

EXPOSITION OF THE  
DIVINE  
PRINCIPLE

THE HOLY SPIRIT ASSOCIATION FOR THE  
UNIFICATION OF WORLD OBSTANCY



Divine Principle  
&  
Zygmunt Bauman

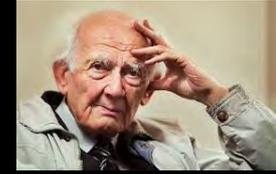


Zygmunt Bauman (1925 – 2017) a Polish sociologist and philosopher. He was driven out of Poland by a political purge in 1968 engineered by the Communist government of the Polish People's Republic and forced to give up his Polish citizenship to move to Israel.



Three years later he moved to the United Kingdom. He resided in England from 1971 and became Professor of Sociology at the University of Leeds, later Emeritus.

Bauman was one of the world's most eminent social theorists, writing on issues as diverse as modernity and the Holocaust, postmodern consumerism and liquid modernity.



When life becomes organised into familiar and manageable categories, he argued, there are always social groups who cannot be administered, who cannot be separated out and controlled.

In his book **Modernity and Ambivalence** Bauman began to theorise about such indeterminate persons in terms of an allegorical figure he called, 'the stranger.' Drawing upon Georg Simmel's sociology and the philosophy of Jacques Derrida, Bauman came to write of the stranger as the person who is present yet unfamiliar, society's undecidable.



In *Modernity and Ambivalence* Bauman attempted to give an account of the different approaches modern society adopts toward "the stranger".

He argued that, on the one hand, in a consumer-oriented economy the strange and the unfamiliar is always enticing; in different styles of food, different fashions and in tourism it is possible to experience the allure of what is unfamiliar.

Yet this strangeness also has a more negative side. The stranger, because he cannot be controlled or ordered, is always the object of fear; he is the potential mugger, the person outside of society's borders who is a constant threat.



Bauman's most famous book, **Modernity and the Holocaust**, is an attempt to give a full account of the dangers of those kinds of fears.

Drawing upon Hannah Arendt and Theodor Adorno's books on totalitarianism and the Enlightenment, Bauman developed the argument that the Holocaust should not simply be considered to be an event in Jewish history, nor a regression to pre-modern barbarism.



Rather, he argued, the Holocaust should be seen as deeply connected to modernity and its order-making efforts.

Procedural rationality, the division of labour into smaller and smaller tasks, the taxonomic categorisation of different species, and the tendency to view obedience to rules as morally good, all played their role in the Holocaust coming to pass.



In the mid-to-late 1990s, Bauman began to explore postmodernity and consumerism.

He posited that a shift had taken place in modern society in the latter half of the 20th century.

It had changed from a society of producers into a society of consumers.

According to Bauman, this change reversed Freud's "modern" tradeoff—i.e., security was given up in exchange for more freedom,

freedom to purchase, consume, and enjoy life.

In his books in the 1990s Bauman wrote of this as being a shift from "modernity" to "post-modernity".



Bauman reportedly predicted the negative political effect that social media have on voter's choice by denouncing them as 'trap' where people only 'see reflections of their own face.

The role of the social scientist, the thinker, the philosopher or the social critic is precisely to be the “revealer” of reality, even of that part of reality that is not immediately visible or that had been deliberately hidden. For these reasons, the sociology formulated by Bauman closely touches on what is personal, on real life and individual experiences that, as a whole – in consideration of both the small and major events that affect millions of people – take on a social value.



In a world governed by negative globalisation, all the underlying problems... are global, and being global, do not admit local solutions (Liquid Times, 2006).

The only hope lies in the individual consciousness, in the respect of the self and of others.

Equal and different, in a complex society, no longer consisting of standardised masses, nor of isolated individuals, but made up of a network of multitudes that are able to talk together and grow.

/end Bauman

[Google for more](#)

Divine Principle emphasizes that  
God exist and Man is Gods creation  
satan violated that creation and created the pseudo-world.

The returning Messiah comes as True Parents  
to Bless mankind  
into that original ideal World – the Kingdom of Heaven

**The Blessed Family** is the core of  
a happy society and world;



The Blessing 1962

## The Family

The Principle points to the root problem of human existence as the corruption of love. Without relationships of true love, men and women are incapable of building a world of peace and prosperity.

The solution to human problems, then, lies in mending love relationships. This is best accomplished in a good family.

A true family is a school of pure, principled love, endowing its members with the qualities of good character they need to live a virtuous life.

The love relationships in a true family (children's, sibling, conjugal and parental) are models for all true love relationships in society.

For example, a parent-child relationship is mirrored in the ideal interaction between a government and those it governs, in which benevolent rule is reciprocated by loyalty. In another example, a teacher's parental, caring education is reciprocated by a student's devotion.

Or, again, fraternal relationships should exist among organizations and institutions, as well as among all individuals.

The Principle recognizes that religious and familial ideals have to find application in all areas of human activity, from public education and culture to business and politics.

For example, educational, cultural, business and political ethics should all be guided by universal, God-centered principles. Otherwise, when these essential areas of life are subjected to personal whims and prejudices they can be vehicles for the multiplication of evil rather than good.

The Unificationist approach to solving global problems begins with the transformation of individuals, recognizing that one cannot expect to have good organizations, institutions and governments without good people.

Consequently, Unificationism rejects the economic determinism of Marxism and the political determinism of those who believe liberal democracy (or any other political system) in itself can solve all human problems.

The family is the most important determinant of human character and human institutions.

Today, a very large portion of human and natural resources is used for destruction, or to stem forces of destruction.

The world's military budgets together consume trillions of dollars a year, while law enforcement uses many billions more.

All of these efforts and expenditures are necessitated by the lack of true love in human relations, from the inter-personal to the international.

Only by solving the problem of broken relationships can crime be eliminated and war made obsolete.

Furthermore, according to the Principle, a good family is not only the school of true love, but also a model of how human diversity can be embraced within a harmonious whole, without denying or limiting individual expression.

The diversity of personalities found among children within a family is a source of enrichment among siblings.

As children grow, they may clash with one another because of conflicting perspectives.

However, their parents can see the value of each and every one, and love them all.

Through the mediating love of parents, children can be reconciled.

Once mature, siblings usually clash less as their mutual appreciation grows and they learn to accept and love one another because of their differences as much as their similarities.

Likewise, as societies mature, their mutual acceptance and appreciation increases.

Human diversity should be a source of great joy.

Undoubtedly, the Kingdom of Heaven is where individuals can express their true individualism to the maximum, in harmony with all others.

Ref: [Essentials Of The Unification Principle](#)  
by Thomas Cromwell



## Short Vocabulary:

AGS =Absolute Good Spirits

Ahn Shi Il = 8th Day Pledge

**CBG = Chambumo Gyeong, Holy Textbook**

**CSG = Cheon Seong Gyeong, Holy Textbook**

**PHG = Pyeonghwa Gyeong (Peace Messages)**

CIG = Cheon Il Guk, Two persons become one, KoH

CSW =Cheonji Sunhak Won (Museum)

CP = Cheong Pyeong, Spir. training ground Korea

DP = Divine Principle, v1973

**EDP = Divine Principle, v1996**

ODP = Original Divine Principle, 2008

Contin...

## Short Vocabulary:

KoH = Kingdom of Heaven

LSA = Lord of Second Advent

OT = Old Testament

NT = New Testament

CT = Completed Testament

TF = True Father, SMM = Sun Myung Moon

TM = True Mother, Hak Ja Han Moon

TP = True Parents, TF+TM

TTM = Textbook and Teaching Material

UC = Unification Church

See also extended Vocabulary:

<http://www.slideshare.net/bdp003/vocabulary-uc>

End



Remember the beauty in Gods nature is there  
to inspire the most Holy original inside us all!  
Have a great Blessed week.



Prepared for 2nd,3rd... Gen inspiration by Bengt.