



Revised

TOWARDS A NEW POLITICAL ECONOMY OF DEVELOPMENT?

by

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In order to address North-South issues such as the disparity in levels of development and continuing afflictions such as hunger, illiteracy, and disease, there are obviously numerous approaches which one might choose in a paper of this type. Issues such as the transfer of technology to the developing world have obviously numbered among the principal concerns at the GATT/WTO negotiations and they led to the TRIPS¹ agreement although intellectual property rights and technology transfer continue to be an issue and, indeed, could have been our sole focus here. Nevertheless, rather than be limited to theoretical or technical issues, I decided, for reasons outlined below, that, it would be more appropriate to dedicate this paper to reviewing some of the activities being pursued by members of the Unification community in this hemisphere, where North-South differences have been a hallmark of many of the sociopolitical developments of the past four decades of our shared history of the Americas.

Since the end of World War II, North-South issues such as hunger, and disease were essentially handled as intergovernmental matters by institutions such as the United Nations and UNESCO. Since assuming his position in 1996, U.N. Secretary General Kofi Annan has, nevertheless, accelerated efforts towards the creation of a new United Nations approach which strongly endorses partnerships which encompass both the private (profit and not-for profit) and the public sectors. Hopefully the efforts of the Unification community which we review can provide not only theoretical but also some practical insight into addressing continuing challenges

¹Agreement on Trade-Related Aspects of Intellectual Property Rights.

in the North-South dynamic.

In 1992 while serving as the Honorary Chairman of Committee 6 of ICUS XVIII, Dr. Sang Hun Lee spoke on the topic *Today's World Problems and Unification Thought*.² Dr. Lee dedicated one section of his presentation to the North-South problem, explaining that while it was the responsibility of the developed world to assist the less developed countries, this might not be easily accomplished. Lee's observation resonated with a commonly held view in developed countries, notably in the United States, that government has overspent in the area of foreign aid and that cutbacks are needed to reduce perennial budgetary deficits. Dr. Lee observed that, regardless of this, Rev. Moon maintains a personal and institutional commitment to addressing Global South³ problems such as hunger and disease epidemics and he highlighted two major initiatives which were being pursued based on Reverend Moon's vision:

1.) An international project aimed at the creation and development of marine products as a primary food source, particularly for Global South nations facing a continuing hunger crisis.

2.) The securing and the continuing development of advanced technology which would be made available to developing nations. Dr. Lee stressed that "technological transfer to the 'have-

²Lee, Sang Hun, "Today's World Problems and Unification Thought," International Conference for the Unity of the Sciences XVIII, Seoul [Unpublished], August, 1992.

³"Global South" is a term often used in the Post Cold War period in lieu of "Third World."

not' nations is not meant to be done by lowering the level of prosperity of the advanced nations"⁴ but instead to "raise the lower-level nations to the higher level."⁵ Representing the Unification view on development, Dr. Lee adds, "The economy of one's own country will prosper when its partners prosper."⁶

On the occasion of ICUS XVIII, the main focus of Reverend Moon's activities arguably continued to be the United States.⁷ However, by December, 1994 Reverend Moon had clearly shifted the primary focus of Unification activities to Latin America. Along with the ending of the Cold War in 1991⁸, this shift (opportunely for us) allows us to survey some of the tangible aspects of what appears to be a Unification-inspired program of socioeconomic development which hopefully will play a positive role in addressing North-South issues. Some of the more immediate results of this development include:

1.) The establishment of branches of numerous Unification-related industrial and technological projects in Latin America.

⁴*Ibid.*

⁵*Ibid.*

⁶*Ibid.*

⁷In December, 1985 Reverend Moon first began to shift the providential focus of his activities away from the United States. Nevertheless, this shift has been done in stages.

⁸The Unification community had dedicated a significant portion of its resources to overcoming Soviet expansionism prior to 1991. This was done primarily through two channels: a.) Worldwide Victory over Communism activity (through various modalities) and b.) Through sponsoring major media outlets such as *The Washington Times*.

2.) Support of agriculture, re-forestation, and fish farming projects with a very strong emphasis upon sustainable development in these initiatives. Unification Academics have been dispatched to Latin America from the United States, Japan, Korea, and Germany to facilitate this effort.

3.) The creation of a cooperative network of universities known as the World University Federation, with the intention of sharing academic and training programs through onsite as well as distance learning programs created in conjunction with institutions such as the University of Bridgeport in the United States and Sun Moon University in Korea.

4.) The providing of full and partial scholarships through the Professors World Peace Academy and the Women's Federation for World Peace so that students from Latin America (and likewise Africa, Oceania, South and Southeast Asia) can pursue advanced academic study at the University of Bridgeport, Sun Moon University, and Unification Theological Seminary.

5.) The creation of a continent-wide newspaper, *Tiempos del Mundo*, which should facilitate communication and awareness among the various nations of Latin America already pursuing important economic integration through initiatives such as MERCOSUR, NAFTA, and a revived Andean Pact with the aim of furthering Latin American and hemispheric economic integration.

6.) Through investment in enterprises as well as commercial and financial institutions, and advocating joint initiatives of government, as well public and private financial institutions in order

to further promote Latin American economic development as well as possibly providing an additional resource to help to address Latin America's external debt.⁹

Because Reverend Moon spent most of the period from 1971 to 1995 in the United States¹⁰ and because of the publicity which has surrounded that period, Reverend Moon's concern for Global South development has not been well understood. A serious review of Reverend Moon's thought and activities, however, should establish that such concerns are longstanding. Even Reverend Moon's opposition to communism which, as noted, absorbed significant Unification community resources, was never based on blind support of National Security governments or laissez-faire capitalism¹¹, as media critics often suggested.¹² Reverend Moon's opposition to communism, above all, resulted from its history of militant atheism. For Reverend

⁹Latin American deficits have been decreasing in the 1990's. *Latin America after a Decade of Reforms*, the 1997 Inter-American Development Bank Report, points out that while in the period from 1975 to 1990, Latin American central government deficits averaged around 3.8% of GDP, it has been improved to about 2% in the 1990's or approximately half those of the industrialized countries (pp. 109-110). Latin America's total outstanding external debt as of 1996 was \$622 billion (p. 256).

¹⁰It is important to note here that Reverend Moon worked in the United States during this period because of what he understands to be the central role of Christianity in world events as well as Unification's view of America as a central Christian nation, representative of Protestantism. This is a theme which is repeatedly found in speeches which Reverend Moon has delivered in the United States.

¹¹This comment on capitalism should not be taken to imply opposition to the free market system. Nevertheless, Unification Thought would argue that an economic system, in and of itself, cannot effectively solve humanity's problems. The inadequacy of such an approach is discussed by Dr. Sang Hun Lee in *The End of Communism* on pp. 350-351.

¹²It was not uncommon for major media outlets to refer to Reverend Moon as a "Korean industrialist" rather than as a religious leader.

Moon, a society's commitment and identification with religious principles were preconditions for successful socioeconomic development.

It is this writer's belief that Unification Thought's approach to the North-South problem is best understood by exploring Unification Thought's theoretical understanding of the problem. This should necessarily be supplemented with a survey of activities which have been supported in Latin America by Reverend Moon, the Founder of Unification Thought. In order to contextualize these matters, it is worthwhile to begin by reviewing several factors which have influenced developments in the political economy¹³ of Latin America.

Post World War II Developments in the Latin American Political Economy

¹³The term "political economy" can be a confusing one. Here we are using the term based on the interdisciplinary concerns pointed out, for example, by Editors Jean Drèze, Amartya Sen, and Athar Hussain in *The Political Economy of Hunger* (Oxford, England: Clarendon Press, 1995). In their introductory section, we find the following passage (pp. 14-15):

"The meaning of the expression "political economy" is not altogether unambiguous. To some, it simply means economics. It is indeed the old name of the discipline, common in the nineteenth century, and now rather archaic. To others, political economy is economics seen in a perspective that is a great deal broader than is common in the mainstream of the modern tradition. In this view., the influences of political and social institutions and ideas are taken to be particularly important for economic analysis and must not be pushed to the background with some stylized assumptions of heroic simplicity. Political economy thus interpreted cannot but appear to be rather 'interdisciplinary' as the disciplines are not standardly viewed... It does not, of course, really matter whether political, social, and cultural influences on economic matters are counted inside or outside the discipline of economics, but it can be tremendously important not to lose sight of these influences in analyzing many profoundly important economic problems. ."

Immediately following World War II, the ideas of the French thinker Jacques Maritain made a clear impact on Latin American social thinking. Maritain once noted, “As an Aristotelian, I am not an idealist.”¹⁴ He maintained that development in less developed countries would require time and he emphasized the need to tie political and economic development to established Christian social thought, notably neo-Thomism. In contrast to Maritain, the writings of figures such as Frantz Fanon and Paulo Freire, as well as the Latin American liberation theologians whom they influenced, rejected this status quo approach to development. These scholars and activists stressed that Latin America had yet to find its own identity and path to development. Fanon, a native of French Martinique, played the central role in fostering the view that a Third World exists separately from the First and Second World¹⁵. According to Fanon, the Third World needed to establish its own identity and trajectory for economic development.¹⁶

Freire, a Brazilian educator, played a crucial role in the development of “*conscientização*,” an educational methodology meant to facilitate a *campesino*’s understanding of his real social condition, the normal result of this process was recognition of the economic and political oppression resulting from the imperialism of the North.¹⁷ The views of Fanon and Freire made a

¹⁴Maritain, Jacques, *Man and the State*, (Chicago: University of Chicago Press), 1951, p. 200.

¹⁵“First World” here refers to the developed West and “Second World” refers to the former Soviet bloc.

¹⁶Fanon, Frantz, *The Wretched of the Earth*, (New York: Grove Press Inc.), 1963, pp. 316.

¹⁷Freire, Paulo, *Pedagogy for the Oppressed*, (New York: Herder and Herder), 1970, pp. 186.

serious impact in Latin America because of the role which they came to play in the formulation and development of Third World Politics and Liberation Theology. In spite of their intent to maintain autonomy and a search for identity independent of the First World and the Second World, their views were affected by the Leninist interpretation of imperialism and their support of certain ideological positions played a central role in winning support for Marxist revolutionary movements in places such as Nicaragua, El Salvador, and Peru.

With the fall of the Allende Government in Chile in 1973, General Augusto Pinochet came to power and chose a very different path to effect Latin American development. Although from a political perspective, Pinochet established a centralized, repressive, National Security-type government, he pioneered Latin American privatization initiatives, transferring most state-controlled enterprises to the private sector. At the height of Pinochet's military rule, Chile was influenced in its economic policies by the American Nobel economist Milton Friedman and a contingent of his former students, popularly referred to as "*los Chicago boys*." The Chilean economy went through various cycles under Pinochet, mostly prosperous. Chile was also greatly affected by the development strategies of East Asian economies such as Japan and South Korea. Like them, Chile opted to become an export-driven economy and it has become highly successful in this initiative. Nevertheless, it also became evident, as had been argued by Dr. Friedman, that a free economy could not remain viable under the duress of an authoritarian regime and Pinochet finally left office in 1989.

The Chilean economic model which stood in sharp contrast to the Third World model adopted by countries such as Nicaragua and Grenada found additional unsolicited support in the writings of the late Venezuelan thinker Carlos Rangel. Rangel, author of *Du Bon Sauvage au Bon Revolutionnaire*¹⁸ and *Le Tiers Monde et l'Occident: Des Fausses Culpabilités aux Vraies Responsabilités*¹⁹, made a great impact in both Latin America and in France, where he received strong public support from French writer Jean François Revel. In his writings, Rangel attempted to show the need for Latin Americans to reflect further on the roots of their economic condition. Rangel argued that the real issue was not that Latin America had been “robbed” by the developed world but that it had largely opted for inefficient, state-controlled industry in the tradition of Britain’s Labor Party.²⁰ This economic option, he argued, had created a climate of economic stagnation which discouraged an entrepreneurial spirit and had also fostered circumstances which were conducive to official graft and corruption. The resultant lack of productivity and resources also exacerbated the living conditions of Latin America’s poor.

It is important to note that the Latin American approach to socioeconomic development dramatically shifted at the beginning of the 1990's because of three important developments:

¹⁸Rangel, Carlos trans. F. M. Rosset, *Du Bon Sauvage au Bon Revolutionnaire* (Paris: Editions Robert Laffont), 1976, pp. 398.

¹⁹Rangel, Carlos, *L'Occident et le Tiers-Monde: Des Fausses Culpabilités aux Vraies Responsabilités* (Paris: Editions Robert Laffont), 1982, pp.221.

²⁰*Ibid.*

1.) The collapse of the Argentine military government following the Falkland Islands/Malvinas debacle which led to an overall undermining of the remaining “National Security” governments throughout Latin America.

2.) The United States fostering of the Reagan Doctrine which implied that democracy would not only be promoted as a matter of public policy in the case of Left wing military governments such as Cuba and Nicaragua but would also apply in the case of the numerous Right Wing military governments such as Argentina, Chili, Paraguay, and Bolivia.

3.) The Soviet policy of *perestroika* which included an end to financial and military support to National Liberation movements in Latin America. This development was, of course, followed by the conclusion of the Cold War itself which helped, in this observer’s opinion, to foster a different, more positive image of the United States in Latin America.

With the conclusion of the Cold War, it is also true that the primary focus of the world diplomatic community has shifted. In the past, the essential focus of diplomacy was political; today economic diplomacy is assuming primacy. In regions such as Latin America, there is clear recognition that expansion of markets and economic stability cannot be established without political stability. An important political development occurred. in conjunction with this recognition. Through the Santiago Commitment of 1991, the member nations of the Organization of American States (OAS) committed themselves to protect the nascent democracies in the hemisphere.²¹

²¹One of the most recent implementations of the Santiago Commitment took place in Paraguay in 1996 when the OAS community rallied to support Paraguay’s democratically elected President Juan Carlos Wasmosy and thus prevented a coup d’etat by Paraguayan military leaders.

At precisely the same time, we have also witnessed the creation of regional free trade areas which should eventually become *bona fide* customs unions.²² In 1991, MERCOSUR was created to foster trade and economic cooperation in the Southern Cone region of Latin America. MERCOSUR member nations include Brazil, Argentina, Uruguay, and Paraguay while Chili and Bolivia enjoy associate membership status. The combined GDP of the MERCOSUR's market already exceeds US\$1 trillion and is expected to grow steadily in the next five years.²³ MERCOSUR is expected to serve as a catalyst to stimulate other newly developing countries in Latin America to move towards regional economic integration.

The Role of Reverend Moon and Unification Thought in Latin American Development

Reverend Moon's interest in Latin America is not new. He first visited South America including Argentina, Brazil, and Chile in 1965. By 1973 he had sent missionaries to Brazil, Argentina, Peru, Colombia, and Mexico. By 1975 there was at least one Japanese, German, and American missionary in every Latin American country. In 1980 Reverend Moon had established CAUSA International to conduct VOC and Unification Thought-based seminars throughout Latin America. In November, 1983 Reverend Moon visited Colombia and there he created the organization AULA (*Asociación pro-Unidad Latinoamericana*/Association for the Unity of Latin

²²The final step would be the creation of an economic union as in the case of the European Union.

²³See *The Economist*, October 12, 1996, pp. 3-10.

America). At that time he also made a moral and financial commitment to restore the Cartagena, Colombia birthplace Latin American Liberator Simon Bolivar. It was decided on that occasion in 1983 to transform the site into a museum dedicated to Bolivar the Liberator's ideal of hemispheric integration.

At least since 1980 Reverend Moon has actively supported initiatives aimed at furthering Latin American integration.²⁴ He has emphasized that the only way that Latin America (or any part of the Global South) can realize the most favorable commercial and trade arrangements (including technology transfer) with the North is by acting as a unified bloc.²⁵ Reverend Moon sees MERCOSUR as a very positive development for Latin America. In fact, AULA did preliminary work to support this as well as other regional economic initiatives. AULA's efforts included the formation of various task forces on hemispheric integration, led by former Latin American Heads of State.²⁶ AULA's efforts also included the drafting of a Latin American constitution in 1986.

Reverend Moon's and Unification Thought's Theory of Integral Development

²⁴One of the initial stages was the creation in 1980 of *Noticias del Mundo*, a Spanish language newspaper headquartered in New York.

²⁵We should also add here that in addressing the external debt crisis, less developed countries can usually be most effective in renegotiating the terms of outstanding loans when they do so as a unified bloc.

²⁶AULA only included constitutional and democratically elected Heads of States in its membership.

In its critique of the Marxist view of alienation, Unification Thought points out that Marx had a limited, materialist understanding of the human being.²⁷ No proposed solution to any social injustice, including the North-South problem or Latin American economic integration, can have a lasting effect if it lacks a proper understanding of the human being and human nature. For Unification Thought, it is essential that development strategies be linked to an appreciation of the human being's intrinsic spiritual and physical dimension and needs as well as to an understanding of the Supreme Being's Purpose of Creation.

For Unification Thought, the Purpose of Creation is the realization of the Three Great Blessings.²⁸ In explaining the Three Great Blessings, Unification Thought teaches that the Creator's mandate or Blessing "Be Fruitful" implies that human beings had to undergo a growth process, meant to culminate in their realization of spiritual and physical maturity and based on God's effort as well as the crucial fulfillment of human responsibility. The relationship between the two dimensions of human nature implies that the spiritual side of the human being must guide the physical side. Unification Thought asserts that at the center of the individual is *shimjung* or heart and that heart is composed of intellect, emotion, and will. The intellectual dimension of the human being is meant to pursue truth while the emotional dimension is meant to pursue love or

²⁷Lee, Sang Hun, *The End of Communism*, (New York: Unification Thought Institute), 1985, pp. 357-367.

²⁸The Three Blessings are first confided to Adam and Eve in *Genesis* 1:28 when The Lord says, "Be fruitful and multiply; and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth." Nevertheless, these same Blessings or very similar Blessings are bestowed upon the other early fathers of faith such as Noah, Abraham, and Jacob. For example, Noah receives a similar mandate from God in *Genesis* 9:7.

beauty and the volitional aspect is meant to pursue goodness or righteousness. The pursuit of these spiritual qualities must be pre-eminent in a perfected individual's existence. Unification Thought would argue that human beings differ from other physical creations because they possess the capacity to postpone the fulfillment of certain physical desires for the sake of a higher purpose. Most importantly Unification Theory emphasizes that individuals were meant to postpone the sexual relationship until they had reached spiritual maturity and that their pure sexual union in blessed marriage would have represented the culminating point in God's creative initiative, where finally God could begin to dwell fully with humanity.

Unification Thought teaches that tragically this did not occur, thus resulting in all of humanity inheriting a fallen nature which compromises the human capacity to resemble God. Because of the fall, the first human beings became alienated. This alienation stemmed first from their failure to establish proper subject-object unity between their minds and bodies.²⁹ They thus could not establish unity of husband and wife. They also were thus unable to become a realized Individual Image of God, the Original Image, and were unqualified and unable to receive God's original Heart of Love. Furthermore, they were unable to establish the norm or tradition which God sought and they also lost the ability to inherit God's creativity.³⁰

Had the first human ancestors achieved spiritual and physical perfection, they would have

²⁹Rather than mind and body, Unification Thought uses the Korean terms *Sung Sang* and *Hyung Sang*.

³⁰Lee, Sang Hun, *The End of Communism*, (New York: Unification Thought Institute), 1985, pp. 363-367.

been qualified to establish a family and fulfill God's second mandate which was to "multiply." The family, sometimes referred to in Unification Thought-related literature as the "School of Love"³¹ was meant to provide the framework in which individuals would experience love from the parents, love with their siblings, love with their spouse, and also love for their own children.³² In developing through these various stages of love, the original human parents known as Adam and Eve as well as their descendants would have achieved "object consciousness."³³ This means that they would have come to understand the expectations of God, the Original Parent (as well as those of their own parents), and would have been able to empathize with God, finally developing the capacity to anticipate God's expectations and respond to them appropriately. Having developed "object consciousness," such individuals would not only have been able to understand the expectations of their parental subject but to empathize with others in an object position. This would make it possible for them to lead others and to fulfill the parental subject role themselves through the realization of "subject consciousness."³⁴

Through achieving the Second Blessing of multiplication, human beings were to inherit God's heart through loving their own children as God had loved them and ultimately they were

³¹See, for example, *CAUSA Lecture Manual*, (New York: Causa Institute), 1985, pp. 235-237.

³²*Ibid.*

³³*Essentials of Unification Thought: The Headwing Thought*, (Tokyo: Unification Thought Institute), 1992, pp. 106-107.

³⁴*Ibid.*, pp. 107-109.

meant to be in a position to relate to the creation properly by establishing the Third Blessing of “dominion.” This dominion or God-centered rapport with the physical Creation was meant to have two dimensions. On the one hand, human beings were to serve as God’s mediators and communicate God’s love to the physical creation. This obviously implied that they would demonstrate humane treatment toward all aspects of creation. Secondly, human beings were meant to acquire scientific and technological expertise and literally use such expertise to realize and manage the Kingdom of Heaven on Earth.

Unification Thought views the tragic history which followed due to the fall or the failure to achieve the Three Blessings as the direct result of the limitations of the fallen human condition. This can only be effectively reversed and vindicated through a restoration process which culminates in the realization of God’s ideal of the Three Blessings. In its evaluation of fallen history, Unification Thought assesses societies and social practices based on whether they hinder or contribute to the furtherance of God’s ideal. Unification Thought would argue that, even in the fallen state, those societies which most closely resemble God’s ideal have the brightest futures. Clearly, for Unification Thought, a key point in the development of any country is the extent to which it demonstrates a commitment to the “true family values” that 1.) Marriages should be dedicated to God, 2.) That Couples should be absolutely faithful to each other, and 3.) That parents should teach their children to maintain sexual purity until marriage.³⁵

³⁵These three positions are the essence of the vows made by the couples receiving the Blessing promoted by the Family Federation for World Peace.

The Sequential Nature of Integral Development

Clearly in the Unification view, development is both integral and sequential. Human beings were first meant to reach spiritual and physical maturity or “be fruitful.” That was the pre-condition for them to be blessed by God in marriage and thus properly fulfill the spousal, parental, and likewise a social or political role. The realization of the God-centered family, in turn, was a prerequisite for them to be able to relate properly with the rest of Creation and realize humane, sustainable economic development.³⁶

Consistently, this integral understanding of development has been expressed in the theology and activities of the Unification community. When, for example, we study *The Exposition of the Principle*, we find that there are three areas of development which are studied: Religion, politics, and economics.³⁷ Religion, really the pursuit of the Divine as well as the tireless search for truth, love, and goodness (resulting from the mind and body seeking to establish proper subject-object unity) can be said to represent the first blessing of being “fruitful.” Politics which studies the dynamics of the community and the polity can be said to have its roots in the family³⁸

³⁶We would like to reiterate that until today the Purpose of Creation has not been achieved.

³⁷*Exposition of the Divine Principle*

³⁸Western political theory, as we know, attributes special importance to Plato’s *Republic* and to his student Aristotle’s *Politics* as the seminal works of political theory. Homer Dubs, however, pointed out that in Eastern thought, the roles ascribed to Socrates, Plato, and Aristotle, are fulfilled by Confucius, Mencius, and Hsuntze. Like Socrates, Plato, and Aristotle, these individuals are not only philosophers but are political theorists. Particularly in the cases of Confucius and Mencius, we note that the paradigm which serves as the basis of for their political

and thus relates to the Second Blessing to “multiply.” Economics which studies the use and distribution of resources can be said to relate to the Third Blessing or to how human beings establish proper “dominion” over Creation or the environment.

In its observations on the development of Western democracy, we note that *Exposition of the Divine Principle* describes three levels in the West’s development toward democracy. First, for varying periods, the Christian religion, the Christian polity, and the Christian economy each went through a stage of feudalism, followed by centralized monarchy, followed by democratization.³⁹ *Exposition of the Divine Principle* posits that the religious Reformation played the role of harbinger in the West’s democratization process:

“The people of Europe, whose life of devotion in medieval times had been subject to the papal hierarchy, were gradually liberated to lead a Christian life based on their own reading of the Bible. With regard to the politics of this period, absolute monarchy was at its height. Economically, feudal society based on the manor system persisted in many parts of Europe. Thus, the same European society was becoming democratic with respect to religious life while remaining

thought is the family.

³⁹There are differences in opinion about what Unification Theory would mean by the democratization of the economy. Here we will maintain that, for Unification Theory, just as the democratization of religion and the democratization of politics meant that the individual was given a voice in these processes, the democratization of the economy means that each individual is given a voice in the economic process.

monarchic with respect to political life and feudal with respect to economic life.”⁴⁰

Exposition of the Divine Principle clearly holds that the Protestant Reformation played the causal role not only in the establishment of religious democracy but also in the realization of political and economic democracy.⁴¹ This view is consistent with Unification Thought’s aforementioned understanding that the First Blessing is a prerequisite for the Second Blessing which is itself a prerequisite for the Third Blessing or economic development.⁴²

I would likewise like to give one illustration from Reverend Moon’s own life course to show the importance which Unification Thought attributes to respecting this sequence. The first three Holy Days which Reverend and Mrs. Moon established were True Parents Day, followed by True Childrens Day followed by the True Day of All Things. Reverend Moon explains True Parents Day, established on lunar calendar March 1, 1960 as follows:

⁴⁰*Exposition of the Principle*, (New York: Holy Spirit Association for the Unification of World Christianity), 1996, p. 335.

⁴¹*Ibid.*, pp. 340-345.

⁴²I also would like to mention briefly here another application of this sequence of individual spirit-mind or religious development, followed by family/polity development, followed by “dominion” or economic development. Unification Thought’s Theory of Education emphasizes that the most important type of education is education of heart, particularly coming to understand the Heart of God and the Heart of one’s parents. Secondly, it speaks of education of norm, which really is learning how to relate in the context of the family, the polity, or the corporation. Thirdly, it speaks of education of technique which is the preparation for a career and economic life. Unification Thought stresses that education of heart must be pre-eminent in the educational process. See, for example, *Explaining Unification Thought*, (New York: Unification Thought Institute), 1981, pp. 215-227.

“Parents Day⁴³ is the first time since God created all things and humankind that there is one balanced man, one balanced woman, balanced in love, to whom God can descend and with whom He can truly be.”⁴⁴

Here Reverend Moon is clearly referring to a man and a woman who have reached spiritual and physical maturity and have thus fulfilled the First Blessing.

True Childrens Day which was established on lunar calendar October 1, 1960 signifies that all humankind can become the children of God and of True Parents through engrafting with them. *The Tradition* Book One, an authoritative explication of Unification ritual and liturgy, observes, “The establishment of the True Family was the prerequisite for the establishment of Children’s Day.”⁴⁵ Children’s Day is thus symbolic of the Second Blessing or God’s mandate to “multiply.” In the Unification view, as previously noted, the family and family relations are meant to serve as the paradigm for relations in the polity and between states.

Thirdly, on lunar calendar May 1, 1963 Reverend and Mrs. Moon declared True Day of All Things. Reverend Moon has explained this Holy Day as follows:

⁴³Until 1995 these Holy Days were referred to as Parents Day, Childrens Day, and Day of All Things. At that time, the “True” was added to each of these Holy Days, undoubtedly related to Reverend and Mrs. Moon’s worldwide declaration of True Parents.

⁴⁴*The Tradition, Book One*, (New York: The Holy Spirit Association for the Unification of World Christianity), 1985, p. 96.

⁴⁵*Ibid.*, p. 97.

“As we know from the Book of *Romans*, all things are in lamentation, sighing that they are in the hands of the wrong ownership. So for ownership to come into the hands of God or the country of God’s dominion, it has to become dominated by true love. True love is what all things want. They are really disappointed and sighing because they are the prisoner and slave of unrighteous ownership.”⁴⁶

Unable to accomplish or, in many cases, even aspire to the First and the Second Blessing, humanity has misused or abused the creation, which has resulted in severe violations of the global ecosystem. Unification Thought views a nation’s or a culture’s commitment to moral values and to strong, intact families as preconditions for sustainable socioeconomic development.

A Rationale for Reverend Moon’s Activities in Latin America

Reverend Moon’s approach to socioeconomic development even in places such as Latin America is integral and sequential, first emphasizing morality and family, and only then economic development. Since arriving in Latin America in 1995, Reverend Moon has met with the Heads of State of numerous Latin American countries including Argentina, Uruguay, Paraguay, Bolivia, Ecuador, the Dominican Republic, Nicaragua, and El Salvador. In those encounters, he has strongly emphasized the central role which absolute values, morality and God-centered family life play in development. On numerous occasions, he has expressed concern that some nations might

⁴⁶*Ibid.*, p. 99.

develop economically without having paid sufficient attention to what Unification sees as the crucial moral underpinnings of development.⁴⁷ Should socioeconomic development progress devoid of morality, he feels that the identity and ethical crises currently afflicting developed nations⁴⁸ will extend into less developed countries, adversely affecting their morale and even threatening their political stability and stifling economic growth. This is not meant to suggest that Reverend Moon ignores the more tangible aspects of socioeconomic development but that he sees individual moral integrity and family stability as preconditions for other initiatives.

As we noted at the beginning of this paper, Unification-related industries have established branches in various Latin American countries since 1995. In the case of Brazil, Reverend Moon has supported a very ambitious project in the Pantanal region of the country aimed at protecting ecological balance, while also training hundreds of Brazilian youth in forestry, fish farming, agriculture, and cattle raising. To oversee this activity, he has invited the participation of one of his senior followers from Korea who played a central role in the formulation Korea's *Saemaul* or New Village movement⁴⁹, which is often credited with having played a pivotal role in Korea's

⁴⁷The author had the opportunity to participate with Reverend Moon in several of those private meetings and hear from him directly.

⁴⁸See, for example, Bork, Robert H., *Slouching towards Gomorrah*, (New York: Regan Books), 1996, pp. 382. or Himmelfarb, Gertrude, *The De-Moralization of Society*, (New York: Alfred A. Knopf), 1995, pp. 314.

⁴⁹Reverend Moon himself had a keen interest and an unacknowledged involvement in the creation of the *Saemaul* movement.

phenomenal economic development⁵⁰ over the last four decades.

In the case of Uruguay, members of the Unification community are in the process of restoring a 90 hector industrial and technological park in the El Cerro district of Montevideo. This development, which had been abandoned some thirty years, will house state-of-the-art video and computer production facilities, a computer-mediated automobile repair complex, a fish processing plant⁵¹, a paper pulp processing plant, and a high tech machine tool production complex. It is estimated that this project will eventually provide training and jobs for some 5000 Uruguayans.⁵² Already now Uruguayans are being recruited for this work and they are being provided onsite local training as well as being afforded the possibility for advanced, formal academic training through a Distance Learning program being established in conjunction with the University of Bridgeport. Distance Learning and onsite training will also be made available for participants in agricultural and aquacultural projects in the MERCOSUR region and elsewhere in

⁵⁰The *Saemaul* movement began in Korea in the 1960's during the Presidency of General Pak Chung Hee. While many criticisms rightfully emerged about the authoritarian nature of Pak's government, there is a strong consensus that this movement which emphasized voluntary cooperation among communities of Korean farmers served as a motor for Korea's development. In certain respects, Korea's progression from agriculture, to textiles, to assembly work, to steel, to high technology and automobiles is an interesting model for developing countries.

⁵¹Consistent with Dr. Lee's 1992 ICUS Committee 6 address, one important task of this plant will be the production of a protein-rich fish powder which is easily prepared in multiple recipes, and able to serve as an alternative food source for the malnourished and the undernourished. One of Reverend Moon's deepest preoccupations is addressing the problem of hunger which continues to steal the lives of millions around the globe each year.

⁵²It should be added here that, as a general policy over many years, Unification-related economic initiatives have tended to reinvest profits in projects in the region in question, rather than return profits to the developed world.

Latin America. Providing technical education for the young people of Latin America, Africa, and elsewhere in the developing world is clearly one of the most important aspects of the Unification community's plans for socioeconomic development and an essential precedent for the sharing of technology. This is one reason for the substantial support which the Professors World Peace Academy has provided to the University of Bridgeport and other academic projects. Such institutions of higher learning are expected to provide world class technological expertise and management skills to the future leaders of Latin America.

Conclusion

Through referencing both Reverend Moon's activities in Latin America and Unification Thought, we have attempted here to provide some insight into the Unification approach to development. A visit to any bookstore will show that the prevalent modality for analyzing development in the South has been based on a the Third World perspective which stresses North-South tension and animosity. At the University of Bridgeport, a group of scholars has advocated a different approach in studying the newly developing economies of East Asia, Latin America, Africa, Central and Eastern Europe, and South and Southeast Asia. This approach we might refer to as the "Emerging Market approach." While various institutions proffer different interpretations of what constitutes an "Emerging Market,"⁵³ some scholars at the University of

⁵³As noted, there is debate about what does and does not constitute an emerging market. Some of the factors often taken into consideration are average annual per capita income (usually \$4000 to \$10,000 p.a. range), form of government, degree of political and economic stability, degree to which tax law is conducive to foreign investment, availability of commercial insurance, presence of major world financial service corporations in the country, etc. Countries found

Bridgeport have been particularly affected by the views of Dr. Vladimir Kvint, an Adjunct Professor of the University, a Member of the Bretton-Woods Committee, and a full Member of the Russian Academy of Sciences who, until recently, served as the Managing Director of Emerging Markets for Arthur Andersen and is one of the recognized authorities in this rapidly growing field of academic and commercial endeavor.

In Dr. Kvint's view, democratic institutions are one of the pre-conditions for any country to be considered an Emerging Market. Furthermore, Dr. Kvint has also spoken of the need for Emerging Market countries to have a moral component.⁵⁴ Although Dr. Kvint and Unification Thought arrive at their conclusions based on sharply different approaches and methodologies, there is a common recognition that the countries with the most potential for serious economic advancement share the following characteristics and that these can be viewed as prerequisites for growth and development:

- 1.) A moral climate. .
- 2.) An environment of political freedom.
- 3.) An environment which fosters economic opportunity and human creativity.

Certainly we should add here that the development of many countries can be accelerated if the North articulates a more liberal policy in the sharing of technology with them. As previously

lacking in a number of the aforementioned areas are usually referred to as "pre-emerging markets."

⁵⁴These issues should be addressed in a publication on emerging markets currently being developed by Dr. Kvint and Dr. Stoyan Ganey, Director of the University of Bridgeport's New England Center for International and Regional Studies and President of the 47th General Assembly of the United Nations.

noted, this should be more easily achieved if these nations succeed in establishing free trade areas, customs unions, and perhaps even economic unions, thus allowing them to consolidate their economic voice and strengthen their hand in pursuing foreign economic relations, including the transfer of technology from the North.

On his part, as we noted at the beginning of this paper, Reverend Moon appears committed to foster development in the Global South through the types of spiritual, social and entrepreneurial activities which we have surveyed here. We should note in our conclusion that the many years that members of the Unification community have worked in developing high tech products in Japan (WACOM), the United States (WRIST), Germany (Machine tool industry) and Korea (Tongil Enterprises) should allow them to play a role in preparing the youth of less developed countries for the sophisticated industrial and technological challenges of the future. Likewise the World University Federation, founded by Reverend Moon, can be expected to facilitate North-South academic communication through encouraging student-faculty exchanges between developed and less developed countries, as well as through joint distance education programs designed to prepare a more sophisticated cadre of leaders and managers in the South as well as a more globally conscious cadre of leaders in the North.

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