

UTS Alumni Conference: How Can We Bring This Country Together?

Bogdan Pammer
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Recently, UTS graduates gathered in Coleshill, Buckinghamshire, for a one-day conference centred on the theme, "How Can We Bring This Country Together?"

The event brought together brothers and sisters from a range of academic and professional backgrounds to share papers, insights and reflections on some of the key challenges facing modern Britain.



Presentations explored topics from psychological and neurological perspectives to political philosophy, examining how these disciplines can help us better understand division and contribute to social cohesion. Participants also discussed how the Divine Principle can be applied to the issues facing our nation and how our movement can play a meaningful role in fostering unity and hope. The conference `offered a valuable opportunity for thoughtful dialogue, intellectual engagement and fellowship, and attendees look forward to continuing these important conversations in the future.



On Being and Consciousness

By [Graham Simon](#)

The scientific methodology for uncovering knowledge relating to the world around us – let us call it “external truth” – is a familiar one. A thesis is posited. Experiments are conducted exhaustively until the thesis is either proven or disproved.

The discovery of “internal truth” follows a parallel course. We absorb some statement or teaching. Internally our mind validates the statement against accumulated experiences. When the statement accords with our experiences, the lights go on, so to speak, and the new-found truth then becomes part of our personal knowledge base and operating reality. The statement can encompass something as simple as a mother’s instruction to a child such as: “Don’t touch, it’s hot,” to a philosophical maxim like, “What you give out, comes back.”

As sentient beings, we all have experiences. Through study, exposure to the thoughts of others or an inspiration from a higher source, we are able to order our experiences in a meaningful way. Sometimes we ingest knowledge prior to having had the experience. When the experience later takes place, we may encounter an “Ah, now I understand what the speaker meant” moment. At other times, we may have experiences that lie dormant until revealed. Those moments are more of the “Ah, yes, somehow I’ve always felt that was the case” variety. Either way, it’s not just a matter of knowing; we also need to “know that we know” for that knowledge to be incorporated into our being.

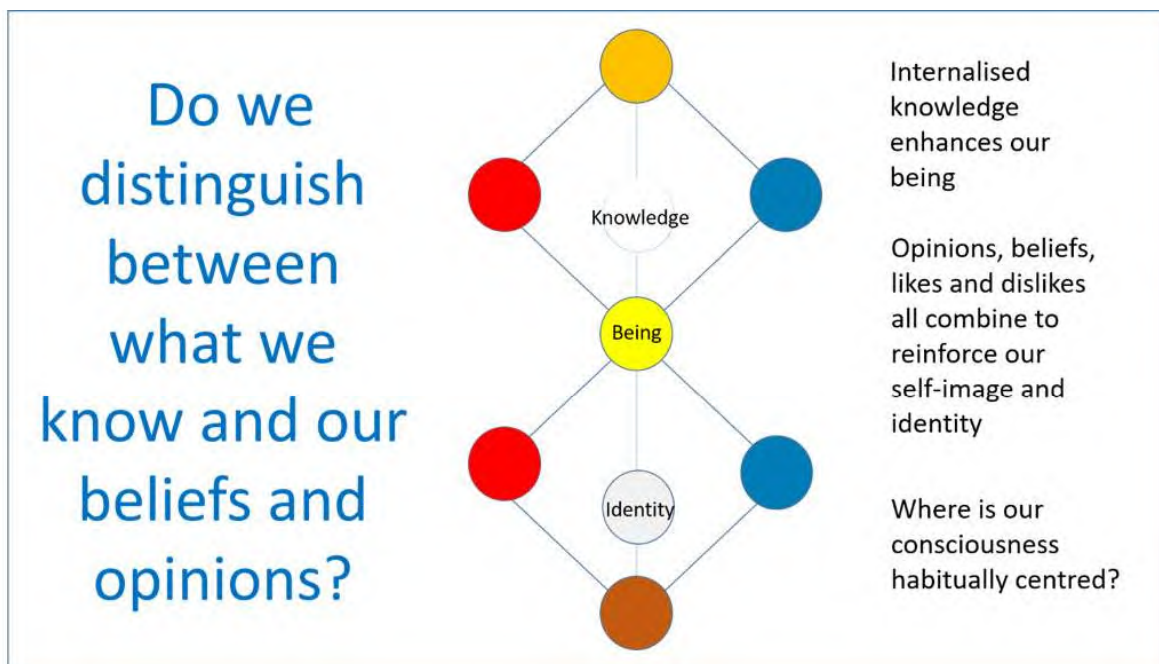
While scientific knowledge, or external truth, is largely validated and monitored by the scientific community, internal truths can only be validated by each of us as individuals. Nonetheless, there is no shortage of religions, philosophies and political movements, each peddling their own views of the world and each eager to help people make sense of their life experiences. The problem people encounter is that all these teachings, especially those which form the basis of the world’s religions, mix inner truths with half-truths and even with teachings that are completely unverifiable or plainly false. The teachings of the Unification Movement are no exception.

It’s an observable fact that if an institution or accredited teacher reveals valuable knowledge to a person that stimulates the inner self, the recipient is much more likely to indiscriminately accept other teachings from the same source. When we imbibe a set of teachings in its entirety, some parts will genuinely enhance our being, while other parts just get incorporated as beliefs or opinions. The more we reiterate our beliefs and opinions, the more these become part of our

identity. In our day to day actions and interactions with others, we rarely draw a conscious distinction between our being or true self (which grows with the crystallization of knowledge) and our identity (shaped through the accumulation of opinions, beliefs, preferences and habitual modes of thought). All manifestations are presented as “I.”

Why is this relevant and why should we want to distinguish between our being and our identity?

On observing the diagram below, those who have studied the Divine Principle may well see two four position foundations. If we call the gold disk at the top the “Crown,” a circle through which God’s presence enters the creation, and the disk at the bottom the earth or “Kingdom,” then the yellow disk, labelled “Being,” can be seen to represent a True Person.



In Divine Principle terms, a True Person is one who has fulfilled the first blessing and is living in the direct dominion – a person who is connected in heart to the source of our being and can directly channel the will of God in the world. Such persons will be seen by others as having the utmost integrity. They will present the same heart and pure motivation to all people they meet and will not waver from one day to the next.

Their own experience of the world will likely be one of raised consciousness and heightened awareness. This state is sometimes coined in popular literature as “living in the moment” or “being here now.” It is a state which all of us have experienced on occasion. Perhaps we have

done so on emerging from a deep prayer or meditation, or on receiving a shock of some sort, or perhaps artificially through narcotics (not recommended). It is a state familiar to sports players who need to get into “the zone” in order to perform at their best. Essentially, this requires them to silence the conversation in their head and let body memory take over. While it is possible to cultivate this state of consciousness through meditative practices or awareness exercises, it is not a state of mind in which we are habitually centered.

Rather our mind is constantly engaged in give-and-take action. We are thinking about what to eat for lunch, a comment from a co-worker, whether we are being paid enough, the golf score we would have made without the poor shots we hit, what we should have said if we had been thinking quicker to the person who just crossed us -- the list is endless. It is possible for us to walk down the street so wrapped up in our train of (usually) inconsequential thought that we notice nothing of the surrounding environment at all.

Further, when interacting with people, we have a selection of different personae (the Latin word *persona* means “a mask”) that we trot out depending on the circumstances: the professional image we try to project to clients, the sensitive image we project to someone whose affections we are trying to woo, the image of coolness and indifference we may project when negotiating a monetary transaction, the concerned citizen image when taking a political stance, the aggrieved husband or wife. Again, the list is endless. When it comes to a discussion about politics or religion or even just idle gossip with neighbors, we can express different viewpoints on the same topic, depending with whom we are speaking. While everyone wants to be appreciated by their family, friends and peers as a person of integrity, we all know people – perhaps even ourselves on occasions – who behave like chameleons, changing colors from one moment to the next. These various personae are all part of one’s identity. To a mild degree, we all sometimes show signs of what psychologists nowadays term “dissociative identity disorder.”

The Divine Principle makes the distinction between original and fallen natures. This distinction is invaluable if we are to develop an understanding of good and evil both within ourselves and the world around us. The definition of sin as any thought, feeling or action that takes us further away from God is simple and experientially verifiable in our daily life. The cycle of temptation is easily observable. The paradigm of the fall and the destructive impact on male-female relationships of archangelic behavior that results in betrayal, infidelity and extra-marital affairs, are very real to many whose heart has been broken in love.

However, when it comes to an understanding of consciousness, the distinction between original and fallen natures is not such a useful prism. While it may be tempting to identify true men and women as being centered in their original nature and fallen men and women as being centered

in their identity, this division does not quite work. If we reflect upon our own development as human beings from our birth as a baby, through childhood and adolescence, we observe that our sense of identity takes shape over time.

Initially, its emergence was connected to the development of our language capability. Babies have no sense of identity. Their attention is either outward-facing, focused on external sense impressions, or inward-facing, focused on bodily sensations. Young children when learning to speak often start by talking about themselves in the third person, referring to themselves by name. We do not enter the world seeing any separation between ourselves and everything around us. It takes a while before a sense of “I” takes root in our mind.

Unificationism lacks a meditation tradition. Arguably, this is a consequence of the lack of emphasis on consciousness within the Divine Principle, where spiritual growth is fundamentally focused on heart and one’s capacity to love. This, in turn, is gauged by the ability to sacrifice for the sake of others and the greater good. Undeniably, true love is the goal to which we all aspire. But to attain our heart’s desire, we need to change and this requires us to be conscious of who we are. “Awareness, acceptance and will” are a tried and tested recipe for self-development.

There are other philosophical and theological traditions that have a more developed understanding of consciousness than Unificationism. Buddhism is one. It combines a strong meditation discipline with a highly sophisticated theory of causality; the quality of compassion is accentuated; the ultimate goal is enlightenment.

Another tradition is the Kabbalah. The Tree of Life, a schematic around which the Kabbalistic teaching revolves, identifies ten basic principles, known as the [Sephira](#), interconnected by 22 paths – associated with the letters in the Hebrew alphabet. The Tree thus formed comprises 12 separate triads, sometimes associated with the 12 astrological types or gates to heaven. Overall, the Tree of Life is seen as a pattern that permeates every aspect of life from the macrocosm to the microcosm. It has three vertical pillars. As traditionally depicted, the pillar on the right is the male pillar, the one on the left the female pillar, and the central pillar is that of consciousness. Those familiar with the Tree of Life may have identified the earlier diagram as a partial representation of this schematic.

Serious practitioners of Kabbalah can find within the Tree of Life a rich framework for understanding the workings of the world. Where the Kabbalistic tradition clearly parts company with the Divine Principle is in its view of evil. For Unificationists, evil is an active force that works at every level – individual, family, society, nation, world and cosmos – to thwart the will

of God. Kabbalists, if asked about their understanding of evil, may talk about the dichotomy we face as conscious beings wanting on the one hand to preserve our identity as individuals and on the other to be part of something greater.

In brief, there is much we can learn from other traditions, although there is a need for caution: no tradition provides satisfactory answers to all questions and translating from one set of thinking to another is fraught with misunderstanding. But while the Divine Principle offers a comprehensive view of the world and vision for humankind, it does not present students with a clearly measurable path for spiritual growth. For early members, perhaps the “formula course” once helped fulfill that role, but that is now history. Internal guidance lectures went some way to addressing the inner struggles that members faced, but were never organized into a coherent curriculum.

Today, most people who are spiritually searching are initially concerned with their own personal development rather than saving the world. Might not Unificationism broaden its appeal by developing a program of self-development and incorporate this, alongside a meditation tradition, into its teachings of heart, love and restoration?

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Three Cultures in Tension

A Note on the Divine Principle and our Community

Bogdan Pammer (June 15, 2026)

- 1 This note argues that the Exposition of the Divine Principle and the words of True Parents present three psycho-social and spiritual archetypes that differ significantly from Jungian or purely psychological readings of the Garden of Eden. I further suggest that this framework is essential for understanding current challenges in the Unification Movement and, more broadly, in contemporary society.

A Brief Review of Popular Psychological Readings of the Garden of Eden

- 2 Carl Jung, Richard Rohr, and, more recently, Jordan Peterson have each offered influential psychological readings of biblical stories. Jung and Peterson explicitly apply archetypal or psychological frameworks to scripture, while Rohr develops a psycho-spiritual reading that is more directly rooted in the biblical text.
- 3 All three authors portray the Fall as a necessary step in spiritual development. For Jung, the story of the Fall is the Birth of consciousness and psychological individuation. He suggests “The serpent is the symbol of the unconscious psyche” (Jung 1952). The serpent is the unconscious pushing humanity toward awareness, and “there is no consciousness without discrimination of opposites.” (Jung 1912) Eating the fruit is the emergence of the Freudian ego. According to Jung, the Fall begins the lifelong process of individuation¹.
- 4 Peterson’s worldview hinges on finding meaning through taking responsibility and enduring suffering. The Human Fall is a necessary step along this journey. “To know good and evil is to become aware of the future, and of the possibility of suffering.” (Peterson 1999). Peterson reads the snake in the garden as “the eternal human proclivity for evil” (Peterson 2018), and knowledge of good and evil is the birth of moral agency.
- 5 The American Franciscan Richard Rohr, as well, reframes the Fall not as a tragedy, but as the beginning of the spiritual journey. In *Falling Upward* (2011), reflecting on the significance of the Garden of Eden story, “We grow spiritually much more by doing it wrong than by doing it right. The great themes of Scripture are always about falling and rising, losing and finding, death and resurrection.” However, in his analysis, the emphasis

¹ The APA Dictionary of Psychology defines Individuation as “(1) generally the physiological, psychological, and sociocultural processes by which a person attains status as an individual human being and exerts themselves as such in the world. (2) In the psychoanalytic theory of Carl Jung, the gradual development of a unified, integrated personality that incorporates greater and greater amounts of the unconscious, both personal and collective, and resolves any conflicts that exist, such as those between introverted and extraverted tendencies.”

is on the relationship between God and human beings rather than purely psychological development.

- 6 A more traditional interpretation is given by Richard Foster (author of bestsellers like *Celebration of Discipline*, *Streams of Living Water*), emphasising that the fall and the resulting separation between God and man is a tragedy rather than a necessity. “We were created for union with God, and the Fall shattered that union” (Foster 1998). The emphasis is solely on the relationship between God and man: their initial union, its breaking, and the interplay of grace and spiritual discipline to restore it.
- 7 This brief review highlights two recurring themes in interpretations of Eden. The first is spiritual and concerns the relationship between God and human beings: disobedience separates humanity from God and leaves human beings in need of salvation. The second is psychological and concerns the development of individuality and awareness. Choice, discernment, knowledge of good and evil, separation from one’s origin, and individuation are all understood as stages on the path to maturity.
- 8 These interpretations converge around two dominant frameworks: a psychological reading, which views the Fall as necessary for individuation, and a spiritual-theological reading, which emphasises the rupture in the relationship between God and humanity. The Divine Principle introduces a third perspective that fundamentally challenges both while retaining their core insights.

The Distinctive Insight of the Divine Principle

- 9 The distinctive insight of the Divine Principle lies in identifying the misuse of love, specifically sexual love, as the essence of the Fall. Mere disobedience cannot sever the bond between parent and child; the misuse of love can. In this view, the Fall is not a necessary step in human development but a corruption of it.
- 10 The misuse of love introduces *false love*: a distorted form of love that outwardly appears to live for the sake of the other but is, in reality, self-centred and manipulative. Such love does not lead to maturity but deforms individuality.
- 11 By placing God’s ideal of creation at the centre, the Divine Principle offers a coherent framework for understanding the human person, relationships, and maturity itself. It enables a clear distinction between the maturing state (Adam and Eve before the Fall) and the fallen state (after the Fall).
- 12 This distinction resolves the tension between psychological and theological interpretations: while growth, freedom, and responsibility are necessary for maturity, the Fall itself is not. It is not a stage of development, but a distortion of it.

The profound truth within God’s commandment has lain hidden throughout history: human beings must inherit and live by a model of absolute sexual purity that is intrinsic to God’s ideal for creation. This is so that they might *perfect their*

individuality as God's children and establish themselves as lords of creation. (Sun Myung Moon, *Peace Message* 10, emphasis mine)

About Humans and Angels

- 13 God's work of creation was to prepare an environment in which human beings could mature. True Parents teach that the angelic world played a crucial role in providing this environment. This point is well established in the Exposition of the Divine Principle and in the words of True Parents. Although no hierarchy is explicitly stated, both sources support that the angelic world, which serves this supportive function, is hierarchically ordered. The very term 'archangel' implies order and rank in the angelic world.
- 14 The hierarchy of the angelic world provided scaffolding for the growth of the maturing first human beings, Adam and Eve. To borrow a concept from Jordan Peterson, the angelic world manifests "competence hierarchies" (Peterson 2018) in the area of the spiritual mind: intellect, emotion and will. They can serve as teachers and sources of inspiration on that level.
- 15 As God's children, human beings have the capacity to grow beyond the level of the spiritual mind (intellect, emotion, will) and to inherit God's heart. Eventually, Adam and Eve can help all creation, including the angelic world, to reconnect with that original heart and partake in true reciprocal love. Maturing human beings need to grow to connect with and unfold their original heart. Maturity of heart goes beyond excellence in the areas of truth (intellect), beauty (emotion) or goodness (will) mastered by the ranks of the angelic world. Heart is the quality that defines a true parent, a true teacher, and a true owner.²
- 16 From this perspective, human development unfolds within a structured environment shaped by both the created and partly autonomous angelic world and God's original ideal. Understanding this environment makes it possible to see how distinct cultural forms emerge.

The Emergence of Three Cultures

- 17 Through the Human Fall, however, a new human state (or way of life) came into being: fallen culture. Before the Fall, there existed the maturing original culture of Adam and Eve and the good, hierarchical angelic culture. From the relationship between the human pair and the angelic realm, a mature original culture should have emerged. True Father sometimes referred to this as Adamic culture. As our understanding of Eve's role has been further illuminated by True Mother, I will use the term 'original culture'.
- 18 The aim of restoration is to recreate an environment in which a new Adam and a new Eve can be born, grow, and mature into True Parents. Religion plays a crucial role in this process by creating a cultural environment in which the Garden of Eden can, in principle, be restored. In both East and West, religions have developed hierarchical systems of

² See Peace Message 15 for a good exposition of the "Three Great Subject Partners Principle."

spiritual discipline that mirror aspects of the good angelic realm. Their purpose is not to be an end in themselves, but to serve the emergence of original culture.

Before the Fall	Angelic Culture	Maturing Original Culture
Highest Value	Truth, Beauty, Goodness	Heart (True Love)
Position Humankind	Servant of God	maturing child of God
Relationships	Hierarchy	Family

- 19 At the time of Jesus and again after the coming of True Parents, three cultures came into conflict. True Parents are the seed for the original culture. They have laid that seed into the hearts and minds of blessed families and blessed children. However, as restoration accompanied True Parents throughout their lives, fallen culture and religious culture (esp. the specific UC culture) coincided and clashed with the original culture they were creating.

After the Coming of True Parents	Fallen Culture	Religious Culture	Original Culture
Highest Value	False Love	Truth, Beauty, Goodness	Heart (True Love)
Position Humankind	servants of a false parent (Satan)	Servant of God's Servants, God's Servant, adoptive child of God	true owner and child, true parent
Relationships	Abusive Hierarchy	Hierarchy	Family
Eden Archetype	Fallen Archangel	Good Archangel	Adam & Eve

True Mother on the Three Cultures

- 20 True Mother, in earlier speeches as well as in her recent words concerning the “Value and Status of True Parents”, has repeatedly expanded on the theme of these three cultures. A close study of the recent “Chambumo-Ron” publication, *The Only Begotten Daughter True Mother in the Words of True Parents*, a collection of True Mother’s words, made the theme of the three cultures stand out most clearly to me. The following three quotations exemplify how she juxtaposes the three cultures in her teaching.

Humanity's history has been marked by mistakes and collapse—followed by rebirth and progress. That is because there has been no owner. Until the true owner arrives, humanity must endure repeated labour pains. Nevertheless, Heaven continued to raise people to stand on the side of goodness by working through their original minds. (Hak Ja Han, June 22, 2014, *Cheon Jeong Gung*)

Throughout human history, many people have cultivated themselves and dreamed of a better world, but that world has yet to be properly realised. Due to the fall of our first ancestors, people in today's society have no connection to God's purpose of creation. That is why the Bible refers to the people of this world

as wild olive trees and the Coming Lord as the true olive tree. The wish of the wild olive trees is to meet the true olive tree and become true olive trees themselves, for only then can they gain their salvation. (Hak Ja Han, July 20, 2006, Nairobi, Kenya)

God's purpose of creation and most cherished wish was for Adam and Eve to become one with God and build a family reaching to three generations. However, due to the error committed by Eve during her course of growth, God was unable to establish Adam's family. That is why we say the world today is a fallen world, a world of which Satan has become the owner. To counter this, many religions came into existence during the course of history, all of them seeking after goodness. God anointed the people of Israel and the Jewish faith and worked through them. (Hak Ja Han, July 21, 2006, *Addis Ababa, Ethiopia*)

Fallen Culture	Religious Culture	Original Culture
“wild olive tree”	“self-cultivation, dreaming of a better world”	“true olive tree”
“a world of which Satan has become the owner”	“many religions” “the people of Israel and the Jewish faith”	“Adam and Eve to become one with God and build a family reaching three generations”

- 21 What stands out in True Mother’s recent speeches is her sustained discussion of the relationship—and often the tension—between original culture and religious culture, both at the time of Jesus and in her own lifetime. In that context, she repeatedly emphasises the terms ‘only begotten son’ and ‘only begotten daughter’. I argue that, in her usage, these terms are closely aligned with ‘new Adam’ and ‘new Eve’.

A very short Discourse on ‘Only Begotten’

- 22 Without going into detail, the biblical concept of ‘only begotten’ precedes the Nicene Creed, which famously describes Jesus Christ as “begotten, not made” (see the Niceno-Constantinopolitan Creed, 381). Christian theology, with a heavy influence of Greek thought, uses ‘begotten’ or ‘only begotten’ as an ontological concept to explain the relationship between the Son as a person in the preexisting Trinity and the baby born to Mary in Bethlehem over 2000 years ago.
- 23 When True Parents, both True Father and True Mother, use ‘only begotten,’ I argue, they don’t use it laden with centuries of theological debate and philosophical confusion. Only begotten in this context is a ‘heartistic’ concept. It expresses the closeness of heart between God and the new Adam and the new Eve. The only begotten son and daughter are created with the purpose and quality to achieve oneness of heart for the first time. While fully human, ‘only begotten’ marks a different quality of heart in the relationship to God.

24 True Mother emphasises that Jesus is the only begotten son, that True Father inherited the quality of being God's only begotten son from Jesus, and that she is the only begotten daughter. Her words convey the tension and contrast between the original culture and the religious culture, as manifested in the personal relationships between Jesus and his birth family and between True Parents and their birth families.

25 It is worth quoting the following passage from True Mother at length to illustrate this point:

Heavenly Parent was finally able to send Jesus Christ—the Only Begotten Son, one who could be called the son of God—after 4,000 years of preparation. However, Mary, whom the Bible describes as conceiving Jesus through the Holy Spirit, was unaware of Jesus' essence. (Hak Ja Han, January 4, 2024, *Cheon Jeong Gung*)

They should have realized at the time that if someone appears within God's created world whom God can call "My Only Begotten Son," they should have searched for the Only Begotten Daughter. Heaven had already prepared for her. While Jesus was facing death on the cross, he said he would return. But when he was crucified, the only others present were a thief on his right and a thief on his left. Where was Mary? Where had Jesus' main supporters gone? How heartbreaking and frustrating it must have been for God - there was no one.

After saying he would come back, the Messiah must indeed return. However, for the sake of the Messiah to come, Heavenly Parent had to prepare, by any means necessary, to bring about the birth of the Only Begotten Daughter. This is something you did not know. Even Christianity, with its 2,000-year history, did not know this. Korean people began converting to Christianity in 1784. I was born in 1943. Heaven had to bring about my birth on the foundation of Christianity. Only then could the beginning and end be brought into alignment. (Hak Ja Han, September 15, 2018, *Cheon Jeong Gung*)

These words echo Jesus' pain expressed between the lines of the Gospel of Matthew:

While Jesus was still talking to the crowd, his mother and brothers stood outside, wanting to speak to him. Someone told him, "Your mother and brothers are standing outside, wanting to speak to you." He replied to him, "Who is my mother, and who are my brothers?" Pointing to his disciples, he said, "Here are my mother and my brothers. For whoever does the will of my Father in heaven is my brother and sister and mother." (*Matthew 12:46-50*)

26 Touching passages by True Father on Jesus' family (for example, Sun Myung Moon, December 25, 1971, *On Jesus' Family*) further illustrate the tension surrounding the only begotten son's birth and upbringing. The insights True Father shares about his relationship with his parents and birth family are deeply poignant: "I could not say a single

word about the Divine Principle to my mother or older brother.” (Sun Myung Moon, June 24, 1971, *My Hometown*)³

True Mother on her Relationship with Dae Mo Nim

- 27 This tension becomes especially apparent and insightful when True Mother speaks about her own youth and relationship to her mother, who raised her as a “nanny”. The position of a nanny is a servant-like or archangelic position towards True Mother, the Only Begotten Daughter.

What is the difference between one's nanny and one's birth mother? Anybody can point to the fact that the lineage and the heart are different. But I would like to explain it like this: A nanny is a public figure. She cannot have personal emotions in the task entrusted to her. A [fallen] mother's misplaced affection can ruin her child. When Daemo Nim gave birth to me, Heaven told her, "You are this child's nanny." Daemo Nim is a person who showed absolute faith. Throughout her life, she never thought of herself. She is the one who knew the most about providential history, the Returning Lord and the value of the True Parents. (Hak Ja Han, October 27, 2014, *Cheon Jeong Gung*)

You must learn about Daemo Nim's life. You must study it. She lived her entire life without any personal ambitions. When Heaven revealed that I was born as God's daughter, she took on the role of my nanny. In this, she was absolutely steadfast. That is why she is a person whom God remembers. She accomplished what no one else could for True Parents. (Hak Ja Han Moon, May 7, 2016, *HJ Heaven and Earth Cheonbo Training Center, Korea*)

Two thousand years ago, Mary should have become a true daughter in front of Jesus. She should have fulfilled Eve's mission in front of fallen humankind. However, she was unable to do this. In contrast, Daemo Nim, who gave birth to the Only Begotten Daughter on the Korean Peninsula after 6,000 years, faithfully fulfilled her role. While Mary could not accomplish her responsibility and mission, Daemo Nim, the mother of the Only Begotten Daughter, succeeded. That is why you must become one with Daemo Nim, who carried out her providential responsibility. (Hak Ja Han Moon, November 3, 2015, *Cheon Jeong Gung*)

- 28 These rare insights show that the tension between original and religious culture is not a theoretical idea or a political conflict, but something lived and experienced in the most personal relationships of Jesus, True Father, and True Mother. It is remarkable that True Mother testifies that her mother, Dae Mo Nim, fulfilled her responsibility in relation to True Parents.

³ Read the full speech for further deep insights.

Conclusion

- 29 The Divine Principle and the teachings of True Parents make it possible to distinguish clearly between three spiritual cultures: fallen culture, religious culture, and original culture. This distinction depends on a consistent focus on God's original ideal of creation.
- 30 Religious culture plays a necessary and protective role. It creates an environment—comparable to the good archangelic real—in which human beings can grow. However, it is not an end in itself. Its purpose is to support the emergence of original culture.
- 31 As religious hierarchies become increasingly preoccupied with preserving themselves, they can lose sight of their original purpose. The teachings of Jesus and True Parents, however, make this distinction unmistakably clear. More importantly, this was not merely a matter of doctrine: it was and is deeply lived and painfully experienced in their relationships with their birth families and the religious elites of their time.
- 32 At the same time, fallen culture continually infiltrates both society and religion, distorting structures, relationships, and motivations. As a result, these three cultures often coexist in tension, both within the wider world and within our own movement.
- 33 This helps explain many of the challenges currently experienced in our community. Beneath them lies a central question: how can we sustain a healthy religious structure that protects and nurtures the emergence of true children and true owners of Cheon Il Guk, while allowing original culture to develop and take root across generations?
- 34 Different instincts within the community reflect distinct spiritual needs. Some emphasise structure, discipline, and hierarchy; others seek greater freedom and a less religiously regulated life. What some experience as protection, others experience as a limitation. Both perspectives stem from real needs at different stages of spiritual development. As often in life, what we think we need is not always what God thinks we need. The person yearning for a more structured community may need greater self-reliance and ownership, while the person yearning for independence may need greater accountability and religious discipline to grow.
- 35 If the family paradigm of original culture becomes the guiding paradigm, these tensions can find a more harmonious resolution. Religious structures can then fulfil their proper role: not as dominant systems but as supportive frameworks that serve the growth of true families.

If the world were filled with such true families, that world would be one governed by the heavenly way and heavenly laws, with no need for lawyers, prosecutors or even judges. Ponder this for a moment. Who would be most fully aware of your good and bad deeds? It would be your grandparents, your parents, your spouse and your children. Is there anything that cannot be resolved within the family? When parents and children, husband and wife, and elder and younger siblings set an example of

living for the sake of one another, how could they do anything unforgivable? What reason would they have to commit crimes? A world governed by the heavenly way and the heavenly laws is a natural world, an unobstructed world of truth and pure reason, and a world of the settlement of noon, where no shadows are cast. (Sun Myung Moon, *Peace Message 3*)

- 36 My hope is that by strengthening original family culture—while also supporting it with sound religious practices and organisational systems—our UK movement and community can move more confidently in this direction, even when the path is not yet fully visible. If so, this may indeed prove to be a golden age.

The Creator is one who is constant from beginning to end. Therefore, God had no other course than to unfold the providential history of salvation according to the principles of creation. (Hak Ja Han, January 4, 2024, *Cheon Jeong Gung*)

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In Search of the Divine Principle's "Socialistic Ideal" in the Age of Henry VIII: Reviewing Thomas More's *Utopia* and Introducing Thomas Cromwell

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Overview This presentation explores whether elements of the Divine Principle concept of the "socialistic ideal" can be identified within the social, political, and religious reforms of Tudor England during the reign of Henry VIII. It begins with a review of Thomas More's *Utopia*, a work which criticises greed, inequality, enclosure, and social injustice while imagining a society organised around the common good rather than private self-interest. However, the presentation argues that the search for an ideal society in Tudor England should not end with More's philosophical vision alone. In addition, as an alternative perspective, it also introduces Thomas Cromwell as an important, though often overlooked, figure of social conscience and institutional reform. While More imagined an ideal commonwealth in theory, Cromwell attempted to reshape English society in practice through administrative reform, organised poor relief, educational initiatives, religious restructuring, and the creation of a more unified and accountable national government. The central thesis is that both men, despite their profound differences and eventual opposition, reflected distinct responses to the social crises of early sixteenth-century England and can therefore be viewed as rival contributors to a broader Tudor search for a morally ordered and socially responsible society.

The Divine Principle The Divine Principle discusses the new heavenly world on page 9 of the introduction: at the end of time, at the end of sinful history, a new historical era will begin (the socialistic ideal?): 'a society of people who actually feel that God . . . wants them to love each other.'¹ There is further information recorded on page 342, where mention is made of how Christians in the meantime, that is before the end of human history and the realm of the returning Christ, have been trying to live as believing socialists, as in the early Christian community, and then much later in the 16th century, when Sir and Saint Thomas More penned his famous/infamous writing on 'Utopia', which according to the Divine Principle 'expressed a vision of the socialist ideal'.²

Personal Interest As a local politician and councillor, and a baptised Catholic, I was intrigued to research More's *Utopia*, to find out more and it has always intrigued me why this book is mentioned in the Divine Principle; it is also necessary to note that Saint Thomas More was canonised by Pope John Paul II, as the patron Saint of statesmen and politicians. This will lead to the introductory overview of questions regarding and arising from More's 'Utopia': for example, how helpful and relevant is it for Unificationists, is it applicable, or should it be applied to the modern situation, or indeed to what I will call the new heavenly socialistic ideal, is it helpful for inspiring the vision of the socialistic ideal?

More's *Utopia* (introduction by Paul Turner)

My first port of call was my Penguin Classics edition of *Utopia*, translated and introduced by Paul Turner. I bought the book in Cardiff in 1999, but it remained unread on my shelves for over twenty-five years until now.

¹ Exposition of the Divine Principle, The Holy Spirit Association for the Unification of World Christianity, (New York, 1996)

² Exposition of the Divine Principle, *ibid.*, page 342

In his introduction, Turner immediately raises important questions: what kind of book is *Utopia* and what was More trying to achieve? Is it an entertaining work of fiction, a serious contribution to political thought, or even a defence of Catholic values? More certainly intended it to be witty and engaging, although many of the jokes depend on familiarity with classical authors such as Plato, Lucian, and Horace.³

The humour is evident in the names More chose. “Utopia” itself derives from the Greek for “no place”; the traveller Raphael Hythlodæus means “dispenser of nonsense”; and several place names and officials carry similarly ironic meanings. Such details raise the possibility that More did not intend his island commonwealth to be adopted literally as a political programme.

More wrote *Utopia* in 1515 while on a diplomatic mission to Flanders. During a break in negotiations, he visited his friend Peter Giles in Antwerp and composed what became Book II, the detailed description of life on the island. Book I, meanwhile, provides a discussion of social and political problems in England.

Turner argues that More’s use of a fictional setting enabled him to criticise Tudor society. Through Hythlodæus, More condemns the treatment of the poor, many of whom were driven to theft by poverty and then executed. He also attacks the practice of enclosure, whereby wealthy landowners appropriated common land for sheep farming. As Christopher Cregan-Reid summarises, More saw enclosure as a national disaster that enriched a few while impoverishing many.

From a modern perspective, however, Utopia itself presents difficulties. Although it removes the arbitrary authority of kings, it replaces it with a highly regulated society. Travel is restricted and requires official permission, while all citizens are expected to contribute labour, including agricultural work. While such arrangements may have represented a significant improvement for many sixteenth-century peasants, they can also appear restrictive and paternalistic to contemporary readers. For this reason, it seems unlikely that More intended every aspect of Utopia to be implemented as a practical social project. Rather, he appears to have written from a strong social conscience, using fiction to provoke reflection on the injustices of his own society. Turner initially supports this interpretation, suggesting that *Utopia* is less a positive blueprint than a critique of European corruption. Its purpose is to shame Christians into living according to higher moral standards than those displayed by the supposedly “heathen” Utopians.

To reinforce this point, Turner cites the scholar Prof. Donner, who argued that More’s concern was not primarily the reform of institutions but the reform of human character. Utopian laws and customs, Donner suggests, would be absurd if separated from the spirit that animates them. The real task is not to destroy existing institutions but to overcome the selfish passions that produce social injustice. More’s programme, therefore, was fundamentally one of personal moral improvement.

This interpretation has interesting parallels with the Divine Principle’s view that a truly just society can only emerge when human beings overcome their fallen nature and achieve personal spiritual growth. Structural reform alone is insufficient; inner transformation is also required.

Donner further argues that *Utopia* does not offer a final solution to social problems. Instead, it is an appeal for each person to improve themselves, help their neighbours, and contribute to the betterment of society. In this sense, the book is less a constitutional blueprint than a moral challenge.

³ More, Thomas, *Utopia*, trans. Paul Turner (London: Penguin Books, 1965).

Another difficulty with treating Utopia as a practical model is that More provides no explanation of how such a society came into existence. We are shown its operation, but not the process by which it was established.

Despite these reservations, Turner ultimately invites readers to consider Utopia as a serious proposal. He notes that it offers many features associated with a welfare state: universal access to food, housing, education, and medical care, together with relatively short working hours. These benefits, however, come at a cost. Consumer choice is limited, private property is abolished, and personal lifestyles are closely regulated. Individual freedom is often sacrificed in favour of social equality. As a result, while Utopia remains a powerful critique of social injustice and an expression of More's social conscience, it is far less convincing as a complete model for modern society.

Turner then progresses to number many other numerous 'drawbacks': loss of individual freedom, strictly male dominated society, barbaric penalties for lax sexual practices, residents could be reduced to slavery for certain crimes, only the 'intelligentsia' class were given the freedom from the six-hour daily farm work, entertainment is limited to music and two types of board games, one very similar to chess, and the other called Virtues and Vices, the rules of which were not clearly explained.

However, Turner does suggest that life for the common person, in More's Utopia, was so much better than the life of most ordinary people in Tudor England of the early 16th century: and that presumably is his conclusion, since he does not identify any social reform project in order to implement More's social and economic measures?

So, is 'Utopia' a helpful, relevant or useful indication, expression of the future socialistic ideal? No, it was a fictional account only really relevant to 16th century England. The Short Oxford History of English Literature appears to agree with this conclusion:

*Utopia is in every sense the book of a writer playing the role of a sophisticated and elusive 'fool'. It is both an experimental intellectual exegesis in the manner of Plato and a **ballon d'essai**⁴, which has since managed to appeal to an extraordinarily wide range of political opinion. It functions on the principle of juxtaposed and often antithetical ideas, not as a blueprint for future social experiment.⁵*

Other contemporary authors do analyse whether Utopia can be achieved: for example, 'Utopia for Realists' by Rutger Bregman. And the Economist had a front-page declaration about how Utopia is being realized today.⁶

English Ethical Socialism Norman Denis and A. H. Halsey, in *English Ethical Socialism: Thomas More to R. H. Tawney*, argue that More was not presenting a practical programme for social reform. Rather, *Utopia* was intended as a vehicle for criticism of contemporary English society. They note that Utopia abolishes both private property and privacy, subjecting individuals to constant communal oversight. Equality is achieved, but at a significant cost to personal liberty, creating a society that bears an uncomfortable resemblance to modern communist ideals.

According to Denis and Halsey, More's real concern was the poverty, warfare, and oppression that afflicted sixteenth-century Europe. Through the fictional voice of Raphael Hythlodai, he criticised

⁴ a project or policy put forward experimentally to gauge reactions to it,
<https://www.collinsdictionary.com/dictionary/english/ballon-dessai>

⁵ The Short Oxford History of English Literature, 2nd Edition, Andrew Sanders (OUP, 2000), page 94

⁶ <https://www.economist.com/prospero/2016/12/29/500-years-on-are-we-living-in-thomas-mores-utopia>

greed, social inequality, and the misuse of power. More recognised that society could not simply pursue unlimited wealth but must use its resources responsibly for the common good. Yet this raises a deeper question: what moral principles should guide human behaviour?

They conclude that More's lasting significance lies not in his political proposals but in his moral example, describing him as a figure of "personal courage and loyalty to the ideal of a spiritually united community." Thus, *Utopia* is best understood as a moral and spiritual critique of Tudor society rather than a literal blueprint for reform. As Bertrand Russell observed, however, life in Utopia might prove "intolerably dull," since diversity and individual freedom are largely absent.

Unfortunately, Thomas More was on the wrong side of the providence (according to the Divine Principle) and his refusal to take the Act of Allegiance (to King Henry) led to his downfall. Furthermore, according to Joanne Paul, 'Thomas More did almost nothing to change the course of English history'.⁷

Thomas Cromwell, now rehabilitated Therefore, let us now try to broaden the scope of the Divine Principle's focus in 16th century Tudor England and introduce Thomas Cromwell, now that in recent years there has been some focus and attention on his rehabilitation. For example Tracy Borman's book on Thomas Cromwell, is subtitled, 'The untold story of Henry VIII's most faithful servant', and includes many examples of how Cromwell helped reform society, based on early evangelical thinking, and addressed many social concerns of his day.

Borman presents Cromwell not merely as a cynical political operator, but as a deeply capable reformer shaped by early evangelical ideas, administrative intelligence, and concern for social order and practical welfare. Rather than defending inherited medieval structures as More tended to do, Cromwell sought to modernise England through law, governance, education, and reform of corrupt institutions.

This creates a fascinating tension between the two men. More imagined an ideal commonwealth philosophically in Utopia, whereas Cromwell attempted to reshape an actual kingdom administratively and economically. In some respects, Cromwell's reforms addressed concrete social problems More himself recognised: poverty, clerical corruption, inefficient institutions, and abuses of privilege.

However, is it more helpful, useful, relevant, and interesting, to consider including Thomas Cromwell as a figure who contributed to the Divine Principle's vision and search for the socialistic ideal in the age of King Henry VIII?

Modern historians increasingly challenge the traditional image of Thomas Cromwell as merely the ruthless destroyer of monasteries and servant of royal power. Beneath his political toughness lay a reforming vision shaped by evangelical humanism and a practical concern for England's social problems. As historians such as Tracy Borman suggest, Cromwell believed government should actively improve the condition of the realm.

One important example was his support for making scripture available in English. Influenced by reformers such as William Tyndale, Cromwell promoted access to biblical teaching without complete dependence on the clergy. In 1538, injunctions issued under his authority required an English Bible to be placed in every parish church, making scripture accessible to ordinary people on an unprecedented national scale.

⁷ Paul, Joanne: Thomas More, A life and Death in Tudor England, (Penguin Random House, London: 2025), page xvii

Cromwell was also a major administrative reformer. Rising from relatively modest origins, he relied on education, intelligence, and organisational skill rather than noble birth. Under his leadership, government became more systematic and efficient. Financial departments were reorganised, records improved, and institutions such as the Court of Augmentations were created to manage former monastic wealth. These developments helped lay foundations for a more modern state.

His reforms also reflected concern for social welfare. Although the dissolution of the monasteries remains controversial, Cromwell recognised the social disruption their closure could cause. During the 1530s, the government developed new approaches to poor relief, encouraging local authorities to take greater responsibility for welfare. Though limited by modern standards, these measures represented early attempts to address poverty systematically.

Cromwell also sought to reform perceived abuses within the Church, arguing that religious institutions should serve genuine spiritual and social purposes rather than preserve wealth and privilege. His own rise from humble beginnings further reflected a more meritocratic vision of public service, in which ability could outweigh inheritance.

Yet Cromwell's legacy remains complex. The reforms that modernised government also strengthened royal authority, while the dissolution ended both corruption and valuable charitable institutions. Nevertheless, he was more than a cynical opportunist: he was a reformer attempting to reshape English society during a period of profound change.

Ironically, some of Cromwell's reforms align more closely with modern progressive ideals than More's *Utopia*, which retained strong authoritarian and communitarian controls. Yet the two men proposed very different paths to social renewal. More believed harmony depended on moral order, shared virtue, and a unified Christian culture. Cromwell increasingly sought reform through dismantling entrenched institutions, particularly the medieval Church, and strengthening the emerging nation-state. From a Divine Principle perspective, More preserved the vision of a morally grounded society, while Cromwell advanced historical providence through structural reform, despite its moral and political costs. Their conflict was therefore not simply a political rivalry but a clash of competing visions of renewal during a period of profound historical transition from medieval Christendom to the modern world.

England, the English Reformation, and the Providential “Kingdom of Freedom”: Henry VIII, Thomas Cromwell, and the Missed Opportunity of Protestant Unity

In *Way of Unification*, Sun Myung Moon offers an interpretation of the English Reformation. Speaking about Henry VIII and the origins of the Church of England, he states:

“You know what happened between Henry VIII and Anne Boleyn, don't you? Henry had no son and wanted to divorce Anne, but he faced great opposition. The Catholic Church opposed him, so he wanted to change the law in order to justify his divorce. He left the Catholic Church and set up his own Anglican Church. This is history.”⁸

Historically, this summary simplifies the actual sequence of events. Henry VIII did not seek to divorce Anne Boleyn because she failed to produce a son. Rather, he sought an annulment from his first wife, Catherine of Aragon, because their marriage failed to produce a surviving male heir. His desire to marry Anne Boleyn became one of the principal catalysts for England's break with Rome.

⁸ Reverend Sun Myung Moon, *Way of Unification*, Gathering for Reading and Learning Series, Volume 2, Part 1: page 42 - Section 2) The Anglican Church and the Puritan Movement

Yet Rev. Moon's larger concern is not precise Tudor chronology. His interest lies in providential interpretation. He continues:

"Henry should not have done this. He should have repented about this. Yet he opened a new providential stage by uniting with the new Protestant movement on the national level."⁹

At the heart of Divine Principle thought lies an interesting concept: morally flawed individuals may still advance providential history. Henry VIII is thus viewed not as a righteous reformer but as a flawed ruler whose actions unintentionally opened a new historical era. Modern historians note a similar contradiction. Though he broke with Rome, Henry remained largely doctrinally conservative, motivated more by dynastic security and royal authority than Protestant conviction. The principal architect of England's evangelical transformation was Thomas Cromwell, who promoted the English Bible, encouraged reformist preaching, curbed clerical abuses, and modernised government. Henry initiated the break with Rome; Cromwell shaped its reforming direction.

Indeed, Cromwell appears to have envisioned England as part of a wider Protestant realignment across Europe. This becomes especially significant in light of another statement by Rev. Moon:

"England inherited all the historical foundation of God's blessing to Christianity. At that time if England, beginning with Henry VIII, had embraced all European Protestants for three generations, England would have become the kingdom of freedom, the elder brother and mother nation. It should have embraced all Europeans who sought religious freedom."¹⁰

Remarkably, there is a concrete historical episode that closely parallels this providential interpretation. In 1539, Cromwell engineered the marriage negotiations between Henry VIII and Anne of Cleves, sister of William, Duke of Jülich-Cleves-Berg. (Anne's brother, William stood within the network of German Protestant princes connected to the wider Reformation movement influenced by Martin Luther.) This was not merely a dynastic arrangement. It was a deliberate attempt to align England with the Protestant German states against the combined threat of Catholic Europe, especially Francis I of France and Charles V.

Through his alliance with continental reformers, Cromwell sought to draw England into the wider Protestant movement emerging across Europe. In providential terms, England stood at a crossroads: it could have become not merely an independent national church but a refuge and unifying centre for Protestant Europe. Yet this possibility was never fully realised.

Henry VIII remained wary of continental Protestantism and retained many traditional Catholic beliefs. His dissatisfaction with Anne of Cleves led to the collapse of the marriage alliance, and Cromwell's execution in 1540 ended England's strongest push toward closer Protestant cooperation. Cromwell may therefore be seen as a transitional providential figure. Though neither morally perfect nor ideologically pure, he helped move England toward becoming a centre of reform, religious cooperation, and refuge. His concerns extended beyond theology to governance, law, national cohesion, and social responsibility. By centralising the state, curbing ecclesiastical privilege, and promoting access to Scripture, he contributed to the emergence of a more participatory religious culture and a more integrated nation.

From a Divine Principle perspective, history advances through imperfect individuals. Henry's personal failings did not prevent larger historical change, nor did Cromwell's political ruthlessness prevent him from becoming an agent of religious and national transformation. England eventually

⁹ *ibid.*, page 42

¹⁰ *ibid.*, page 42

became a centre of parliamentary government, religious pluralism, and constitutional liberty, but Rev. Moon suggests that this wider mission might have been fulfilled earlier and more completely had England embraced the broader Protestant movement during the Tudor age.

Thomas Cromwell, Anne Boleyn, and the Lost Social Vision of the English Reformation

There are few issues to tidy up here: Henry VIII was not fundamentally a Protestant theologian. He remained doctrinally conservative for much of his reign, defended traditional Catholic teachings, and opposed many Lutheran doctrines. His break with Rome emerged primarily from dynastic anxiety, political sovereignty, and the desire for a male heir. The deeper evangelical transformation of England was shaped less by Henry himself than by Thomas Cromwell and the reforming networks surrounding him.

Cromwell occupies a fascinating position in English history. Ruthless, pragmatic, and politically formidable, he nevertheless became one of the principal channels through which evangelical reform entered the machinery of the Tudor state. He promoted the circulation of the English Bible, supported reformist clergy, weakened entrenched ecclesiastical privilege, and encouraged administrative reforms that reshaped both Church and government.

Here, Cromwell appears to have pursued something remarkably close to what Rev. Moon later described: England embracing the wider Protestant movement of Europe and becoming a centre of religious refuge and freedom. Yet the vision failed. Henry VIII himself never fully embraced continental Protestantism. He distrusted radical theological reform and remained emotionally and culturally attached to many traditional Catholic forms. His rejection of Anne of Cleves ultimately destroyed Cromwell politically. In 1540 Cromwell was executed, and with his fall, England's movement toward broader Protestant alliance and reform temporarily weakened.

This moment may therefore be viewed as one of the great "near turning points" of Tudor history — a moment when England might have become not merely an independent national church, but a broader unifying centre for Protestant Europe. The significance of this possibility becomes even deeper when considering the dissolution of the monasteries. The destruction of the monasteries therefore raised a profound social question: what should happen to the immense wealth of the Church?

Evidence suggests that Anne Boleyn hoped at least part of this wealth would be redirected toward charitable and educational purposes. Historians such as Eric Ives and Tracy Borman portray Anne not merely as a courtly romantic figure, but as a reform-minded evangelical queen influenced by humanist and reformist currents from continental Europe.

Anne appears to have believed that Church wealth should support: education, relief for the poor, and moral and religious renewal. This concern may even have contributed to tensions between Anne and Cromwell. While Cromwell oversaw the Dissolution administratively, Anne reportedly criticized the growing diversion of monastic wealth into royal finances rather than charitable transformation.

Cromwell himself is more difficult to interpret. He undoubtedly facilitated one of the greatest transfers of property in English history, and much monastic wealth ultimately enriched the Crown and landed elites. Cromwell's hands were tied, and he had to deal with an increasingly tyrannical King. Furthermore, there is precedence in the early evangelical movement that emphasis was on delivering help for living people rather than giving money for the dead; for example John Frith, according to Peter Ackroyd, 'composed his own work, and in particular attacked the doctrine of purgatory

on the grounds that it had no scriptural basis. To pray for the dead, and to give alms for the suffering souls, was of no consequence; the money would be better spent on the sick and ailing among the living.'¹¹

Many people think of the early English reformers primarily in terms of theological disputes—Scripture, justification by faith, purgatory, indulgences, and the sacraments. But beneath these controversies lay a significant social concern: how Christian resources should be used to relieve human suffering.

Ackroyd's observation highlights a central implication of Frith's attack on purgatory. In late medieval England, enormous sums of money were devoted to chantries, masses for the dead, pilgrimages, and foundations intended to shorten the suffering of souls in purgatory. Frith's argument was not merely theological. If purgatory did not exist, then these expenditures represented a profound misdirection of Christian charity. Instead, he believed that money should be directed toward people who were visibly suffering in this life—the poor, the sick, the elderly, and those in need.

This was very much in harmony with Tyndale's outlook. Tyndale repeatedly argued that true Christianity expresses itself through love of neighbour. Salvation cannot be earned by good works, but genuine faith naturally produces works of compassion. In his major writings, especially *The Obedience of a Christian Man*, Tyndale criticised religious systems that encouraged people to seek spiritual merit through ceremonies while neglecting practical care for others.

Cromwell's redistribution vision: Yet there is also evidence that Cromwell envisioned part of the redistribution serving broader national purposes: access to the Bible, legal reform, address social problems, educational reform, and a new conception of English society. Yet Thomas Cromwell should not be understood merely as the destroyer of the monasteries or the ruthless servant of royal power. There is considerable evidence that Cromwell also envisioned the English Reformation as an opportunity for wider national reconstruction. Although the dissolution of the monasteries undoubtedly enriched the Crown and many members of the Tudor elite, Cromwell appears to have believed that at least part of the immense transfer of ecclesiastical wealth could contribute to the creation of a more educated, administratively coherent, and socially responsible nation.

Scripture: One of Cromwell's key concerns was access to Scripture. Influenced by evangelical reformers and continental Protestant networks, he supported circulation of the English Bible. In 1538, royal injunctions ordered that an English Bible be placed in every parish church so ordinary people could read and hear Scripture in their own language. The 1539 Great Bible marked a milestone in England's religious change. For reformers, access to Scripture was not only theological but also moral: biblical instruction could form a more disciplined, spiritually unified nation.

Legal and Administrative reform: Cromwell also pursued legal and administrative reform. Coming from relatively modest origins, he brought a practical understanding of law, commerce, and governance. Under his direction, the Tudor state became more centralised and bureaucratically efficient. New institutions, such as the Court of Augmentations, managed monastic revenues, while administrative reforms extended royal authority through written records, statute, and legal process. Historians often see Cromwell as an architect of the modern English state, helping shift governance from a feudal patchwork to a more coherent national administration.

Deeply conscious of the social problems: The dissolution of monasteries created a major social vacuum, as they had long provided hospitality, almsgiving, basic healthcare, and poor relief. Cromwell and evangelical reformers were increasingly aware that the state might need to assume responsibility for organised welfare. Measures against vagrancy and early forms of poor relief emerged within this wider administrative transformation. Educational reform also developed from this context: former monastic resources were redirected toward grammar schools and educational

¹¹ Peter Ackroyd, *The English Soul: Faith of a Nation*, (Reaktion Books, London: 2024), page 73

foundations, reflecting the evangelical humanist belief that literacy and scriptural knowledge could renew society morally.

Educational reform: formed another part of this emerging vision. Some former monastic resources were redirected toward cathedral schools, grammar schools, and educational foundations. Although these efforts never matched the full scale of monastic confiscation, they nevertheless reflected an important shift: the idea that religious wealth could be repurposed for the instruction and improvement of society more broadly. Evangelical humanists associated learning, literacy, and scriptural knowledge with the moral renewal of the nation.

A New Conception of English Society: In this sense, Cromwell appears not merely as a political opportunist but as a transitional figure in the emergence of a new conception of English society. The Reformation under his influence was not only a break with Rome but an attempt to create a more unified, literate, administratively ordered, and morally reformed nation. Yet these ambitions were only partially realised. Much monastic wealth was absorbed into royal spending, warfare, and aristocratic enrichment. Nevertheless, beneath the turbulence remained an unfinished vision: that religious resources might be redirected toward education, welfare, and the renewal of the commonwealth. Some historians therefore argue that Cromwell's reforms, though politically driven, helped lay foundations for a more modern conception of governance in which state authority, social welfare, and religious reform became increasingly interconnected. Taken together, these developments suggest an attempt to reshape English society beyond dynastic or confessional concerns.

Both Anne Boleyn and Cromwell may have glimpsed the possibility of a reformed Christian society in which religious change would produce not merely political independence, but social renewal. And here lies the deeper tragedy of the English Reformation: the Reformation released immense spiritual, political, and economic energy. It challenged old hierarchies, expanded access to Scripture, encouraged national identity, and weakened centralized ecclesiastical power. Yet much of the wealth and opportunity generated by reform was absorbed into royal finance, aristocratic patronage, and political consolidation rather than transformed into a sustained culture of charitable reconstruction.

Reformers associated with the early Protestant movements argued that the Church had become entangled in wealth, hierarchy, superstition, and institutional corruption. They sought to recover what they believed to be a more authentic Christianity grounded in the Bible and personal faith. In England, reformers around Thomas Cromwell promoted vernacular Scripture, preaching, educational reform, and criticism of clerical privilege.

The dissolution of the monasteries therefore raised a profound moral question. If the old religious institutions were corrupt or ineffective, what should replace them? Would the wealth of the Church simply be redistributed upward into the hands of the Crown and nobility, or could it be redirected toward schools, poor relief, education, and national moral renewal?

It is precisely here that the English Reformation intersects with the wider social ideals present in *Utopia* and Renaissance humanism. Figures such as Anne Boleyn appear to have hoped that ecclesiastical wealth might support charitable and educational purposes. Cromwell himself, despite his political ruthlessness, showed signs of envisioning a more literate, administratively coherent, and socially responsible nation emerging from reform. The tragedy was that these aspirations were only partially fulfilled. Much of the wealth generated by reform disappeared into royal finance, war expenditure, and aristocratic enrichment rather than systematic social reconstruction.

Yet the ideal itself did not disappear. The deeper aspiration — that religion should contribute to the flourishing of the whole society — continued to echo through later English and European history. This is where an interesting comparison may be made with the *Divine Principle* which presents history as moving providentially toward the restoration of an ideal society centred not on selfishness but on mutual responsibility, moral development, and harmonious human relationships.

To bring the country together The traditions explored in this paper all wrestle with the same enduring question: how can wealth, power, religion, and education be ordered to serve the common good? Although rooted in the Tudor age, this question remains profoundly relevant. Every generation faces the challenge of balancing individual interests with social responsibility, and of ensuring that institutions reflect both moral purpose and public service. The debates of the sixteenth century therefore continue to matter because they reveal a persistent hope: that a nation might become not merely prosperous or powerful, but a community in which human dignity, justice, and mutual care can flourish.

The “socialistic ideal” described in *Divine Principle* is not Marxist collectivism imposed through state coercion. Rather, it is envisioned as a spiritually ordered society in which economic and social life serve the welfare of the whole human family under God. In this sense, there are striking resonances with Thomas More’s critique of acquisitive society in *Utopia*, Thomas Cromwell’s efforts to reform institutions for the benefit of ordinary people through education, welfare, and access to Scripture, the humanist ideal of morally educated public service, and the evangelical hope that religious reform might produce social renewal. Although separated by profound theological and political differences, More and Cromwell each sought, in their own way, a society that served the common good rather than narrow private interests. Their contrasting visions continue to illuminate the enduring challenge of building a more just, compassionate, and unified nation. Their examples suggest that a nation is strengthened when its citizens cultivate a social conscience and seek to place the welfare of the wider community above personal gain, contributing to a society marked by justice, mutual responsibility, and shared purpose.

A significant theological proposal within the *Divine Principle* is that all people are called to fulfil the Three Blessings originally given by God at creation. The First Blessing concerns the attainment of individual maturity and godly character. The Second Blessing centres on the establishment of faithful, loving, and stable marriages that become the foundation of healthy families. Yet the family is not understood as an end in itself. Rather, it is the primary school of love in which people learn to live for the sake of others, developing qualities of empathy, responsibility, service, and concern for the wider community. In this sense, fulfilment of the Second Blessing naturally extends beyond the household and encourages the growth of a strong social conscience. Families that embody genuine love contribute to social harmony, care for the vulnerable, and work for the common good. The Third Blessing calls humanity to exercise responsible stewardship over the natural world, cultivating and protecting creation as God’s trustees. Together, the Three Blessings present a holistic vision of human flourishing in which personal maturity, family stability, social responsibility, and environmental stewardship combine to create an ideal society centred on God’s love.

By encouraging individuals to cultivate character, families to practise selfless love, and communities to embrace responsibility for both society and the environment, the Three Blessings offer a practical framework for overcoming division and fostering national unity.

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Identity and Worldview

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Synopsis

We consider the two seminal ideas of identity and worldview from a cognitive perspective. Our starting point is the newly emerging view of the human mind as a predictive machine which operates on the basis of an embedded model of the world it experiences, this model it constantly seeks to improve, so as to minimise prediction errors and facilitate the pursuit of well-being and flourishing. An important aspect of the model for each person is their awareness of being a conscious subjective self who is experiencing "the world" as its object. Within this framework, our worldview is the cognitive perspective (lens) which our model gives rise to. An important part of any model of the world we build is of course our position or role in it. This representation of ourself in our own cognitive model of the world is our identity. Identity and worldview are in this way constructed as mutually reinforcing narratives, unlike the related concepts of the self and the world, which are typically, e.g. by Descartes, construed as existing objectively.

We go on to consider first how elements of Unificationist methodology might be reinterpreted in the light of our new conceptual framework and secondly what light these ideas might shed on the currently problematic areas of identity politics and culture wars.

Cognition as Prediction

In his seminal work *The Predictive Mind*, Hohwy (2014) sets out his view of the mind as a prediction machine, arguing that the strategy by which it makes sense of the world of experience is by minimising prediction error:

A new theory is taking hold in neuroscience. The theory is increasingly being used to interpret and drive experimental and theoretical studies, and it is finding its way into many other domains of research on the mind. It is the theory that the brain is a sophisticated hypothesis-testing mechanism, which is constantly involved in minimizing the error of its predictions of the sensory input it receives from the world. This mechanism is meant to explain perception and action and everything mental in between. It is an attractive theory because powerful theoretical arguments support it. It is also attractive because more and more empirical evidence is beginning to point in its favour. It has enormous unifying power and yet it can explain in detail too. (p. 1)

The connection between perception and action is important in the theory. Not only do our perceptions drive actions, our actions can also facilitate improved perception. According to Clark (2016):

there are two ways in which biological agents can reduce prediction error. The first ... involves finding the predictions that best accommodate the current sensory inputs. The second is by performing actions that make our predictions come true—for example, moving around and sampling the world so as to generate or discover the very perceptual patterns that we predict. (p. 121)

For this reason, the theory is frequently referred to as *active inference*.

To perform this predictive function, it is necessary that the mind has access to an internal model or map of the world of experience, which it maintains and extends in line with new cognitive inputs and other experiences. Cognitive science has in recent years furnished substantive evidence of how neural processes in the brain (and in the human body more generally) associated with cognition and decision-making work by formulating and testing hypotheses. Fundamentally we make sense of the world by making hypotheses and predictions about it, which we then test by acting on the basis of those predictions. As argued by Clark (2024) in the Preface to his recent Dennett Prize-winning book:

This is a profound change in our understanding of the mind that fundamentally alters how we should think about perception and the construction of human reality. For much of human history, scientists and philosophers saw perception as a process that worked mostly “from the outside in,” as light, sound, touch, and chemical odors activate receptors in eyes, ears, nose, and skin, progressively being refined into a richer picture of the wider world. Even well into the twenty-first century, leading models in both neuroscience and artificial intelligence retained core elements of that view.

The new science of predictive processing flips that traditional story on its head. Perception is now heavily shaped from the opposite direction, as predictions formed deep in the brain reach down to alter responses all the way down to areas closer to the skin, eyes, nose, and ears—the sensory organs that take in signals from the outside world. Incoming sensory signals help correct errors in prediction, but the predictions are in the driver’s seat now. This means that what we perceive today is deeply rooted in what we experienced yesterday, and all the days before that. Every aspect of our daily experience comes to us filtered by hidden webs of prediction—the brain’s best expectations rooted in our own past histories.

Rather than looking to provide a more detailed exposition of the theory of active inference, I would like to consider here the philosophical implications of some key aspects of the theory in relation to our perception of the world and our place in it. In particular, I want to consider how they inform our understanding of the way our worldview and our identity are shaped in our conscious awareness.

Worldview

Following adoption of the active inference paradigm, emphasis shifts from how things are in an objective sense to how they are perceived to be. What are the consequences of this for our understanding of our worldview and how it is shaped? If we put cognition at the centre of our analyses, we must restrict our interest to that which is known/experienced or believed to be known. On that basis the world of our experience should be characterised as existing not objectively, but within the model of the world that we as observer are operating with. As such it potentially varies from person to person. Even if a belief about the world is shared among observers, it remains a belief, not a fact. Moreover, the idea that it is shared cannot be considered a “fact” either but is a belief we have that other people’s understanding aligns with ours.

We are led to conclude that our model of the world is composed of our views/beliefs about the world, in large part validated by our finding others in our peer group (or voices deemed authoritative) who appear to hold the same or similar views. In this way our subjective perceptions of the world beyond direct sensory experience are, *pace* Descartes, to a large degree mediated by consideration of the views and opinions of others. In other words, our subjectivity is constrained and limited objectively through the mechanism by which we construct our model of the world.

Stated in another way, “worldview” should be construed not as an understanding of what the world of our perceptions is like, but rather as a characterisation of the lens provided by our internal model through which we are individually constrained to view and interpret the world of our experience. This lens predetermines what kind of sensory input is considered significant and in what way, interpreting it and incorporating it into our model (or not) accordingly. Not only that, it also guides us to seek out sensory data which it deems significant and which validate our prior beliefs, rather than potentially conflicting evidence. As evinced by Barrett (2017):

Your brain is shaped by the realities of the world that you find yourself in, including the social world made by agreement among people. Your mind is a grand collaboration that you have no awareness of. Through construction, you perceive the world not in any objectively accurate sense but through the lens of your own needs, goals, and prior experience. (p.156)

Neuroscientist Karl Friston has pioneered a mathematical interpretation of the uncertainty minimisation implicit in the active inference paradigm in terms of what he terms the *free energy principle*. This theory is set out in detail by Parr et al. (2022). It is argued that free energy, which is akin to entropy, is minimised in the process of optimising cognition and indeed other activities. This strategy is what allows living beings to survive and prosper. But for living beings such as human beings with complex survival strategies, optimisation of cognition in the moment is only part of the strategy. Also important to consider is the *expected* reduction in free energy over extended time periods achieved by an individual pursuing alternative strategies or strategic choices in their life, possibly in collaboration with others. Living well according to this paradigm means choosing the strategies with

the greatest expected free energy reduction, in other words the ones providing the predicted outcomes which are the best fit with what I perceive within my model to be optimal for my life.

Identity

Coming now to consider how the concept of *identity* fits into our schema, it might be thought that this can be equated in a Cartesian manner with the observing self. But when we start to enquire what the *content* of that identity might be, we realise that this question can only be meaningfully addressed through the lens of cognition, as in our enquiry into worldview. As a conscious self, we have an awareness of sensory data from the world external to ourselves. But we are also aware of what is called interoceptive sensory input which appraises us of the internal state of our own body: whether we are cold, afraid or perplexed, etc. (We should also mention here proprioceptive data about the orientation of the body in relation to its environment, but the details of this are less important for our purposes here.) As we have seen, we also have awareness of the contents and structure of our internal model of the world and are able to use that to interpret and selectively seek out new cognitive input and to devise life strategies.

\When we ask the question where the self is in all this, to the extent we are able to give a specific answer, it must be by locating our self within the internal model where our experiences, knowledge and understanding are marshalled. We understand ourselves as having certain thoughts and experiences and taking certain actions, all of which we roll up into a (hopefully) coherent narrative about who we are, where we have been and where we are going, all of which becomes part of our internal model.

Although our identity is thus potentially subsumed as a component part of our internal model, it is distinguished by the highly privileged role it plays within that model. Unlike the representation in our model of the external world and the other human beings who inhabit it, the details of which must be inferred from sensory data (including of a linguistic nature), we have *direct* (and private) access to the primary interoceptive data communicated to our brain from our body and are able (both consciously and subconsciously) to engage with our own internal model, including the narrative we have constructed of who we are, which narrative, as we have said, is embedded within our model.

This distinction is what is often termed “lived experience”. Things that have happened to us in our life are primary data relating to our identity. Things that have been experienced by other people about which we have been informed we must seek to understand by inference, making use of our capacity for empathy. In this we imagine ourselves in their situation, constructing from our own experiences a synthetic representation of their experience. But we never can be quite certain of the accuracy of our inference of what the other is experiencing.

An interesting situation arises when people experience a particular event together. Then we are able to “compare notes” as it were with other people’s version of events. Hohwy (2014) has argued that

this importantly can allow us to perform an additional level of validation of what we experienced and enhance our (joint) cognitive ability. The privileged access we have to our own conscious experience makes it independent of that of others, so rendering the cross-validation more reliable:

The key point is that there is a good chance that my report of my current conscious experience is independent of what others experience now, with respect specifically to the particular event in question. This is what is needed to reap the Bayesian benefits of interacting minds: that my estimate is independent of others' estimates, conditional only on the state of affairs currently in question. (p. 253)

It should be mentioned here that much, indeed the greater part of, sensory cognitive data is processed unconsciously and does not as a result make its way explicitly into our internal model. In the case of our identity, it is therefore to be expected that there are unconscious aspects of this that we are not explicitly aware of. Since they are not therefore an explicit part of our internal model of ourselves, they are not included in what I have defined above to be our "identity."

But there remain further issues. While the idea of identity as I have defined it allows me to conceptualise my own identity with reference to my own internal model, it does not allow me to conceptualise *other people's* identity (or *vice versa*), since I do not have access to their internal model. This leads us to make a distinction between our private persona or identity and our public persona, which is that part of our identity which is manifest to other people through *inter alia* our words, behaviour and appearance. It is worth noting here that people typically do not have only one public persona, but multiple personae adapted to different contexts such as in the office, at home with family, or socialising with friends. The important feature of such public personae in the contexts in which we choose to project them is that they represent aspects of our private identity embedded within our internal model which we allow to be shared with others, enabling them to embed this concept of who we are in their internal model.

Consequently, there is a double ambiguity around public identities or personae. First, as we have said, we may project different identities at different times in different contexts and to different groups. But secondly, there is no guarantee of any of our public identities being perceived and stored in the internal models of other people in the same way: what is stored is a function not only of what we "project" but also of their cognition. Thus, public identity must be seen as a form of negotiation where we may look to be perceived and interacted with in a certain way, but how we are actually perceived may be something different and may vary from person to person. Formal interactions may be controlled to a degree by decorum or the rules of polite society, but perception ultimately cannot, leaving public identity in an unavoidably ambiguous state.

Relationship with Unificationist Methodology

It may be of interest for conference participants to consider briefly how fundamental concepts of Unificationist methodology such as *sung sang* and *hyung sang* might be interpreted within the above conceptual subject-object framework. The former is characterised in Unificationist parlance as internal character and the latter as external form. Together they give rise to what is termed in Unification Thought an *individual truth body*, the basic unit of existence, interacting with other individual truth bodies or the wider world as a *connected body*. Although the language here is a little more abstract, these concepts can be interpreted fairly readily in terms of the active inference framework.

Specifically, a connected body can be identified as an adaptive system: something which engages in a two-way interaction with its environment, but which maintains its basic identity over time. Parr et al. (2022) propose that

An important precondition for any adaptive system is that it must enjoy some separation and autonomy from the environment—without which it would simply dissipate, dissolve, and thereby succumb to environmental dynamics. In other words, there are at least two things—system and environment—and these can be disambiguated from one another. A formal way to express a separation between a system and the rest of the environment is the statistical construct of a Markov blanket...In brief, a Markov blanket is the set of variables that mediate all (statistical) interactions between a system and its environment. (p. 42)

These variables are of two types: sensory states which capture those aspects of the environment which are impacting on the system in question, and active states which impact on its environment and/or are perceptible by external observers. So, from an active inference perspective, the environment impacts on the system only through its sensory states and the system on the environment only through its active states. The more detailed internal states which control the behaviour of the system do not need to be considered in characterising the system's interactions with its environment. For example, the protons and neutrons in the nucleus of an atom are internal states which rarely need be considered in understanding an atom's behaviour. If chemical reactions are being considered, the atom's outer electrons may need to be considered as active states, but otherwise might likewise be disregarded as internal states, hidden beneath the Markov blanket. Such simplifications allow the system to be conceptually distinguished from, but at the same time connected to, its environment and so identified as an individual truth body and as a connected body.

When the adaptive system is a conscious human being (or indeed any conscious being), the existence of an internal model of the world and an associated predictive capability give rise to the aforementioned private identity. This, it is proposed can be identified with the Unificationist concept of the (invisible) *sung sang*. The public identity or persona which we claimed was projected can similarly be understood in terms of the active states which impact on the environment/world as

manifestations of the relevant internal states which give rise to the private identity. These manifestations, it is proposed, can be identified with the Unificationist concept of *hyung sang*. Indeed, since even a non-living adaptive system (such as an atom) can be understood in terms of the active and sensory states comprising its Markov blanket and hidden internal states which control how the adaptive system responds to changes in its environment, these internal states can be identified as its *sung sang* aspect and the active states as its *hyung sang* aspect.

Similarly give-and-receive action can be conceptualised as changes in the active states of a system (the subject) impacting on the environment (the object), with the consequent feedback from the impacted environment experienced by the subject through its sensory states. In this context, the “environment” or object might be another conscious human being (or more generally another adaptive system). If so, give-and receive action can be posited to occur also in the other direction, conceptualised through the active and sensory states of the *object*. Where such action is typically initiated by one rather than the other of the two parties taking the subject role, we can characterise that party as having a yang quality, with the other possessing a yin quality. Unlike with the SS/HS distinction which identifies fixed positions or perspectives in a relationship, the reversibility we have required for a yang/yin distinction to arise means that the positions of subject and object can be exchanged flexibly depending on the context or perspective.

Identity Politics

We were careful above to define what we mean by identity in a general sense based on an understanding of how human cognition works and results in the construction of personalised worldviews, and to avoid making appeal to any particular worldview in the process. However, it should be said that the idea of “identity” in the political realm has undoubtedly been weaponised in recent years to advance a range of partisan worldviews in what has come to be referred to as *identity politics* or more recently as *culture wars*. It is of interest to use our active inference model of human cognition as a lens through which to view the role identity plays in such culture war issues.

Although the idea of identity is these days weaponised by both the left and the right in culture wars, it is the (progressive) left who were undoubtedly the instigators of the politicisation of identity in their pursuit of “social justice” over at least three decades. This process has been documented and is referred to by Mounk (2023) as the *identity synthesis*:

The lure that attracts so many people to the identity synthesis is a desire to overcome persistent injustices and create a society of genuine equals. But the likely outcome of implementing this ideology is a society in which an unrelenting emphasis on our differences pits rigid identity groups against each other in a zero-sum battle for resources and recognition—a society in which all of us are, whether we want to or not, forced to define ourselves by the groups into which we happen to be born. That’s what makes the identity synthesis a trap. (p. 15)

Notice how identity is portrayed as arising from membership of a group. There is some validity in this perspective insofar as shared cognitive perspectives (on anything) arise out of mutual validation occurring within a group. But such an understanding is seen in the light of our discussion of identity above to be too narrow. For one, identity is ultimately forged at an individual level: not everyone in the group will concur with any prescribed group identity.

Karl Marx recognised such a problem amongst proletarian workers whom he deemed insufficiently imbued with a sense of the injustices of capitalism. The consequent failure to identify with the revolutionary anti-capitalist cause he termed *false consciousness*, and the same label is used these days for those who, for whatever reason, fail to conform sufficiently to a prescribed group identity.

Another important aspect of the way the concept of identity is used in identity politics is in the establishment of a victim hierarchy based on the idea that some groups are more privileged (and powerful) than others, resulting in members of the less privileged groups experiencing disadvantage, prejudice or even oppression. This idea is problematic when considered in the light of our understanding of how identity really works. The experience of being a victim is a *lived* experience derived from an individual having a particular experience or experiences. As such, it cannot be inherited vicariously through membership of a group for which victim status is claimed.

This is problematic in other ways too. If one wishes to assign victimhood to be part of the identity of members of a certain group, the question arises whether we are talking about private or public personae. If the former, we must recognise that, even if a person experiences disadvantage or prejudice, they may or may not choose to identify as a victim. In other words, at an individual level, a victim identity is not a necessary consequence of such experiences.

This is important for the consideration of victimhood as part of a *public* persona. Only a person who adopts a victim identity from their experiences will project that in their public persona. One cannot therefore associate victim identity with *all* members of a group. Also, a public persona is not a single thing, but typically one of many a person may adopt depending on context. Taken in the round, a person may have a weak or strong victim mentality. For example, a person may experience prejudice in respect of being a member of a minority religion. But they may at the same time be rich, famous and/or an important influencer in social or political affairs. Can they meaningfully assert victimhood in relation to others not in their identity group who enjoy none of these privileges in their lives? Unfortunately, such inconsistency is not infrequently observed in practice.

The other issue we identified around active inference was that the persona we choose to project in respect of one aspect of our identity may not be perceived in the same way or acknowledged at all by those with whom we interact. Indeed, such is to be expected between members of strongly heterogeneous groups, which is the context in which identity politics arise and culture wars are fought. This is most pronounced when military conflicts occur, since the members of the warring factions (and their sympathisers) tend to see themselves as the aggrieved party, and that perception

forms a strong part of the identity which they seek to project but which is repudiated by members of the other faction.

In the highly contested area of trans identity, the main flashpoint is that some people have in their internal model come to identify trans women as women and others (probably the great majority in the UK) do not. Vilifying the latter group for acting based on the understanding they have reached through their lived experience may change their behaviour but is unlikely to quash their belief. An indication of this is the remarkable number of people who, before the ruling that the definition of a woman in the Equality Act (2010) did not include transgender women, took the opposite point of view in public and struggled to define what a woman was in their understanding, yet after the Supreme Court ruling reverted to the common-sense idea that a woman is a biologically female adult.

We are drawn to conclude that the incorporation into our internal model of the notion of a victim hierarchy as a tool for processing issues relating to identity is a choice which defines the lens through which we will see identity. To insist that everyone adopts such a lens is to invite resistance and to fuel conflict. To further vilify those who are unwilling to conform can only be expected to exacerbate the situation. Identity exists in the eye both of the beholder and of the beheld. There is no such thing as a “correct” or definitive view on the matter. Further, the notion of a victim hierarchy has to be recognised as problematic in itself, insofar as victimhood is interpreted for each individual through their subjective understanding of identities.

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