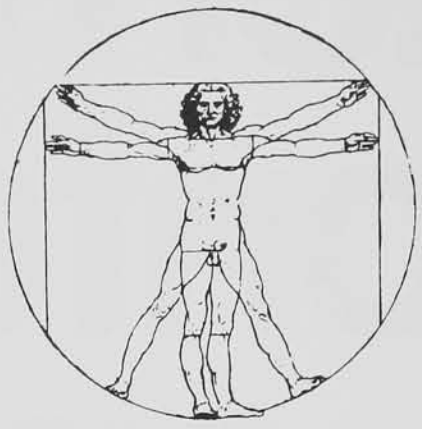
Third International Conference on the Unity of the Sciences

Science and Absolute Values



3rd International Conference on the Unity of the Sciences November 21-24,1974

The purpose of the International Conference on the Unity of the Sciences is to bring together the world's most eminent scholars to discuss the relationship between fact and value. The ICUS is sponsored by the International Cultural Foundation, a non-profit, educational and charitable organization incorporated in the state of New York and founded by Sun Myung Moon. To ensure the highest possible scholarly and scientific standards, some of the most eminent thinkers in the world today advise and chair these meetings. Papers are submitted from individuals selected by the Chairmen's Board. While the ICUS is independent of any particular ideological viewpoint, the event has been made possible due to contributions by the Unification Church. Dr. Moon himself has chosen the major theme for the conferences and has delivered an address at each one. The proceedings of the conference are published each year with a worldwide distribution.

The Third International Conference on the Unity of the Sciences was held at the Royal Lancaster Hotel in London, England, November 21-24, 1974, with 128 scholars from 27 countries participaint, including 18 Nobel Laureates. Of the active participants, 45 came from the United Kingdom, 34 more from the European mainland, 16 from the U.S.A., 7 from Japan, and 26 others from the other 14 countries. The scale of the Conference and its academic standards increased greatly over the previous Conference.

The Conference Secretariat provided by the ICF, conducted all of the administrative aspects of organization, and provided the Conference staff as well.

Science has developed with the ideal of increasing human happiness and indeed, has contributed much to human prosperity. However, along with producing such contributions, the application of science has resulted in harmful side effects that mankind must now face: the threat of nuclear holocaust, urban distress, pollution, drug abuse, an ever-increasing drain of natural resources, etc. It appears that the enormity and complexity of these problems has shaken the confidence of modern man.

As scholars and scientists pursue their fields of study, one must ask to what extent such pursuits can help mankind. Such intellectual endeavors can solve human problems only when men agree on a central standard of value. Without such a standard all of man's knowledge will be in vain. Indeed, such knowledge may hasten his own self-destruction.

Historically, religion has provided such a standard in different societies. Yet today, many perceive religion and science as entirely separate areas of endeavor. Nonetheless, the problem of the moral basis for the utilization of knowledge persists. Clearly there is a need to find a central standard for intellectual pursuit.

Therefore, the purpose of the International Conference on the Unity of the Sciences is to provide an opportunity for the world's most eminent scholars and scientists to reflect on the nature of scientific truth and to discuss the relation of science to a standard of value. Such an historic purpose necessitates that the participants attempt to find a central standard of knowledge and also to show how much a standard might be used to relieve mankind from unnecessary misery and destruction.

Themes of the conference

Committee 1: Quality of life: physical, mental and spiritual aspects
- a. What is a good life?
  How do we measure a good life
- b. Mental health and the quality of life.
- c. Standard of living and the quality of life.

Committee 2: Value change and absolute values
- a. What agents bring changes of value into society, and how do we accommodate these?
- b. Value change through increased communication.
- c. Possibility of devising a new perspective for an absolute standard of value for all mankind.

Committee 3: The unity of science
- a. The dilemma of facts and values, and the relation between scientific judgment and value judgment.
- b. Diversification versus synthesis in science.
- c. Relation between method in natural science and method in social science.

Committee 4: The idea of the university in a troubled society
- a. Relation between schools and other academic institutions, and society.
- b. Problems of international education and their possible solutions.
- c. The modern university and the confusion of ideology.

Sun Myung Moon, founder of the International Conference on the Unity of the Sciences, and Mr. Dennis Orme, president of the International Cultural Foundation, United Kingdom, open the reception line at the Royal Lancaster Hotel, London, England.

Founder: **Sun Myung Moon**

Sun Myung Moon has intiated an extraordinary international movement towards the realization of the ideal of a united human family. Born in 1920, in Pyungan Buk-Do, Korea, he felt the call to work for the ideal of world peace and unification at an early age. After much meditation, and the study of electrical engineering at Waseda University in Japan, he began to teach the Unification Principle at the conclusion of WW II. As was the case with many visionaries, his ideas and projects were disregarded at first. He emerged victorious from much criticism, and since then has launched many different types of organizations for the unification of man.
Sun Myung Moon, his wife and eight children reside in Tarrytown, New York since 1973.

Mr. Dennis Orme, President of The International Cultural Foundation, United Kingdom, and
Mrs. Orme request the pleasure of the presence of

at a Reception of The International Conference on the Unity of the Sciences
on Thursday, 21st of November, 1974 from 19.30 to 21.30
at the Royal Lancaster Hotel.

Casual Dress

1 Sun Myung Moon addressing the plenary session of the 3rd ICUS.
2 Dr. Moon giving the Founder's Address.

History

Realizing that one of the most vital problems in modern society is to restore a harmonious relationship between science and morality, and in this way help to overcome fragmentation in the field of the sciences, Sun Myung Moon, Founder of the International Cultural Foundation, initiated the actions which resulted in the covening of the first International Conference on the Unity of the Sciences, in November, 1972, at the Waldorf-Astoria Hotel, New York. Under the theme "Moral Orientation of the Sciences," twenty outstanding scientists and scholars from eight nations deliberated on the possible moral orientation of science which could be provided by the model of unified science developed primarily by the Conference Chairman, Edward Haskell, also President of the co-sponsorship body, the Council for Unified Research and Education, Inc.

From the useful discussions and substantial conclusions of the First Conference in New York, the Foundation sponsored the Second International Conference in Tokyo, Japan, in November, 1973. Sixty scientists and scholars from eighteen nations centered themselves on the theme of "Modern Science and Moral Values." The academic program, under the Chairmanship of Nobusige Sawada, Professor of Philosophy at Keio University, provided a forum in which the participants could share their strivings to resolve the dilemma of the quantitative nature of science and the qualitative nature of values.

Academic Advisors

Academic sessions

Honorary chairman	Lord Adrian	*Opening greetings*
Co-chairmen	Prof. K. Mellanby	*Keynote address*
	Prof. R.V. Jones	*Closing address*

List of academic advisors in the United Kingdom

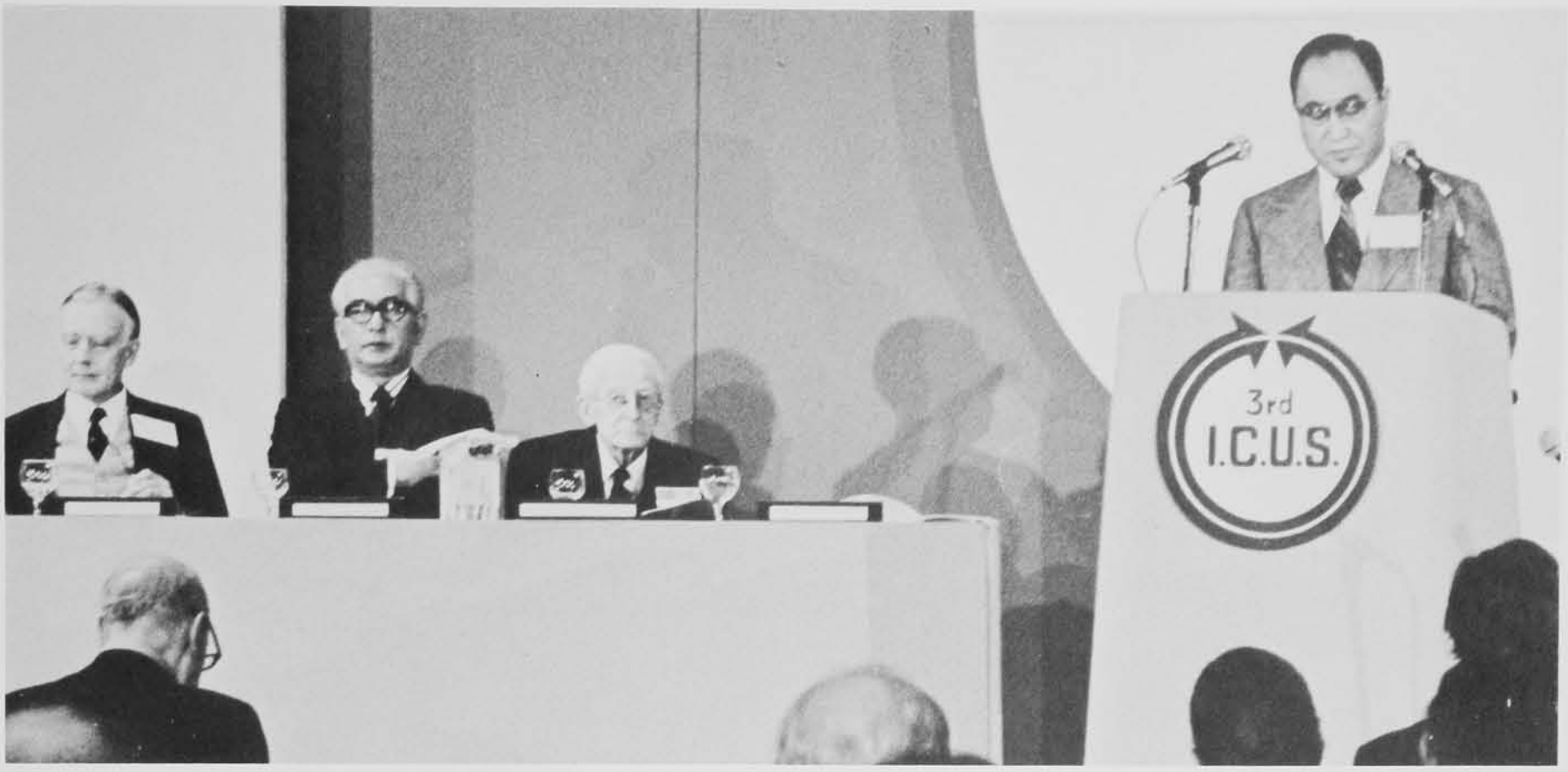
Edward Bastin	Physics	University of Cambridge
Maurice Broady	Social Administration	University of Wales
Donald Cardwell	History of Science and Technology	University of Manchester
Frederick Copleston	History of Philosophy	University of London
Alistair Crombie	History of Science	University of Oxford
Dennis Gabor	Physics	Imperial College, London
Sir Charles Goodeve	Applied Science	Tavistock Inst. of Human Relations
Hilde Himmelweit	Social Psychology	London School of Economics
Peter Hodgson	Nuclear Physics	University of Oxford
Eric Mascall	History of Theology	King's College, London
Jack Mongar	Pharmacology	University College, London
Sir John McMichael	Medicine	University of London
Pierluigi Petrobelli	Art and Music	King's College, London
Marjorie Reeves	Education, History	University of Oxford
John Taylor	Mathematics	King's College, London

The 3rd I.C.U.S. international advisory board

Roger Anderson	Natural Sciences	U.S.A.
Carlos Chagas	Biophysics	Brazil
Andre Cournand	Medicine	U.S.A.
Sir John Eccles	Biophysics	U.S.A.
Ervin Laszlo	Systems Philosophy	U.S.A.
Robert Merton	Sociology	U.S.A.
Oskar Morgenstern	Mathematics, Economics	U.S.A.
Pierre Piganiol	Physics	France
Leopold Rosenmayr	Sociology	Austria
Jacques Rueff	Economics	France
Nobushige Sawada	Philosophy	Japan
Ulfe von Euler	Physiology	Sweden
Herman Wold	Statistics, Economics	Sweden

Honorary members

Sir George Thomson	U.K.
Count Stefan Tyszkiewicz	U.K.



Founder's Address: Sun Myung Moon

Honorable Chairman, distinguished scientists, eminent professors and scholars, I deeply welcome all of you who are attending the third International Conference on the Unity of the Sciences sponsored by the International Cultural Foundation. As I am sure you are aware, two previous conferences have been held: the first in New York in November, 1972, and the second in Tokyo in November, 1973. As founder of the International Cultural Foundation, I have desired and done my best to create and maintain, throughout these conferences, an atmosphere in which an open and unreserved exchange of opinions could take place. And I have been greatly pleased with the fruitful results of these conferences and the participants who have contributed so much to them.

At the present time, more and more serious problems continue to develop and confront mankind. The solutions to these challenging problems call for and indeed require not partial and local approaches and ideals, but rather a global approach and the wisdom and knowledge of the many distinguished scholars gathered here at this conference.

As a scientist myself, I have been observing with keen interest the development of science and technology. I know that science and technology and what we call the "scientific method," have had a far reaching impact on human life.

Through observation and study of the world of reality, science has extended and expanded this reality beyond what can be perceived by our physical senses. We are cognizant of bacteria which we can detect only through a microscope. Some of us journey to the moon, directed by computers whose astronomical speed of calculation baffles the human mind, while others talk about making it an everyday possibility. To our naked eyes, the earth still appears flat, but science has compelled us to admit that it's round. A diamond appears to be solid but we were once amazed to know that in fact, it is a scattering of atoms whirling around in quite an empty space. On a more abstract level, the transition from reality to extended reality is described by the transition from classical to quantum mechanics and from the deterministic model to the probabilistic model, both of which are equally or more confusing to common minds.

Although the progress in science has provided us with a tremendous amount of information, we still suffer from our inability to internalize this information and our inability to fully comprehend its deeper implications. This inability has led to much anxiety, confusion and uncertainty, which results from a loss of a firm basis and standard of reflection. As a result, we feel that we are in a state of imbalance between ourselves and the suddenly expanded reality caused by scientific progress. Meanwhile, when we think of the strong probability of our finding in the spiritual world the answers to the disharmony and imbalance of the limited human function of thinking it does not seem accidental that recently Zen and meditation and their practices have become controversial objects of scientific research in the West, as well as in the East where they have so long been practiced and valued. The study of extrasensory perception has drawn the attention of quite a number of scholars in the academic community. In particular, the discovery that a dolphin can communicate with human beings intelligently deserves notice. Along the same lines, it has been observed that plants respond to the love and other emotional states of human beings. These discoveries suggest that our present view that the animal and plant worlds are lacking in consciousness and reason may be limited. We may now as well envision a universe in which a harmonious co-existence may be brought about between human beings and other creatures, where man, being the center of all things, may serve as the spokes of the wheel turning the whole universe in ultimate harmony and oneness.

Other items worthy of notice are the roles of the educator and the medical doctor which may be drastically affected by the ability of the computer to treat enormous amounts of information accurately and promptly. Some scientists have hinted that the future study of elementary particles and cosmology may alter our concepts of space and time.

A study conducted by the Club of Rome informs us of the potentially disastrous events in the near future due to pollution, population growth, scarcity of natural resources and rapid industrialization. Recently it has been found that ozone is on the decrease, caused by repeated nuclear testing. As you all know, the presence of ozone in the atmosphere is indispensably vital to the survival of life on the earth, since destruction of protein molecules does occur in the absence of the ozone layer.

Solutions to these problems cannot be arrived at through the efforts of scientists alone, nor by the efforts of any particular individual, group or country. The study of the Club of Rome, previously mentioned, clearly indicates the finiteness of the world's resources and environs, and also makes clear the absolute necessity of a global approach and cooperative effort for proper and complete solutions to the world's problems. These problems call for a world view, accompanied by an attitude of sacrifice and cooperation among all peoples of the world, transcending the interest of any one community or nation. Such a spirit of cooperation will be attained only when all mankind view themselves as members of the same human family. This revolutionary change in human consciousness to such an ideology has long been needed and is vital to man's survival today.

In most educational systems in every nation of the world, the merit of competition and the survival of the fittest, achieved only by the winners in the competition, has been overly stressed. This has long been the plague undermining the healthy human endeavor to lead mankind into the world of peaceful co-existence by bringing them to be members of one human family. Now mankind somehow has begun to feel that in educating people the emphasis should be shifted and cooperation be made vital for survival. In light of this viewpoint, the goals and philosophies of education will have to undergo a profound transformation.

In the past, we have recognized the contribution of science and technology to the enrichment of human life without deep reflection. Now we begin to wonder. Some disquieting questions come to mind. Are we happier? Are we ethically more sound? Are we becoming more humane with love and concern for one another? Answers to these questions are not found simply by analyzing statistical results because the human being has many aspects which are not discretely quantifiable. In any discussion of the quality of life, these nonquantifiable factors play a major role. As illustrations, let me cite love, the ideal, the joy of creating, belief in God, and numerous other value systems. The question of the preservation and development of these humane aspects of life remains the greatest theme of our research. In light of this theme the question of interpretation and proper use of the vast amount of information created through scientific research and discovery becomes a profound and serious one.

Our attitude which tends to overemphasize the value of science may need re-examination. A scientific truth is tentative– the truth in one generation being possibly denied in the next. Consistent results, derived from a model built on the basis of a limited phenomena, constitute scientific truth. However, in the course of building a model we go through the processes of idealization, simplification and approximation. As a consequence, we may have an approximated truth, and not the absolute truth. Science has grown so big that it sometimes seems beyond the realm of human beings.

Science should be gravely thorough and rigorous in determining facts, but in the process of utilizing the information and achievements, science should retain its position as one of the areas of human creativity. It should stay within the human realm so that it may be used and controlled and appreciated like the works of art and music.

When we reflect on the history of the human race, we see that there have been new frontiers in every era, some culminating in the development of literature, and others in the blossoming of medicine or the other sciences. Yet in the past, development of science and technology has been aimed mainly at the conquest and exploitation of nature.

Today this very science compels us to set up a new ethical standard. The new ethic should concern itself with the problems of love for nature and a re-examination of human values and the need for cooperation among human beings. It should attempt to set a new view of value and a new ethical norm which can bring about an ideal world of harmonious co-existence among all creatures on the earth.

The development of science and technology has certainly raised issues that invite us to seriously reflect on what is essential for us to remain human and to preserve humanity in our lives. I strongly believe that all this can be made possible only when every field of scientific technology is mobilized for the benefit of mankind and when a cooperative spirit of human activity is available on the part of the men who handle the scientific technology.

I ardently desire and expect the answers to come from you. This will surely be realized by assembling the results of your respective researches with your opinion and wisdom. From the very bottom of my heart I beg you to play the role of the bridge that will connect and lead the present world to the world of higher dimension and absolute value.

Thank you for your attentive listening!

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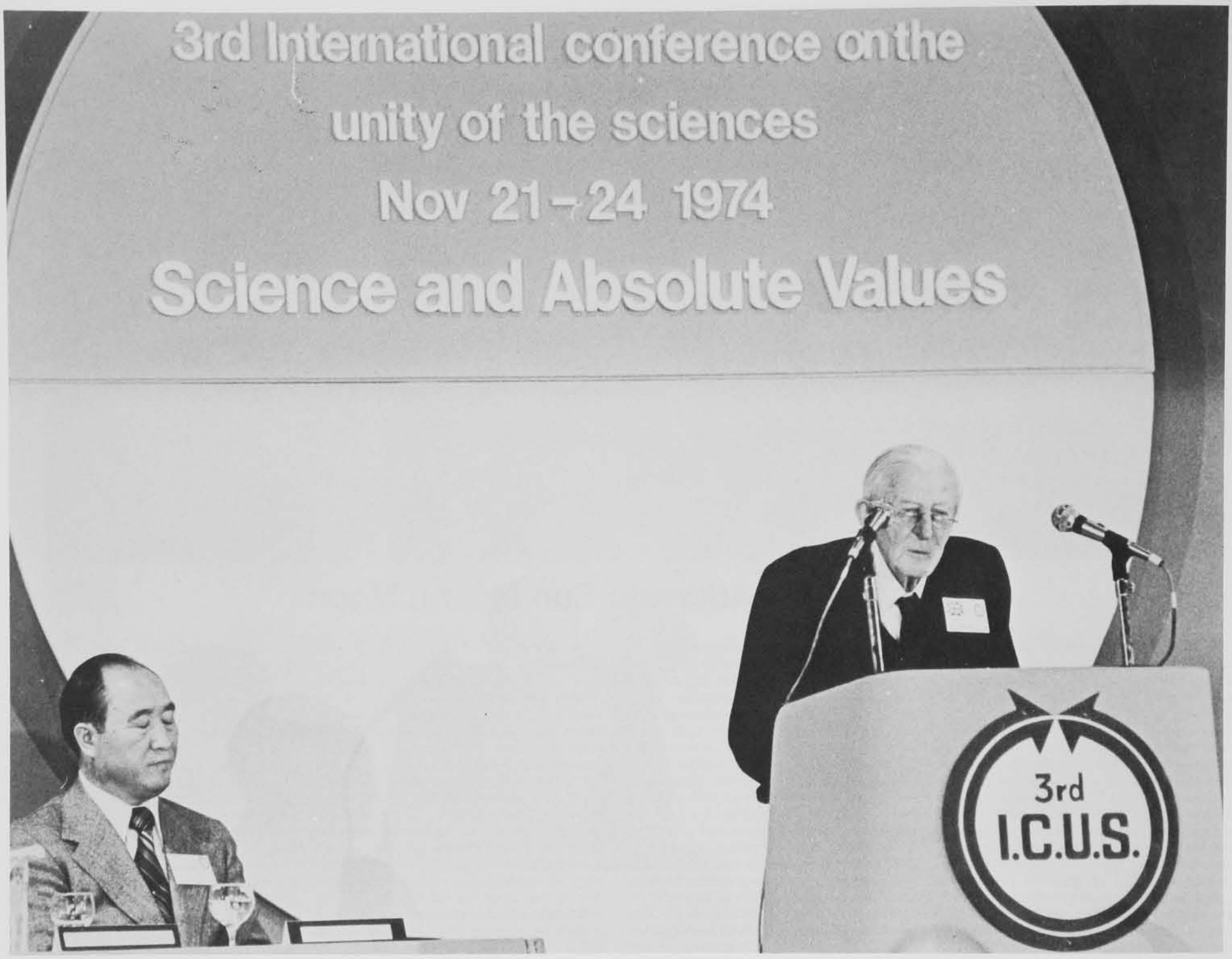

Lord Adrian
Honorable Chairman of the ICUS
Chancellor of Cambridge University
Nobel Laureate

". . .I must tell Dr. Moon how glad we have been to listen to him at this meeting, and how much he has given us to consider, both about our professional calling as scientists and our obligation as members of the human community. . .I can assure him that we will try our best to find out whatever answers are possible for the scientist to give about the human but not material aspects of knowledge and truth. Thank you again, Dr. Moon, for your initiative as well as for the most interesting talk that you have given us this morning."

November 22, 1974
Royal Lancaster Hotel,
London, England

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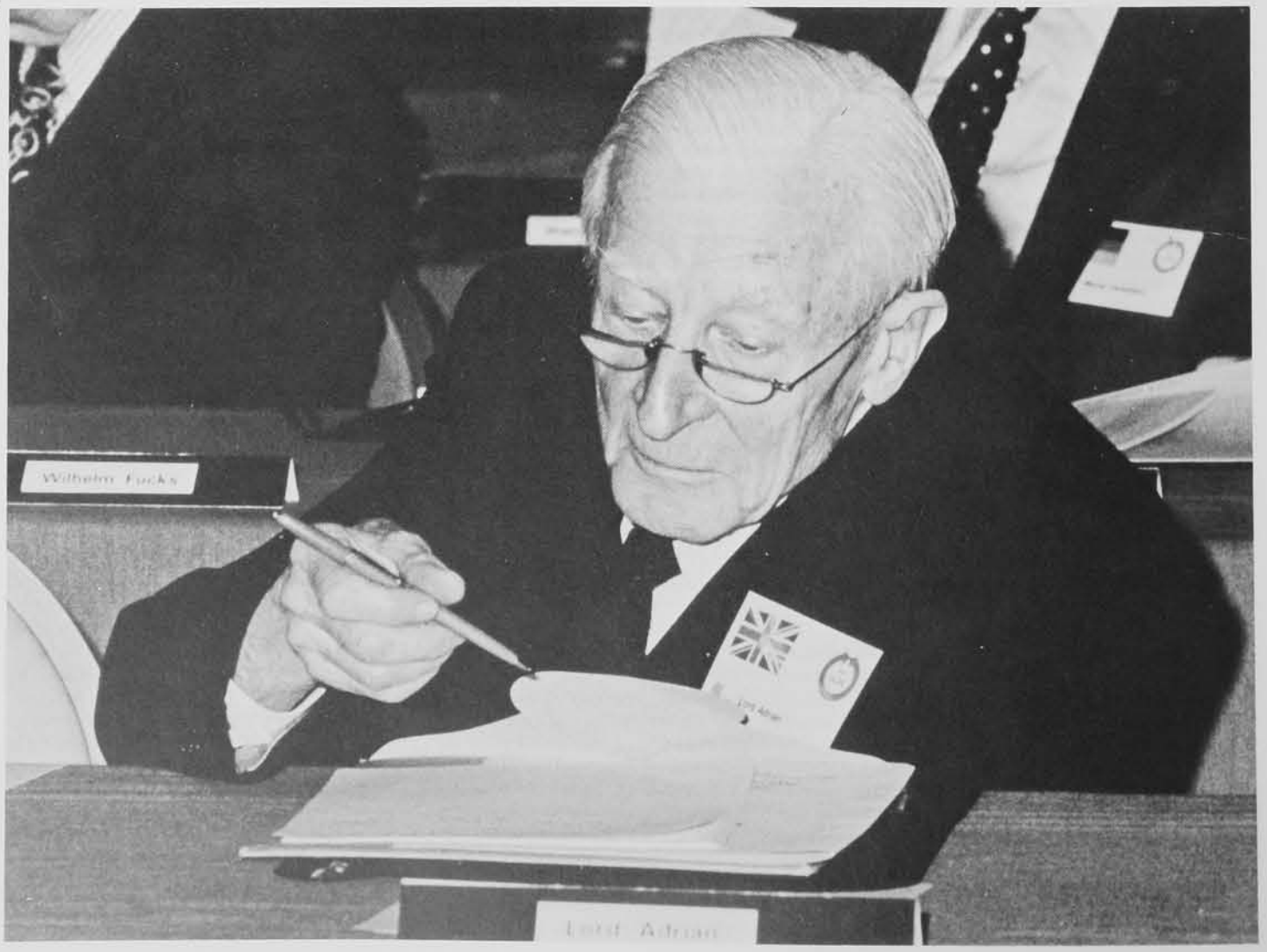


1, 2 Lord Adrian gives the opening greeting.

Papers submitted to the 3rd International Conference on the Unity of the Sciences

PLENARY SESSIONS:

Prof. W.F. Libby	The values of knowledge.
Prof. A.J.P. Martin	Science and higher values. (Paper not available at time of printing.)
Prof. R.A. Granit	Adaptability of the nervous system and its relation to chance, purposiveness, and causality.
Prof. J. Taylor	Science and the implications of the paranormal. (Paper not available at time of printing.)

COMMITTEE I: *QUALITY OF LIFE: PHYSICAL, MENTAL, AND SPIRITUAL ASPECTS*

Prof. R.L. Ackoff	Does the quality of life have to be quantified.
Dr. A.K. Cragg	Valuing ourselves: let man be man.
Prof. G.R. Dunstan	Man's dominion and the nature of man.
Prof. W. Forssmann	Will human life remain an absolute value?
Dr. V. Geist	About natural man and environmental design.
Sir Charles Goodeve	Can science help a social group to clarify and evaluate its objectives?
Lord Halsbury	Our concepts of the good and right: their status and origin.
Prof. H.B. Jones	Measurement of health and human life values.
Prof. B.D. Josephson	Meditation techniques and the quality of life.
Prof. J. Maddox	The question of economic growth in a finite world.
Mr. R.W. Raven	Society, medicine, and science.
Prof. L. Rosenmayr Dr. L. Rosenmayr Mr. G. Strasser	Qualities of human aging: a sociological perspective. The increasing need for synthesis as viewed in a worldwide context.
Prof. A. Szent-Gyorgyi	Science and absolute values.
Prof. M.W. Thring	The quality of life as seen by an applied scientist.

COMMITTEE II: *VALUE CHANGE AND ABSOLUTE VALUE*

Prof. K. Atsumi	Human value in future from the viewpoint of a life scientist.
Prof. J. Basile	A new scale of values for a new changing world.
Dr. E. Cantore	Science and value: The challenge of self-humanization.
Prof. J. Coulomb	What science can do.
Mr. A.V.S. de Reuck Mrs. M. de Reuck	Value systems and value change.
Prof. H. Ford	In quest of questions.
Prof. T.R. Gerholm	Science and technology—a cultural merger.
Dr. P. Hein	Science, values, and the absolute.
Prof. E. Jantsch	The quest for absolute values.
Prof. E. Laszlo	Science and Humanism in a global society.
Prof. E.L. Mascall	Contemporary genetics: some ethical considerations.
Prof. J. Moltmann	From the pursuit of happiness to solidarity.
Prof. J. Russell	Human nature and absolute values.
Prof. N. Smart	Does a universal standard of value need to be higher order?
Mr. R.T. Webster	Value change through increased communication: a suggestion for a theory of tolerance.

COMMITTEE III: *THE UNITY OF SCIENCE*

Prof. O.R. Anderson	On method in science and religion.
Mrs. E. Barker	Facts and values and social science.
Prof. W. Fuchs	Three elementary non linear relations for or against unity.
Mr. E. Goldsmith	Science and social control.
Prof. H. Groenewold	Hard and soft components in natural and social science.
Dr. P.E. Hodgson	Doubt and certainty in science.
Prof. W. Kerber	On the possibility of scientific evaluation.
Prof. T. Kitagawa	The role of information science in the unification of the sciences.
Prof. S.E. Luria	
Prof. Z. Luria	The soluble and the insoluble.
Prof. J. Meurers	Unity of science as a problem of scientific method.
Prof. W. Rodding	An exact method in social sciences.
Prof. R.S. Scorer	Popular and professional illusions about the scientific method.
Prof. G. Stent	Structuralism and biology.
Prof. D. Whitehead	Economic analysis, economic policy and absolute values.

COMMITTEE IV: *THE IDEA OF THE UNIVERSITY IN A TROUBLED SOCIETY*

Dr. P.N. Brooks	Crisis and confrontation: Some problems in contemporary university education.
Prof. D.S.L. Cardwell	Public recognition of science: its history and its problems.
Prof. Y. Dror	Universities: training for policy-making and policy research
Prof. C. Galperin	Modern university and the confusion of ideology. (Paper not available at the time of printing.)
Prof. M. Husain	Educational institutions and society in Pakistan.
Prof. J.P. Jiang	The political attitudes of university students in Taiwan.
Prof. D. Kahneman	Cognitive limitations and public decision-making.
Dr. H. Popper	Word and thought: towards a harmony of the sciences.
Prof. A. Rorsch	Ideology and practice of the democratic university in the Netherlands as instituted by law of 1970.
Prof. A.M. Taylor	International education: A search for cultural and conceptual isomorphisms.
Prof. H. Wold	The university and its social setting: The university in transition III.
Prof. S.W. Yoon	The responsibility of the scientists and the teachings of Oriental thought.

THE TIMES

LONDON NOV. 17, 1974

A report on the other side of Mr. Moon

THE REVEREND Sun Myung Moon, known variously as the Messiah or the Lord of the Second Advent, will emerge in London this week as the champion of a more earthly cause. He is the behind-the-scenes sponsor of an international conference beginning on Thursday which is dedicated to the unity of the sciences. Among the 148 scholars listed to attend are about a dozen Nobel Laureates.

Last week, however, few of the delegates appeared to know of the Moon connection. Mr. Moon is a unlikely mentor for such a gathering. He is a 54-year-old South Korean whose business and political activities have drawn praise from former President Richard Nixon but concern from the British Attorney-General.

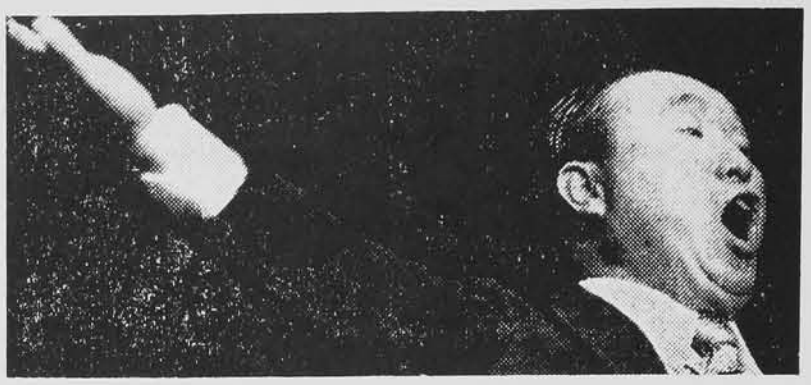
The Third International Conference on the Unity of Sciences, therefore, will offer some welcome respectability for Mr. Moon. But it is not so clear what the Nobel prizewinners will make of his appearance at the conference, for the man who is sponsoring science this week is the same man who said in a speech in America last year: ''Purely individualistic thinking must be annihilated.''

The conference is only one part of an extraordinary empire, now extending to 40 countries, that began in Mr. Moon's native Korea. At the age of 16, he claims, Jesus appeared to him with a directive to ''carry out my undone task.''So he established the Unification Church and in 1957 produced its Divine Principle, which postulates that Jesus was crucified before he had the opportunity to marry and produce ''perfect'' children to purify the world. Luckily, though, another Messiah has been born in Korea to complete the task. Mr. Moon does not claim he is the One but he does not deny it. Followers of his church give up all their money and belongings to it.

Mr. Moon also branched out into more temporal enterprises. He now controls a 6 million-pound industrial complex in South Korea that includes ginseng tea, titanium production and air rifles.

In 1968 he founded in Japan the International Cultural Foundation, the sponsors of this week's conference. But it is only in the past 18 months that his presence in Britain has caused more than passing interest.

At present Mr. Moon is on a crusade across America expounding his Divine Principle. He speaks only Korean and a translator repeats the



Moon over New York: at a Madison Square Garden rally

speeches as rapidly as they are given. Translators aside, some of Mr. Moon's speeches are unusual. We are told for example that ''We ourselves should feel injured when our cars are denied and scarred.'' Mr. Moon also advises: ''When you really love your car and become one with it, even at the point of danger, other cars cannot collide with yours, though you had been going at full speed.''

Several of the Nobel Laureates who will attend this week's conference did not seem to be concerned last week about the Moon connection. But others, whose names appeared on a preliminary programme but were later dropped, were.

Lord Adrian, of Trinity College, Cambridge, who won a Nobel prize for medicine in 1932, is to give the opening greetings at the conference. He had not previously known of Mr. Moon's connection. ''I suppose he could get something out of it by having his name on the books, so to speak, but there are a fair number of hard-headed scientists there.''

Professor Brian Josephson of Trinity College, Cambridge, a winner of the 1973 Nobel Prize for physics, said: ''I am assuming this is not a religious conference. The papers to be presented seems to be worthwhile, but if it is a shambles when I get there, I may have to reconsider.''

McGILL REPORTER

Volume 7, Number 13, December 11, 1974

Moonman's bucks pay science bill

Can an eccentric evangelist turn the heads of respectable scientists? The answer seems to be yes, if he's got a 6-million pound fortune to help pick up the tab, endorsements from Pierre Elliot Trudeau and assorted Nobel Laureates, and answers to the name Sun Moon.

Just a few weeks ago, the Reverend Dr. Sun Myung Moon and his International Cultural Foundation staged the third in a series of conferences devoted to the unity of science. This one, entitled Science and Absolute Values, was bigger and better than ever. Some one-hundred twenty reputable participants were flown to London, put up at the Royal Lancaster, fed and entertained at Moon's expense. McGill entymology professor S.B. Hill was among them, though he's still not sure why he was one of the three Canadians invited.

Apart from paying the bills and delivering the opening address, Moon gave the academics full reign. Although a couple of million people in 40 countries belong to his Unification

Church and see the second Messiah in Moon, Hill says it wasn't easy to find out anything about that side of him. Apparently he's not trying to wed scientists to his particular church just yet. Still, Hill's a bit curious as to why all the proceedings were filmed and taped.

Hill came away from the brainstorming weekend impressed, he says. There's no question it was legit from a scholarly point of view. As rapporteur for one of the conference's four ''theme'' committees, Hill had the task of preparing summaries of a staggering range of presentations from ethical considerations of contemporary genetics, to the folly of the human pursuit of happiness, to ideas of what scientists can do for the world's problems.

The prime value of the weekend, in Hill's opinion, is that it was ''personally broadening''. And the proliferation of Nobel winners was more than window-dressing. ''Scientists have become slaves of the inductive method,'' Hill observes, explaining that researchers specialize to such a degree they tend to forget their original motive. Nobel winners, on the other hand, have paid their dues and can take a more philosophical approach. ''They spoke out for the deductive method based on synthesis, as opposed to slicing things up,'' says Hill. He'd like to see McGill professors get together and discuss the types of issues dealt with at the conference. ''Unfortunately, the only time we seem to see each other is at Senate meetings,'' he muses.

Meanwhile, he may play an editorial role in putting the conference's proceedings into book form, as was done with the session on Modern Science and Moral Values held in Tokyo last year. Moon's munificence seems boundless, as that 580-plus paged tome attests.

But even Moon has his limits. He draws the line at communism; so, as one British journalist remarked, his notion of unity ignores half the world.

Where does the 54-year-old South Korean's money come from? Ginseng tea, titanium and air rifles are a good part of the picture, according to the London Times. That paper sees Moon's wooing of scientists as a way of achieving respectability: perhaps sorely needed since his ''business and political activities have drawn praise from former President Richard Nixon.''

Is he a prophet too? The foundation attributes Trudeau's encouraging message for the conference to ''the former prime minister of Canada''.

The Montreal Star

TUES. DEC. 17, 1974

Moon shines over mysterious meeting of minds

As the plot for a religious thriller, it might seem farfetched.

A mysterious Korean millionaire, billed as another Messiah, organizes an international conference on Science and Absolute Values.

He invites 120 scientists and theologians—including seven Nobel Prize winners—and lodges them at one of London's poshest hotels. The luminaries meet their host briefly, then settle down to three days of philosophical dialogue—much of it taped and photographed.

The Korean, who claims to have two million followers, makes no attempt to promote his beliefs. Instead, he stays very much in the background, coming forward only at the end to shake his guests' hands and thank them.

The participants return home, appreciative of the opportunity to discuss fundamental issues but puzzled at the motivation behind the all-expenses-paid junket.

Improbable as fiction, the scenario is fact, says Stuart Hill, an assistant zoology professor at McGill University's Macdonald College who attended the recent conference, third in a series.

"Next to the theme of the meeting, the thing we talked about most was what the organizers were up to.

"Everybody, had his reputation to think about," added the British-born ecology specialist

"We came to the conclusion that prestige and credibility were the objectives.

"The affair was lavishly put on. It was rather like a stage production. From the technical standpoint, the discussions were serious and offered a chance to break out of the narrow channels that science forces you into."

The participants' benefactor was the Rev. Sun Myung Moon, 55-year-old head of the Unification Church, which claims 25,000 members in the United States.

Moon's associates say he launched the sect in South Korea in 1954 after nine years of prayer and study. His biblical investigations led him to a new interpretation of Christian theology.

The North Korean-born ex-Presbyterian believes that God intended Adam and Eve to produce perfect children. The plan was thwarted when Satan seduced Eve, bringing sin to mankind.

Jesus' divine mission was to find a perfect wife and raise perfect children, but the crucifixion ended this undertaking. Followers contend that God has chosen Moon to carry out his third and final plan to create perfect being who will establish a heavenly kingdom on earth.

Moon himself says only that the identity of the "Third Adam" will be known soon and that he will come from Korea.

Four years ago, he conducted a mass wedding in Seoul for 793 couples and is reportedly considering another in New York City. In addition to his religious activities, Moon has carried on an active business career in South Korea and Japan.

Said to be worth $15 million, he is board chairman of a shotgun-manufacturing concern, a paint company and a tea firm, among other interests.

His followers lead a frugal life, usually living in communes, and devote much time to selling flowers, candles, peanuts and other Moon-produced items on the street.

Hill said Moon, wearing his customary conservative business suit, delivered an "innocuous" speech in poor English at the start of the conference.(Moon preaches in Korean in the United States with an interpreter shouting a translation from the stage.)

"He talked about the importance of respecting the environment and that sort of thing," Hill said. "Afterwards he dropped out of sight. I saw him at an opera performance we were taken to. He walked out before the end."

Though conference organizers made no attempt to guide discussion, he added, the pros and cons of genetic engineering—one route to Moon's "perfect children"—were much debated.

"It was argued that our genetic material is becoming inferior, because we've removed the selective pressures on breeding.

"Unfit individuals are kept alive and reproduce themselves, although most of us are probably unfit in some respect.

"The mixing of human and subhuman genetic material was discussed. The religious people wanted to know what a scientist would do with the result of an unsuccessful experiment of this line."

Hill suspects he was invited to the conference—chaired by Lord Adrian, chancellor of Cambridge University—because of his participation in Stockholm meeting on environmental problems.

He believes Moon, a rabid anti-Communist, was wrong in his refusal to include Iron Curtain representatives in the conference. "It was intended to promote communication."

The experience failed to win Hill. It did, however, strengthen his feeling that a return to "earth religion wouldn't be a bad idea."

"You can make a case for the view that science isn't leading us out of the woods—that more technology won't solve all our problems" he added.

"Religion helps man form a relationship with God. Communism helps him form one with the state. If he's going to survive, man must create this type of relationship with his environment. He doesn't have to worship the earth but he should relate to it."

The 60 papers presented at the conference will be published as a book, Hill said. Moon is planning another international symposium for next year in New York City.

Rev. Sun Myung Moon, head of the Unification Church, which claims 25,000 members in the United States.

Statement to the press

Kenneth Mellanby
Co-Chairman, 3rd ICUS

I feel that I must, at this stage, mention the criticisms which have appeared in the press about this conference, and that it is my duty to explain why I—and, I am sure, all the other delegates—are here.

We have met together to have a free and frank discussion of a difficult problem, but one whose solution, we believe, is of prime importance for the future of mankind. We are all here as individuals, able—and, indeed, encouraged—to say exactly what we wish without any coercion or censorship of any kind. The papers written by the contributors are all reproduced exactly as submitted, without being edited or censored in any way.

Our numbers include scientists of all disciplines and theologians of many complexions, and the conference is not committed to any branch of science or theology. It is clear that many of us disagree with each other in degree or even fundamentally. We ride our own particular hobby horses with all the abandon of the unskilled jockey—and our discussions will undoubtedly show that few of these hobby horses are potential Derby winners.

Our members come from many countries. Some of us regret that, at this stage, not all ideologies and power blocks in the world are represented. At some future conference this wider political coverage will, I hope, be possible. But, for the present we have so many points of view represented in our midst that I think criticism of any lack of catholicism is probably misplaced.

What do we hope will come out of our deliberations? I have said that we are going to ride our own hobby horses, and the hope is that we can take the best of each and create the Derby winner I spoke of earlier. However, we all know that a camel has been described as a horse designed by a committee—and perhaps a dromedary is one produced by a conference. But let us also remember that, though it may lack its elegance, the camel—and the dromedary—is far better than the thoroughbred horse at sustaining the hardships of the desert. Today if mankind is to survive we are going to have to cross the desert, whether it be that of eternity mentioned by Lord Adrian, or whether it is the desert created by the exhaustion of non-renewable resources.

New Hope News

Vol. 1, No. 13 *December 23, 1974*

Science Conference a Success!

The Third International Conference on the Unity of the Sciences, sponsored by the International Cultural Foundation, brought together about 120 distinguished scholars in London to discuss "Science and Absolute Values." For three days, November 21-23, the participants read papers and had discussions centering around four themes: (1) quality of life: physical, mental and spiritual aspects; (2) value change and absolute values; (3) the unity of science; and (4) the idea of the university in a troubled society.

Those participating in the conference came from a broad variety of fields—scholars in political science, philosophy, religion and the social sciences brought perspectives that insured that the benefits of the conference were not limited solely to scientists.

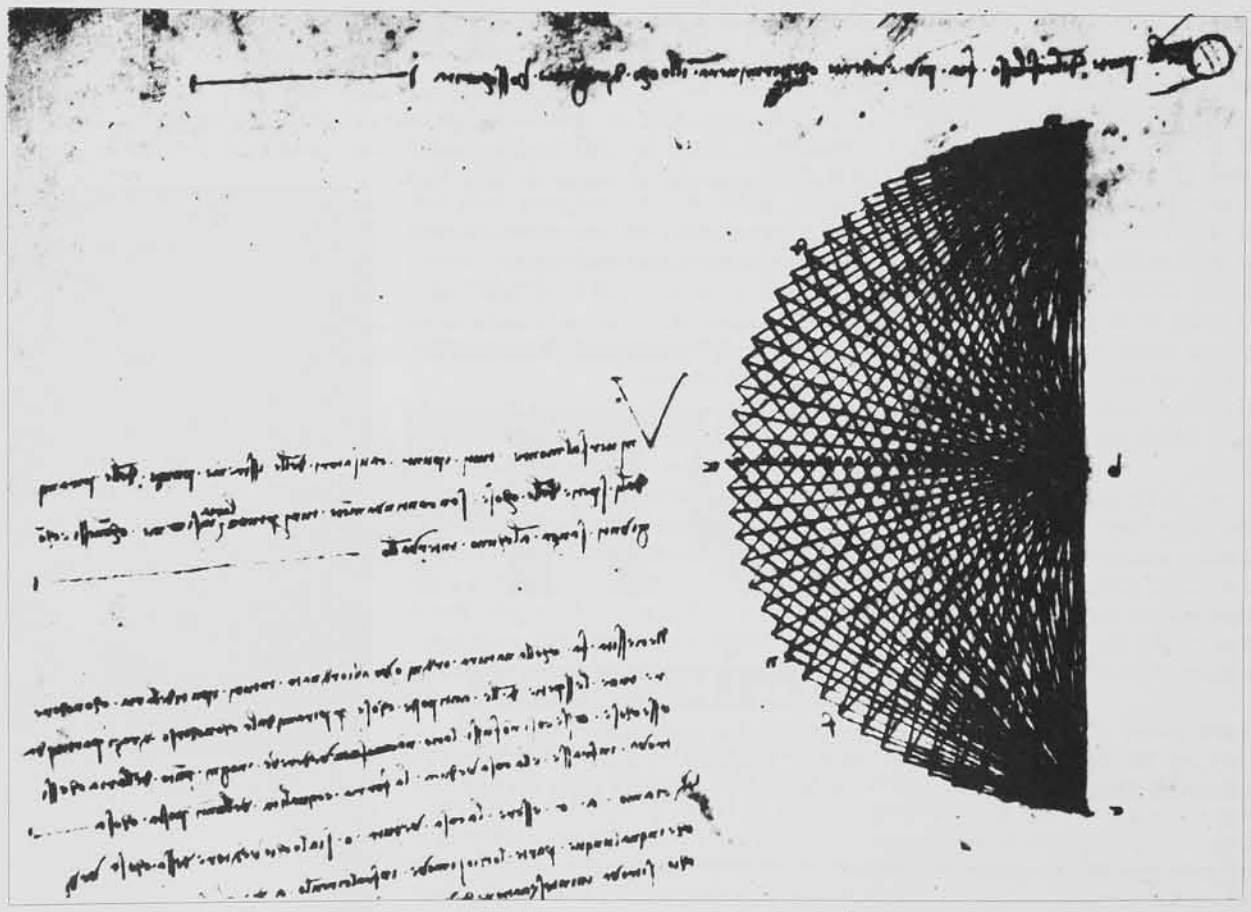
Willy Brandt, former Chancellor of Germany and winner of a Nobel Peace Prize, wrote a contribution to the conference but was unable to attend. Of the scientists present, six Nobel Prize winners played prominent roles, while about a dozen more participated at some level. Lord Adrian, Chancellor of Cambridge University and Nobel Laureate in Medicine, was the Honorary Chairman of the conference.

Master said at the beginning of his statement: "At the present time, more and more serious problems continue to develop and confront mankind. The solutions to these challenging problems call for and indeed require not partial and local approaches and ideals, but rather a global approach and the wisdom and knowledge of the many distinguished scholars gathered here at this conference. . . ."

He went on: "In the past, we have recognized the contribution of science and technology to the enrichment of human life without deep reflection. Now we begin to wonder. Some disquieting questions come to mind. Are we happier? Are we ethically more sound? Are we becoming more humane with love and concern for one another? Answers to these questions are not found simply by analyzing statistical results because the human being has many aspects which are not discreetly quantifiable. . . . The question of the preservation and development of these humane aspects of life remains the greatest theme of our research. In light of this theme the question of interpretation and proper use of the vast amount of information created through scientific research and discovery becomes a profound and serious one."

Master concluded: "The development of science and technology has certainly raised issues that invite us to seriously reflect on what is essential for us to remain human and to preserve humanity in our lives. I strongly believe that all this can be made possible only when every field of scientific technology is mobilized for the benefit of mankind and when a cooperative spirit of human activity is available on the part of the men who handle the scientific technology. . . . From the very bottom of my heart I beg you to play the role of the bridge that will connect and lead the present world to the world of higher dimension and absolute value."

At the end of the speech, Lord Adrian highly praised Master's remarks. As the conference unfolded, it became apparent that most participants did not question their responsibility to create the "world of higher dimension;" they carefully considered how they could fulfill it. . . .



Sketch of rays and their reflections from Leonardo Da Vinci's notebook. Da Vinci's sketches decorated the I.C.U.S. program.

"From the very bottom of my heart I beg you to play the role of the bridge that will connect and lead the present world to the world of higher dimension and absolute value." Sun Myung Moon

The Ecologist

THE JOURNAL OF THE POST INDUSTRIAL AGE

Vol:5 No.1 January 1975 35p

Editorial

THE TEST TUBE FIXATION

Scientists accept at least some of the blame for the mess we are in. That is why there is now a British Society for Social Responsibility in Science. After all, without scientists there would be no atom bombs, no biological warfare, and none of the pollutants which pollute our rivers the air we breathe and the food we eat. Nor for that matter would there be an energy crisis, because we would never have mastered, without Science, the secret of harnessing the energy locked up in fossil fuels, and would never thereby have become so dependent on their continued availability. It is nevertheless generally maintained that the services of Scientists are required to get us out of our present mess. But are they actually doing anything constructive in this direction? A casual glance at their current activities, as reflected in the papers published in that august periodical *Nature*, is disillusioning on this score.

Instead of publishing information that can help us solve the problems which are menacing the very survival of man on this planet, *Nature* continues undaunted to describe the results of boring, trivial and largely irrelevant experiments.

Consider the following typical titles from the last issue: "Anomalies in particle shape during seeded growth of polystyrene latices." "Fever in the lizard." "Relationship of a-adrenergic receptors in rat pineal gland to drug-induced stimulation of phospholipid metabolism."

Worse still, when anyone from outside the Scientific Establishment attempts to do anything constructive, a veritable witch-hunt is mounted against him. The Limits to Growth, for instance, was mercilessly attacked, as was our Blueprint for Survival. In the same way the Catholic establishment of the Middle Ages would have excommunicated a heretic whose teachings constituted a challenge to their authority.

The latest witch-hunt has been mounted against the International Cultural Foundation which has dared do something really constructive: Organise a series of conferences on the Unity of the Sciences, of which the third took place in November in London. Both *Nature* (Bringing Men to the Moon October 25) and *New Scientist* (Neither Unity nor Science, November 28), have published hysterical denunciations of this conference. The main reason is that the foundation in question is financed by the Rev. Sun Myung Moon, a South Korean Evangelist, who also started the Unification Church. What is wrong with Mr. Moon? Why is he so undesirable as a sponsor? Apparently for two reasons, firstly because of his theological theories whose conclusions can clearly not be tested in controlled laboratory conditions, and secondly because of his distaste for Communism. Are these reasons for undermining a conference organised by a Foundation which he happens to finance? I would have thought that his personal opinions were irrelevant. After all, Ford is supposed to have said, "History is bunk", yet this does not appear to have prevented even the most scrupulous historians from availing themselves of the facilities offered by the Ford Foundation. As for his dislike for Communism, so what? Mr. Harold Wilson dislikes Conservatism. Mr. Edward Heath dislikes Socialism. Mr. Jeremy Thorpe dislikes both Conservatism and Socialism. All three dislike Fascism. Does this mean that academics should self-righteously decline to attend conferences sponsored by a Government which one of these politicians might happen to head? Or is a dislike of Communism more serious a prejudice than a dislike of any other ism? If so, why? Is Dialectical Materialism verifiable in controlled laboratory conditions? Is it a *sine qua non* of academic respectability to pay lip-service to the theories of Karl Marx?

The trouble is, of course, that many second rate scientists feel threatened by an enterprise which seeks to bring about radical changes to their lives. They want to be able to go on indefinitely playing their little games in their laboratories, while, were Science to be unified, they would undoubtedly be forced into more constructive occupations. It is this, they apparently wish so desperately to avoid.

From the point of view of society at large, however, Mr. Moon's initiative cannot be too highly commended. The biosphere of which we are part, developed as a single process and is a single integrated system. It cannot begin to be understood in terms of the separate disciplines into which science is at present divided. Interpretations and predictions based on knowledge limited to a particular discipline must inevitably be wrong. Consider the Green Revolution. It has been a disastrous failure mainly because it was the work of plant geneticists working in a vacuum.

The strains of rice and wheat which they developed would indeed produce more food, *but only if one assumed ideal conditions in a large number of other areas, of which the plant geneticists had no knowledge.* For instance, insect pests had to behave themselves. Irrigation water had to be available as did vast quantities of fertiliser and agricultural machinery etc. The world's transport systems had to be adequate to support the strain of transporting these things to where they were required. The political situation had to be ideal to avoid interferences from that direction. House building programmes had to be possible to accommodate all the small farmers and agricultural labourers made redundant by the industrialisation of agriculture. Jobs had to be available for them, also schools and roads, sewage works and other services. Producers of essential and increasingly scarce primary products like petroleum, phosphates etc., had to behave in a saintly manner and refrain from putting up their prices. The climate too, had to be ideal, for the new strains were untested in poor weather conditions. If all these conditions had been satisfied then the Green Revolution might indeed have worked.

But there was no reason whatsoever for supposing that they would be. In fact it could be predicted that the introduction of the Green Revolution would actually cause these conditions to become ever less well satisfied.

Indeed, until Science is unified it can serve but as a means for further disrupting the biological, social and ecological systems upon which life depends.

Edward Goldsmith

统一世界

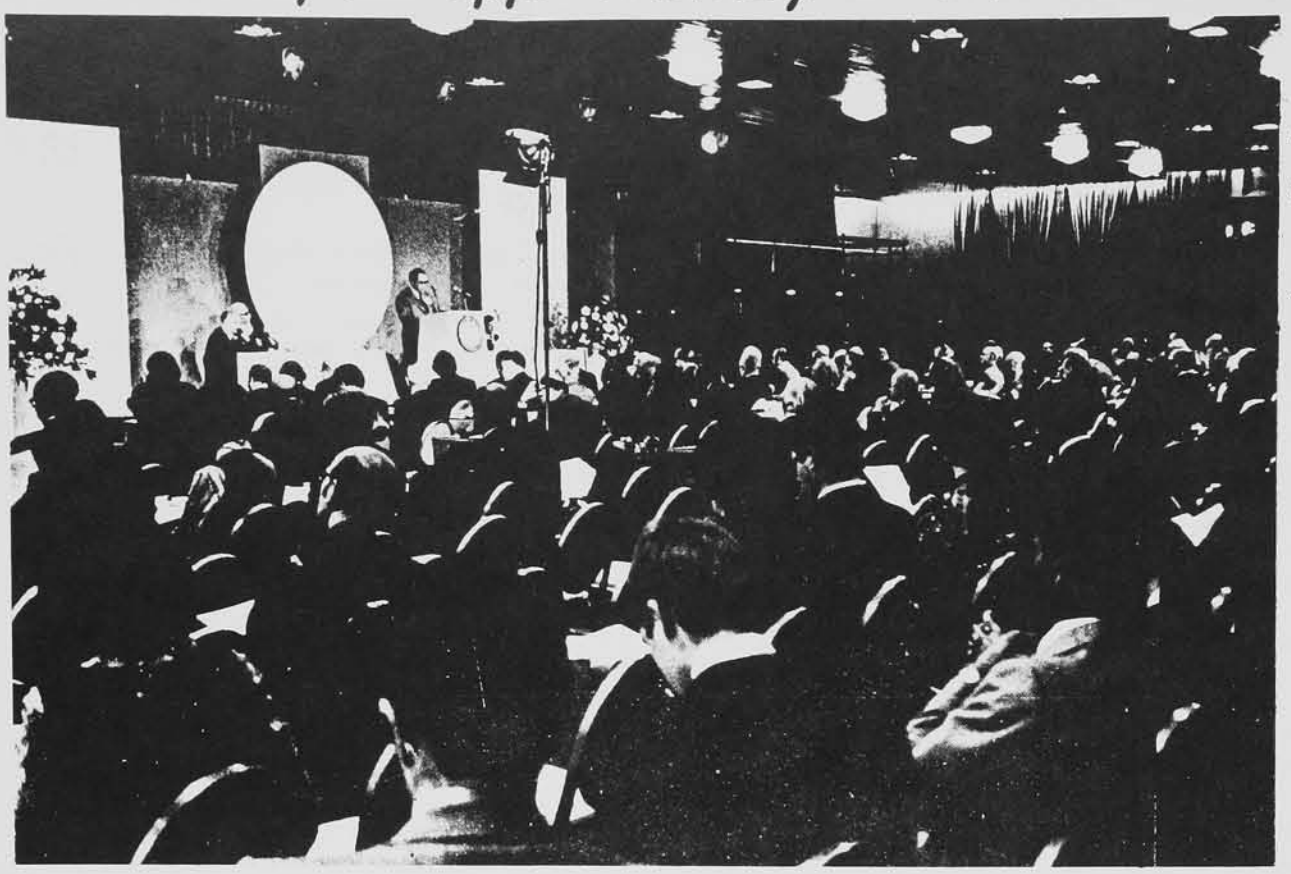
'74 12

The Tongil Segye Monthly

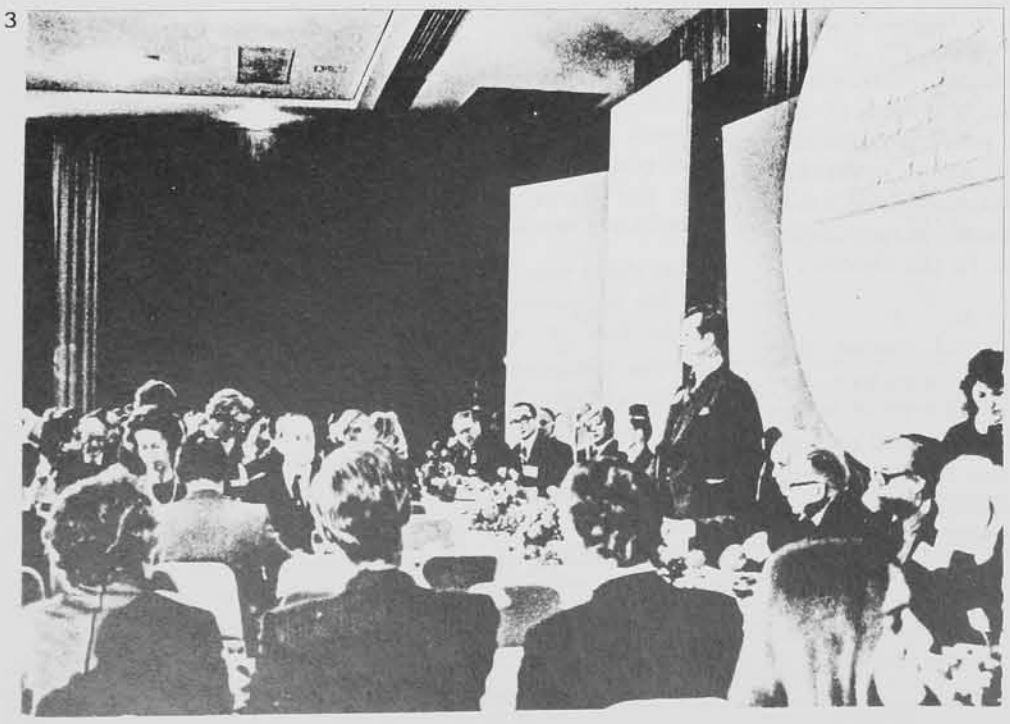
◇世界科学者大会 선생님 演説文

科学과 絶対価値

世界科学者大会盛了



1 Sun Myung Moon addresses the plenary session of the 3rd International Conference on the Unity of the Sciences.
2 Dr. Moon giving the Founder's Address.
3 Mr. Dennis Orme, president of the International Cultural Foundation of Great Britain, giving opening remarks at the reception.
4 Reception line with Mr. Orme introducing eminent scientists to Dr. and Mrs. Moon.



思　想　新　聞

昭和49年(1974年)12月1日　(日曜日)

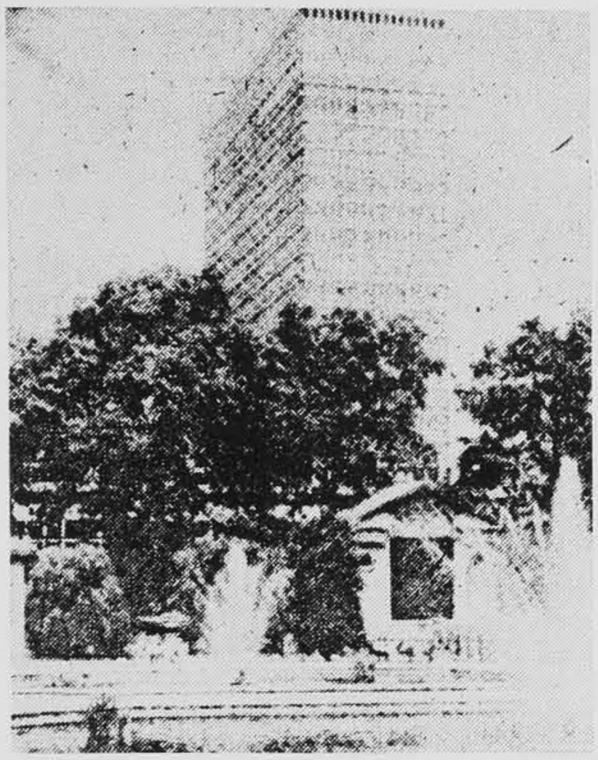
思想新聞

第三回 統一科学 国際会議開く

ロンドンで11月21→24日

テーマ 科学と絶対価値

【ロンドン発渡部勇特派員】十一月二十一日から二十四日にかけて、イギリス・ロンドンのロイヤルランカスターホテルにおいて、第三回統一科学国際会議が行われた。



会議が行われた英国・ロンドンのロイヤルランカスターホテル

二三ヵ国、百四十五人の学者

統一テーマは、「科学と絶対的価値」、会議の正式な参加者は、英国四十四名、米国二十名、西独九名、日本七名、韓国、オランダ、スウェーデンがそれぞれ六名、フランス五名、その他イタリア、カナダ、中華民国、ベルギー、ブラジル、イスラエル、フィンランド、スイス、オーストリア、スペイン、アイルランド、デンマーク、パキスタン、インド、オーストラリア、以上合計二十三ヵ国百四十五名（うち夫人同伴者四十二名）。そのうちノーベル賞受賞者が十六名、著名な神学者モルトマンなども加わって量、質ともに内容の充実した会議であった。

二十一日は、午前七時半から同ホテルにおいてレセプションが行われた。二十二日は、午前十時から開会式が行われ、まずその冒頭、この国際会議の主催者である国際文化財団の創立者・文鮮明氏のあいさつが行われた。そのあいさつの中で同氏は「第一回（ニューヨーク）、第二回（日本）の両国際会議で何ものにも制約されない自由な意見の交換がなされるように全力をつくした」と述べ「今日、科学は部分的なアプローチやアイデアだけではなく、ひとつの全宇宙的なアプローチや知恵、知識が必要な時代になった」と、この国際会議開催の主旨の説明を行った後「私自身一人の科学者として科学技術の発展に非常な興味をもっている」と発言した。

一つの世界観をと文氏挨拶

同氏は、これまではもっぱら宗教的な指導者とだけみられてきたが、大学においては、電気工学を専攻し、その専門的研究に携ってきた科学者でもある。その一科学者としての立場から、「今日の科学は、驚くべき大量の情報を提供したが、それらの情報が何を意味するものか、その深い内容を充分に理解できないままにいる。この内的意味のほり下げが必要である。また、ローマクラブが明らかにした、公害や人口増加、自然資源の枯渇などの問題をみても、我々が、犠牲と協力の精神をもって、一共同体や国家の利益をこえたひとつの世界観を築き上げていかなければならない時がきていると思う」と述べた。

このあいさつにつづいて、この国際会議の名誉会長であるエードリアン卿（ケンブリッジ大学総長、ノーベル医学賞受賞者）が、文鮮明氏のこのあいさつの内容を「専門科学者の目からみても非常に洞察に富んだすぐれたものだ」と絶賛し、この有意義な国際会議をひらきえたことに対し、深い感謝の意をあらわした。

さらに、前回の国際会議の議長であった慶応義塾大学沢田允茂教授からのあいさつがあり、また、その後、地球生態研究所のメランビー教授の基調講演があって、委員会の討議にうつった。

自由な雰囲気で活発な意見

委員会は、二十二日の午前と二十四日の午後とに用意された合同委員会とその中間にはさまった四回にわたる分科会との二つからなり、分科会は四組に分れている。第一分科会のサブテーマは「人間生活の質的価値」、第二は「価値の変化と絶対的価値」、第三は「科学の統一」、第四は「混乱した社会における大学の理念」というものである。

各分科会は三人ないし四人が十分ずつ論文を発表し、他の学者が、充分それについて論評をくわえ、その後、自由討議をするという方式。初顔合わせが多いので、議論のかみ合いにくい面も多少みられたが、いずれの委員会も、和気あいあいとした、自由な雰囲気で活発な意見や情報の交換が行われた。学者に聞いた範囲では英国のフォード氏（ロンドン大学教授）アンダーソン氏（米国）などの発表がよく問題のまとをついていると好評だった。

会議の後、ロンドンプレスセンターでノーベル賞受賞者コーナン教授、セグレ教授など三人の学者の講演と音楽会。二十三日には、ロイヤルオペラハウスでムソルグスキーの『ボルセボドロフ』を観劇し、非常に好評であった。

同会議は、二十四日午後の閉会式を行って全日程を終了する予定である。

ノーベル受賞学者は十六名

第三回統一科学国際会議の参加のうちノーベル賞受賞者は次のとおり。

▽エードリアン　医学　英国▽ブラッテン　物理　米国▽エルンストチェイン　医学　英国▽コーリィ　医学　米国▽コーナン　医学　独▽フォルスマン　医学　独▽ブラーサー　物理　米国▽グラニック　医学　スェーデン▽ジョセフトン　物理　英国▽アーサーケストラ　物理　仏▽レオンチェフ　文学　米国▽マーチン　化学　英国▽マリケン　化学　米国▽ノエルベーカ　文学　英国▽ノーリッシェ　化学　英国▽セグレ　物理　米国▽セントジョルジ　医学　米国▽トンプソン　物理　英国

科学者の道徳的責任追求

【解説】統一科学国際会議は、国際文化財団が七二年から始めて毎年、全世界の代表的科学者を集めて開催されているもの。これまで、七二年はニューヨーク、七三年は東京でそれぞれ開かれ、今年のロンドンにつづいて七五年には再びニューヨーク、七六年は東京の予定になっている。

主催者側の説明によると、この会議の目的は、科学と道徳の調和、すなわち科学者の道徳的責任を明らかにすることによって、現代の高度に発展し、反面多くの問題を提起している科学、とくに自然科学を人間の幸福のために役立つようにしよう、というもの。

確かに原子力の発展が、現在人類を危機に陥れているが、しかしもしそれが平和のために利用されるならば多大の利益を人類に与えるようになる。

第一回は「現代科学の道徳的方向づけ」、第二回は「現代科学と人間的価値」のテーマで開かれたように、一貫して科学と道徳というテーマが追求されている。

この会議は、この課題について世界の学者に研究発表の場を提供し、同時に科学者の交流と社会の啓蒙に貢献することを願っている。

There are many kinds of human endeavors—education, religious activities and all kinds of things—but which is the right way to have our minds and bodies put together into eternal unity? Real happiness comes about only when we have our mind and body eternally in oneness, harmony. In the position where we have our mind and body in utter oneness, then we cannot be dominated by powers other than the final or absolute power. We come close to the absolute Being and we ourselves resemble Him. Unless there is the possibility of our resembling the absolute Being there is no such thing as happiness.

Sun Myung Moon
August 11, 1974

F O R U M

THE PROFESSORS WORLD PEACE ACADEMY

1974. 12
第 19 號

廣 場

第3回 國際統一科學會議 盛了

<개회식 全景>

극도로 個別化되는 가운데 相互關聯을 喪失하고 全體的 價値를 잃어버린 現代文明의 危機를 새로운 次元에서 克服하기 위한 第3回 國際統一科學會議가 지난 11月 22日부터 3일간 英國의 「런던」에서 開催되었다.

「科學과 絶對的 價値」라는 主題아래 열린 이번 學術會議에는 科學, 哲學, 人類學, 生物學, 物理學, 社會科學 等 各 分野에 걸쳐 41個國에서 320餘 世界的인 碩學들이 參席했는데 이 가운데는 「에사끼」(日本), 「글라스」(美國), 「알란훗지킨」(英國), 「조오지 · 톰슨」(英國), 「가슬레」(프랑스)教授 等 「노벨」賞 受賞者 25名도 參席했다.

韓國에서는 本會 會長 李恒寧博士를 비롯 尹世元(憂熙大), 白大鉉(建國大), 金貞欽(高麗大) 教授 等 4名과 李相憲 統一思想研究院長이 參加했다.

22日밤 화영「리셉션」에 이어 23日 午前 9時부터 本會議의 主催者이며 國際文化財團 創始者이신 文鮮明先生의 人事말과 地球生態研究所의 「메란비」教授의 基調演說로서 開會式이 시작되었고 곧 全體會議로 들어갔다.

午後에는 4個分科로 나뉘어 討議하였는데 第1分科에서는 「生命과 本質」이란 議題로 精神健康과 生活水準 等 人間本質面에 입각한 올바른 生活觀을 확립하는데 중점을 두었고, 第2分科는 「價値의 變動과 絶對價値」라는 議題로 人類社會에 밀착, 價値變動을 가져오게 하는 要因을 파헤치고 그 對應策을 討議했다.

第3分科는 「科學의 統一」이란 議題로 오늘날의 文明危機를 초극하기 위한 自然科學과 社會科學을 統合的으로 다루었는데 이 자리에서 韓國의 尹世元教授는 「科學者의 責任과 東洋思想의 가르침」이란 論文을 발표했다.

第4分科에서는 「올바른 大學理念 確立을 위한 國際教育問題」를 의제로 그 가능한 해결책을 모색하여 많은 關心을 모으기도 했다.

各 分科는 3~4名의 發表者가 各 10分씩 發表하고 다른 學者들은 이에 대한 論評을 하였으며 그후 자유토론을 하는 方式을 취했다.

討論會의 분위기는 和氣에 넘쳤고 자유롭고도 활발하게 의견과 學的 情報를 교환하였다. 이 가운데 특히 英國의 「포드」教授(런던大), 美國의 「안다슨」教授의 發表는 많은 관심을 모으기도했다.

會議가 끝난후 「런던」「프레스센타」에서 「노벨」賞 수상자 「코난」教授, 「셀러」教授 等 3人學者의 강연과 음악회가 있었고 23日에는 「로얄오페라 하우스」에서 「무소룸스키」의 「포르세포드로우」를 관람하고 24日 午後에 閉會式으로 全日程을 마쳤다.

한편 同 國際統一科學會議는 매년 國際文化財團後援으로 개최되어 왔는데, 第1回는 72年 11月 美國 「뉴—욕」에서 「現代科學의 道德的 方向에 대하여」라는 主題로 개최됐고 第2回는 「現代科學과 人間的 價値」라는 主題로 日本 東京에서 개최되어 오늘날 問題되고 있는 科學의 發達을 뒷받침할 價値體係確立에 크게 기여한 바 있다. 今年 第3回에 이어 來年에는 美國 「뉴—욕」에서 世界各國의 600여 教授가 參席한 가운데 第4回會議가 開催될 예정이다.

科學者의 責任과 東洋思想의 가르침

尹 世 元(慶熙大·物理學)

오늘날 우리는 Kennety E. Boulding이 그의 著書 *The meaning of the Twentieth Century*에서 지적한 것처럼 人類史上 큰 變換의 時代에 살고 있다.

오늘날 이 變換의 時代에 살고 있는 科學者는 매일매일 커다란 感銘과 아울러 또한 무거운 責任을 느끼고 있다. 그것은 우리 自身이 상식적이거나 또는 無意識的이거나 우리 科學者들이 이 變革의 原因의 一部를 主動하였으며 또한 무엇인가 變革이 일어나기를 期待하였기 때문이다.

여기서 잠시 變換(變革)이 가지는 意味를 생각하여 보면 첫째로 變革이란 그 自體의 本質속에 相反된 두 가지 要素를 內包하고 있는 것이다. 그 하나(一面)는 未來에 對한 期待이며 希望이요, 또 다른 面은 變革 그 自體가 남겨 놓은 苦煩이다. 이 苦煩은 變革 그 自體에 必然的으로 隨伴되어서 오는 新秩序와 傳統的인 既存秩序와의 마찰에서 오며, 價値觀의 變動에서 오는 思想의 변화 및 갈등에서 오며, 또한 變革이 앞서고 뒤서는 데서 오는 格差(富의 格差, 國力의 格差) 등에서 오는 것이다. 그리고 變革이 남겨놓고 축적시킨 社會的 그리고 地球的 問題에서 오는 것이다.

둘째로 變革을 다른 角度에서 分析하여 본다면 變革을 主動한 사람과 變革에 순종하는 사람으로 區別할 수 있다. 물론 정도의 差異는 있으나 變革을 主動한 사람은 創造的 活動으로 變革의 原動力(original force 또는 motive force)을 만드는 科學者, 藝術家, 思想家와 學者들이며 힘을 키우고 힘을 유지함으로써 보람을 찾는 政治家, 軍人, 行政家들이며 또한 변혁의 진로를 잡아 未來를 설계하는 設計者, 技術者, 經營者들이다.

이들은 全體 인류의 數에 比하여 極히 少數이지만 이들이 人類社會에 끼치는 영향력과 힘은 대단한 것이다. 이에 比하여 변혁에 끌리어 가는(追從하여야 하는) 사람의 힘은 미약하며 이들은 人類전체라고도 할 수 있다.

세째로 오늘에 있어서 變革의 특징은 적게는 個人으로부터 시작하여 크게는 어느 民族 또는 國家 그리고 人類全體의 運命과 연결되는 것이다.

다시 말하면 오늘날 우리 世代에서 진행중에 있는 變革은 역사상 人類의 生存, 繁榮, 平和, 幸福의 갈림 길에 처하여 있는 變革(變換)인 것이다. 그러므로 變革의 主動的인 일을 어느 누구보다도 크게 맞고 있는 우리 科學者는 人類의 運命과 맞서고 있는 것이다.

이상에서 本人은 變革이 가지는 그 特性을 생각하는 바 오늘의 問題를 해결하려는 이 討論의 자리에서 過去 東洋사람은 變革에 對處하여 어떻게 생각하고 行動하였는 가를 말하려고 한다.

1. 오늘날 東洋이 가지고 있는 問題

1世紀前만 하여도 東洋은 漢文化를 中心으로 亞細亞 여러 民族과 나라에서 發展시킨 文化圈이었다.

東洋의 科學史를 보면 阿片戰爭(1840—1842)以前까지 東洋과 西洋과의 接觸에 있어서 東洋은 西洋에다 製紙法과 印刷術 火藥과 指南鐵(羅針羅) 및 비단을 傳播하였다. 이 反面에 西洋은 東洋에다 近世에 와서 天文學과 曆計算法, 時計, 火砲 等을 傳授하였다.

한편 東洋은 自體內에서 發展시킨 儒教 道教에다 印度로부터 佛教를 導入하여 자기 것으로 만들어 소위 儒·佛·仙의 思想을 民衆속에 뿌리 깊게 박아 놓았다. 그리고 外部世界 특히 西洋으로부터의 影響은 恒時 東洋이 가진 固有한 文化와 文明社會에 同化되었고 近世까지에는 한 번도 東洋의 文化와 東洋이 가지는 固有한 制度 그 自體를 轉倒시키는 일은 없었다.

그러나 「징기스칸」이 大軍을 引率하여 歐羅巴의 거의 全域을 휩쓸었던 戰爭(1237~1242)과는 전혀 다른 樣狀의 戰爭, 즉 美國의 小戰鬪部隊와 老大國 中國(清)과의 阿片戰爭은 西洋의 科學文明이 東洋의 科學文明보다 一步 앞섰다는 것을 東洋人에게 認識시키었다. 이리하여 東洋 諸國에서는 東洋的인 것을 固守할 것이냐 아니면 西洋의 文物制度를 받아들여야 할 것이냐를 두고 많은 論議가 일어났다.

日本은 明治維新 以前 德川幕府 時代에 美國人 「페리」가 引率한 黑船「구로부네」의 來渡를 契期로 西洋的인 文物制度를 받아들이는 데 인색하지 않았다. 한편 中國은 當時에 있어서 進步的인 洋務運動의 主動者 李鴻章 조차도 「中體西用」의 思想으로 中心的인 思想은 漢民族 固有한 것, 그리고 實用的인 것에 있어서는 西洋의 科學技術文明을 받아들이기로 하였다.

한편 韓國은 처음부터 西洋의 文物制度를 賤視하였는 바 韓末의 支配者 大院君은 海岸 各地에 斥和碑를 세우고 西洋文明의 韓國內의 侵入을 拒否하였다. 여기서 19世紀末서부터 20世紀 오늘에 이르는 東洋3國 즉 中國·韓國·日本의 運命과 모든 樣狀이 決定되었다.

오늘날 東洋은 두가지 커다란 體質的인 變化를 받고 있다. 그 하나는 西歐, 科學技術文明의 導入으로 傳統的인 物質的 生活樣式이 달라져 가고 있다는 事實이며 다른 하나는 西洋의 民權思想과 基督教思想의 導入으로 儒·佛·仙을 바탕으로 한 傳統的인 仁, 義, 禮, 智, 樂과 三綱五倫의 思想이 家庭과 社會속에서 變質되어 가고 있는 것이다.

그러나 東洋사람이라면 어느 누구도 東洋의 全部가 西洋의 것으로 完全히 바뀌어 지리라고 믿는 사람은 없으며 東洋은 언제까지나 오랜 전통의 東洋的인 것을 그 自體의 文化的 體質속에 갖고 있을 것이며 東洋에 있어서의 西歐文明은 어떠한 形態로든지 東洋的인 것으로 同化되어 西洋과 全世界에 影響을 끼친 것이라고 믿고 있다.

오늘날 우리 東洋人은 西洋人들이 그들의 文化樣狀의 進路를 傳統이라는 커다란 momentism에 실어 直線的으로 發展시켜 가지고 있는 것과는 달리 東洋人은 傳統的인 東洋의 體質에 새로운 意味와 變化를 賦與하면서 世界文明에 이바지 하는 二重의 作業을 하고 있는 것이다.

2. 中庸의 思想과 Balance of Transition

美國에서 일어난 產業革命 以來 西歐의 近代科學文明은 200年 以上의 年輪을 겪었다. 한편 東洋에서는 阿片戰爭과 黑船渡來 100餘年이 지났다. 우리는 이 期間동안에 人類는 엄청난 일을 成就하였음을 잘 알고 있다. 이 엄청난 成果로 말미암아 오늘날 人類가 갖고 있는 價値體制는 많은 變遷을 經驗하여야 하였고 오늘에 있어서 人類의 生存, 繁榮, 幸福, 平和를 爲하여 그리고 人類의 均衡있는 發展을 爲하여 새로운 價値觀이 設定되어야 한다고 본다.

本人은 먼저 이 價値體制가 지녀야 할 本質을 均衡에서 찾아 보고자 한다.

自然界에서 存在의 原則은 生態學的인 균형에 있다. 自然界內의 모든 것, 生物體뿐만 아니라 無生物體에 이르기까지도 生成과 消滅은 언제나 되풀이 되어 가고 있지만 그중에서 영원히 生存하고 있는 것은 그 生體學的 「시스템」 Balance의 原理를 받아들일 때(順從할 때)만이 可能한 것이다.

이 Balance의 原理는 人類社會에서도 適用되어야 한다. 個人에게 있어서 幸福은 그의 「사이코·코스모스」(Psycho-Cosmos)內에서의 平穩, 다시말하면 마음의 Balance에서 얻어진다. 家庭에서의 平和는 家庭과 社會를 連結시킨 Chain을 包含한 family cosmos內에서의 Balance에서 온다. 社會와 國家의 安寧은, 東洋사람이 말하는 「國泰民安」은 外部社會 또는 國家와 連結된 Chain을 포함한 Socio-cosmos에서 오는 것이다. 마찬가지로 人類全體의 生存繁榮, 平和, 幸福을 保障하려면 地球라는 glob-cosmos 內에서의 人間과 人間, 人間과 自然사이의 Balance를 바탕으로 하는 制度속에서 達成될 수 있는 것이다.

그러나 科學과 人類社會의 發展過程을 돌이켜 생각하여 본다면 19世紀 以前까지 科學은 東西洋을 막론하고 科學的 知識의 啓發과 그의 活用에 있어서 恒時 Balance가 維持되어 왔고 人類發展의 上方向으로 기여되어 왔으며 특히 지적

하고 싶은 것은 과학을 發展시킨 모든 과학자는 그들이 發見한 과학적인 업적이 인류의 向上에만 자연히 부여되도록 감시할 수 있었다.

그러나 오늘 이 時代에 와서는 과학적 지식의 啓發은 너무도 급속히 일어났고 이들 지식의 축적은 너무도 尨大하여 졌기 때문에 이들 과학적 지식을 토대로 한 技術的 innovation이 우리 자신이 經驗하는 생활속에서 기존의 문명형태와 價値觀을 變革시키고 있음에도 不拘하고 이에 對한 適切한 controll과 감시로 우리는 自身할 수 없게 되었으며 우리 自身이 만든 變革의 原因(지식의 啓發)이 낳은 結果의 行方조차 모르는 가운데 어느틈엔가 自我喪失의 地境에 이르렀다. 이 모든 事態는 知識生產과 知識活用사이의 均衡을 잃은 데서 온 것이며 知識生產을 담당한 우리 과학자들이 우리 自身에게 부여한 지식활용에 對한 감시라는 중요한 책임을 망각한 데서 온 결과인 것이다. 한마디로 말한다면 오늘의 文明成長의 모습은 啓發과 活用의 不均衡의 성격을 뚜렷이 드러내고 있는 것이다.

이것은 마치 下等動物이 그들의 life cosmos 속에서 그들의 환경은 의식하면서도 자기의 生命過程에 對하여는 아무런 지식도 없고 더우기 생명과정을 그의 일부로 포함하고 있는 커다란 진화과정에 대하여는 아무것도 모르는 것과 같은 것과 比喩할 수 있는 상태라고 생각된다.

本人은 이 자리에서 우리의 先祖들이 오랜 歷史를 통하여 지녀온 價値觀과 Social Structure 및 Social Order를 새로운 感覺에서 값있는 것으로 評價하고 싶다. 그 이유의 하나는 우리의 조상들이 지녔던 價値觀과 Social Order가 우리의 조상들에게 있어서는 그래도 가장 좋은 것이라고 생각하여 왔기 때문에 이것을 長久한 時日에 걸쳐서 지켜왔고 유지하여 우리에게 文化的 유산으로 전수하였다고 생각하는 것이며, 다른 하나의 理由는 오늘의 변혁의 時代에 있어서 우리가 봉착하고 있는 여러가지 문제의 해답이 우리 祖上들의 思想과 智慧속에서 찾아 볼 수 있으리라는 期待에서 이다.

이러한 관점에서 本人은 中國의 四書(論語, 中庸, 大學, 孟子) 특히 中庸의 가르침을 오늘의 이 時代에 再吟味하여 볼 必要가 있다고 생각한다. 이 자리에서 中庸의 가르침을 다 이야기 할 수는 없지만 요약하여 말한다면 中庸은 하늘의 道와 人間의 知性을 바탕으로 한 倫理者이며 또한 聖人의 행적을 價値體制의 기준으로 설정한 교훈자로서 인간의 모든 행동규범과 思想의 主體를 中庸의 思想——現代的인 用語로 表現한다면 극단적인 행동과 思想은 避하고 언제나 Balance있는 行動과 마음의 자세를 취하는 思想——을 가지라는 것이다.

돌이켜 오늘의 이 時代를 볼 때 이 時代에 살고 있는 個人 또는 社會가 어떠한 fact에 대하여 그들만의 가치를 絶對價値로 인정하고 他人이 인정하는 가치를 否認 또는 배격하는 風潮속에서 오늘의 많은 고민이 나타난 줄로 본다. 이러한 관점에서 中庸이 내세우는 가치관의 설정은 오늘의 변천하는 세계에서 필요한 教訓이라고 생각한다.

어느 時代고 知識은 발전의 요소에는 틀림없으나 지식의 활용에는 더욱 智慧가 필요한 것이다. 이 智慧의 근원은 서양에 있어서 聖經이나 東洋에 있어서 四書 三經 특히 中庸에서나 공통으로 하늘의 뜻에 순종하는 데서 온다고 가르치고 있다. 또한 中庸은 성의와 正心으로부터 智慧의 근원은 찾고 있다. 本人은 오늘의 세계문제가 어렵고 복잡하고 암담할지라도 우리 人類가 받아들여야 할 價値體制의 기준을 中庸이 가르치는 原理, 다시말해서 Balance의 原理에 그 기준을 두어야 한다고 생각한다.

3. 變換의 主動者인 科學者와 王道之學

오늘의 世界에 있어서 變換의 主動者인 科學者는 극히 少数이다. 그러나 이들 少数人이 가지고 있는 價値觀의 여하에 따라서 人類社會發展에 있어서 positive로 또는 negative로 作用할 수 있는 힘이 있다. 이들은 스스로의 良心에 의하여 감시받고 있으며 또한 그들이 만들어 낸 결과에 의하여 評價받고 있다. 그러므로 이들 少数는 어느 누구를 막론하고 自己 나름대로의 行動과 思想의 基準을 갖기 마련이다.

옛날 東洋에서는 天文·地理에 能通한 사람만이 帝王에 오르는 풍습이 있었다. 이는 石器시대에서 青銅器時代로 접어 들면서 農耕社會로의 大轉換이 일어났을 때 百姓들을 다스리는 帝王은 百姓들(農民들)이 1年農事를 실수없이 지어 豊足한 生活을 할 수 있게 하려면 季節의 변동을 미리 알아야 하였으며, 자기가 다스리는 땅의 國土를 모두 알아야 했으므로 天文·관찰을 통한 曆書의 制定은 天命을 받고 帝王의 자리에 올라간 사람의 必須的인 義務의 하나였다. 그리하여 東洋에서는 天文·地理學을 王道之學(임금이 반드시 알아야 할 學問)이라 하였다.

그러나 社會構造가 발전됨에 따라서 帝王 스스로가 지녀야 했던 天文·地理의 지식은 직업적인 曆編纂者, 즉 오늘의 과학자에게 밑겨 졌으며 과학자는 帝王을 대신하여 王道之學을 책임진 것으로 되어 있다. 이러한 전통은 近世에까지 이르렀으며 天文官은 임금 다음가는 사람으로 존경받았으며 그들은 그 社會의 진정한 봉사자로서의 기쁨을 느끼었던 것이다.

이에 반하여 西洋에서는 產業革命後 科學者는 真理探究를 위하여 研究와 生의 보람을 느끼었고 技術者, 經營者는 特許를 통하여 個人의 富를 추구하였으며 國家는 확장주의로만 치달았다(政策을 세워 나갔다). 이러한 行動規範의 結果는 오늘의 科學文明을 건설하는데 크게 이바지하였지만 동시에 社會構造上에 많은 모순점을 노출시켜 Marx주의자를 위시하여 「파시스트」들이 나타날 온상을 만들었을 뿐만 아니라 오늘에 있어서는 前記한 바대로 自我喪失行動까지도 서슴없이 하는 일을 저질렀다. 이러한 관점에서 오늘의 世界問題를 해결할 열쇠의 하나는 科學者를 위시하여 모든 창조적 활동에 종사하는 사람들은 옛날 東洋社會에서 科學者를 帝王을 대신하는 國民(人民)의 봉사자 그리고 科學을 王道之學으로 삼았듯이 오늘의 이 時代에 있어서도 科學者와 科學의 價値를 우리 自身 새로이 설정하지 않으면 안된다고 생각한다.

오늘날 우리는 變革自體의 유산속에 우리 모두가 염려하는 人口의 증가, pollution의 증가, 資源의 枯渴 等, 人類를 破綻의 지경으로 몰아 넣을 여러가지 要素가 먼 地平線上에 나타나 올라오고 있음을 보고 있다. 이러한 현상(危機)의 가장 큰 원인은 有限한 地球에 대하여 自制力을 잃은 人間의 무한한 욕망이 생존의 원칙인 調和와 均衡을 깨뜨린 데서 생긴 危機(현상)라 생각되며, 둘째로는 오늘의 우리 科學者가 人類의 帝王으로서의 dignity(權威)와 人類의 봉사자로서의 성심과 道德的 양식을 喪失한 데서 온 것이라고 생각한다.

本人은 앞의 서론에서도 지적하였거니와 變革에 수반되는 사회적 현상에 하나로 적게는 個人으로부터 크게는 한 民族, 한 國家 그리고 人類社會에 이르기까지의 운명을 결정짓는다고 하였다. 오늘날 우리는 人類運命의 갈림길에서 살고 있음을 인식하고 있으며 이 시점에서 우리의 행방에 따라서 價値觀을 어디다 정착시켜야 할 것인가에 대하여 깊이 생각하게 되었다.

本人은 여기서 다시 한번 中庸의 가르침을 인용하려고 하는 바 『하늘의 道, 즉 宇宙 自然法則의 原理를 人間의 당연한 行動法則으로 삼으려는 誠心을 가질 때 비로소 그 사람은 自己에 대한 하늘의 뜻을 알 수 있고, 自己에 대한 하늘의 뜻을 알았을 때 自己와 同類인 人類에 대한 하늘의 뜻을 알 수 있고, 人類에 대한 하늘의 뜻을 알았을 때 人類의 生命과 同類인 다른 萬有에 대한 하늘의 뜻을 알수 있고, 萬有(萬物)에 대한 하늘의 뜻을 알아야 宇宙人(宇宙속에 사는 人間으로서) 天地와 함께 共存하며 宇宙內의 生成과 變化에 참여 할 수 있다.』라는 教訓은 人類의 영원한 生存, 繁榮, 平和, 幸福을 보장하려고 한다.

In Zusammenarbeit mit:
IOWC International One World Crusade
ICF International Cultural Foundation
CARP Collegiate Association for the Research of Principles

Eine Welt

ZEITUNG DER GESELLSCHAFT ZUR VEREINIGUNG DES WELTCHRISTENTUMS E.V.

„. . . die neue Hoffnung für das Christentum"

Januar 1975 | UNIFICATION CHURCH INTERNATIONAL | 2. Jahrgang — Nummer 1

Der Mensch

Rev. San Myung Mun während seiner Eröffnungsrede zur 3. I.C.U.S. in London

Wissenschaftliche Anerkennung für Rev. San Myung Mun

140 WISSENSCHAFTLER, DAVON 22 NOBELPREISTRÄGER, TRAFEN SICH ZUR 3. I.C.U.S. IN LONDON

3rd I.C.U.S.

THE THIRD INTERNATIONAL CONFERENCE ON THE UNITY OF THE SCIENCES

Eine wissenschaftliche Würdigung der Bestrebungen von Rev. San Myung Mun brachte die 3. Internationale Konferenz zur Vereinigung der Wissenschaften (I.C.U.S.), die in der Zeit vom 21.–24. November in London stattfand. Lord E. D. Adrian (Nobelpreis Medizin), Rektor der Universität Cambridge und Präsident der I.C.U.S.: „Wir danken Rev. Dr. San Myung Mun für die Gelegenheit, an dieser Konferenz teilnehmen zu können. Als qualifizierter Wissenschaftler hat er uns grundlegende Ideen übermittelt, die der Konferenz eine Ausrichtung verleihen, und die wir als für uns maßgebend und richtungsweisend halten."

Das Thema lautete „Wissenschaft und absolute Werte". An der Konferenz, die von der International Cultural Foundation getragen wird, nahmen 140 führende Wissenschaftler und Gelehrte teil – darunter 22 Nobelpreisträger. So bildete die Konferenz für die Vertreter der verschiedenen Fachrichtungen eine Plattform weltweiten wissenschaftlichen Austauschs.

Ziel der Londoner Konferenz – nach New York 1972 und Tokio 1973, die dritte Tagung der I.C.U.S. – war die Erörterung der Rolle der Wissenschaft in der heutigen Zeit, die Relation zum Wertproblem und die Betrachtung der wissenschaftlichen Wahrheit. Welche Beiträge kann die Wissenschaft zur Lösung der Probleme der Menschheit und zur Erarbeitung einer neuen Perspektive leisten, um einen universellen Wertmaßstab für die gesamte Menschheit zu errichten?

Die Themenstellungen lauteten:

Hauptthema:
WISSENSCHAFT UND ABSOLUTE WERTE

Unterthemen:

Komitee 1: Lebensqualität
physische, seelische und geistige Aspekte
a) Was ist ein qualitativ gutes Leben? Welches sind die Maßstäbe?
b) Geistige Gesundheit und Lebensqualität.
c) Lebensstandard und Lebensqualität.

Komitee 4 während einer Sitzung

Komitee 2: Der Wandel der Werte und absolute Werte
a) Welche Faktoren bedingen die Wandlungen der Werte in der Gesellschaft und wie begegnen wir ihnen?
b) Wertwandel durch verbesserte Kommunikation.
c) Die Möglichkeit, eine neue Perspektive für einen absoluten Wertmaßstab für die gesamte Menschheit aufzuzeigen.

Komitee 3: Einheit der Wissenschaft
a) Das Dilemma von Faktum und Wert und das Verhältnis von wissenschaftlichem Urteil und Werturteil.
b) Vielfalt und Einheit in der Wissenschaft.
c) Das Verhältnis von naturwissenschaftlicher und sozialwissenschaftlicher Methode.

Komitee 4: Die Idee einer Universität in einer unruhigen Gesellschaft
a) Das Verhältnis von Schulen, anderen akademischen Instituten und Gesellschaft.
b) Die Probleme internationaler Erziehung und ihre Lösungsmöglichkeiten.
c) Die moderne Universität und die ideologische Verwirrung.

Wissenschaft und absolute Werte

ERÖFFNUNGSREDE VON REV. SAN MYUNG MUN ZUR 3. I.C.U.S. IN LONDON

Ich darf Sie als Teilnehmer der dritten Internationalen Konferenz zur Vereinigung der Wissenschaften, die von der International Cultural Foundation veranstaltet wird, herzlich willkommen heißen. Wie Sie sicherlich wissen, sind dieser bereits zwei frühere Konferenzen vorausgegangen: die erste im November 1972 in New York, die zweite in Tokio im November 1973. Als Begründer der International Cultural Foundation war es dabei stets mein Anliegen, in diesen Konferenzen eine Atmosphäre der Offenheit und des freien Meinungsaustauschs zu schaffen und aufrechtzuerhalten. Die fruchtbaren Ergebnisse dieser Konferenzen übertrafen meine Erwartungen und ich danke den Teilnehmern für ihre konstruktiven Beiträge.

In der heutigen Zeit nehmen die menschheitsgefährdenden Probleme erschreckende Ausmaße an. Ihre Lösungen verlangen in der Tat nicht nur teilweise oder örtlich begrenzte Maßnahmen und Ideale, sondern vielmehr globale Maßnahmen, sowie das Wissen und die Erfahrung der hervorragenden Wissenschaftler, die zu dieser Konferenz zusammengekommen sind.

Da ich selbst Wissenschaftler bin, habe ich die Entwicklung von Wissenschaft und Technik mit äußerstem Interesse verfolgt. Ich weiß, daß Wissenschaft und Technologie und das was wir die „wissenschaftliche Methode" nennen, einen weitreichenden Einfluß auf das menschliche Leben haben.

Durch die Beobachtung und Erforschung der Welt der Realität, hat die Wissenschaft diese Realität über das, was wir mit unseren physischen Sinnen wahrnehmen können, hinaus erweitert und ausgedehnt. Wir haben Kenntnis von Bakterien, die nur durch das Mikroskop sichtbar sind. Menschen fahren zum Mond, von Computern gelenkt, deren astronomische Rechengeschwindigkeit den menschlichen Geist weit übertrifft, während andere dies bereits zu einer Alltagserfahrung machen wollen. Für unser bloßes Auge erscheint die Erde noch immer flach, doch die Wissenschaft hat uns zu der Einsicht geführt, daß sie rund ist. Ein Diamant erscheint nach außen hart, aber wir waren einst erstaunt zu erfahren, daß er in Wirklichkeit aus einer Ansammlung im leeren Raum kreisender Atome besteht. Abstrakt gesprochen: Der Übergang von der Realität zur erweiterten Realität ist dargestellt durch den Übergang von der klassischen Mechanik zur Quantenmechanik und durch den Übergang vom bestimmbaren Modell zum Wahrscheinlichkeitsmodell – beide sind, zumindest für den Laien, mehr oder weniger verwirrend.

Der wissenschaftliche Fortschritt hat uns einerseits eine gewaltige Informationsmenge bereitet; auf der anderen Seite leiden wir noch immer an unserer Unfähigkeit, diese Informationen innerlich zu bewältigen und die tieferen Implikationen voll zu erfassen. Diese Unfähigkeit hat zu großer Besorgnis, Verwirrung und Unsicherheit geführt, die wiederum auf den Verlust einer festen Grundlage und eines klaren Denkmaßstabes zurückzuführen ist. So empfinden wir heute einen Zustand der Unausgewogenheit zwischen uns und der plötzlich durch den wissenschaftlichen Fortschritt erweiterten Realität. Inzwischen verspricht die wissenschaftlich neugewonnene Dimension der *geistigen Welt* Antworten auf die Disharmonie und Unausgewogenheit in der eingeschränkten menschlichen Denkweise zu geben. So erscheint es nicht zufällig, daß gerade in neuerer Zeit Zen, Meditation und ihre Praktiken strittige Objekte wissenschaftlicher Forschung im Westen wie auch im Osten sind, wo man sie bereits seit langem praktiziert und würdigt. Außerdem weckte die Erforschung der außersinnlichen Wahrnehmung das Interesse einer beachtlichen Anzahl von Wissenschaftlern aus der akademischen Gemeinschaft. Die Entdeckung, daß ein Delphin in der Lage ist, mit dem Menschen in intelligenter Weise zu kommunizieren, verdient Beachtung. Ebenso wurde festgestellt, daß Pflanzen auf Liebe und andere emotionelle Zustände des Menschen reagieren. Diese Entdeckungen legen nahe, daß unsere bisherige Vorstellung von der Pflanzen- und Tierwelt Wissenslücken aufweist und eine zu begrenzte Sichtweise zugrunde liegt. Wir können uns heute sehr wohl eine Welt vorstellen, in der ein harmonisches Zusammenleben zwischen dem Menschen und der übrigen Schöpfung herbeigeführt werden kann, in der der Mensch als das Zentrum aller Dinge, die Achse des Rades darstellt, um das sich das ganze Universum in ewiger Einheit und Harmonie dreht.

Andere Punkte, die Beachtung verdienen, sind die Rollen des Erziehers und des Arztes. Ihre Arbeit wird stark beeinflußt durch die Möglichkeit des Computers, riesige Informationsmengen exakt und sicher zu verarbeiten. – Einige Wissenschaftler haben darauf hingewiesen, daß die weitere Erforschung der Elemantarteilchen und die Kosmologie unsere Vorstellung von Raum und Zeit verändern können.

Eine Studie des Club of Rome warnt vor verheerenden Ereignissen in der näheren Zukunft die mit Umweltverschmutzung, Überbevölkerung, Rohstoffknappheit und Überindustrialisierung in Zusammenhang stehen. Neuerdings hat man herausgefunden, daß der Ozongehalt der Luft rückgängig ist. Wie sie alle wissen, ist das Ozon eine unabdingbare Voraussetzung für die Erhaltung des Lebens auf der Erde, denn bei Rückgang des Ozongehaltes findet eine Zerstörung der Proteinmoleküle statt.

Rev. San Myung Mun

Diese Probleme können nicht allein durch den Einsatz der Wissenschaftler gelöst werden, oder durch die Initiative Einzelner, einer Gruppe oder eines ganzen Landes. Wie die Studie des Club of Rome ausdrücklich vermerkt, sind wir weltweit am Endpunkt von Rohstoffquellen und Umweltbelastbarkeit angelangt. Gleichzeitig wird in dieser Studie die absolute Notwendigkeit von globalen Maßnahmen und gemeinsamen Anstrengungen zur gezielten und vollständigen Lösung der Weltprobleme verdeutlicht. Diese Probleme verlangen eine weltweite Sichtweise, verbunden mit der Bereitschaft der Völker zu Opfer und Zusammenarbeit, die über das Interesse einer einzelnen Gemeinschaft oder Nation hinausgeht. Ein solcher Geist der Zusammenarbeit kann nur erreicht werden, wenn sich die Menschheit in ihrer Gesamtheit als eine menschliche Familie versteht. Eine solche revolutionäre Wandlung im Bewußtsein des Menschen war seit langem notwendig und ist für das Überleben des Menschen heute unerläßlich.

In den meisten Bildungssystemen in allen Nationen der Welt wird das Recht des Stärkeren, der Leistungs- und Wettbewerbsgedanke überbetont. Dies war lange Zeit ein Hindernis für das natürliche menschliche Bestreben, die Menschheit in Richtung einer Welt des friedlichen Zusammenlebens als eine menschliche Familie zu lenken. Heute versteht die Menschheit mehr und mehr, daß gerade in der Erziehung eine Akzentverlagerung stattfinden sollte, – daß die Zusammenarbeit als ein für das Überleben entscheidendes Ziel angestrebt werden sollte.

Aus dieser Sicht werden die Ziele und Systeme der Erziehung eine tiefgreifende Umgestaltung erfahren.

In der Vergangenheit wurde der Beitrag der Wissenschaft und Technik zur Bereicherung

FORTSETZUNG SEITE 2

AKTIVITÄTEN

INTERNATIONAL CONFERENCE ON THE UNITY OF THE SCIENCES (Internationale Konferenz zur Vereinigung der Wissenschaften)

Rev. Mun erkannte, daß eines der gefährlichsten Probleme unserer Gesellschaft das disharmonische Verhältnis zwischen Wissenschaft und Moral ist, sowie die Zersplitterung in der wissen schaftlichen Forschung. Zur Überwindung dieser Mängel rief Rev. San. Myung Mun 1972 durch die ICF die erste *Internationale Konferenz zur Vereinigung der Wissenschaften* ins Leben. Die Tagungsorte New York, Tokio und London werden jährlich in dieser Reihenfolge gewechselt.

Die erste Konferenz in New York stand unter dem Thema „Die moralische Orientierung der Wissenschaften". „Moderne Wissenschaft und moralische Werte" war das Thema in Tokio und der Leitgedanke der Konferenz in London vom November letzten Jahres lautete: „Wissenschaft und absolute Werte". (Siehe Bericht Seite 1)

Rev. Paul Werner, Vizepräsident der ICF und Präsident der deutschen Vereinigungskirche

FORTSETZUNG VON SEITE 1

WISSENSCHAFT UND ABSOLUTE WERTE

menschlichen Lebens ohne tieferes Nachdenken hingenommen. Heute beginnen wir zu erwachen. Einige beunruhigende Fragen tauchen auf: Sind wir glücklicher? Sind wir innerlich und ethisch gesund? Werden wir menschlicher in der Beziehung zum Mitmenschen? Diese Fragen lassen sich nicht durch die Analyse statistischer Resultate beantworten – menschliches Leben besitzt viele Aspekte, die nicht im einzelnen quantifizierbar sind. In jeder Diskussion über die Lebensqualität spielen diese nicht quantifizierbaren Faktoren jedoch die größere Rolle. Als Beispiele seien die Begriffe Liebe, Ideal, Freude am Schöpferischen, Glaube an Gott und zahlreiche andere Werte genannt. Die Frage nach der Erhaltung und Entwicklung dieser Aspekte des menschlichen Lebens bleibt der größte Gegenstand wissenschaftlicher Forschung.

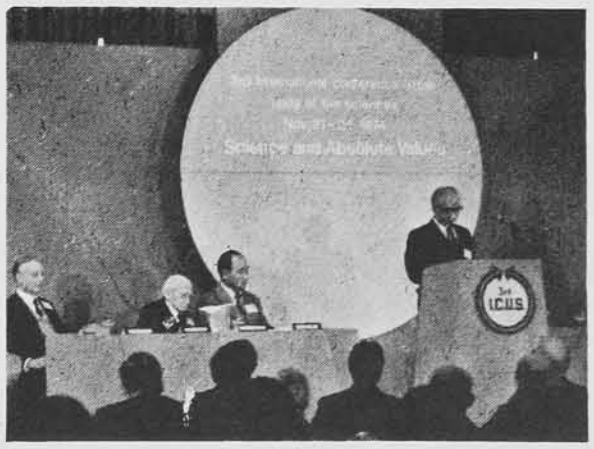
Im Lichte dieser Thematik erscheint die Frage nach der Interpretation und richtigen Anwendung der breiten Informationsmenge, die aus der wissenschaftlichen Forschung entsteht, schwerwiegend und tiefgreifend.

Wir neigen dazu, den Wert der Wissenschaft zu überschätzen. Diese Einstellung bedarf möglicherweise einer Überprüfung. Wissenschaftliche Wahrheit ist wandelbar – die Wahrheit der einen Generation mag in der nächsten bereits verneint werden. Denn die wissenschaftliche Wahrheit wird durch konstante Resultate gebildet, die von einem Modell aus einem eingeschränkten Wirklichkeitsausschnitt abgeleitet sind. Wir werden jedoch in der Errichtung eines Modells durch den Prozeß der Idealisierung, der Simplifizierung und Annäherung geführt. Somit erhalten wir eine annähernde Wahrheit und keine absolute Wahrheit. Die Wissenschaft ist so umfassend geworden, daß sie teilweise über den Bereich des menschlichen hinauszugehen scheint.

Die Wissenschaft sollte gründlich und exakt in der Ermittlung der Fakten sein, doch sollte sie im Prozeß der Anwendung und des Gebrauchs der Informationen und Ergebnisse ihre Position als ein Feld menschlicher Kreativität bewahren. Sie sollte im Bereich des Menschlichen bleiben und somit gemäß den Werken der Kunst und Musik angewandt, kontrolliert, und gewertet werden.

Wenn wir die menschliche Geschichte betrachten, können wir feststellen, daß jede neue Epoche durch einen erweiterten Horizont eingeleitet wurde und durch Höhepunkte entweder der Literatur, der Medizin oder anderer Wissenschaftszweige gekennzeichnet war. In letzterer Zeit jedoch waren Wissenschaft und Technik hauptsächlich auf die Beherrschung und Ausbeutung der Natur ausgerichtet.

Heute verlangt eben diese Wissenschaft von uns, einen neuen ethischen Maßstab zu errichten. Die neue Ethik sollte auf die Probleme der Liebe zur Natur, der Überprüfung menschlicher Werte und die Notwendigkeit der Zusammenarbeit unter den Menschen bezogen sein. Sie sollte eine neue Sicht der Werte herbeiführen und eine neue ethische Norm errichten, die das Ideal eines harmonischen Zusammenlebens aller Geschöpfe auf der Erde herbeizuführen vermag.



Die Entwicklung von Wissenschaft und Technik hat uns wertvolle Ansätze geliefert, die uns dazu einladen, über das ernstlich nachzudenken, was für den Bestand des Menschlichen und für die Erhaltung der Menschlichkeit in unserem Leben wesentlich ist. Ich bin der festen Überzeugung, daß all dies nur ermöglicht werden kann, wenn alle wissenschaftlichen Bereiche für das Wohl der gesamten Menschheit nutzbar gemacht werden, und wenn von seiten der Menschen, die wissenschaftliche Forschung betreiben, ein Geist der Zusammenarbeit geschaffen wird.

Mein innigster Wunsch und meine Erwartung ist, daß die Antworten von Ihnen kommen. Dies wird sicherlich möglich, wenn mit Ihrer Erfahrung und Ihrem Urteilsvermögen die beachtlichen Ergebnisse Ihrer bisherigen Forschung zusammengetragen werden. Ich möchte Sie von Herzen bitten, die Rolle einer Brücke zu übernehmen, die gegenwärtige Welt mit der Welt höherer Dimensionen und absoluten Werten zu verbinden.

Ich danke Ihnen für Ihre Aufmerksamkeit.

„Mit der Liebe konnte ich nichts anfangen"

Als Teilnehmer an der 3. Internationalen Konferenz zur Vereinigung der Wissenschaften besuchte Dr. Sang Hun Lee London. Im Anschluß daran folgte er Einladungen deutscher Gelehrter, um die während der Konferenz aufgenommenen Kontakte zu vertiefen. In diesem Zusammenhang besuchte er das Zentrum der Vereinigungskirche (GVW) in München. Vor einem kleinen Kreis von Mitgliedern sprach er über persönliche Lebenserfahrungen.

Der in Nordkorea geborene und heute 60-jährige Dr. Sang Hun Lee erlebte die 40-jährige Schreckensherrschaft der Japaner über das koreanische Volk. Die tägliche Erfahrung vom Elend des Krieges konfrontierte ihn mit dem Gedanken an Sinnlosigkeit und Wertlosigkeit des menschlichen Lebens. Die Menschen erschienen ihm „wie Tiere".

„Manche Menschen haben Familie und Kinder, andere haben mehr Geld und materielle Güter, aber wozu das alles? Am Ende steht doch der Tod. Manchmal war ich nahe daran, Selbstmord zu begehen. – Ich fragte weiter: Was bedeutet das Leben? Es müßte doch für jede Art von Leben einen Sinn geben! Ich begann tiefer danach zu forschen. Ich fragte mich: Soll ich die Nation und die Menschen lieben? Warum? Ich sehe in der Natur auch keine Liebe. – Mit der Liebe konnte ich in dieser Zeit nichts anfangen; was war eigentlich Liebe?

Zunächst hielt ich es für unbedingt notwendig, zu protestieren, etwas zu tun, und glaubte, mit der kommunistischen Weltanschauung eine echte Veränderung herbeiführen zu können. Meine ideologischen Bestrebungen verknüpfte ich dann mit meinem Beruf als Arzt und praktizierte medizinische Hilfe am Nächsten. Mein Motiv dazu war nicht, Geld zu verdienen, sondern den Menschen zu helfen. Doch ich spürte immer wieder die Hilflosigkeit und Unfähigkeit des Menschen gegenüber den gewaltigen Schwierigkeiten. Ich fragte mich: Ist der Mensch ein Abfallprodukt der Natur?

Dann hörte ich 1956 von den Göttlichen Prinzipien. An drei aufeinanderfolgenden Tagen setzte ich mich intensiv damit auseinander, um mir ein Bild davon zu machen. Obwohl alles sehr einfach klang, hatten die Prinzipien eine sehr große Tiefe. Ich spürte die Realität dieser Aussagen und konnte sie nicht mehr ignorieren.

Zu dieser Zeit war ich noch sehr kaltherzig. Die Leute waren überrascht, wenn ich sagte, daß für mich die Menschen wie Dreck sind, weil keiner einen wirklich festen Charakter hat. Diese Verbitterung über den Menschen löste sich mehr und mehr mit dem wachsenden Verständnis um Gott, um den Menschen und der Beziehung des Menschen zu Gott. Ich begann zu verstehen, daß das Motiv für alles Leben die Liebe ist, daß Liebe sozusagen die Energiequelle des Lebens ist."

Diese Vorgeschichte von Dr. Sang Hun Lee aus Korea ist charakteristisch für Millionen von Menschen, die heute ähnlich vom Leben enttäuscht sind, wie Dr. Lee vor knapp zwanzig Jahren und nach Antworten auf die fundamentalsten Fragen des Lebens suchen. Die ständig steigende Zahl von Drogenabhängigen und Alkoholikern, vor allem unter den Jugendlichen, ist die grausame Handschrift eines nach Sinnlosigkeit schreienden materiellen Denkens, das die Materie als Ursprung allen Lebens betrachtet und damit den Menschen zum Sklaven der Materie degradiert.

Um dieser gefährlichen Situation entgegenzutreten, beginnen wir mit dieser Ausgabe der EINE WELT eine zwanglose Folge von Beiträgen, die diese grundlegenden Fragen zum Thema haben, um darauf konkrete Antworten zu geben. Wir schöpfen dabei aus der Literatur über die Göttlichen Prinzipien, der geistigen Grundlage der Internationalen Vereinigungskirche (in Deutschland GVW), und zahlreicher anderer von Rev. San Myung Mun gegründeten Organisationen. Für ein tieferes Verständnis der in dieser Form abgedruckten *Grundzüge* sowie für die Beantwortung der dabei auftauchenden Fragen ist ein Gespräch *unumgänglich*. Zu diesem Zweck stehen die in ganz Deutschland verteilten Zentren der Vereinigungskirche (GVW) zur Verfügung.

Gemeinsames Glück und Wohlergehen

KOMMENTAR ZUR PROBLEMATIK DER WISSENSCHAFTSKONFERENZ

Das Thema der Wissenschaftskonferenz lautete „Wissenschaft und absolute Werte", – eben weil die Situation der heutigen Gesellschaft eine dringende Auseinandersetzung mit Themen dieser Art erfordert. Sie wurden von den 140 anwesenden Wissenschaftlern gründlich diskutiert. Wir kennen alle die schädlichen Nebeneffekte der Wissenschaft und der Technisierung: die wachsende Zerstörung unserer Umwelt, Bevölkerungsstreß und vor allem die bedrohliche Rohstoffknappheit, um nur einige Stichworte zu nennen. Der Club of Rome gibt uns immer wieder aufs neue eindeutige Hinweise in diese Richtung: „Während der Mensch einen Höhepunkt an Wissen und Macht erreicht hat, wird die Gesellschaft zunehmend von einem tiefen Unbehagen erfaßt. Angesichts eines immer komplexeren und sich ständig ändernden Gewirrs miteinander verflochtener Probleme, von denen manche über alle politischen, kulturellen und geographischen Trennungslinien hinwegreichen, droht der Menschheit eine Krise unvergleichlichen Ausmaßes."

Die Wissenschaft hat zur Förderung des Wohls der gesamten Menschheit durch hervorragende Entwicklungen beigetragen. Wie ist die derzeitige Krise in ihrem Ausmaß zu verstehen? Wir halten dafür, daß der Mensch der heutigen Zeit, die ihm gebührende zentrale Position innerhalb der Wissenschaft verliert – und die Fähigkeit, die von ihm selbst entwickelte wissenschaftliche Technologie zu kontrollieren. Wir werden damit auf das Problem des Wertes hingewiesen.

Die grundlegende Motivation für die wissenschaftliche Forschung ist das Wohl des Menschen – *gemeinsames Glück und Wohlergehen*. Durch die Entwicklung der Wissenschaft konnte ein Höchstmaß an äußerem Fortschritt in bezug auf Informationsreichtum und Lebensstandard erzielt werden. Die Wissenschaft hat entscheidenden, prägenden Einfluß auf unser heutiges Leben. Da die Wissenschaftsbereiche differenzierter und die Methoden analytischer wurden, wich die Entwicklung von der Festlegung moralischer Werte ab, – Werte, die das allgemeine Wohl des Menschen garantieren sollten. Der Mensch, als Subjekt seiner Umwelt gegenüber, erhoffte sich ursprünglich *gemeinsames Glück und Wohlergehen*. Aber im Gegensatz dazu haben wissenschaftliche Errungenschaften lediglich zur Verbesserung und Entwicklung der Umwelt und der Lebensverhältnisse geführt, die dem Menschen in der Objektposition gegenüberstehen. Diese Diskrepanz zwischen dem menschlichen Verlangen und den wissenschaftlichen Errungenschaften hat schließlich zur Schwächung bzw. zum Verlust der zentralen Position des Menschen geführt.

„Durch die Entwicklung der Wissenschaft mag eine angenehme soziale Umgebung entstehen, in der der Mensch ein Höchstmaß an Pracht genießt. Sind alle diese Dinge fähig, die geistige Sehnsucht des Menschen zu befriedigen? " (Aus „Die Göttlichen Prinzipien")

„Der wissenschaftliche Fortschritt hat uns einerseits eine gewaltige Informationsmenge bereitet; auf der anderen Seite leiden wir noch immer an unserer Unfähigkeit, diese Informationen innerlich zu bewältigen und an unserer Unfähigkeit, die tieferen Implikationen voll zu erfassen. Diese Unfähigkeit hat zu großer Besorgnis, Verwirrung und Unsicherheit geführt, die wiederum auf den Verlust einer festen Grundlage und eines klaren Denkmaßstabes zurückzuführen ist. So empfinden wir heute einen Zustand der Unausgewogenheit zwischen uns und der plötzlich durch den wissenschaftlichen Fortschritt erweiterten Realität." (Rev. San Myung Mun in seiner Rede)

Die Wissenschaft hat ein Höchstmaß an Fortschritt in der Erforschung der äußeren Welt der Wirkung erreicht. Wir wissen, daß wir uns heute in einem Stadium des Umbruchs befinden. Festgefügte Erkenntnissysteme sind ins Wanken geraten. (Werner Heisenberg sprach in einem Vortrag vor etwa einem Jahr von der bevorstehenden Vollendung des Weltbildes der Physik. Er sagte noch einen letzten Schritt voraus, der zur Erklärung der Welt in Begriffen grundlegender Symetrien führen werde. „Dem sei dann nichts mehr hinzuzufügen". Dabei ergibt sich eine Parallele zu den Schlußfolgerungen des Club of Rome aus seinen Modelluntersuchungen, daß die westliche Menschheit die letzte mögliche Plattform sozialer und kultureller Organisation erreicht habe.)

Die wissenschaftliche Forschung dehnt sich von der äußeren Welt der Wirkung auf die der inneren, übergeordneten geistigen Strukturen aus. Dabei stellt sich mehr und mehr der Einheits- und Ganzheitscharakter der Schöpfung heraus. Das bedeutet, daß der wissenschaftlichen Forschung ein einheitlicher Stoff zugrunde liegt, der nur durch einheitliche Denkansätze angegangen werden kann. Hierin liegt auch die Möglichkeit begründet, die Trennungslinien zwischen den Fächern zu überwinden.

Was wir brauchen, sind feste einheitliche Denkmaßstäbe und Werte.

Um diesen Wertmaßstab zum *Nutzen und zum Wohle* der gesamten Menschheit festzulegen, sind wir gezwungen, einen universellen und absoluten Wertmaßstab zu finden, der dem Einheitscharakter des Geistigen gerecht wird. Dieser absolute und universelle Maßstab wird um die Liebe Gottes zentriert sein müssen, der das Subjekt der Liebe ist, die wiederum die ethische Grundlage der Familie bedeutet.

„Heute fordert uns eben diese Wissenschaft auf, einen neuen ethischen Maßstab zu errichten. Die neue Ethik sollte die Probleme der Liebe zur Natur, die Überprüfung menschlicher Werte und Zusammenarbeit der Menschen untereinander berücksichtigen. Sie sollte eine neue Sicht der Werte herbeiführen und eine ethische Norm errichten, die das Ideal eines harmonischen Zusammenlebens aller Geschöpfe auf der Erde herbeizuführen vermag." (Rev. San Myung Mun)

Bernhard Bode

Our Master weds couple in England Nov. 25, 1974

On November 25, 1974, in a special blessing Our Master and Mother wed Mr. Kei Whan Kim and Miss Soon Ja Whang.