

insurance and reinsurance through banks. And it will be very helpful specially in the privatization of state agencies. He calls the means ESOP or Employee Stocks Ownership Plans, and this is now being applied in the United States, especially in the United Airlines. A five-billion dollars conglomerate, where fifty-five (55%) percent of the equity is owned by the mechanics, by the workers and so forth. In the whole United States, there are ten thousand companies, involving stocks in the same ESOP.

And very important, he says that the World Institute for Development and Peace is willing to help any country adopt this pure credit plan because the WIDP has the personnel, the equipment and the know how to start this pure credit plan.

And the last one was *'The Y2K Vision for Humanity'*, as presented by Dr. Manuel Punzal, President of the Gregorio Araneta University Foundation. Dr. Punzal looks forward to an era of the magnificence of the new millennium of peace, a culture of non-violence and of global cooperation. The paper starts with the millennia expecting different expectations. The Y2K bug virus, the culture of consumerism and the culture of violence, There are pluses and minuses of course, in the old millennium.

And his vision for mankind is a culture of the redeemed person. It seems that like it is a culture of the ideal person as espoused by the Unification Movement, where there is going to be a culture of peace and harmony. He also pointed to a Dr. Young-Seek Cho, Chancellor of the Kyung Hee University and Founder of Global Cooperation Society, which promises hope for humanity in the third Millennium through Utopia. What is the meaning of Utopia that man ought to strive to use maximums his potentials to achieve future conditions for his harmonious existence. And then he also pointed to Reverend Sun Myung Moon in the Unification Church, that looks forward to the restoration of mankind to God's true love and God's Kingdom of Heaven on Earth.

So, these are the presentations given by the different speakers in the Unification Thought Symposium and I think I can say, that we are better off having read and having discussed it with you in this final summary.

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The Rising Tide of the Asian Civilization and Unification Thought

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I am deeply honored and highly delighted to be able to speak at this 11th International Symposium on Unification Thought, which is being held jointly with the 26th International Conference on World Peace. In this keynote address, I would like to speak on the theme of *'The Rising Tide of Asian Civilization and Unification Thought'*.

At the end of World War II, the world was divided into two great camps, the free democratic world, led by the United States, and the Communist world, headed by the Soviet Union. With the demise of the Soviet Union in 1991, however, the monolithic solidarity of rising tide the communist bloc began to dissolve as each of the member nations chose to steer its own course. In the free bloc, regionalism emerged, and gave rise to regional organizations such as the European Community (EC), the Organization of African Unity (OAU), the Association of Southeast Asian Nations (ASEAN), and the Association of Unity of Latin America (AULA). Although the direct driving force of the emergence of these regional bodies was a pursuit of common political and economic interests in the region, they can be regarded as manifesting the human aspiration for a global civilization and community of world peace.

The reason why I place a special emphasize on the emergence of the Asian civilization here is that we are now faced with the reality where Western civilization, which has had overwhelming supremacy up to now, is failing to perform its proper function and on the verge of collapse. In the course of its expansion throughout the world, the modern Western civilization has lost its dynamic vitality and is facing a crisis of self-destruction. The dynamism and creativity this

civilization once possessed before it entered the modern age has now lost persuasion and started on a spiral of rapid downfall.

Originally, Western civilization was highly dynamic, had creative vitality, and played a magnificent role on the historical stage. It is true, however, that this civilization's encounter with numerous other civilizations around the world in the modern age has generated negative consequences in many respects. Now, I would like to point out a few flaws with the modern Western civilization.

Through the two world wars, Mankind, which had firmly believed in scientific reason, became startled at human brutality, and cast doubt on scientific reason as the basis of Western civilization. Furthermore, modern industrialized society, characterized by mass production and mass consumption, has brought a serious distortion to human nature while providing living conveniences. The human nature created by modern materialistic civilization and competitive society is truly terrifying. The modern person every day has to wage a war of all against all (*bellum omnium contra omnes*) in the logic of *the survival of the fittest*. What is ruling modern mass society is power and jungle ethics of the *survival of the fittest*. This is an outcome of Western dialectical philosophy, which understands the self and others in the relationship of conflict. This way, through the materialistic civilization of the West, modern people have lost sight of their own dignity and worth; the value of human beings has drowned in the culture of materialism, and the loss of the original human value has precipitated human identity crises.

The crisis of modern Western civilization does not stop here. The structure of the modern industrialized society agrees more with utilitarianism, which pursues the *greatest happiness for the greatest number*, than with the stern moral philosophy of Kant. The inventions of the modern civilization such as automobiles, refrigerators, and laundry machines are bringing conveniences and comfort to modern people, and as these people see things from the standpoint of convenience and comfort, they cannot but be allured and captivated by utilitarianism and hedonism.

Moreover, such social crises in this industrialized society stems from a collapse of the basic and proper order of human relationship. Machine operations surpass human performance, and the overall industrial structure based on machines has humbled humans and has thoroughly degraded them into being mere parts of machines. The organic world view, which understands human beings as the principle of life, has lost persuasion, and a mechanical world view, which construes them in terms of organization in the framework of a

machine, has gained supremacy in the modern society. Therefore, human relationships have stopped being an encounter of spirits, as we are isolated and alienated in the bloodless structure of organizations finding ourselves in the mechanical framework. In short, we have become slaves of the modern materialistic civilization.

Another point I would like to mention with regard to the problems of the modern Western civilization is the crisis of the confusion of values. In this age, view of values are overturing, and the meaning of life is distorted primarily because the relationship between God and human beings has been dismantled. A person who has lost sight of God can only see spiritual barrenness, existential emptiness, and the meaninglessness of life. Only where God is served at the center, can the true and ultimate meaning of human beings and the universe be restored, and the meaning of life and foundation for absolute value found.

Human beings serving as the standard of all values can only give rise to thoroughly relative values, as exemplified in the world view of the sophists of ancient Greece. Then, as we see in the modern society, materialism and worldly greed may be accepted as the standard of value judgments, and atheism and mammonism may proclaim their legitimacy and gain power.

To enumerate some of the philosophies that have had the greatest impact in Western society, we can list of Karl Marx's dialectical materialism, Darwin's evolutionism, positivism of Conte, and so forth. These philosophies have caused a serious values confusion for the moderns as they elevated materialistic values above spiritual ones while distorting and laying aside absolute values centered on God and human dignity.

Earlier, I have pointed out a few crises of modern Western civilization. These crises have become a general situation of the age rather than an isolated or temporary phenomenon. Such symptoms of Western civilization are offshoots of the limitations inherent in it rather than caused by its confrontation with other civilizations. During its progress through antiquity, the Middle Age, and modernity, Western civilization maintained vitality with its own unity and creative energy; however, when it clashed with other civilizations in modern times, its limitations became exposed. Western civilization has become too weak and old to be able to lead a world civilization. Its expansion throughout the world by means of its economic power and imperialism has ironically created an opportunity whereby its inner sickness surfaced into a full-blown disease.

Many people have foretold a shift of the center of civilization from the

West to the East. Western civilization, which began with the magnificent Mediterranean civilization of Greece and Rome, developed through the age of the Atlantic civilization and now has reached its limit and is at a standstill. Judging from the westward movement of civilization, Western civilization, after the age of the Atlantic, will be succeeded by a Pacific civilization, in which Western civilization will blossom and yield fruit. The creativity and energy to lead the world civilization lies hidden in the Asian civilization, which is now about to emerge. At this point, I would like to suggest a few characteristics of the philosophy that will lead the world civilization.

First, the philosophy to lead the world civilization must have a firm moral root. The progress of society and culture cannot be measured in terms of technological advance or material superiority; rather, the maturity of a society and culture should be estimated by the standard of morality. When the leaders of a society lose their moral persuasion, the society is dissolved, and just the same pattern applies to the philosophy to lead a world civilization. We can see this in the ethical philosophy of *Socrates*, which delivered a fatal blow to the relativist and skeptical philosophy of sophists, which had thrived parasitic on the corrupt democracy of Athens. Likewise, a true philosophy should be able to speak for the conscience of the age with moral persuasion in times of crisis.

Second, the philosophy to lead a world civilization must be able to embrace both the civilizations of the East and West and make a new creation out of their integration. It should bring harmony to the materialistic civilization of the West and spiritual civilization of the East. Also, it should be able to harmonize the technical culture based on analytic and logical thinking of the West and ethical culture based on the intuitive thinking of the East. While not ignoring the principle of efficiency, the leading philosophy should lay stress on ethics of the heart.

Third, the philosophy to lead the world civilization must discover God, lost in modern civilization, and adopt absolute values centered on God as its foundation. Out of an excessive emphasis on human reason, Western civilization has dethroned God replacing Him with a humanist philosophy, even promulgating atheism and materialism. Human beings detached from God have slipped into self-worship, and their drive for conquering the environment has ravaged the ecosystem and even endangered the very foundation of their life. Freedom apart from God, however, cannot be true freedom.

It is urgent that we teach a new God-centered system of values from the university level. Plato's Academy, the first university in history,

had a vast system of academic disciplines, performing ceremonies for the *God-Muses*, teaching mathematics, philosophy, natural science, and so forth for the purpose of the catharsis of the soul. The dialectics, which they adopted as academic methodology, was none other than a process resembling God-supreme universal, that is the 'Idea of Good'. The spirit of the Academy was that all the studies and education find mutual connection in reliance on God. Today's school education, however, has lost the original Academism, being degraded into a field of transmitting knowledge and technological training. It is the first condition of the philosophy leading the world to establish an absolute and God-centered value system.

I see that the philosophy that is best equipped to lead the world civilization of the future is the Unification Thought advocated by the Rev. Sun Myung Moon. The Unification Thought is a new system of philosophy to bring proper order to the relationship between God, human beings, and nature. In this, we come to discover the true position of God, the meaning of human existence, the social meaning of human relationship, and harmonious order of human beings and nature.

Unification Thought, as well as overcoming the limitation of the Western philosophies, re-establishes the importance and meaning of the Eastern philosophies. There, we come to find the sources of Confucianism and Buddhism re-interpreted in light of Unification Thought. I hope that our honored audience here can nurture Unification Thought as a fruit of the Asian philosophy and furthermore develop it as a philosophy to lead the world civilization. Now we must overcome the obstacles to the formation of an Asian community such as national selfishness, a drive for national supremacy, and nationalistic grudges, uniting in the spirit of cooperation and living for the sake of others. This way, I sincerely hope that in the new millennium God's Will be realized on earth. Thank you.