

# FFWPU USA: The Yin and Yang of Leadership - We Need More Female Leaders

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Our world is filled with dualities: land and water, night and day, bright colors and dark colors, high notes and low notes. In all of these things, we see beauty and power, but when we witness them working together harmoniously, we experience these elements on a totally new level.

Can you think of anything that does not have an inherent duality? Minerals, plants, animals and people all exist in pairs. Now why would that be? The [Divine Principle](#) tells us that "as for humankind, God created a man (male), Adam, in the beginning; then, seeing that it was not good

that man should be alone (Gen. 2:18), He made a woman (female), Eve, and for the first time God saw that His creation was 'very good' (Gen. 1:31). This is because all things are created to exist through a reciprocal relationship between their dual essentialities."

Would you say that, in leadership today, this duality exists? Government and business seem to be predominantly male-run. The only kind of area where female leadership tends to be on par with that of males is the school system, where there are just as many [women principals](#) as there are male. Is this surprising, or is it pretty much on point with what we expect of the nature of men and women in leadership? And should it change?

## It's about time we had more female leaders

Women excel in relationships and connection and often bring consideration, thoughtfulness, etiquette, and warmth to the table. Mother Moon, co-founder of Family Federation, calls this the "logic of love." That and their knack for expression and sincere listening make it no wonder that women would excel in school settings. However, in the business world, politics, and global affairs, competition and drive have been taking the wheel. Men tend to be direct and systematic, deciding quickly and with ambition, practicing the "logic of power." That is why some of the most influential bodies of leadership - national governments and big businesses - run the way they do today.

But times are changing. Mother Moon explains that "what we see in our societies today is the amplification of problems of an internal nature, such as the collapse of traditional values and the breakdown of social order. Even now, tens of millions of people on this earth are dying of starvation. Underlying this problem of the amount and distribution of the world's food supply is the even more fundamental problem of the desiccation of the love that would otherwise let us see these suffering people as our own sons and daughters, our own brothers and sisters, our own mothers and fathers."

Is having more women leaders the answer? Yes and no. The feminine logic of "peace, reconciliation, compassion, love, service and sacrifice," is sorely missing and an aspect that women can offer. But does that mean we should aim that as many presidents, CEOs, and national leaders as possible are women? Isn't what we really need balance and interaction?

## How to create a balance

Both masculine and feminine approaches have strengths and limitations. When an organization is dominated by either masculine or feminine approaches, there is a risk that the downsides of that approach will emerge. With a balance of masculine and feminine approaches, the organization gets more of the strengths and less of the downsides of each. And there is more likely to be a balance with both men and women at the top.

Our focus should be on how to create an infrastructure that successfully harmonizes masculine and feminine leadership styles. The fundamental issue is that we need a more balanced leadership style - a yin and yang design.

Women and men need each other. It may be hard to admit, but we need to try to work together and make a conscious effort to appreciate the different aspects that we both offer. By having all heads in the game and practicing productive communication to come to a common understanding, we can unlock a whole new level of leadership.

Next time you are in a leadership position and working closely with a person of the opposite gender, study them closely and learn to appreciate the elements of their style, how they work and what they contribute to the project. Then come back and let us know what you discovered and how you create balance in leadership.

# THE DIVINE PRINCIPLE

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## PREFACE

The text which you hold in your hands contains the Divine Principle, the teaching of the Reverend Sun Myung Moon. The earliest manuscript of the Divine Principle was lost in North Korea during the Korean War. Upon arriving as a refugee in Pusan, Reverend Moon wrote and dictated a manuscript called Wolli Wonbon (Original Text of the Divine Principle). He then guided Hyo Won Eu, the first president of the Unification Church of Korea, to prepare more systematic presentations of his teaching with biblical, historical and scientific illustrations. Reverend Moon gave President Eu special instruction regarding the content of these texts and then checked them over meticulously. These efforts resulted in Wolli Hesul (Explanation of the Divine Principle) published in 1957 and Wolli Kangron (Exposition of the Divine Principle) published in 1966. For the past thirty years, Wolli Kangron has been the text of Reverend Moon's basic teaching.

Exposition of the Divine Principle is the new authorized English translation of Wolli Kangron. The first English translation, The Divine Principle, was made in 1973 by Dr. Won Pok Choi. Dr. Choi labored with considerable erudition to select the proper terminology and convey the complex thought of this text. Aware of its sacred nature, she made a point of producing a literal translation. Through this work, she laid the foundation for the teaching of the Divine Principle in the Western world. In recognition of Dr. Choi's pioneering work, when Reverend Moon commissioned this new translation he requested that the translators seek out her advice. She gave constructive guidance and played an active role in improving the translation. In a real sense, her hands have guided this project.

For this version, the translators have sought, above all, to accurately render the meaning of the Korean text into clear English. The style of the Korean text in



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meaning of the Korean text into clear English. The style of the Korean text, in keeping with the most erudite efforts of that generation, employs long and complicated sentences with numerous embedded clauses expressing complex relationships. It is simply not possible to express every nuance in the compact, linear structure of modern English. Whereas modern English wants to pin down every thought in an unequivocal proposition, the Korean of that time often renders thought loosely and dynamically, utilizing metaphor and context to convey meaning. Wherever a literal translation would not adequately express the thought and argumentation of the text, we have rearranged the order of thought in a manner more suitable to the Western mind. At times we used creative phraseology rather than dictionary definitions to evoke comparable understandings, feelings and cultural associations.

Furthermore, the Divine Principle employs some technical terminology and gives distinctive meanings to certain common words. Wherever possible, for this translation, we drew from common English vocabulary rather than invent new theological terms. Hence, ordinary words may be invested with distinctive meanings, for example: "indemnity," "condition" and "foundation." Proper understanding requires attention to their particular usage in the text.

The time and cultural context of this book was another issue for the translators. It was written in the 1960s, when communism was still a worldwide menace and Christianity was still confident of its cultural superiority and continuing expansion. Although these and other conditions of the time may have changed in the intervening decades, we have preserved the original perspective of the text. God's providence continues to advance precisely as explained in the Divine Principle.

In one sense, this new version seeks to accomplish more than a conventional translation. In the 1960s, when Korea was still recovering from the ravages of the Korean War, there was a paucity of historical and scientific texts available for study. This hindered President Eu in his efforts to accurately frame the scientific and historical examples which he employed to illustrate the operation of the Divine Principle in nature and in history. As authorized by Reverend Moon, and with Dr. Choi's guidance, the translators drew upon the knowledge of scholars in various fields and made minimal, necessary changes in certain scientific, historical and biblical illustrations. Nevertheless, throughout the translation, we adhered strictly to Reverend Moon's wishes that the integrity and purity of the text be maintained. Finally, the new translation has been carefully and extensively reviewed by church elders Rev. Young Whi Kim and Rev. Chung Hwan Kwak and has received their blessing.


In the deluxe color coded edition, the colors are based upon the 39th Korean edition of Wolli Kangron with colors prepared by Mrs. Gil Ja Sa Eu. The main ideas are shaded red, topics of second rank are shaded blue, and topics of third

rank are shaded yellow. The reader can grasp the main thread of the teaching of the Divine Principle in a short time by reading only the red text. Reading the red and blue text together provides a richer framework; reading all three colors together gives a rather full exposition including many examples. To get the fullest meaning, the text must be studied in its entirety. Yet even when reading the full text, attention to the passages in red can help to clarify the thread of the argument.

Exposition of the Divine Principle expresses a truth which is universal. It inherits and builds upon the core truths which God revealed through the Jewish and Christian scriptures and encompasses the profound wisdom of the Orient. Through this translation, we hope the deep message of the Divine Principle may be better understood in the Western world.

The Divine Principle Translation Committee  
March 1996

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The Status of Women as School Principals in the United States

Posted on Jan 04, 2023 | Comments 0



A new report from the U.S. Department of Education offers statistics on K-12 school principals in the United States. Some of the data is broken down by gender.

Overall, 57.4 percent of all K-12 school principals in the United States in the 2020-21 academic year were women. Women were 56 percent of all public school principals and 62.8 percent of private school principals.

In the nation's public schools, women were 68.6 percent of all principals in elementary schools. But women were 43.7 percent of middle school principals and only 35.5 percent of high school principals.

Women were more likely to be principals in city schools than in rural areas. And women were more likely to be principals in schools where there were large numbers of students who qualified for free or reduced-price lunches.

In private schools, women were 75 percent of all elementary school and middle school principals but only 44.6 percent of high school principals. Women were far more likely to be principals in schools with less than 100 students but men were a majority of principals of private schools with more than 500 students.

Women were 68.5 percent of principals at Catholic schools but only 56.1 percent of principals at other religious private schools

The full report, *Characteristics of 2020-21 Public and Private K-12 School Principals in the United States: Results From the National Teacher and Principal Survey*, may be downloaded [here](#).



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Statistic of the Week 1,445,000

Number of Hispanic men enrolled in U.S. higher education in 2021.

2,219,600

Number of Hispanic women enrolled in U.S. higher education in 2021.

Source: U.S. Department of Education

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