

I would like to a recommendation that the Unification Thought Institute, the Asia University Federation and the Professors World Peace Academy of the Philippines would look into these ideas since we all know the two present economic paradigms are exhausted and according to our research and others in the United States, there is nothing on the horizon in the form of a new paradigm in economics that can address effectively economic injustice, poverty and lack of participation of the majority in the world. These institutions would greatly benefit from an adoption of these ideas.

I want to conclude by quoting Victor Hugo, "more powerful than an invading army is an idea who's time has come." What I have proposed to you we call the "third way" it is neither socialism based on the politics of envy, or capitalism based on the politics of greed. A more appropriate way to call it, and I will use a word given by Rev. Moon, is "headwing thought" in economics, neither socialism or capitalism, a thought that is guided by the head, the heart, and centered on true justices

The Y2K Vision for the Humanity

Dr. Manuel D. Punzal

Gregorio Araneta University Foundation / PHILIPPINES

I . Introduction

The advent of the Third Millennium has generated unparalleled enthusiasm and excitement to millions of people from all walks of life around the globe. The world is gearing up to welcome Year 2000 on midnight of December 31 with the loudest band no Year's Eve before had ever heard or imagined.

With three months still to go, myriad of events, from solemn to frivolous, are being staged for the millennium debut. Indeed the plethora of objects being created - millennium websites, a "millennia" car, a "Millennia" perfume — or the repertoire of activities being calendared such as "Millennium Cup Race" in Hongkong, the "Millennium Percussion Festival" in Indonesia, the "Millennium Street Party" in Malaysia, are manifestations of millennia mania. Unlike the unheralded dawn of the Year 1000, this time virtually everyone on earth knows the new millennium in coming.

But the Third Millennium is not all excitement. There is also a ring of fear attending its arrivals. The phobia is called the millennium bug or the Y2K information technology glitch. The Y2K bug is predicted to bite with potentially serious effects. It would interrupt electrical power to schools, hospitals, banks, airports, and other public and private buildings. It can make traffic lights go hay wire, wreck calculations in payroll or billing system, and even sabotage electronically controlled heating and air-conditioning systems. The millennium bug is forecast to affect globally both the users and non-users of computers and other electronic devices.

Because the millennium bug poses a serious threat to the normal and effective human interaction and business operations, it has mobilized national and international pool of experts to design and put in place preventive or corrective measures in the embedded systems of computing devices to forestall disastrous consequences. Moreover, the mobilization of experts is heavily backed up by massive technical support and huge funding. Every move is calculated and studied. Nothing is being left to chance because of the so-called "ripple effect" — the basic principle that avers that every industry sector is dependent on other industry sections and even if one has effectively solved the Y2K problem on his end, he is at the mercy of others who have not done theirs. Thus, there is the national and international mandate for all countries to be Y2K complaint to avert a crisis potentially poised to impact on humanity.

I. The Greater Risk

The millennium bug is real and poses perils not only to business life, but more so to human life in intensive-care units and operating room of hospitals, in the next millennium. And this problem understandably demands concerted human effort to forestall its ill-consequences. However, this information technology problem besetting the year 2000 is minuscule compared to the predicament humankind faces at the threshold of the new millennium. The millennium that mankind is about to leave behind is marked with milestones of material progress and human achievements, foremost of all is man's landing in the moon and a space vehicle in Mars. During the last two decades, with the demise of communism and with the proven success of "democratic capitalism," there emerged a global economy attended by dazzling array of product choices, career opportunities, health and education options, profitable services, entrepreneurial activities, and technological advances.

The previous decade brought high-speed technology, the cellular phone, home video games, video cassette, recorders compact discs, personal computers and now the telecommunication bonanza of Internet, teleconference, video conference voice and electronic mails. This exciting array of consumer items has ushered in a global phenomenon of material affluence and comfort everywhere, the Asian and the Latin-America financial crunch notwithstanding. Even the Third World countries, ready or not, have joined the

bandwagon of "Consumer Society: and opened their doors to global economy and market. And soon enough one sees a big Coca-Cola billboard placed in a rice paddy of Vietnam, a Marlboro ad in a Ruadan remote village, and "Toyota landcruiser in a lonely Guatemalan road. With the big help from TV advertisements, the good life - food, clothes, cars, travels, and leisure — is ther for everyone and anyone to buy and possess. This is the uncontested success of democratic capitalism and of the Consumer Society.

1. The Consumerism Culture

The decades of plenty and affluence are not without costs to human beings and existence. No doubt there is productivity of human minds and hands; there is diversity of goods and services; and there are technological achievements with dizzying pace of changes. But the cost of capitalist and consumerist economy's achievements, are exacted on persons is to be questioned and re-examined. The psychological, spiritual, and cultural costs are telling and must be disclosed.

The Consumer Society is a formation and an information system. It forms person's judgment a shapes his acts and behavior. It is an information because it tells a person who he is and what he should desire and aspire for, and the smorgasbord of goods there are in the world to sate him *ad infinitum*. The influence of the Consumer Society is pervasive as it is subliminal oftentimes. Its advertisement of goods and services is directed to the person's psychological threshold. It is manipulative as in the way ads for children are made; the way these act on their wants, tastes, demands, and values. For instance, on the way they convince the children that ae not in with the crowd and miserable without the latest toy or gadget for Christmas. Being out in the cold and not be identified with a group, the Consumer Society educates the child to a life of fragmented personhood.

Being fragmented person, the individual is not able to engage his interior life and becomes incapable, consequently, of relating to the interior life of other people. Oust of touch with his inner being - self-esteem, self-confidence, and personal values - the individual accepts relationships that promise compensatory roles. Hence the commodity peddlers reassure the person that their products will comfort him more than persons could or fulfill his being more than anything else. Thus the advertisements read "Coca-Cola, the Real Thing" or *Rolls-Royce car is "Strength, Power, Commitment"* or *Pirelli Cables and*

Systems, "Life is Nothing without Connections," or Mild Seven cigarette jingle of "The Moment You've Waited For."

The commodity becomes the value, the "real world" and sometimes the "person" to relate to as announced by a New York classy department store's ad "I am looking for a meaningful relationship and I found it at Saks Fifth Avenue." Hence, Professor Michael Yapko of the U.S. International University in San Diego remarked "People are having substitute relationships with their cars, computers VCRs and bank accounts".¹⁾ Eventually, the substitute relationship of a person with a thing self-destructs and reduces a human person to the status of a thing. The human being is depersonalized, formed in the image and likeness of commodity goods and products.

This leads to the subtle world view that denies the human dignity for the sake of the principle of convenience and expediency. Some nations think this way when they move mightily against their neighbors, bombing homes, killing and maiming hapless civilians in the guise of retaliation to an orchestrated provocation. The wars in Vietnam, in Kuwait, and in Kosovo, were meant to bring honor and peace but the million lives lost particularly those of the civilians, or those maimed and crippled and crippled by land mines, had been sacrificed at the altar of geopolitics, of racism, ethnic cleansing, and arms business. In this millennium, the human race has nothing to show for a hundred wars that have been waged but relics of battle scenes, of tombs of unknown soldiers, or mass graveyards, or holocausts like those in Auschwitz and Danchin, Cambodia, and Kosovo.

2. Culture of Violence

The wars waged by men against fellowmen from the beginning of world history speak of progression in the savagery of harm and arms infliction to enemies and even to prisoners and civilians. The sophistication of violence during the wars of modern times included onslaught on the mind and psyche of soldiers as well as their body. The use of nerve gas and land mines is a graphic illustration of the culture of violence wars had engendered in the human community.

But the violence is not confined in the battle fields. It is shown in movie houses and television sets all over and credit this to satellite and cable TV. Often the motion pictures and television programs that are given awards and high rating depict the most violent and dehumanizing assault on human person.

The titles alone deliver the message of violence and destruction:

Terminator, The Equalizer, Rambo, Rabocap, Total Recall and others. Brutality is also the feature of ghost stories, particularly the Halloween episodes. Song artists have also cashed in by belting out lyrics and lines replete with violence to human body and of foul language.

And what about international terrorism and gun-running? The airport and the jetliners are the usual target of terrorists and the victims of assault live by their hairline. No one seems shielded from attacks of violence against personal life and property. These days, it may happen in a busy street, a crowded subway, aboard a plane, or inside one's own house. Children and youth have been progressively sighted as targets of violence and dehumanizing attacks. Their minds and bodies are assaulted by child pornography and drug peddlers. For the perpetrators, the scheme reaps an estimated annual profit of one billion dollars. Violence is not just a culture, it seems. It is also good business for some.

The global village is still an international jungle, where the beast of prey devour the weak, and where only the strong and mighty will survive. There are palpable evidences of big and powerful countries bullying their small neighbors, flexing their muscles of nuclear weaponry or trade sanction to kowtow small-fry countries to submission. If this unjust provocation is brought to an international body, the "hand-off" policy being adopted is a likelihood to maintain the balance of power.

III. Vision for Mankind

Faith in change is characteristic of our and it is because the Greek philosopher Heraclitus said that "Nothing endures but change." Change is an omnipresent reality of our experience, from time chronology of past, present and future; from birth to death; from the four seasons of time and so on. But the amazing and dizzying speed of changes taking place now which will take humanity into the Third Millennium require an accompanying change in the human spirit and heart. The "consumerist" culture and the culture of violence discussed previously are human made, with human possibilities for pathology as well as for grace and health.

Mr. Kavanaugh believes a "culture is redeemable as a person."²⁾ If the culture of commodity or consumerism and the culture of violence are wondered human creations, these stand to be re-bound and healed. The industry and business entities have embarked on the

concept and process of re-engineering to become more productive and competitive with less resource use. The response to transformational change of organizations have different names: re-structuring, downsizing, re-inventing, re-training and re-tooling. Whatever labels, change is crucial for survival.

Some people of religious persuasion view - the coming of the Third Millennium to be presaged by the verse in the Book Revelation which says "And when the thousand years are expired, Satan shall be loosed out of his prison." This is an Apocalyptic belief and need not be taken as a wake-up call for sackcloth penitential reform.

For mankind, the culture of commodity and culture of violence have unleashed, albeit subtle, insidious attacks on the life and human existence and the basic of his social being. The wounded interior person and the denial of his irreplaceable dignity, the fragmentation of the human family because of the predominance of the law of the jungle, need to be vested with new values and norms to give way to a new culture of personhood and brotherhood.

1. Culture of the Redeemed Person

In the "Commodity Culture", the cliché is "every man has his price." The view of man in the new millennium is the same as in the beginning of his creation. He was made in the image and likeness of his Creator, never an expendable commodity, never a thing to be bartered. The likeness of man with his Creator is one of the Unification theological affirmations. Man is made in the image of his Maker who is a perfect being in goodness, truth, love and holiness. "Be perfect as your heavenly Father is perfect," admonishes one of the author. Although created in the state of incompleteness, a human person is also in the act of becoming. His incompleteness is manifested in a striving, of wanting to realize his full potentials under the working of freedom, wisdom, and creativity. Again, the Unification theological thought defines man's becoming perfect as, firstly, becoming one in will, heart and action with God and integrating their minds and bodies is perfect harmony centering on God's love. Second, each person should be united with God as husband and wife in marriage and raising upright children to form a wholesome family and ultimately a global family. Thirdly, human beings become like the heavenly Father by becoming stewards of God's creation by establishing a loving domain of reciprocal and give-and-receive behavior.

Perfection of being, however, is not built in the human nature. This

incompleteness unfortunately, makes personhood fragile and vulnerable. Persons are liable to give way to blandishments of lures and threats, such as those posed by commodity peddlers. But the very incompleteness of the person gives him the craving for growth and the drive for self-actualization. The quest for maturity and achievement of a person unmasks the veneer of pseudo-reality of commodity peddlers. The creations of God as ends on themselves but instruments in the process of man's becoming. The material goods, particularly those fashioned by man, must not dominate or alienate him, much less to dehumanize or depersonalize him.

Another area of human nature and value where the consumerist culture is wreaking havoc is the area of human sexuality. The commodity peddler knows exactly what attracts buyers instantly and what sells immediately, the human body. Extreme Freudians do not only insinuate freeing the human body of fabric wear by definitely asserting its liberation from social mores and taboos. To them, the liberation of sex is a way of freeing human beings. Thus the exploitation of sex for commercial motives gave rise to a culture of sexual permissiveness and its train of human sexual aberrations — pornography, premarital relations, promiscuity, rape, sexual harassment, teen-age marriage, unwed mother, abortion, and homosexuality.

Against, this backdrop, humanity can take solace in the thought that a significant number of young people distance themselves from sexual philosophy and behavior. Imbued with strong conviction and holding the fact the traditional values of modesty, continence and marital fidelity, they advocate true sexual freedom with their campaign of "Love Can Wait." Their rally protests against the commercialization of sex give us adults the hope to preserve in instilling values and education at home and school that are responsive to the modern youth's capacity for independent thinking, accepting challenges, and making options compatible with genuine love.

The human person is like his Creator in that he is capable of creating material goods and services for the advancement of human living and world's progress. Having been exiled from Eden and told by his Creator to earn his bread by the sweat of his brows, man was tasked to give dignity to labor and his other entrepreneurial activities. Indeed, the economic achievements of man in the century backed by tremendous account for the phenomenal development and material affluence obtaining in many parts of the world. Man indeed is co-creator of material wealth and world's prosperity.

But again like his Creator man is mandated to use the material goods for the satisfaction of his human needs as well as those of his

fellowmen, particularly those who are politically, socially and economically handicapped or marginalized. The material goods he creates should help him stave off hunger, provide shelter over his head, maintain his health and well-being, as well as those of his family members and the rest of mankind.

Never should it be that those who create material goods and wealth hold these as their idols to adore or the power by which subjugate the lives of others or compel the poor to beg for crumbs. Democratic capitalism must be mankind's genuine option to arrive at, not just to survive, meaningful human existence, free from wants and with dignity. Man is commissioned to be steward of God's creations. In the process of his economic activities, he will need to explore, not exploit, the earth's resources, to produce goods and provide services. As the earth custodian man is called to use restraint in tapping the natural resources — the land, the forest, the mines, the sea, and the air produce goods and services for today's and tomorrow's generations. This places reasonable reins on wanton plunder and insatiable profit motives. This is the essence of sustainable development.

The only price every man has is his active response to self-fulfillment, a state of being not measured in material possessions but in the full integration of life and love and living one's life honestly and decently in love and communion with others unselfishly. For the Holy Books says "What does it profit a man to gain the whole world at the expense of his soul?" The consumerist attitude of this age should give way to an enlightenment perception of the worth and value of the human person. The uniqueness of any single person gives him a distinct worth. There is not a person created who is a carbon copy or exact facsimile of another individual. It is said that when he is created after the divine mold, this mold was broken by the Creator after his birth so that the same form could not be copied or repeated. The individuality of persons is a strong argument why human beings should not be treated as commodities and tagged with a price.

The human person is a free being and this gives him a fundamental value. He is free to become what he likes to be in pursuit of self-actualization. A person is free to relate to other human beings in helping relationships where they mutually commit to share their potentials for growth and self-fulfillment. This relationship is anchored on trust and transparency of motives and behaviors. Being trustworthy and transparent does not mean one has to be rigidly consistent but he be dependably real, not pseudo-real like that of commodity peddler.

In the world market of business transactions, negotiations, and arbitration, talks fail or bog down presumably because communications remain on the level of language transmittal not an interpersonal exchange. Efforts in peace negotiation can be re-enforced by values of human empathy, genuine respect, and unwavering interest in the cause of peaceful co-existence of men regardless of apparent differences. One of the beauty of joining an international forum like this is not only to be regaled with the wisdom of experts but more to experience the sharing of persons from nations represented to build a consensus of understanding and cooperation on human endeavors.

2. Building a Culture of Peace

Since 1900, about one hundred million have been killed in the hope of an "ultimate" but vanishing peace. For it is not enough to silence guns and cannons or drop an atomic bomb on belligerent enemy to obtain an enduring peace. Wars cannot be effectively eliminated by signing truce agreements and withdrawal of troops. Wars are fomented by a culture of violence and the loss of peace.

Genuine peace starts within the person. It is when a man begins to live with himself, cognizant of what he really is and has and be reconciled with his limitations that he becomes aware that other human beings find themselves in the same situation. Accepting his humanity and the need to realize his potentials within a human community, he could not consciously make enemies of those who could share in his burden of self-actualization. The evident option for such person is cooperation not confrontation.

The culture of violence is man-made and can be supplanted by cultivating another one, the culture of peace. It starts first with accepting that human beings have instincts to be kind. Being ill-equipped for self-sufficiency, he cannot exist apart from a communal society. He relies much on divisions of work that no one could possibly feed, clothe and shelter himself solely on his own efforts. Some may not fully subscribe to this principle because of their strong sense of self-sufficiency. But more and more, anthropologists are convinced that, instead of rueing the division of labor as limiting a person's self reliance, we should celebrate it as a cause of cooperation in society, as a matter of fact, the source of our native niceness, as proposed by Ridley.³⁾

Ridley explains that the need for specialists in a community is the basis for the exchange mechanism in human transactions — "deals, contracts, bargains, fairness and reciprocity — concepts which are

virtually unknown to other species". To behave reciprocally, requires people to return the same favor in the future. But the only way to get things out of other people is by offering them something first. This is the value of benevolence, big-heartedness, and magnanimous spirit. It calls for gentle disposition and openness to human positive encounter. These are conditions necessary for peace initiatives.

Voltaire, the French philosopher in his writing, *The Age of Louis XIV* said that "blood..... have been shed for so many centuries by men who proclaimed the god of peace." He called these men to be heroes who "commanded battalions and squadrons who shed hardly a drop of blood save that of beasts." But Voltaire preferred great men than war heroes because they "have prepared pure and lasting pleasures for men yet to be born. A canal lock uniting two seas, a painting by Poussin, a beautiful tragedy, a newly discovered truth. ... I call great men all those who have excelled his creating what is useful or agreeable. The plunderers of the province are merely heroes."

While Voltaire may find war "heroes" to be inferior to great men who build and create good things, understandably there are also heroes who are great men because they work quietly and consistently for social and lasting peace.

The human race stands tall having among its rank, individuals like Jesus Christ, Buddha, Constantine, Mahatma Ghandi, Mother Teresa, Pope John Paul, Dalai Lama, and many leading figures behind active international movements for global reconstruction through cooperative endeavors and social peace. They are silent but committed advocates for reconstructing the human society into a global community of persons bound by genuine concern, selfless love, profound respect for each other. These organizations, are one in viewing the human person to be endowed with irreplaceable dignity and with essential character that transcends physical elements. These movements work without fanfare in creating a culture enhancing the transcendent immanence and transcendence of human nature over crass materialism and unfettered liberalism. In the mold of French Philosopher Henri Bengson, who rejected mechanistic and materialist view of evolution, the proponents of global cooperation society are convinced that the dynamism of human spirit will eventually show that human beings are not only superior than beasts but actually, as said in the Holy Book, as created "little less than the angels."

In Asia today, there are outstanding persons who work silently and indefatigably for genuine brotherhood of men and lasting global peace. Both come from a nation which has been divided into two

parts because of political ideology almost half a century ago, Korea. One is an academician, the other a religious leader but both feel the profound pain of a national community fragmented because of misunderstanding, and inability to reach out to each other with trust, empathy, and real desire to set aside differences but instead focus on what both have in common.

3. Dr.Young - Seek Cho — Chancellor of Kyung Hee University and Founder of Global Cooperation Society

The concern for the human person and the oneness of humanity is an overriding advocacy of a gentle humanist and thinker, the founder of the Global Cooperation for a Brighter Society(GCS). Founded in 1958 at Kyung Hee University in Seoul, Korea, GCS has since then unrelentingly advocated for the restoration of human rights by reconfirming the dignity of man, the construction of beautiful, affluent and rewarding society in the spirit of goodwill, cooperation, and service, the perpetuation of world peace by cherishing our fatherland with a kindred spirit of global familism.

Dr. Young - Seek Cho, Founder and Chancellor of Kyung Hee University, was strongly supported by seventy national and international leaders and scholars in launching the GCS as a vehicle in bringing the human community on top of the rapid progress and development of science, technology, business, and politics. Gifted with proactive vision, the GCS Founder anticipated both the beneficent and ill-consequent impacts of advances in science and technology on the quality of life and existence of human beings. While he sees the affluence, ease and comfort, productivity, and diversity of goods and services resulting from scientific, technological, and industrial progress, Dr. Cho also noted with anxiety the ill-effects of dehumanizing materialism, depersonalizing competition, unbridled hedonism, and unmitigated power of the majority group.

Dr. Cho and the GCS members took it upon themselves to re-enforce time-honored values as well as formulate new values consistent with anthropolatric aspirations. Human aspirations, in a way, are dreams and ideals but these are not devoid of sense. It is consistent with the essence of man becoming. Given man's drive towards self-actualization, man OUGHT to strive to use maximally his potentials to achieve future conditions of his existence. Of cause, man needs to do some balancing act between availing of and enjoying material progress with inner personhood development to achieve self-fulfillment.

Oughtopia is a vision for humanity for the Third Millennium to reap the rich and humanly -enhancing bonanza of the globalized economy but with accompanying values of equanimity, integrity, compassion, and accountability for the use of the earth's resources. The Global Cooperation Society is an ideal but desirable society and the only one that promises hope for humanity in the Third Millennium.

4. Reverend Sun Myung Moon – Founder of the Unification Movement

Reverend Moon founded on May 1, 1954 the Holy Spirit Association for the Unification of World Christianity with the vision of uplifting human existence and condition because of the breakdown of morals, the decline of Christian persuasive influence, and the workshop of crass materialism at the expense of a belief in a transcendent God. All these, Reverend Moon believes causes profound suffering in the heart of the Heavenly Parent of Mankind.

Having suffered personally abject poverty, hunger, imprisonment, torture, persecution, political and legal harassment, Reverend Moon reached into his interior personhood to sanctify and placed God in the center of his human striving for perfection. Prayer and the Holy Scriptures were his constant companions and finally the source of enlightenment and vision of his Unification Movement. The vision of Reverend Moon is the restoration of humankind to God's true love. "There can be no salvation without inheriting God's true love, true life, and true lineage."

The Mission of Reverend Moon and of the Unification Movement is to bring to the world God's true love through the motivation program for individual persons to follow the path of goodness; through the promotion of ideal families under true lineage; through moral upliftment of society, and the promotion of one-world environment of peace and harmony.

The Unification Movement seeks the establishment of global peace through religious, political social, economic, and cultural harmony. It seeks to reconcile all religious, all philosophies, and all scientific inquiries through a lucid monotheistic orientation. To strategies these goals, Reverend Moon, founded and / or promoted the establishment of institutions tasked to spearhead cooperation and partnership in all areas of human endeavors such as : the International Cultural Foundation; the International Conference on the Unity of Sciences, the Professors World Peace Academy, Religious Youth Service, CAUSA International, the Inter-Religious Federation for

World Peace, the Women's Federation for World Peace and the Family Federation for World Peace. The two institutions of the Unification Movement which augurs hope for mankind as it enters the next millennium are the Inter-Religious Federation for World Peace(IRWP) and the Family Federation for World Peace(FFWP). Religion is the avenue of encounter of God and Man and the family is the source of human values of love, benevolence, respect, harmony, solidarity, peace and unity.

The IRFWP is a global organization which brings together believers and scholars from the every religious traditions of the world to work for world peace. In spite of their difference, religions have the persuasive influence to lead the way in bringing peace and harmony in the community and in the whole society.

This is the strong belief of Reverend Moon. Religious differences should never be a motive for conflicts, or a reason to go on war be it a holy war(jihad) or otherwise. Men and women of religious belief and spiritual aspirations are crucial factors in achieving communal harmony and peace. Interfaith and ecumenical exchanges are not to be feared as proselytization of belief but as avenues to religious and peaceful co-existence. The next millennium must be the age when Christians, Moslem, Buddhists, and other religious believers participate continuously in a liturgy of peace and harmony.

The Family Federation for World Peace inaugurated by Reverend and Mrs. Moon on July 31, 1996 in Washington D.C. is the latest statement of the Unification Movement on its relentless quest for achieving human solidarity and global peace. It is the Unification's vision for humanity as it enters the new millennium. This is to be gleaned from the words of the founders, Reverend Sun Myung Moon and Dr. Hak Ja Han Moon, "the choices we make today will determine the character of the 21st century. Will the human spirit, under the parenthood of God, rise to new heights, establishing a global culture of harmony and peace? Or will the conflict and challenges that have appeared like brush fires in the post-Cold War era pull us down into a new Dark Age?

"The Family Federation for World Peace represents the culmination of our life's work to inspire the human family to move toward the light of God. I urge you, as world leaders and representatives, to join us and take our cause. The state of our family is a global issue. The spirit that can overcome the cultural, economic, political and religious challenges that we face today, can only be forged in families that are free from wants and oppression, and that nature the idea that God has placed in each one's heart."⁴⁾

In the Statement and Purpose of the FFWP, Reverend Moon believes that "empowering the family's moral leadership of society is fundamental to society's well-being. FFW states that "healthy families are the foundation for healthy, well-adjusted nations because the values that promote peace in the world community are a direct extension of the values that promote peace within individual families." Six weeks ago, I had the distinct privilege of attending the 1999 Seoul International Conference of NGOs in Seoul Korea where hundred of delegates from the five continents actively participated in crafting a vision for mankind for the Year Two Thousand.

During the opening ceremonies, Ms. Elaine Valdov a UN diplomat, gave an incisive review of man's achievement in this millennium and ended her review with a strong statement that this "century is plagued with violence." Then, she issued a challenge to all participants to contribute to make the millennium an era of Magnificence or an era of nothing. It will be Magnificence if we transform the new millennium into a millennium of peace or it is nothing. It will be Magnificence if we establish a culture of non-violence and global cooperation or it is nothing.

I believe this millennium has pluses and minuses for human achievement. Likewise, there are outstanding human beings in this millennium who showed and those who continue to indicate human options between magnificence and nothing. We have strong hope and expectation that in the Year Two Thousand or the Next Millennium the vision of these men and women for humanity will also take root and blossom into magnificent achievement for all of us.

IV. Conclusion

Throughout history, from the time of Socrates to our own modern time, the human race has sought answers to the fundamental questions of life: Who are we and why are we here? Socrates challenged the men of his time to examine their life if they have to live a worthy one. On the eve of the Year Two Thousand, the Unification Thought Institute of the Unification Movement has gathered us, members of the Human Society, in the forum, to ask the same fundamental questions.

The intent of this paper is not to provoke answers to the question the Socratic fashion but more to contribute a personal reflection on the future of man approaching the New Millennium with mixed

emotions, the strongest of all is gratitude and hope that all of us participants in this assembly will be able to bring down the curtains on this old millennium with no regrets for what we achieved as persons and members of the Human Society and as we go into the New Millennium we will trust our resolve to leave it a much better place for the generations after us.

I deeply appreciate the opportunity given to me by the Unification Thought Institute to share with you all the Y2K Vision for Humanity.

Notes

- 1) *High Technology and the Decline of Human Being*, San Louis Post-Dispado, July 9, 1986.
- 2) John F. Kavanaugh, *Still Following Christ in a Consumer Society*. revised edition, St. Paul, Makati City.
- 3) Matt Ridley, *On the Origin of Niceness*, Time Special Issue, January, 1998.
- 4) Quoted from the *inaugural statement of Rev. Moon and Mrs. Moon during the Inaugural Convention of the Family Federation for World Peaces*, Sheraton, Washington. Hotel, July 23, 1996.

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