

Conflict, Progress and Purpose

Dan Fefferman

March 1973



Photo date and location unknown

According to the Unification Ideology, the universe is a unit of one purpose, interconnected by give-and-take relationships and created by God. In this cosmology we are in radical disagreement with Marxism. Marx admitted that the universe was an interconnected unit, but based on conflict and contradiction rather than on harmonious give and take. He also did not believe it was created by God or that it was directed toward a purpose.

Marx believed that the foundation of all existence, motion and multiplication was contradiction. Lenin perceived what he called "contradictory, mutually exclusive, opposite tendencies in all phenomena of nature (including mind and society)." Mao Tse-Tung continued that the "interdependence of the contradictory aspects present in all things and the struggle between these aspects determine the life of all things and push all things forward."

Marxism's view of contradiction is the foundation of its proposition that all change is based on struggle and that all qualitative change is based on violence followed by a leap to a higher stage, particularly in the conflict between economic classes.

We disagree on both counts. In the first place, not all change is based on struggle. Qualitative change necessitates neither violence nor a dialectic leap. The changing seasons, for instance, are based on the rotation of the earth on its axis. There is no contradiction involved, no struggle and no leap to a higher stage. There is nevertheless real change.

Motion and change come about through harmonious give-and-take. The electron revolves around the proton -- not in contradiction to it or struggle with it but in perfect oneness and harmony to create a unified bond. The same is true from molecules to enzymes to cells, organisms, plants, animals, oceans, planets, galaxies, and man. In all its workings, the universe is bound together through an awesomely complex web of give-and-take relationships. The limited conflicts which appear to exist are due to the alienated nature of man.

Neo-Marxists have tried to resolve the problem of Marx' "non-teleological teleology" by inferring an "intelligent quality"~ inherent in matter itself. If matter is intelligent, and matter comes from energy, then energy, too, must be intelligent; if you have intelligent energy moving behind the material world do you not, in effect, have the movement of the spirit of God?

Marxism, however, sees the religious search as an opiated pipedream. As the scientific search approaches the recognition of the spiritual world, the result has been that both religious and intellectual freedoms have been ruthlessly repressed in all Communist societies. Tragically, the Marxists will never achieve that liberation which many of them legitimately seek for all mankind until they free their own societies to seek after the truth from outside the confines of dialectical materialism.

An important key to world liberation lies in cultivating religious and intellectual freedom within the totalitarian Marxist regimes.