

Absolute Values and the New Cultural Revolution

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Given on True Father's behalf by Hyo Jin Moon

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Photo date and location unknown

Honorable chairman, eminent professors and scientists, ladies and gentlemen:

Thank you for participating in the thirteenth International Conference on the Unity of the Sciences. Although we cannot be together physically, my heart is with you. For thirteen years I have addressed this assembly of distinguished scholars and have raised questions concerning the state of the world and the responsibility of the scientific and academic communities to solve global problems.

Although the specific contents of my addresses have varied from year to year, the underlying thematic focus has remained unchanged. This focus is essentially twofold: the need for unity of the sciences and of knowledge in general, and the need for science to be guided by absolute values and purpose to assure the welfare of humanity.

God is the source of religious truth and scientific truth. God is the first in preaching and the first in science as well. I firmly believe that this is a fundamental truth of the universe, and I have based my life's work on this viewpoint. As a minister of the living God, I have sought to enhance, clarify and unite all aspects of God's essential being as manifested in the whole of creation, both physical and spiritual. My lifelong work has been motivated by my search for the meaning of life and my desire to enhance the material wellbeing of human existence, despite the many obstacles that have stood in my way since I began my mission at age sixteen. One of the greatest tragedies now unfolding in the pursuit of knowledge is the fragmentation of academic disciplines. Such divisive specialization of science and knowledge, like the dismantling of a machine, ultimately paralyzes the function of the whole and prevents science from fulfilling its overall mission.

Whether we accept it or not, the world is one. It is erroneous to think that one discipline has a more complete view of reality than another, or to think that discoveries and advances in different areas are unrelated. All fields of scientific and academic study are intertwined, each having a unique yet partial view of the whole of reality. It is to the advantage of total human progress and happiness that all fields of study work together harmoniously to form an integrated view of reality. However, in my view of the unity of science and knowledge, I am not advocating that we simply reduce all knowledge to a single academic discipline. Instead, I am referring to unity grounded in a fundamental purpose. There are many fields in science; however, all of them are seeking for the realization of happiness for human beings. Although contemporary academic circles are confronted with the problem of acute fragmentation and divisiveness, human beings face an even greater menace: the lack of absolute values. Thus, we need to turn our attention to the ongoing theme of ICUS: "The Search for Absolute Values."

Despite the fervent desire and serious efforts of most scientists and scholars to establish peace and prosperity, even in the most advanced nations problems such as poverty, illiteracy, disease, divisions and even wars are still persisting. Although science and technology are immensely developed in the modern world, humankind continues to suffer from sorrow, pain and diseases.

Many leaders are striving to eliminate this misery and secure true peace and stability. However, the world echoes only with empty promises of peace. Neither democratic capitalism nor communistic socialism has solved the world's fundamental problems. Both have allowed secular humanism to degrade human existence to materialism and thus demean the value of life. The so-called free world brought this situation through its incompetence and lack of vision in leading people in the right direction; the communist world caused this condition through its materialism.

Confusion and anxiety grow as a sense of purposelessness permeates the world. How has this come about? The main reason is that the standard of value that regulates human behavior has been undermined. As ethics and morality have lost their power, the standard of goodness has almost disappeared. Part of this disappearance is due to a misguided foundation of science, namely its attempt to be value-neutral, which has led science to ignore questions of humanity and moral values in the process of its development.

Over time, science gradually has become fragmented, with each field becoming more specialized, analytical and materialistic, thus further ignoring the questions of morality and values. Hence human dominion over science has weakened to the extent that no one can be sure of the fate of human existence on this planet.

Another reason for the undermining of values and morality is that many contemporary men and women no longer find past expressions of value and morality to be convincing. A new expression of morals and ethics needs to arise out of a new expression of values that contemporary individuals will find clear and compelling. Only a transcendent, united system of thought that unites past and present, secular and religious thought can provide such a new expression of values and morality.

I have long been interested in the relationships between the aims of religion, philosophy and science. As I have stated on earlier occasions, these conferences I have initiated stem from these concerns. While religion has concerned itself with metaphysical and moral questions, science has marginalized this area, limiting itself to understanding the regularities of nature and the structure and behavior of matter and energy in the framework of space and time. It is true that science has contributed to the tremendous advances in knowledge during the last few hundred years. Nevertheless, science without a standard of value to guide it could lead to global destruction. In my view, the whole range of knowledge from theology to science has no meaning without a well-understood purpose and a standard of value directing this knowledge. I believe this direction and standard of value can come only from a radically God-centered religion. This perspective ought to come as no surprise to those in the scientific community who are familiar with the philosophical writings of many great scientists.

In my earlier addresses at ICUS, I have proclaimed that the Unification Principle and its associated theology can be the foundation for a new, united thought system that is radically centered on God. This teaching states that human beings have value by nature of their very being. Each person is meant to have a unique, parent-child relationship with God. Hence all people are created to lead life in accordance with a definite value perspective and God's purpose of creation, which is the establishment of relationships of true love. In fact, I propose that the absolute values we seek are grounded nowhere other than in the absolute, true love of God. Absolute beauty, truth and goodness can be realized based on the foundation of true love. It is my ardent desire that all scientists and scholars advance their respective fields on the basis of a solid viewpoint of moral values, and enhance human dignity by adding a spiritual dimension with a comprehensive approach to bring unity to the currently materialistic and analytical approach.

Solutions to the world's fundamental problems can come about only through such a holistic approach to human existence. I call upon the many distinguished scholars gathered at this conference to engage in a joint effort to create harmony and unity through the guidance of collective wisdom and knowledge, rather than engaging in clashing and fragmented approaches to the ideal of humankind.

I sincerely wish and hope that this conference will contribute toward realizing the ideal that God had envisioned in the beginning of creation. I pray that your endeavors will become decisive factors in the realization of a revolutionary new world, a world based on a culture of heart that culminates in building a world of true love, goodness, peace and happiness.