

*Session II*

A Unification Thought  
Critique and  
Counterproposal  
to the Moral and Ethical  
Views of Adam Smith

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Introduction

Unification Thought, developed from the teachings of the Reverend Sun Myung Moon, offers a new worldview with implications for a vast range of human endeavors. In this century, Marxism and existentialism have had a significant impact on culture and society. As we move toward the twenty-first century, Unification Thought will have its moment. Marxism and existentialism have proven incapable of providing a framework through which humanity's problems can be addressed. For that reason, a new worldview is needed.

Unification Thought contains, at its center, the theory of the Original Image. This view of the Original Image opens the way to

a new human relationship with God. It also provides a crucial reference point for resolving humanity's most fundamental problems. In this presentation, we will demonstrate how Unification Thought can offer a solution to some of the ethical problems related to economic growth and development.

### Asia as the New World Economic Center

After World War II, the United States emerged as the world's premiere military, political and economic power. America's European allies such as Britain and France experienced rapid post-war economic recovery. After the War, East Asia played only a minor role in the world economy. As late as 1960 not even one of the world's top fifty banks was Japanese, let alone Korean or Taiwanese. In the 1970's East Asia clearly established itself in global markets. By the end of the 1980's four of the world's top five banks were Japanese. It is estimated that by 1995 Japan will hold \$ 558 billion in foreign assets making her the largest creditor nation in the history of the world.<sup>1</sup> The four "little dragons," Korea, Taiwan, Singapore and Hong Kong have emulated Japan's pattern of development and continue to record impressive annual growth in their GNP's.

There have been mixed responses to East Asian economic development. In the United States, countries such as Japan, Korea and Singapore are accused of exporting large quantities of products to the West while continuing to restrict imports into their countries.

While there may be some validity in reviewing discrepancies in trade policies, Unification Thought points to a more profound cause for East Asia's growth and development. Unification Thought Founder Reverend Sun Myung Moon has taught that God's providence is moving toward Asia and that East Asia will play a central role in the realization of God's ideal.

The prognoses made by Reverend Moon in numerous writings and speeches<sup>2</sup> seem to be confirmed by the economic developments of the last few decades. In the 1960's, the largest volume of world trade was still between Western Europe and the United States. In the 1970's, this shifted so that the largest volume of trade was between

the United States and East Asia. As we enter the 1990's, the center of world commerce has again shifted, but to the East Asian sphere.

The volume of trade among East Asian nations themselves now exceeds the volume of trade between the United States and East Asia.

East Asia stands as the world's economic center, establishing the material basis for what Reverend Moon foresees as the emergence of a new world cultural sphere, where all of East Asia and Korea, in particular, are called to fulfill a providential role.<sup>3</sup>

From a Unification Thought perspective, we can understand numerous reasons for East Asia's economic preeminence. From an external perspective, it is clear that Europe and the United States maintained their economic superiority until recently, through having a technological edge on the rest of the world. Television, radio, the automobile, the airplane, the computer, and the microchip all owe their creation to European or American inventors.

After World War II, humanity entered the "information age." What is invented or developed in one nation can now be quickly duplicated, copied and improved elsewhere. Today, even an underdeveloped and war-torn nation such as El Salvador has become an exporter of microchips. In the "information age," economic success is less dependent upon who discovers what first. Rather, such success depends upon whether an entrepreneur manufactures the best quality products (which are in demand) at competitive prices.

It is our position in this paper that at the root of economic development lies a moral and ethical issue. Price and quality are unquestionably influenced by factors such as business-client relations and, especially, labor-management relations. There has traditionally existed tension in labor-management relations in Europe and the United States. The writings of Robert Owen as well as Engels' early writings on the British labor class document how entrepreneurs failed to deal with their laborers in an ethical fashion. In a real sense, the capitalist-labor polemic discussed by Marx is nothing more than labor-management tension carried to an extreme.

The position taken by labor is that capitalists (and nowadays their representatives, i.e., management) have not dealt with workers ethically. They argue that capitalists have only focused upon their

own selfish interests and exploited labor. In the United States, laborers only won a strong bargaining position vis-a-vis management through the enactment of the Wagner Act in 1935. The era prior to 1935 is still referred to as "The Golden Age of Management," meaning that prior to the enactment of the Wagner Act, management did as it wished with labor. The commonly held and certainly accurate view is that in 1935, American management did not have a change of heart; it merely complied with the law. European and American labor's distrust of management continues.

One of the major reasons that East Asian nations such as Japan and Korea have been able to surpass the West stems from these nations having fostered greater harmony in their labor-management relations. From the viewpoint of ethics, they base such relations upon the Confucianist model of the extended family. While this model is far from perfect, it has fostered greater understanding between management and labor than one finds in the West. William Gould, a Stanford professor of labor law, spent several years in Japan studying Japan's labor-management relations. He concluded that there is far greater trust on the part of Japanese laborers that they will be treated fairly by management. Gould notes that this inspires them to sacrifice, even forgoing one-third of their annual vacation time, a phenomenon which is virtually unknown in the West.

In recent months, we have seen the collapse of Marxism, as Reverend Moon predicted and as the Unification Thought Institute proclaimed through the *End of Communism* declaration in 1985. This paper will argue that Unification Thought not only exposes the shortcomings of Marxism's approach to social and economic problems. Unification Thought also offers insight into the shortcomings of the political and economic solution proposed by British and American conservatives throughout the Reagan Presidency. According to conservatives, the West's social, corporate and labor-management problems will solve themselves if the West (and the world as a whole) puts into practice the economic and moral principles developed by the British economist Adam Smith. The remainder of this paper will focus on showing why a Smithian approach to morality and ethics is inadequate to solve such problems. Hopefully, we will also

demonstrate why Unification Thought, rather than Adam Smith, can offer a moral and ethical model which, among other things, will foster social and corporate harmony.

### Adam Smith's Contribution to the Political Economy

It is not our purpose to minimize Adam Smith's contributions to economics and to moral philosophy. Smith is clearly the avatar of modern economics. Likewise, a reading of *The Theory of Moral Sentiments* demonstrates the depth of his concern for living a life of integrity and moral responsibility.

Smith is often portrayed as sympathetic to the entrepreneur; however, this is not an accurate portrayal of the range of Smith's concerns. While Smith recognized the important role of the entrepreneur, it should be recalled that, like Ricardo and Marx, Smith saw labor as the common factor in all commodities. While Smith recognized that landowners and entrepreneurs also deserved a portion of profits, Smith viewed labor as the pivotal source of value in every commodity. Even Smith's strong opposition to heavy tariffs on imported goods stemmed, to a large extent, from his concern that such tariffs forced poor laborers to buy more expensive domestic goods (or tariff-added foreign products) and, therefore, reduced the laborers' buying power.

A succinct summation of Smith's contribution to economics can be found in the writings of economist Robert C. Heilbroner:

Adam Smith's laws of the market are basically simple. They tell us that the outcome of a certain kind of behavior in a certain social framework will bring about perfectly definite and foreseeable results. Specifically they show us how the drive of individual self-interest in an environment of similarly motivated individuals will result in competition; and they further demonstrate how competition will result in the provision of those goods that society wants, in the quantities that society

desires, and at the prices society is prepared to pay. Let us see how this comes about.

It comes about in the first place because self-interest acts as a driving power to guide men to whatever work society is willing to pay for. "It is not from the benevolence of the butcher, the brewer, or the baker that we expect dinner," says Smith, "but from their regard to their self-interest. We address ourselves, not to their humanity, but to their self-love, and never talk to them of our necessities, but of their advantages."

But self-interest is only half the picture. It drives men to action. Something else must prevent the pushing of profit-hungry individuals from holding society up to exorbitant ransom: a community activated only by self-interest would be a community of ruthless profiteers. This regulatoris competition, the conflict of the self-interested actors on the marketplace. For each man, out to do his best for himself with no thought of social consequences, is faced with a flock of similarly motivated individuals who are in exactly the same boat. Each is only too eager to take advantage of his neighbor's greed. A man who permits his self-interest to run away with him will find that competitors have slipped in to take his trade away; if he charges too much for his wares or if he refuses to pay as much as everybody else for his workers, he will find himself without buyers in the one case and without employees in the other.<sup>5</sup>

Let us remind ourselves again that Smith's economic theories need to be seen in the context of eighteenth-century Britain. Smith was, by no means, a defender of the status quo. His views challenged the repressive mercantilism of his day, which had allowed colonial powers such as Britain and France (in collaboration with their wealthiest merchants) to force their products on colonies in the Americas, Africa and Asia. Smith called for nations to open their ports and the ports of their colonies to each other.

Smith maintained that a nation and its citizens should be afforded the maximum freedom possible to choose what and what not to purchase, where and where not to work. Smith argued that "an invisible hand" (a term which he used on very few occasions in his writings) would guide the economy to know for which articles production should be increased or decreased. In like manner, based upon demand, he maintained that laborers would be able to know which skills to develop, and in which places to seek employment. Investors would know where or where not to increase their capital. With a free market, he argued that the economy could function harmoniously, without the need for excessive government involvement.

### The Adam Smith Problem

Smith was not only an economist, however, he was a moralist. His earlier work, *The Theory of Moral Sentiments* (1759) reveals the extent to which Smith grappled with moral questions. From this writer's perspective, *Moral Sentiments* clearly demonstrates that Smith's observations in this area were not merely the result of intellectual reflection. They resulted from life experience, from Smith's painstaking effort to live his life in accord with the norms which he advocated.<sup>6</sup>

Smith's two best-known scholarly contributions are his *Wealth of Nations* (1776) and an earlier work, *The Theory of Moral Sentiments* (1759). In the *Wealth of Nations*, Smith assigned a preeminent role to self-interest as a key to economic progress and harmony. In his earlier work *The Theory of Moral Sentiments*, Smith stressed the role of "sympathy" towards others as a moral imperative. Smith's alleged switch from "sympathy" to "self-interest" as the principle motif for social development [referred to as the "Adam Smith Problem" ] was supposedly one of the reasons that capitalism became dehumanized and insensitive.

In his 1981 work *The Spirit of Democratic Capitalism*, conservative

social thinker Michael Novak takes to task those who have argued that there was a change in Smith's moral attitude in *The Wealth of Nations* (1776) and in the attitude found in his earlier work *The Theory of Moral Sentiments* (1759). Novak points out that *The Theory of Moral Sentiments* had six different editions. Each was carefully reviewed by Adam Smith himself. He notes that the last time Smith reviewed this work was in 1790 or fourteen years after the publication of *The Wealth of Nations*.

That he had not reversed his underlying theses would seem to indicate that for Smith, there was no contradiction.

In refuting the proponents of the "Adam Smith Problem," Novak indicates that in *The Theory of Moral Sentiments*, Smith had already conceded that "every self is both individual and social, and both selfish and benevolent."

Novak adds, "As to which represents the higher virtue, it is absolutely clear to Smith that to feel much for others, and little for ourselves, that to restrain our selfish, and to indulge our benevolent affections, constitutes the perfection of human nature."<sup>9</sup>

Novak adds that Smith already defended the importance of self-interest in *The Theory of Moral Sentiments* when he wrote, "Every man is no doubt, by nature, first and principally recommended to his own care; and he is fitter to take care of himself, than is any other person, it is fit and right that it should be so."<sup>10</sup>

Novak convincingly argues that Smith is consistent in his writing. His analysis lends credence to the view that Smith recognized from the beginning the importance of sympathy but he also recognized the role of self-interest. Novak observes that, for Smith, self-interest was not an intrinsic evil but a part of human nature that can advance the well-being of society.

In *The Spirit of Democratic Capitalism*, Novak seems to have won over the proponents of the "Adam Smith problem" and shown that Smith's moral philosophy is consistent with his economic theory and

can serve as its base.<sup>11</sup> Nevertheless, Unification Thought leads us to go one step further and ask *whether Smith's moral philosophy is correct and whether it is capable of promoting social and corporate harmony and prosperity.*

### The Impartial Spectator

"Sympathy" was not particular to Adam Smith. We find similar references to "sympathy" in the moral philosophy of David Hume. What causes Adam Smith's view to differ from Hume's is his discussion of the "impartial spectator." Smith speaks of the need to extricate oneself from any moral dilemma and allow what he refers to as the "man within the breast" to serve as the judge. It is through using this as the reference point that one can make proper decisions, rather than through basing our opinion on what others think:

The all-wise Author of Nature has, in this manner, taught man to respect the sentiments and judgements of his brethren; to be more or less pleased when they approve of his conduct, and to be more or less hurt when they disapprove of it...

But though man has, in this manner, been rendered the immediate judge of mankind, he has been rendered so only in the first instance; and an appeal lies from his sentence to a much higher tribunal, to the tribunal of their own consciences, to that of the supposed impartial and well-informed spectator, to that of the man within the breast, the great judge and arbiter of their conduct. The jurisdiction of those two tribunals are founded upon principles which, though in some respects resembling and akin, are, in reality different and distinct. The jurisdiction of the man without is founded altogether in the desire of actual praise, and in aversion to actual blame. The jurisdiction of the man within, is founded altogether in the desire of praiseworthiness, and in the aversion to blame-worthiness; in the desire of possessing those qualities, and performing those actions, which we love and admire in other

people ; and in the dread of possessing those qualities, and performing those actions, which we hate and despise in other people. If the man without should applaud us, either for actions which we have not performed, or for motives which had no influence upon us ; the man within can immediately humble that pride and elevation of mind which such groundless acclamations might otherwise occasion, but telling us, that as we know that we do not deserve them we render ourselves despicable by accepting them.<sup>12</sup>

*The Theory of Moral Sentiments* clearly reveals that Smith was a man of conscience. From the viewpoint of Unification Thought, one might say that Smith was a man of heart.

#### Critique of Adam Smith's View of Morality and Ethics

When a person takes the time to read *The Theory of Moral Sentiments*, it becomes evident that Smith had a very developed sense of right and wrong. Nevertheless, Unification Thought points out certain limitations in Smith's approach to ethics and morality. For example, Unification Thought would tend to take issue with Smith's notion of an "impartial spectator." Unificationism teaches that the human conscience is principally influenced by what the individual identifies as his or her view of truth. *The Outline of the Principle* states ;

However, fallen people have lost the absolute standard of goodness, and therefore their standards of conscience differ from one another according to their opinion of what is true.

Wherever a different view or theology is held, a different direction of conscience will exist.

Let us cite a few examples to illustrate this point. Alexander Solzhenitsyn gives a clear example of this in *Gulag Archipelago* when he compares Lady MacBeth to Joseph Stalin. In her pursuit of power, Lady MacBeth killed several people to facilitate her husband's advance

toward the crown. Riddled with guilt because of her murderous acts, Lady MacBeth is driven to insanity. Joseph Stalin, on the other hand, did not eliminate a handful of individuals in his pursuit of power ; his purges resulted in the deaths of millions. Solzhenitsyn observes that Stalin did not suffer the same fate as Lady MacBeth because, unlike Lady MacBeth, *he had an ideology to justify his killings*. In *The Rebel*, French philosopher Albert Camus, commenting on Leninism and Nazism, wrote :

We are living in the age of the perfect crime. Our criminals are no longer children who can plead love as their excuse. They are adults and they have the perfect alibi-philosophy, which can be used for any purpose, even for transforming murderers into judges.<sup>14</sup>

Unification Thought strongly emphasizes the need for an absolute value standard rather than an "impartial spectator." Although in certain highly intuitive individuals such as Smith, the "impartial spectator" can play and has played a valuable role in arriving at moral decisions, the "impartial spectator"<sup>15</sup> does not seem to be a universal. It would seem that such a hypothetical spectator will often be partial to the view of truth which a given person embraces. Without an absolute standard, humanity will continue to have difficulty in determining what is meant by good and evil. This is particularly evident in the West where people feel justified to pursue immoral behavior such as premarital sex, open marriage and homosexuality because such behavior has been defended by twentieth century philosophers and even by some contemporary religious leaders.

Unification Thought would also critique Smith because, his positing of an "impartial spectator" does not provide real insight into how one's moral standard can be improved. For Smith, moral decisions are highly intuitive, based on listening to the "impartial spectator." Unification Thought would argue that some people are born with a greater tendency toward goodness than others. Smith's writings

fail to show how people of a lower moral standard can acquire a higher moral standard.

### The Unification Thought Counterproposal to Smith's Views

Although we will not enter into detail on this matter, before proceeding to Unification Thought's counterproposal to Smithian moral philosophy, we should observe that for Unification Thought, "ethics" and "morality" do not share the same meaning. According to *Explaining Unification Thought*,

Ethics and morality are usually viewed as almost identical. The distinction Unification Thought makes is that ethics is the standard for family life, whereas morality is the internal standard of conduct for individual life. There are certain standards of conduct required of a person, whether he belongs to a company, plays sports, or in fact, whatever he may do and wherever he may happen to be. Man's standard of conduct for family life is called *ethics*. *Morality*, on the other hand, is the standard of conduct for an individual based on his internal conscience, or *Sollen* ("ought"). Ontologically, man is both an individual truthbody and a connected body. The standard of conduct he should observe as a connected body is ethics.

Morality is related to the fulfillment of the first blessing (perfection of personality) given to man by God; ethics is related to the fulfillment of the second blessing (perfection of the family). In the Unification Thought view, morality consists of the formation of the original human nature: the united body of *Sung Sang* and *Hyung Sang*, which is realized through the harmonious give-and-take action between spirit mind and physical mind.<sup>16</sup>

### Object Consciousness

As was made clear in our critique, Unification Thought does not accept Smith's "impartial spectator" as a universal which guides all people to know what is and what is not morally (and ethically) acceptable. Unification Thought instead emphasizes that each person must seek "object consciousness" in order to become truly moral, and that "object consciousness is the essential element of ethics."<sup>17</sup>

Particularly, we must become object conscious to God and to God's heart.<sup>18</sup> According to Unification Thought, "Fallen men find it difficult to love others, but if they become one with God's heart, then their life would become a thing of love itself."<sup>19</sup> Unlike Smith, Unification Thought offers a concrete method to improve one's moral standard because it explains how such object consciousness—can be attained. First, for Unification Thought, a growth period is required:

Man is created to resemble God. But he does not resemble God the moment he is born. In order to resemble God, a certain period of time is needed.<sup>20</sup>

Secondly, Unification Thought points to the family as the pivotal institution in the growth process for facilitating object consciousness and moral development. Unification Thought makes it clear that awareness of God and of God's heart is especially to be taught to children by their parents.

The Unification Thought section on Education describes the various aspects of God's heart and explains how parents can help children to understand them. Unification Thought first describes God's "Heart of hope and expectation"<sup>21</sup> which was manifested as God went through the entire creative process, culminating with the creation of His first children, Adam and Eve. Unification Thought teaches that parents should help their children to understand how much God longed for the day when Adam and Eve would be able to fulfill His ideal and accomplish the three blessings. He was inspired and moved because each day, until the Fall, they were coming closer and closer

to that ultimate achievement.

Unification Thought emphasizes that because of the Human Fall, there are unfortunately two other aspects of God's heart which parents must teach to their children. There is God's "Heart of grief and sorrow."<sup>28</sup> Here Unification Thought is referring to the tragic grief which God felt within Himself when His first children became the Fall's victims. In the same sense that parents are agonized when a child follows a hapless, painful path, so also God must have endured ineffable agony when his first children suffered spiritual death.

Through the family, children are also meant to learn from their parents of God's "Heart of pain and suffering."<sup>29</sup> Because, as Unification Thought teaches, each human being is a child of God, God can not abandon humanity any more than responsible parents can abandon one of their children. Over and over, in the course of history, God has attempted to return humanity to his original ideal.

Time and again, God has chosen the most righteous individuals of a given generation. Those whom God could love most easily were sacrificed so that God could reach those who were more distant from Him. How painful it must have been for God to subject individuals of faith such as Noah, Abraham, Joseph, Moses, Esther, St. Peter, St. Paul, St. Francis of Assisi, and others to privation, persecution and even death so that He could reach those less deserving of His love.

Parents can explain that God's ultimate "Heart of pain and suffering" is revealed when we consider the life of Jesus, filled with rejection, marked with days without food, without shelter, and culminating in public humiliation and a lonely death. Jesus' heart was so close to the heart of his Father's, that even as he breathed his final breath, he called out to his Father, "Forgive them for they know not what they do." Over and over, God has pardoned humankind's brutality and greed, believing as Jesus did, that humanity does not know what it is doing. Nevertheless, that does not erase God's pain. If Jesus cried out for God's mercy upon humanity, it is

because he had attained "object consciousness" and knew the reality of God's pain and suffering.

### The Need for Family-Based Ethics

Ideally, the family is meant to be the place where, through our parents, we are all to be taught how to inherit the essence of God's heart or attain object consciousness. Having achieved object consciousness, we can likewise achieve "subject consciousness" (e.g. in our capacity as parents, political leaders, entrepreneurs, etc.) and know how to relate with love toward those for whom we are responsible.

Unification Thought explains that the family is meant to be the place where people learn to relate to their fellow human beings on every level. Through loving their parents, children learn how to relate to their elders in society, whether they be teachers, employers or leaders. Through loving their brothers and sisters, children are also to learn how to relate to their peers. Through the family, children should learn to treat those slightly older than them as elder brothers and sisters and those somewhat younger as younger brothers and sisters. Through becoming parents, they learn to have a parental heart to their own children but also to children, in general. It is for this reason that Unification Thought explains that the model for the relationships which should exist in the corporation and in society is the family. Adam Smith's "impartial spectator" is built upon classical liberalism's stress on the individual and individual responsibility. Smith failed to recognize that as a logical extension, the family and family responsibility also should have been emphasized. Unification Thought understands how the family model must be applied to business and society and clearly teaches that "in order to resolve labor-management problems radically, enterprise ethics based on family ethics should be established."<sup>34</sup>

Unification Thought with its deep appreciation of both the Asian and the Western intellectual tradition, would seem ideally suited to

help the West develop a new model for ethics and morality beyond both Smith and Marx. To improve in areas such as labor-management relations, it is clear that the West must move beyond Smithian individualism and embrace a harmonious and family-based model.

#### Concluding Observations on Adam Smith's Life

Unification Thought emphasizes that moral and ethical problems can be solved on the basis of developing object-consciousness to God's heart. This is a gradual process and is meant to be accomplished in the context of the family.

It was difficult for Smith to understand that God was a God of feeling. Smith was the intellectual heir of Francis Hutcheson who, prior to Smith, was the Professor of Moral Philosophy at the University of Glasgow. Hutcheson's religious views were strongly influenced by those of the third

Earl of Shaftesbury. Shaftesbury was strongly opposed to an emotional approach to religion which he referred to as "enthusiasm." Shaftesbury emphasized an intellectual approach to God, rather than an emotional one. From this standpoint, we can understand why Smith would not have been inclined to seek to understand God as a God of feeling.

Secondly, regarding the family, in *The Theory of Moral Sentiments*, Smith saw the family as the most important forum for moral education and even urged education at home rather than in the boarding school:

The education of boys at distant great schools, of young men at distant colleges, of young ladies in distant nunneries and boarding-schools, seems, in the higher ranks of life, to have hurt most essentially the domestic morals, and consequently the domestic happiness, both of France and England. Do you wish to educate your children to be dutiful to their parents, to be kind and affectionate to their brothers and sisters? Put them

under the necessity of being dutiful children, of being kind and affectionate brothers and sisters: educate them in your own house. From their parent's house they may, with propriety and advantage, go out every day to attend public schools: but let their dwelling be always at home. Respect for you must always impose a very useful restraint upon their conduct; and respect for them may frequently impose no useless restraint upon your own. Surely no acquirement, which can possibly be derived from what is called a public education, can make any sort of compensation for what is almost certainly and necessarily lost by it. Domestic education is the institution of nature; public education, the contrivance of man. It is surely unnecessary to say, which is likely to be the wisest.<sup>28</sup>

Despite this observation, Smith failed to see the family as the ethical model to foster proper social and business relationships.

This oversight is particularly understandable if we consider Smith's own life. Smith came from a one parent family. His father died just three months after his birth and he was raised by his mother. Smith was an only child and, had no experience of brothers or sisters. Furthermore, Smith himself never married and consequently was deprived of the experience of being a parent. Smith's limited experience of family may help to explain his individual-oriented approach to morality and ethics.

#### Conclusion

In what we have presented here, it has been our intention to explore, from a Unification Thought perspective, the merits and the limitations in Adam Smith's approach to morality and ethics. We have noted, that while Smith's positing an "impartial spectator" may have some limited value, it is restrictive because the "impartial spectator" is intuitive and is not a universal in the fallen world.

Unification Thought emphasizes that, in making moral and ethical

decisions, human beings need to act from the framework of truth, i.e., from an absolute value standard. Unification Thought provides this framework. Unification Thought describes the Original Image, God's purpose of creation, and the purpose of human life and existence.

Through the teachings of Reverend Moon, it is shown that God's original ideal has not been achieved and that God and humanity suffer because of this. It is humanity's responsibility to understand God's heart, particularly God's "Heart of hope and expectation" in the process of creation, God's "Heart of grief and sorrow" because of the tragedy of the human fall, and God's "Heart of pain and suffering" during the entire history of restoration.

As human beings develop sensitivity to God's heart, they come to recognize and feel the value of each human being as a child of God. That each person is a child of God makes all humanity a common family. This compels us, in family relationships, and in all other human relationships (including labor-management relations and North-South relations) to act with object consciousness to what God feels toward the people with whom we are interacting. All people are God's children and He calls upon us to see them as such and to relate to them as members of His and our common family.

Unification Thought's object consciousness can enable Western societies to transcend individualism and advance toward fraternal relations in the corporation and in society, in general. Unification Thought's view of a parental God can allow Asian societies to go beyond the Confucianist mandate which calls for the ruler (or the entrepreneur) to treat his followers, *as if* they were his own children. If God is truly humanity's parent, there is no longer the need to love only analogously as per the Confucianist mandate. We can do so with the absolute certainty that all people are God's children and that we are, therefore, part of a common family. The new standard will not be the ruler's love for his children. It will be object-consciousness to God's absolute love for His children.

## Footnotes

1. Kotkin, Joel and Yoriko Kishimoto, *The Third Century*, (New York : Crown Publishers), 1988, p. 104.
2. As an example, see *Divine Principle*, (Washington, D.C. : HSA-UWC), 1974, pp. 530-532. This text was originally published in Korean in 1966.
3. Again see *Divine Principle*, 1974, pp. 519-520 and pp. 530-532.
4. As will be noted later, in Unification Thought, "morality" and "ethics" are not synonymous. Morality applies to the individual, whereas ethics applies to social relationships, beginning with the family.
5. Heilbroner, Robert L., *The Worldly Philosophers*, (New York : Teachers College Press), 1970, pp.8-9.
6. It should be noted that Smith was not only an economist and a moralist. He was also an accomplished scholar in astronomy and physics. He was a linguist, a theologian, a critic of art and literature and an expert on politics and jurisprudence. Smith harbored the ambition of developing a systematized compendium of human knowledge. He failed to do so, however, because of health problems and because of personal and career diversions which at times distanced him from academia.
7. The view which is addressed here stems from certain late nineteenth century German and British historians of thought who argued that Smith had contradicted himself when he allegedly replaced "sympathy," emphasized as the guiding moral criterion in *The Theory of Moral Sentiments* with "self-interest" in his later work *The Wealth of Nations*.
8. Novak, Michael, *The Spirit of Democratic Capitalism*, (New York : Simon and Schuster), 1982, p.146.
9. *Ibid.*
10. *Ibid.*, p.147.
11. We are using the term "base" here in the sense of base and superstructure.
12. Smith, Adam, *The Theory of Moral Sentiment*, pp.128-131.
13. See *Outline of the Principle*, (HSA-UWC), 1980, p. 46.

14. This is Camus' opening statement in *The Rebel*. Reference to Camus' observations can also be found in *Causa Lecture Manual*, (New York: CAUSA Institute), p. 174.
15. In this sentence, we are using the term "impartial spectator" euphemistically. From the viewpoint of Unificationism, Smith's experiences with the "impartial spectator" were either experiences with a good spiritual influence [God or spirit person (s)] or experiences with his own conscience.
16. See *Explaining Unification Thought*, (New York: Unification Thought Institute), 1985, pp. 232-233.
17. From unpublished lecture notes of a special 21 day seminar on Unification Thought, conducted at the Unification Theological Seminary in Barrytown, New York.
18. Although Confucianism understands that the family is meant to provide a model for other levels of human relations, it differs from Unification Thought because it fails to understand God's Heart and feeling. In this respect, nations with a Judeo-Christian tradition may understand this aspect of Unification Thought more easily than their Confucianist counterparts. Unification Thought does not only provide insight to the West. It also offers important insights for Confucianist Asia. Confucianism calls upon the ruler to treat the subject as a son, whereas Unification Thought establishes that God is the parent of all humanity and that we are truly, therefore, brothers and sisters. Confucianism teaches the ruler or employer to treat the subject or employee as a son, but Unification Thought teaches that for the leader or the employer, each employee truly is in the position of a brother or sister because each one is a child of God. The Confucianist extended family is an analogy. Unification Thought's extended family is a reality.
19. Unpublished lecture notes of August, 1989 Unification Thought Seminar at the Unification Theological Seminary in Barrytown, New York.
20. Unification Thought Seminar—August, 1989.
21. *Explaining Unification Thought*, p. 222.
22. *Ibid.*

23. *Ibid.*, p. 223.
24. Excerpted from unpublished lecture notes of August, 1989.
25. Smith, Adam, *The Theory of Moral Sentiments*, p.222.