same idea is echoed in Astely (1995), who goes one step further by mentioning the establishment of IRH Press Co., Ltd., the publishing arm of Happy Science, and ends by saying that "[Happy Science]'s strategy of propagation through publishing has been particularly successful..." (350). This then establishes Happy Science and Master Ryuho Okawa as the addressers in the text. As Erica Baffelli (2007) writes, "[Ryuho Okawa] became not only the main point of reference for the group but also the figure all members should emulate" (89). With a self-proclaimed 700 books published and over 1400 lectures given (Happy Science, 2011b), Okawa is undoubtedly the main instrument for the propagation of Happy Science.

2.3 Three Texts for Analysis

For this paper, the issue of HSM that was analyzed is issue 201, which was published in January 2011. While the issue contains no publication date, a probable date was calculated based on the current issue number and an assumption of consistent monthly publication. This specific issue was chosen for three reasons: because a hard-copy was received at home by a small group of Happy Science evangelists, because it's the most recent issue in a group of five that were received, and because it contains a text not included in previous issues. Overall, these particular texts were chosen because, as Mullins (2008) states in *The Social and Legal Context of Proselytization in Contemporary Japan*, "Japanese have clearly become significant actors in global proselytism and the expansion of their religions overseas is rapidly becoming a significant new field of research" (333).

3.0 Longacre's Typology

In his seminal work *The Grammar of Discourse*, Robert E. Longacre (1983) developed a text typology consisting of four basic types—Narrative, Procedural, Behavioral, and Expository—and an additional four parameters to narrow that field. This specific typology was chosen for two reasons, the first of which being its general practicality. Alternative typologies are better reserved for specialized fields, e.g., Werlich (1976) or Hatim and Mason (1990) for translation studies. In addition, according to Costa (1996), “Longacre is the most theoretical and elegant approach to the issue of text typology” (51), which would make it as suitable a choice for an initial analysis as any other general typology. The second reason relates to Longacre's use of surface and notional text features, which become a useful tool for analyzing texts whose notional and surface features have been intentionally misaligned to obscure deep semantic structures, as in the subsequently analyzed text *Happiness Planting* where the potentially disagreeable act of donating money is better framed as “planting happiness,” where, as Longacre (1983) describes it, the “notional [deeps semantic] structures of discourse relate more clearly to the overall purpose of the discourse, while surface structures have to do more with a discourse's formal characteristics” (3). Two of the texts analyzed in this paper—*Master's Lecture* and *Happiness Planting*—fall under Longacre's Behavioral Discourse, and the third text—*Step-by-Step Guidance*—falls under Procedural Discourse. All three texts are analyzed in more detail below.

3.1 *Step-by-Step Guidance*

The HSM text *Step-by-Step Guidance* falls under Longacre's (1983) Procedural Discourse typology with the added parameter of plus projection, which means how-to-do-it as opposed to how-it-was-done (4-5). This is most readily identifiable in two surface features of the text. The first is in the title, *Step-by-Step Guidance*, which implies a process or procedure. According to Cambridge Dictionaries Online (2011), the phrase *step-by-step* means “dealing with one thing and then another thing in a fixed order,” which is indicative of the contingent temporal succession quality of Longacre's (1983) procedural typology.

In addition to the title, the numbered subheadings in the text also reveal a procedural quality, again indicating the temporal nature of the text (see Appendix 1). The subheading *1: Preparing your Space* needs to be accomplished before *2: Preparing your Body*, and so on through step four. A third feature of the text that identifies it as Procedural How-to-do-it Discourse is the imperative mood in which most of the verbs are used. Longacre writes that “[p]rocedural (how to do it) has a customary present, or imperative in most languages” (7). The first sentence of each step in the text uses the following verbs, respectively, in the imperative mood: *find*, *try*, *recite*, and *breathe*. Other imperative verbs are to be found in the text, but a variety of moods and tenses are also used. In addition to this, there is the consistent use of the second person pronoun *you*, which Longacre points out is a defining feature between procedural discourse and narrative.

3.2 *Master’s Lecture*

The HSM text *Master’s Lecture* falls under Longacre’s (1983) Behavioral Discourse typology with the added parameters of plus projection and Hortatory Discourse (4–5). In Longacre’s words, the objective of hortatory discourse is to “give advice to somebody else orally or urge on him [sic] a change of conduct” (10). The inclusion of the term *Lecture* in the title of this text hints at the text’s hortatory nature, which becomes clearer in an analysis of a couple examples that help to establish the text’s advisory role (see Appendix 2 for the complete excerpt from HSM). In the third paragraph, Okawa says, “However, today, I strongly feel that it is our mission to spread our message across Japan and the world; it is our mission to guide all people to happiness” (HSM 201: 28). While the grammar does not explicitly indicate the hortatory nature of this sentence, the implication in the use of the phrase *our mission* does. According to Cambridge Dictionaries Online (2011), the word *mission* means “any work that someone believes it is their duty to do,” and when collocated with the first-person plural possessive pronoun *our*—indicating mutual obligation—the sense of advising or urging becomes clearer. This reference to “mutual obligation” is a standard trait of universal evangelism where the idea of a “world community” is invoked to downplay any large-culture differences that would otherwise adversely affect potential adherents, as in Rachelle Scott’s (2008) analysis of Dhammakaya

Buddhism and its ability to “tap into universal discourses of world peace promoted by other Buddhist leaders...who insist that the goal of world peace transcends religious, ethnic and cultural divides” (246-7). The more common use of the second-person singular pronouns *you* and *your* implies solitary, individual obligation, establishing a *you-vs-me* scenario, semantically setting the potential adherent in opposition to the group, as opposed to the more desirable *us-vs-them*, where the potential adherent is semantically already part of the group and thus made to feel the added pressures—and safety—of mutual obligation. Another example has Okawa, at the end of the excerpt, urging listeners/readers to action: “We must protect the freedom of speech...we must revive religion in the world” (HSM 201: 29). The deontic modality of these two statements is clearly indicative of the text’s hortatory nature as the use of the modal verb *must*—expressing necessity and obligation—collocated with the subject *we* would again indicate mutual obligation and an urging or a commanding to action. And finally, on a surface level, Okawa’s lecture excerpt is an example of hortatory discourse according to lexical choices indicative of all three examples cited in Longacre’s (1983) exemplification: “Hortatory discourses can range from sermons, to pep-talks, to addresses of generals to the troops on the eve of an important battle” (10). The lecture’s religious and moral themes—evidenced by multiple references to a god-like figure, spirituality, post-mortem existence, and value systems, to name but a few (see appendix 2: *Master’s Lecture*)—help to establish the lecture as a sermon. Phrases like “I strongly feel,” “it is our mission,” and “we must revive religion” help to establish Master’s Lecture as an emotionally charged talk designed to urge action or nurture enthusiasm. And lexical choices such as “mission,” “courage,” “revolution,” and “protect” assist in framing Master’s Lecture in terms of battle.

3.3 *Happiness Planting*

The text *Happiness Planting* also falls under Longacre’s (1983) Behavioral Discourse typology with the added parameters of plus projection and Hortatory Discourse (4-5). While there exists the possibility of skewed notional and surface discourse features (see section 3.0) between hortatory and expository discourse, the notional structure motive—i.e., “the overall purpose”—is most likely hortatory.

Longacre writes that “[t]he notional structure motive may be somewhat disguised by resort to a surface structure of radically different form” (12). “Skewing” or “disguise” becomes necessary when the notional structure motive is potentially undesirable, as could be the case in *Happiness Planting*. The heading itself is a “syntactic euphemism” as defined by Julia Penelope (1981): “...utterances in which it is the speaker’s intent to DOWNPLAY [sic] the grosser, more realistic aspects of some event for the ‘benefit’ of the hearer...” (475). This “grosser, more realistic aspect” is the act of donating money. A final aspect of *Happiness Planting* that identifies the text as Behavioral Hortatory according to Longacre’s typology is the use of pronouns in the text. Typical hortatory texts will use a second-person reference, which this text does (see Appendix 3 for the full text), but they also sometimes use the third person to soften the directness of the second person and “to indicate a model of good behavior” (Longacre, 1983: 8–9). *Happiness Planting* finishes with a testimonial from John from Uganda, who begins with the sentence “I have a burning desire to be a Happiness Planter” (HSM 201: 31). John goes on to tell his readers what happiness planting can do for the happiness planter, how happiness planting has changed his life, and then finishes by thanking Happy Science and Master Okawa for teaching him “the essence of practicing *Love that Gives*” (HSM 201: 31). John is a paragon of happiness planting, and in being so urges his readers to be the same.

4.0 Structural Properties and Explicit Markers of Interaction

All three texts seem to exhibit the same Problem–Solution text pattern/structure as exemplified by Michael Hoey (1994). He maintains that the Problem–Solution structure has been around, i.e., identified, since the 1950s, but has had little detailed analysis (26–27). Hutchins (1977) was one of the first to apply the structure to scientific text, and then Eugene Winter (1969, 1976) employed a question technique as one of the first attempts at analyzing the structure. Hoey, then, builds on the work of his predecessors by using certain lexical and syntactic signals to identify the distinct elements of the Problem–Solution structure: *situation*, *problem*, *response/solution*, *evaluation*. The element *situation* connotes the overall context in which the main action of the text occurs, whether explicitly stated in the text or inferred by the reader. The element

problem can best be defined by Hoey (1994) as “an aspect of situation requiring a response” (30). The element *response*, then, is derived from the previous element of *problem* and can be regarded as an attempt at finding a solution to the problem. It is important to note here that this element contains both *response* and *solution* for the purposes of accounting for both successful responses (i.e., *solution*) and unsuccessful responses (i.e., *response*). The last element, *evaluation*, can best be understood as the result of the previously mentioned response to the problem. As Hoey (1994) notes, the element *evaluation* may simply appear in the form of a *result* with no real evaluative quality present. A combination of the two is also a possible occurrence. These four elements and their lexical and syntactic signals are used below to analyze the three texts from HSM. Chart 1 below highlights the four elements and the corresponding text for each of the three texts from HSM. The subsequent subheadings in this essay offer a more detailed analysis.

	<i>Step-by-Step Guidance</i>	<i>Master’s Lecture</i>	<i>Happiness Planting</i>
Situation	Daily life	Contemporary life; This world	Contemporary life; This world
Problem	Things have gone wrong	No solid value system	Attachment to this world
Response	Self-reflection	Know of greater existence; Seek universal/eternal righteousness	Happiness planting;
(Projected) Evaluation	More positive self; Closer to one’s true nature	Undoing mistaken values; Quiet revolution; Spiritual truth	Cultivation of virtue/ energy of love; Future happiness

Chart 1: Problem-Solution Text Structure with Text Breakdown

4.1 *Step-by-Step Guidance*

Step-by-Step Guidance is a typical example of a Problem-Solution text. Both the title—Guidance—and the physical layout on the page—numbered procedural

tasks—allow the reader to readily identify the text’s internal structure. In addition to that, though, there are clear lexical and syntactic signals that help to identify the individual elements of the structure as well.

4.1.1 Situation

Situation—daily life—is here identified through the simple present verb tense used in the first sentence of the text: “At Happy Science we believe that true happiness and lasting benefits *are* experienced only by the actual practice of the teachings itself” (emphasis added) (HSM 201: 24). The situation was labelled thus for its characteristics signified through the use of the simple present verb tense, which, barring stative verbs, indicates ongoing, habitual actions. Indeed, in the first sentence of the second paragraph, the phrase “daily practice” is used in conjunction with the simple present verb tense to reinforce the idea of habitual daily activities: “Self-reflection *is* a key aspect of our *daily practice*” (HSM 201: 24) (emphasis added). As Hoey (1994) notes, “Context by its nature does not normally involve a moment in time...” (37). This is especially true in step-by-step guidance texts where all events lack temporal identification. But verb tense alone does not make clear the situation. It may identify where in the text Situation can be found, but it does not specifically identify it. Lexical analysis is also necessary for a more complete understanding (Hoey, 1994). In the first example given above, the key lexical item is the passive past participle verb *experienced*, which denotes *happening*, *doing*, and *sensing*, all of which could be argued to be essential components of everyday life. In the second sentence, the key lexical item is the adverb *daily*, which was previously addressed at the beginning of this section. Both lexical items, together with the simple present verb tense, help to identify ‘daily life’ as the situation in the text.

4.1.2 Problem

Problem—things have gone wrong—is signaled lexically through the subordinate clause “...where things have already gone wrong...” (HSM 201: 24). This is reinforced by the subsequent phrase “...and to correct them in a positive way...” (HSM 201: 24), where the infinitive “to correct” intimates the need for a response to a problem, and the adverbial phrase “in a positive way,” which indicates the need for the response to be a solution, i.e., a successful response. The assumption applied here is that a response/solution is rarely necessitated in the

absence of a problem. The text, in offering a basis for self-reflection in the form of “corrections,” implicitly identifies the existence of a problem.

4.1.3 Response

Response—self-reflection—is the overt objective of the guidance text, and the term is repeatedly used throughout the text as the explicit solution to a troubled life. Perhaps the most telling use is in the first sentence of the second paragraph: “Self-reflection is a key aspect of our daily practice” (HSM 201: 24). The main signals here are the lexical item *key*, denoting importance and gravity, and the simple present verb tense that is juxtaposed with the present perfect in the subsequent sentence: “...where things *have* already *gone* wrong...” (emphasis added) (HSM 201: 24). Hoey (1994) notes that this verb tense change is a common signal of Solution/Response, where the present perfect “is used to describe happenings that either began or took place wholly in the past but that continue or have consequences of interest in the present” (40).

4.1.4 Evaluation

Evaluation—more positive self and closer to one’s true nature—is most evidently signaled through the lexical items “Through this process...” (HSM 201: 24), which predicts an outcome to the Response, and through the comparatives “more positive” and “bringing ourselves closer”, both of which denote an improvement over the initial Situation (although improvement is by no means necessary for evaluation, as Hoey explains [41]).

4.2 *Master’s Lecture*

Master’s Lecture is also an obvious Problem-Solution text, if for no other reason than the intrinsic quality of lectures being instructional and oriented toward problem solving. Looking at its lexical and syntactic components should help to support this assertion.

4.2.1 Situation

Situation—contemporary life in this world—is most readily identifiable, temporally, in the lexical item *today* in the sentence “However, today, I strongly

feel that it is our mission to spread our message across Japan and the world..." (HSM 201: 28). This is also supported by the present tense verbs *feel* and *is*. In the following paragraph, the text continues: "I have continuously thought about 'what is right' in this world..." (HSM 201: 28). The phrase *in this world* identifies place and determines the breadth of the situation.

4.2.2 Problem

Problem—no solid value system—is also easily identifiable in the subordinate clause *What is lacking now* in the sentence "What is lacking now is a solid value system" (HSM 201: 28). The lexical item *lack* has a negative connotation—the absence of a necessity—and therefore implies a problem.

4.2.3 Response

Response—know of greater existence and seek universal/eternal righteousness—is signaled by the syntactic arrangement *only...when* in the sentence "People only become humble when they know of a greater existence..." (HSM 201: 29). This arrangement sets clear limitations on achievement and is often used when discussing paths to success, success being a commonly generalized goal in problematic situations.

4.2.4 Evaluation

Evaluation—undoing mistaken values/quiet revolution/spiritual truth—is uniquely signaled by a simple present tense verb (are) with an added quality of progressiveness (in the midst of creating) in the sentence "We are now in the midst of creating a quiet but sure revolution..." (HSM 201: 29). Keeping in mind the hortatory typology of this text, it is interesting to see a progressive action being used to urge participation, as if saying "The revolution has already begun and our goal is in sight, so join us now before it is too late." The progressive verb quality continues a couple sentences later with "...we are gently undoing the mistaken values..." and in the next sentence with "We are bringing this world back to the world of truth..." (HSM 201: 29). Because Solutions of this sort are set in the future, using the present progressive moves the Solution closer to the present, making it appear more accessible than a closer analysis would perhaps reveal.

4.3 *Happiness Planting*

Happiness Planting relies heavily on the Problem–Solution structure to achieve its goals, as would any hortatory text attempting to convince people to offer money for intangible and loosely defined rewards. How exactly this is done can be seen through the four basic elements as detailed below.

4.3.1 Situation

Situation—contemporary life in this world—while not explicitly identified, is signaled through the pervasive use of the simple present verb tense.

4.3.2 Problem

Problem—attachment to this world—is signaled through the infinitive *to release* in the sentence “It is a form of spiritual discipline...to release our attachments to this world” (HSM 201: 30). Collocated with the lexical item *discipline*, the infinitive *to release* implies the removal of a negative attribute, which in turn can be interpreted as Problem.

4.3.3 Response

Response—Happiness Planting—aside from being ubiquitous in the text, is consistently followed by positive outcomes should it actually occur. Here are a couple examples, the verbs alone sufficient enough to indicate a positive outcome: “Happiness Planting supports...” and “Your Happiness Planting...blossoms...” (HSM 201: 30).

4.3.4 Evaluation

Evaluation—cultivation of virtue/energy of love/future happiness—is signaled through the subordinate relative clause in the sentence “It is a great act that cultivates virtue and multiplies the energy of love” (HSM 201: 30). This restrictive relative clause defines the antecedent “act” by clarifying its outcome, or result, which, as previously mentioned in section 4.0, may suffice for the element of *evaluation* despite its lack of real evaluative quality. It could be argued, though, that in this particular instance an evaluative quality does appear to be present through the use of the terms “virtue” and “love,” both of which would denote a positive evaluative quality in most circumstances.

4.3.5 Relevance of the Problem–Solution Linguistic Analysis

The relevance of this kind of textual analysis—which is by no means restricted to written discourse, as evidenced by the fact that one of the texts analyzed here was originally given in oral form—is to be found in Hoey (1994) when he states that “a linguistic ‘problem’ need not be seen as a real-world problem by the reader, nor need the reader accept a linguistic ‘solution’ as a real-world solution,” that “it is normally the structure that tells us of the reality, not the reality that helps us create the structure” (33). Therefore, when proselytizing literature appears to identify a problem in need of a solution, readers are better informed to understand that in the real world, such a problem–solution paradigm may not in fact exist. Linguistic technique which attempts to distract or misrepresent is frequently the purvey of individuals with specialized knowledge of such technique and is therefore often lost on the greater readership. Even so, Ryuho Okawa may indeed believe that the information he disseminates to adherents and potential converts is true in the real world, but his beliefs and the reality experienced by countless others do not necessarily have to be the same. Possessing a better understanding of the way language functions may allow more people to make better, more informed decisions about their lives and the societies in which they participate.

5.0 HSM in a Global Context

As previously noted, Japanese religions have become “significant actors in global proselytism” (Mullins, 2008: 333). Happy Science alone, as of mid-1995, claimed over 10,000,000 members worldwide, although, as Trevor Astley (1995) points out, “it is certainly not uncommon for such groups to doctor their membership figures so that they appear to be growing even when membership is constant or in decline” (353). Although even a fraction of that membership would be considered large for a new religion that achieved official recognition only four years prior. Such large groups with rapid growth and international development play a significant role in social and political life. Norman Fairclough (2003) believes that “texts have causal effects upon, and contribute to changes in, people (beliefs, attitudes, etc.), actions, social relations, and the material world” (8). He goes to express a major concern that texts can change ideologies, ideologies

defined as “representations of aspects of the world which can be shown to contribute to establishing, maintaining, and changing social relations of power, domination and exploitation” (9). For religious proselytizing literature, at the level of the individual, this may seem accurate, if not merely plausible. At the group level, though, doubts may arise as to the actual amount of power any recently established spiritual group could attain. But a counter argument can be made that not only are these groups growing and extending their influence internationally, but they have explicit goals of complete international conversion, and are simultaneously establishing surprisingly successful political parties as part of their strategy. In 2009, Ryuho Okawa established the Happiness Realization Party (HRP) with the aim “to promote peace and democracy, create wealth and make innovations in science and technology so that the growing world population will live in harmony and prosperity” (HSM 185: 25). His wife, Kyoko Okawa, is the party leader, and has pledged to discard article 9—the pacifist clause—of the Japanese constitution written in 1947, and to prepare for war with China and North Korea (McNeill, 2009). While the HRP’s failure to take control in the 2009 elections brought a sigh of relief to more moderate pundits, it also gave pause to those who recognize the enormity of coming so close so quickly. It goes without saying that the power and wherewithal to arrive at such a potentially historical moment can only come from public support, and, for a new religion in the 21st century, that means adherents and a streamlined method of proselytization. It behooves the public to be more aware of how small groups like Happy Science frame their message and attain seemingly impossible goals. As Norman Fairclough (2003) writes, “...texts have social, political, cognitive, moral and material consequences and effects, and...it is vital to understand these consequences and effects if we are to raise moral and political questions about contemporary societies...” (14). Adam Jaworski and Nikolas Coupland (2006) echo these sentiments in *The Discourse Reader*: “Discourse is language use relative to social, political and cultural formations—it is language reflecting social order but also language shaping social order, and shaping individuals’ interaction with society” (3). There now exists very little research and discourse analysis on proselytizing literature, and at a time in history when leaders are elected, wars waged, and entire cultures oppressed because of religious differences, close textual examination of religious proselytizing literature seems like a good beginning in order that humanity may start asking the right questions and raising

the appropriate issues.

5.1 Summary and Suggestions for Further Research

This paper has aimed to critically analyze a series of texts from a proselytizing pamphlet by the religious organization Happy Science. The texts were first examined with regards to Longacre's text typology. Of the three texts, two fell under Behavioral Hortatory Discourse, and the third was identified as Procedural How-to-do-it Discourse. In addition to typology, all three texts were also analyzed for structural properties and explicit markers of interaction according to Michael Hoey and Eugene Winters. All three texts were found to have a Problem-Solution structure with clear signals and markers of interaction. While most of the analysis data is not surprising considering the nature of the texts as proselytizing literature, it is, as mentioned previously, a necessary endeavor when considering the global implications that proselytizing texts could have. All of the texts analyzed in this paper could use a more thorough examination, as could the entire HSM pamphlet. More revealing would be a comparative analysis across several successful new religions to draw some more detailed conclusions about how proselytizing texts function, as both tools of propagation and image constructors, for what people assume to be true is not always the case, and more knowledge is better than the opposite. Religion plays a large role in the lives of millions of individuals across the entire planet and deserves a closer, more detailed examination, especially with regards to the mechanisms in place for growth and prosperity.

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Appendix 1: Step by Step Guidance

STEP-BY-STEP GUIDANCE

1. PREPARING YOUR SPACE

Find a quiet, clean and uncluttered place where you can use a comfortable chair or cushion on the floor. If you have calm and serene meditation music, then you could play that on low in the background. A good tip is to have a notebook by your side to write down any thoughts that may come into your mind during your practice.

*All members of Happy Science receive a prayer book. Please contact us if you would like to receive one (see p.33).

STEP-BY-STEP GUIDANCE

2. PREPARING YOUR BODY

Try some simple exercise on your neck, back, arms and legs to release any negativity, and to allow energy to flow again. Next, sit on the floor with your legs crossed or on a comfortable chair. You don't have to be in the classic meditation pose – the key is to be relaxed and to keep your back posture straight.

3. PREPARING YOUR MIND

If you have a prayer book, recite **A Prayer to Guardian and Guiding Spirits** to ask for their support. If not, then you can simply put your hands in prayer to offer your gratitude to them. Our guardian spirit is always watching over us trying to offer us guidance for a better life. Next, visualize a pillar of light, connecting yourself to heaven.

4. PRACTICE

Lastly, breathe deeply and slowly through your nose into the lower stomach, hold... and then to breathe out of your mouth like through a straw - blowing out negative energy... continue this for about 2 mins in slow rhythmical cycles until you enter into a deeper state of mind. Now return to regular breathing to begin your contemplation points on your childhood...

QUESTIONS Self-reflection is most effective when conducted in a place like a Happy Science temple. The space we provide is serene, safe and pure with qualified lecturers offering their support and guidance, and we have many themes of seminars suited to solving almost any difficulties; people may face in life.

► **Contact your local temple for information on upcoming seminars and to deepen your self-reflection practice.**

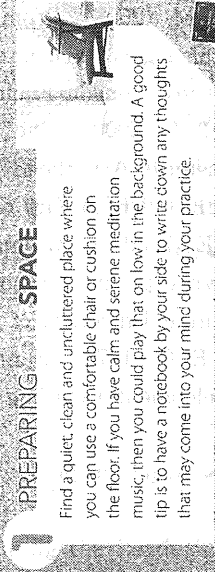
Learning from our childhood - step-by-step guidance

★ **CLARIFYING** - we believe that true happiness and lasting benefits are experienced only by the actual practice of the teachings itself. Diligent study and making daily efforts is key. Here, we will present to you a simple step-by-step self-reflection guide to put this month's theme into practice using your own space.


★ **WHY SELF-REFLECTION?**

Self-reflection is a key aspect of our daily practice. The primary reason for self-reflection is to discover areas where things have already gone wrong, and to correct them in a positive way for the future. Through this process of learning and growing, we can develop a more positive self - ultimately bringing ourselves closer to our true nature as a child of God.

★ **THE KEY TO SUCCESS** - An important aspect of self-reflection is to reach a state of mind that is calm and relaxed, thus allowing you to see yourself and your problems more clearly, as if from a higher perspective or from a third person. As you enter a deeper state of concentration, you will connect with the heavenly world and receive guidance and inspiration.




Appendix 2: Master's Lecture



MASTER'S LECTURE

AT AICHI LECTURE HALL,
A Master Ryuhō Okawa gave
 a lecture, *The Revival of Religion*,
 that was broadcast to 3400 temples in
 Japan and dozens of locations worldwide.

11th
 OCT



Map of Japan showing the location of Aichi Lecture Hall in Nagoya.

“20 YEARS have passed since our activities started, but, every year, our mission seems to be growing bigger.

Happy Science was established in 1986. So, to be exact, we have been active for 24 years now. When we first started, we could not even imagine taking responsibility for the happiness of all humanity.

However, today, I strongly feel that it is our mission to spread our message across Japan and the world; it is our mission to guide all people to happiness.

I have continuously thought about “what is right” in this world without being constrained by society’s common knowledge or the mainstream opinion at the time.

What is lacking now is a solid value system. You must know what is right and what is wrong in order to have a strong value system.

If you asked every citizen of Japan whether they believe in a religion or not, only 30% or so would truthfully say that they do. If that is the case, a majority of the citizens would have opinions that are based on the secular world.

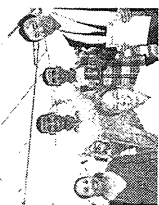
Since their values are based on the secular world, they do not believe that “righteousness” originates in a world beyond ours, in the world of God or Buddha.

People only become humble when they know of a greater existence and become aware of righteousness that comes from a world far beyond the human mind.

People can stop fighting over power in this world only when they have a noble mind and seek universal or eternal righteousness.


The future is opened up by the courageous few. These courageous people make the mind of Buddha or God residing in the spiritual, heavenly world beyond this world, to be their mind, or else they could not overcome prevailing common sense or man-made laws to rise as they did.

We are now in the midst of creating a quiet but sure revolution, which will influence neighboring countries, Asian nations, Africa, Europe, and America. By spreading the spiritual Truths, we are gently undoing the mistaken values of today’s society. We are bringing this world back to the world of Truth, where it came from.



We must protect the freedom of speech. The freedom of religion lies at the root of this. The freedom of speech is born from the freedom to think and the freedom to think would be impossible without the freedom to believe in God or a religion. This is why we must revive religion in the world.”

*This concludes this extract from the lecture.**



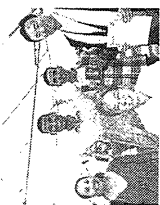
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Appendix 3: Happiness Planting

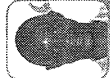
“What makes Buddha happy is that people realize they are given so much by Him and they remember the spirit of giving as children of Buddha.”
[MASTER JOHN OKAWA] ON THE MISSION

planting

Why not try it today?

Without offerings, for example, this publication you now hold in your hands could not be possible. Each issue came from the support of offerings that was planted by the generosity of many people with a wish to bring more happiness to the world. And future happiness can blossom even more by the generosity and purity of heart from the people of today.

Why not join the happy cycle by planting a seed yourself?



A HAPPINESS PLANTER: JOHN FROM UGANDA

I have a burning desire to be a Happiness Planter. I have realized that through this practice you can also build Utopia by helping other people and showing them love. For example, the disaster that happened in Eastern Uganda where Happy Science members lost their lives: it is through Happiness Planting that they could be helped. It has also given me more blessings from El Cantare and my life and mind has changed. Happiness Planting is truly an appreciation for El Cantare. Whether small or big, it is indeed offering gratitude to El Cantare. It is the essence of practicing Love that Gives. Thank you Happy Science. Thank you Master Okawa.

world through Happiness Planting!!

What is it?
Happy Science
Happiness Planting

happiness

Why make an offering?

Happiness Planting supports the many important aspects of Happy Science. It is a great act that cultivates virtue and multiplies the energy of love – it is, in essence, an offering to God or Buddha in heaven. It is also a form of spiritual discipline to practice giving without expecting anything in return,* and to release our attachments to this material world.

How does Happiness Planting blossom?

Your Happiness Planting is used with great compassion and wisdom, and blossoms into a diversity of forms from something small such as a simple notebook for a child in a Third World country to the building of a grand temple for many to practice their spiritual discipline. Whether as a charity, to print publications, rent space for seminars, build temples, or to support ministers, each is precious in itself to spread Truth which blossoms into happiness for many. All of this could only be possible through Happiness Planting.

How to make an offering?

It is not the quantity that matters, but the quality and attitude of our offering – try to cultivate a mind that has deep gratitude and give with a purity of heart. Offerings can be made using the Happiness Planting Donation Envelope at your local temple.

Let's cultivate a better



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