

FFWPU Europe and the Middle East: Confucianism and Unificationism - Common Features

Knut Holdhus
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Confucius c.551-479 B.C.



Dr. Thomas J. Ward,
Professor of Peace and
Development Studies

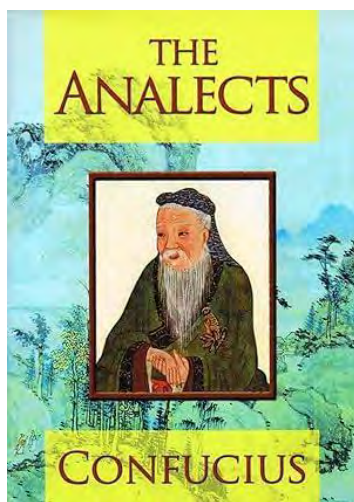
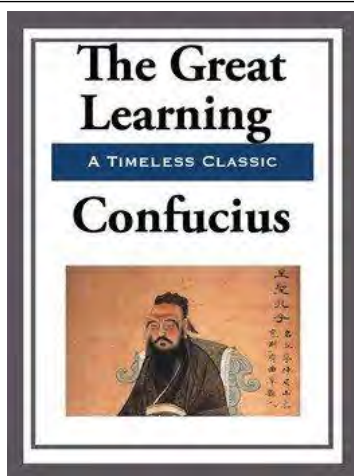
American academic discovers remarkable common features of the ancient teachings of Confucius and those of present-day Unificationism

Part 2 of a lecture by Dr. Thomas J.

Ward, Professor of Peace and Development Studies at [HJ International Graduate School for Peace and Public Leadership \(HJI\)](#), New York, USA. The lecture was given on a special online program 2nd July 2024 hosted by [HJI](#) and the [Higher Purpose Forum](#) (HPF). The theme was

"The Role of the Natural Family in the Realization of World Peace".

See [part 1](#)



So where is love best fostered and developed? In his book "The Great Learning", Confucius (c.551-479 BC) spoke of this, and he said,

"The ancients who wished to illustrate illustrious virtue throughout the kingdom, first ordered well their own states. Wishing to order well their states, they first regulated their families."

What is the basis for world peace? Certainly, for Confucius, the family played a central role. He said that in the process of development as a human being, one needs to undergo an investigation of things. The "ancients" he mentioned needed to develop their knowledge to the utmost. Then they needed to become sincere in their thoughts. They needed to rectify their hearts, and they needed to cultivate their persons. Then, they could regulate their families and establish good order in their states, so that their kingdom became recognized as a model of virtue.

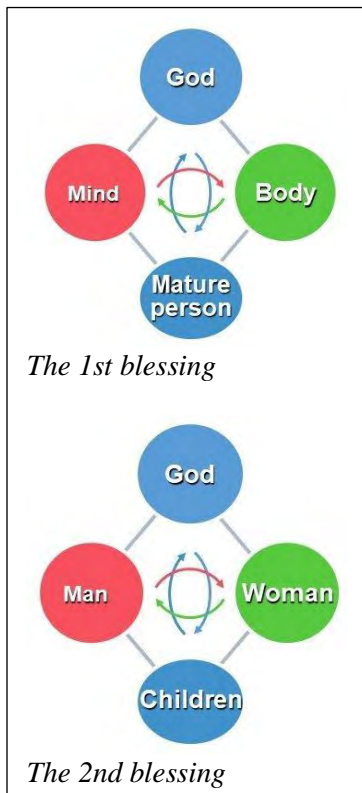
The notion of self-cultivation is a very important concept within Eastern philosophy. And we are all touched by a person who really has control, who's able to demonstrate the proper attitude, heart, and love towards others. That's a person who's been able to rectify his or her heart and have been able to cultivate personality.

Within the Unification worldview, or what we refer to in terms of our movement as [Divine Principle](#), these different categories have a certain meaning.

But let me first read this quote from Confucius, talking about his own development in these areas. I love this quote. Confucius says (In The Analects, book 2, chapter 4)

"At fifteen, I set my heart upon learning.
 At thirty, I had planted my feet firm upon the ground.
 At forty, I no longer suffered from perplexities.
 At fifty, I knew what were the biddings of Heaven.
 At sixty, I heard them with docile ear (meaning he no longer fought them).
 At seventy, I could follow the dictates of my own heart; for what I desired no longer overstepped the boundaries of right."

So he came to incarnate the things that he searched for and finally was able to meet [God](#), or what he always refers to as "Heaven." He was finally able to hear what Heaven expected of him. And though he admits that he struggled at first, he was finally able to receive it wholeheartedly and come to embody it.



So this process, these five different steps that are outlined in The Great Learning, and we have here from Confucius' words in The Analects, these words are very close to the process that we know as the perfection of individuality within the teachings of [Father](#) and [Mother Moon](#), that is, the whole notion of achieving what's referred to as "the first blessing" or the cultivation of self, the perfection of the personality.

Then, Confucius speaks about regulation of the family. And I don't think he's talking about just some kind of lawful regulation of the family. Not at all. I think he's talking about establishment of a family, where the center is this rectified heart, this cultivation of personality, beginning with the parents.

That corresponds to what we refer to within the teachings of Unificationism as "the second blessing".

And then thirdly, Confucius talks about five basic relationships that exist within society and the world.

If we look at the five categories of relationships within Confucianism, we find that three of the areas that he dedicates attention to relate to the family - parent and child, husband and wife, the relationship between older sibling and younger sibling.

Confucius' Five Basic Relationships	
Superior	Subordinate
Ruler	Ruled/Subjects
Father	Son
Husband	Wife
Older Brother	Younger Brother
Friend	Friend

Illustration used by Dr. Thomas Ward during his presentation 2nd July 2024

The parent-child-relationship is the relationship that we have with our parents. It teaches us how to relate to authorities. If we have a trusting relationship with our parents, we will be comfortable relating to those who are maybe our bosses in the future, our teachers. That desire to trust is cultivated, first of all, in the family.

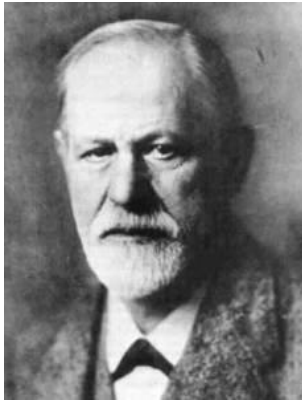
And through our relationship with our siblings, we learn to build proper relationships with friends. Which of my friends are in the position of my elder brothers and sisters? Who are my juniors,

how do I relate to them? Confucius looked at the world that he was a part of through the optic of the family, and that became an underlying reference point within Asian civilizations. They established good order in their states and their kingdoms and could be recognized as a model of virtue.

And such ethical nations and societies represent what we describe in Unification teaching as establishing a model dominion through our societies, finally being able to realize these three concepts: "Be fruitful, multiply, have dominion." These aspirations are not limited to [Unificationism](#). We find those concepts in Judaism, we find them in Christianity. We find them in Islam.

And if we look at the Book of Genesis, these three, what are referred to as "blessings", are invoked by the Creator in his aspirations for the first family, Adam and Eve. They are invoked towards Noah; they are invoked in Abraham's case as well: "Be fruitful, multiply and have dominion."

It is this process whereby we rectify our hearts, we cultivate our personalities, we relate to our families. In all cases, our reference point should be heart. And we likewise should reach out to our nation and to our communities with heart, manifesting that same dimension of concern and care.



Sigmund Freud 1856-1938

Now, Sigmund Freud and Confucius shared one thing in common. What they both understood was that the front line of everything in terms of the character development of human beings, was the family.

The family is that front line, the place where things are supposed to be developed, and where people can be prepared to live and contribute to their societies, to contribute to their countries and to contribute to world peace, ultimately.

To be continued. Part 3 coming soon.

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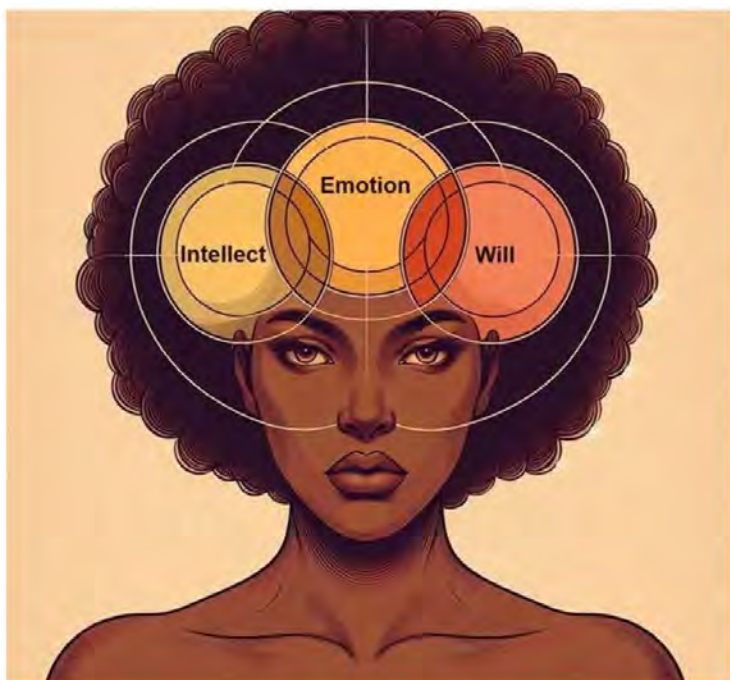
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The Need For A New View Of Humanity's Essence

July 27, 2024 • Knut Holdhus

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To transcend the driving forces within that lead to conflict, we need a new view of humanity's essence



Dr. Thomas J. Ward, Professor of Peace and Development Studies. Photo: Peter Lewis

Part 1 of a speech by Dr. Thomas J. Ward, Professor of Peace and Development Studies at HJ International Graduate School for Peace and Public Leadership (HJI), New York, USA. The speech was given on a special online program 2nd July 2024 hosted by HJI and the Higher Purpose Forum (HPF). The theme was "The Role of the Natural Family in the Realization of World Peace".

[See part 2](#)

One of the founding thinkers in the area of peace studies – it's an academic discipline that's been around for about 80 years – is Johan Galtung.



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He's a Norwegian, and he developed a series of terms and terminologies that are, I would say, foundational to peace studies. One of them is the concept of positive peace.

There are two kinds of peace, according to Galtung. There's negative peace on the one hand. **Negative peace can be understood as the absence of war. Positive peace, on the other hand, is a peace which is aimed at addressing the fundamental issues behind a conflict, whether it's hunger or territorial disputes or ethnic or racial issues.** Whatever these issues might be, as they begin to be addressed, people can transcend the driving forces within them which have led to conflict.



Johan Galtung (1930-2024), Norwegian sociologist and the principal founder of the discipline of peace and conflict studies. Photo (2012): Niccolo Caranti / Wikimedia Commons. License: CC ASA 3.0 Unp. Cropped

Article 16. c. in the *Universal Declaration of Human Rights* describes the family as "natural and fundamental group unit of society."



A good person being remembered. Illustration: Microsoft Designer Image Creator, 27th July 2024.

Because we are physical beings, that dimension of our nature is ephemeral and meant to come to an end. And even if you don't believe that there's a spiritual realm after this physical existence, the reality is that **at the end of your life, whether you like it or not, there are people, probably the people that are closest to you, that are going to make assessments about you.**

They're going to say, "Oh, so and so was a good person," or "was a bad

person?"

And the question is, **what are the criteria upon which we determine whether a person is good or bad?** It's certainly not his or her intelligence, willpower, or wealth. None of those provide the bottom-line reference point for goodness or evil. There are plenty of people that might have great intelligence or great willpower or great wealth who are demonic. So, we don't define people as being good based upon that.

We define people as being good or bad based upon their quality of love, the love that we felt through them.

Even if everybody didn't necessarily feel that I was a loving person, if there are certain people to whom I could really express my love and my heart, the reality is that, at least for that core group of people, I will be cherished as having been a good person.

All of us want to be a good person. And the way that we can be able to do that is to **be loving people.** **Father and Mother Moon,** who are the co-founders of HJI, have emphasized the importance of **leaving behind a legacy of love** and have called upon all of us to seek to do that.

So, I want to suggest that there's a **need for new thinking about humanity's essence,** particularly for those of us who are in the Western world.

Sometimes a human being is classified based upon the notion that we are part of what's referred to as the **homo sapiens.** And homo sapiens translates into a wise man or a **wise human.**

I want to suggest that actually – particularly if love is the bottom line in determining whether we are good or not – we should be **"homo amans"**, which means a loving man or person, or **"homo amoris"**, a person of love. That would be the bottom-line issue normally. And **emotion is the driving force in making that kind of a determination.**

Father Moon himself, made this observation:



"If we



Send us a message

First Name * Last Name

Email *

Email Address

Your Message *

Submit



Emotion, intellect, will.
 Illustration: Microsoft
 Designer Image Creator, 27th
 July 2024.



*Father Moon speaking in
 Japan 14th Oct. 1972.*
 Photo: FFWPU

analyze our mind, we find that
 it has the **functions of intellect, emotion, and will. What is
 the most fundamental among the three?** It is neither will or
 intellect, but **emotion.**" (From speech [Father Moon](#) gave 14th
 Sep. 1969)

He went on to say,

"The emotional relationships of fallen human beings have yet
 to be established centering on **God.**" (Speech of [Father Moon](#)
 from 10th April 1967)

Within the Unification view, and also within the Christian view as a whole,
 there's a notion that at some point, there was a separation between **God**
 and humankind, and as a consequence, something was broken inside of
 humankind, and something is still broken inside of humankind. The
 event responsible for our brokenness is referred to in Christianity as the
 Fall.

[Father Moon](#) explains that it was **due to the Fall, that intellect took
 primacy over emotion:**

"That is why intellect was brought to the front as a means and
 way to recreate this relationship in fallen human beings.
 However, **originally, intellect does not come first.**" (10th April
 1967)

In other words, [Father Moon](#) is saying here that **intellect served as a
 way to help us to get to a point where we can reestablish the proper
 relationship with God.** But that's not what **God** originally intended us to
 be.

A bit more from [Father Moon](#):

"**Emotion should come first. That is why it should be
 'emotion, intellect and will'**, rather than 'intellect, emotion
 and will'." (10th April 1967)

Often in the West, we speak about human beings as consisting of
 intellect, emotion, and will. But [Father Moon's](#) point is actually no, at the
 center of everything should be emotion first, then intellect, then will.

Continued in [part 2](#).

Featured image above: *Emotion, intellect, will.* Illustration: Microsoft
 Designer Image Creator, 27th July 2024.

[Dr. Thomas J. Ward](#) serves as Provost and Professor of Peace and
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 and Public Leadership* (HJI). Previously he served for eighteen years as
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 Affairs* where he taught graduate courses on Culture and Development,
 Peace and Conflict Studies, and Political and Economic Integration.

Dr. Ward has lived and worked in the United States, Europe, Latin
 America and East Asia. He lectures in English, French and Spanish. His
 writings and research have been published in numerous newspapers
 and journals in the U.S. and Asia and he has authored or edited more
 than ten books.

He has been a *Fulbright Scholar*, a *Taiwan Foreign Ministry Research
 Fellow*, and a guest lecturer at the *Academy of Social Science in Beijing*
 and at *Academia Sinica's Institute of Modern History* in Taipei.

Dr Ward earned his doctoral degree at *De La Salle University*, a Masters
 of Religious Education from the *Unification Theological Seminary*, and a
 Bachelors of Arts from the *University of Notre Dame*.

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