

UNIFICATION DIPLOMACY

Webinar, Tuesday June 3rd, 2025, 6 p.m. CET

<https://bit.ly/tptstudieszoom>

or <https://us06web.zoom.us/j/84251206626>,
Meeting ID: 842 5120 6626

Save the Date
Tuesday June 3rd, 2025, 6 p.m. CET

The TPT Forum invites you to
a webinar, on

Unification Diplomacy



Main Speaker:
Laurent Ladouce
*Author, consultant on city
diplomacy*

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*The time draws near,
when a radical change
must take place for the
whole world in the
management of
diplomacy.*

Lajos Kossuth (Hungarian
stateman
(1802-1894)

In 1945, World War II ended, the United Nations were born. In 80 years, diplomatic activity has immensely progressed, quantitatively and qualitatively. With decolonization and the end of the cold war, many countries became sovereign nations. Seeking stability, they often join regional unions, but also ideological or economic alliances.

Diplomacy has also changed radically in nature. State diplomacy (*Track 1 diplomacy*) is challenged by the rise of *paradiplomacy*. *Track 1.5 diplomacy*, or semi-official diplomacy, mostly concerns the rising role of parliamentary diplomacy and city diplomacy. *Track 2 diplomacy* is promoted by NGOs, the civil society, influencers, whose voice is powerful in International organizations.

Yet, the world in 2025 remains volatile, uncertain and insecure. Diplomacy still fails to address many crises and urgencies.

Dr. and Mrs. Sun Myung Moon founded the *Universal Peace Federation*, offering tools for a universal diplomacy, or unification diplomacy. The *True Parents' Thought Forum* is inviting Dr. Laurent Ladouce, lecturer on Unification Thought and consultant on city diplomacy, to present the main tenets of Unification Diplomacy and their applications.

FIVE MEANINGS OF "UNIFIED" DIPLOMACY



Unification Diplomacy based on
Unification Thought



Combined Diplomacy
(track 1 + track 2 +
track 1.5 diplomacy)



All citizens' diplomacy: *of the people, by
the people, for the people*



Comprehensive diplomacy
(individuals, families, nation,
world)



Global (universal) diplomacy
that encompasses Heaven,
mankind and the earth


Unification Diplomacy

*Becoming representatives of True Love with
Heavenly Credentials*



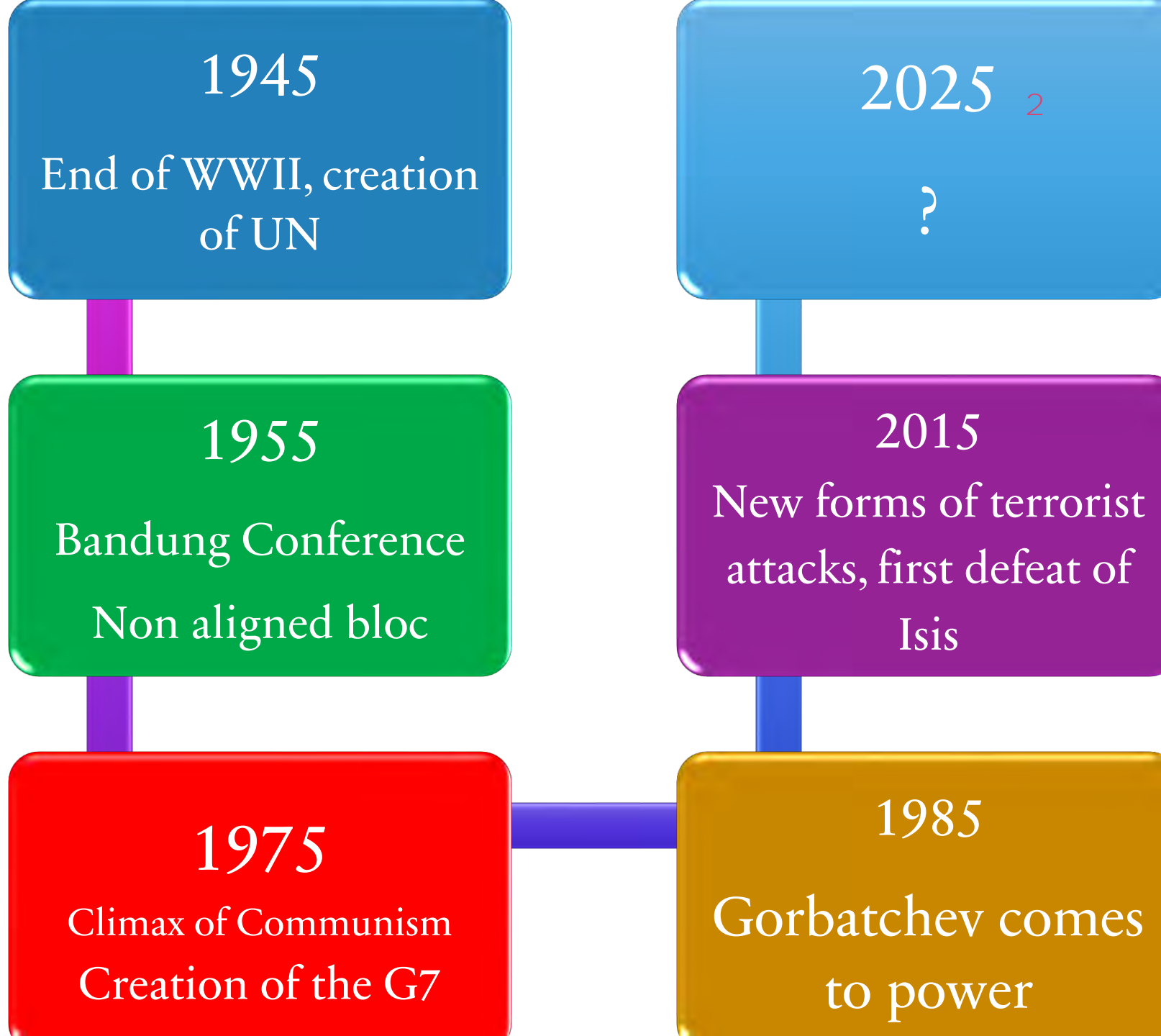
The time draws near, when a radical change must take place for the whole world in the management of diplomacy.

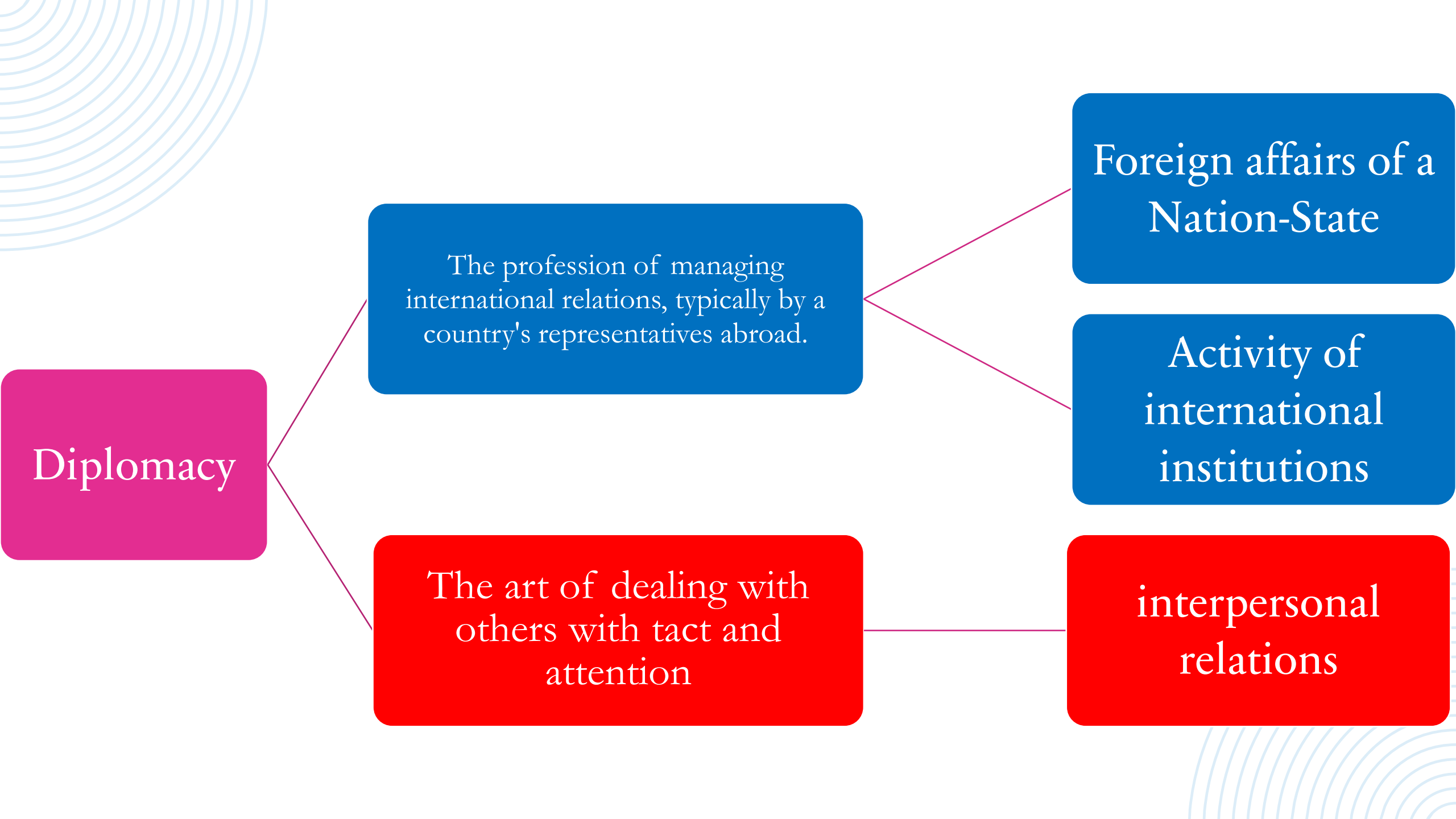
Lajos Kossuth (Hungarian statesman, (1802-1894)



WHY SHOULD WE THINK OF DIPLOMACY IN 2025 ?

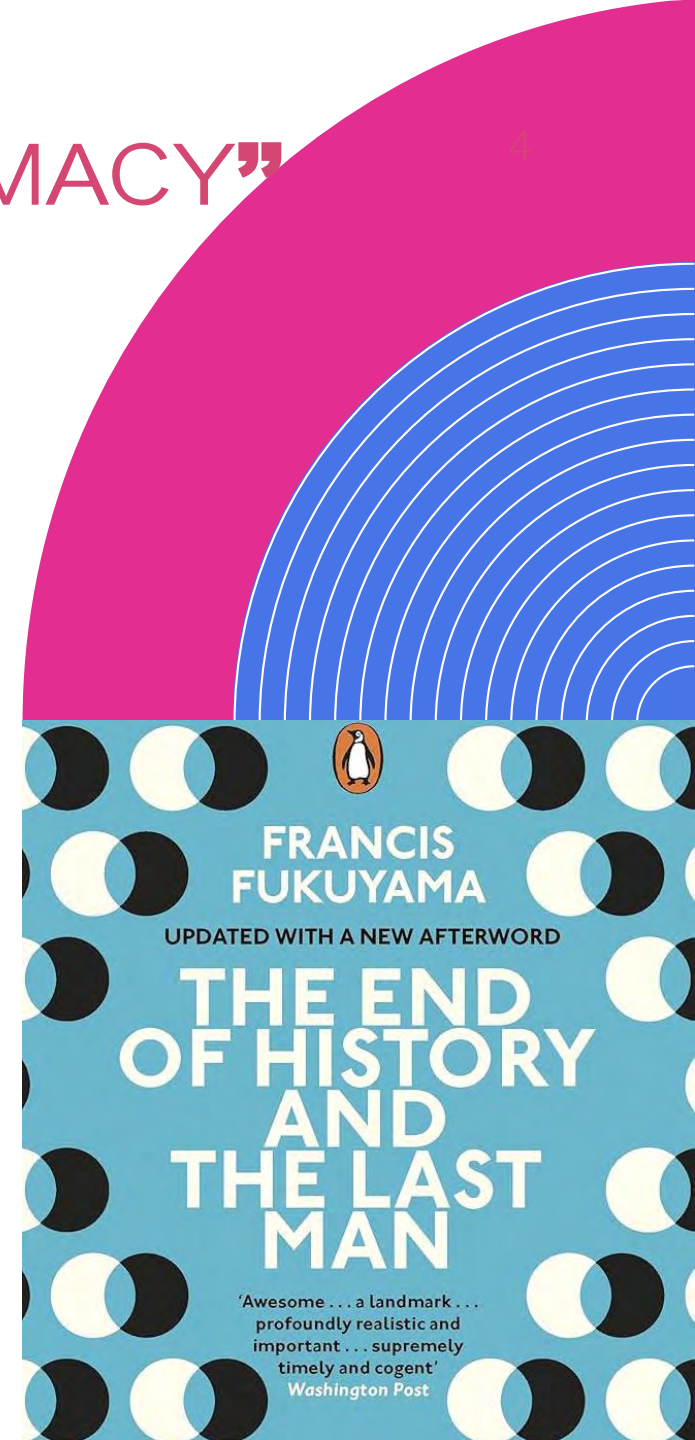
The Universal Peace
Federation was launched
Worldwide in 2005





THE “END OF HISTORY” AND THE “PROVIDENCE OF DIPLOMACY”

- ❖ Are we living “the end of History”, as Francis Fukuyama suggests?
- ❖ Shall we see perpetual peace at the end of history?
- ❖ **In EDP, Eschatology 4 speaks of signs of the last days.** The modern times have prepared the whole world for an age where all human beings restore their original dignity.
- ❖ Because of this “Providence”, diplomacy changed quantitatively and qualitatively. The volume of diplomatic activity has soared, creating instruments that never existed before. The “Providence of diplomacy” refers to God’s work behind this trend, so that all human beings live more and more freely and equally in independent States, with better opportunities to live in a peaceful world.
- ❖ The UPF is a stakeholder in this Providence and is to connect the worldwide diplomacy with the work of God.



DAG HAMMARSKJÖLD ON THE UN AND ESCHATOLOGY

In the ninth symphony, (...) we enter the dreamt kingdom of peace. New voices join the first and mix in a jubilant assertion of life and all that it gives us when we meet it, joined in faith and human solidarity.

On this road from conflict to reconciliation in this final hymn of praise, Beethoven has given us a credo which we, who work within and for this Organization, may well make our own. We take part in the continuous fight between conflicting interests and ideologies which so far has marked the history of mankind, but we may never lose our faith (...) In that faith we strive to bring order and purity into chaos and anarchy. Inspired by that faith we try to impose the laws of the human mind and of the integrity of the human will on the dramatic evolution in which we are all engaged and in which we all carry our responsibility. (See slide 13)

**Remarks at United Nations Day Concert,
New York, October 24 1960**



Multiplication of sovereign Nation-States

- Fall of Empires, decolonization. Around 60 countries gained independence from the UK and around 40 countries gained independence from France. Over 50% of the world's borders today were drawn as a result of British and French imperialism. 193 Nation-States today

International Institutions, regional unions

- The League of Nations, followed by the United Nations (1945)

Increasing focus on the human rights and dignity

- Rising role of NGOs, the civil society, whistle blowers, Track 2 diplomacy

IS A UNIFIED DIPLOMACY POSSIBLE ?

- Diplomacy was often limited to foreign affairs conducted by Nation-States.
- We need a universal diplomacy with standardized rules, like in regional Unions (especially the EU) Yet, diplomatic activity remains arbitrary, with double standards.
- The *Universal Peace Federation* promotes a universal diplomacy. It aims at the everlasting peace.
- moreover, because it empowers individuals and the civil society, it may be called a diplomacy of the people, by the people for the people, based on universal principles, mostly “living for the sake of others”.

IN THIS (AND OTHER) PRESENTATIONS

1) The need for a unified diplomacy

- **Original peace and ideal diplomacy**
- **The anarchy of the human condition and realistic (dialectical) diplomacy**
- **The rise of restorative diplomacy in the 20th century (other presentation)**

2) What is a nation?

- **Traditional and unificationist definitions**
- **The nation as an individual truth body and connected body**
- **Life of nations: inner & outer quadruple base (internal & external affairs)**

3) What is diplomacy?

- **The various types of diplomacy (track 1, track 2, track 1.5)**
- **The rising role of parliamentry and city diplomacy**

1. THE NEED FOR A UNIFICATION DIPLOMACY



5 MEANINGS OF UNIFICATION DIPLOMACY¹⁰



Unification Diplomacy based on Unification Thought



Combined Diplomacy
(track 1 + track 2 +
track 1.5 diplomacy)



All citizens' diplomacy: *of* the people, *by*
the people, *for* the people



Comprehensive diplomacy
(individuals, families, nation,
world)



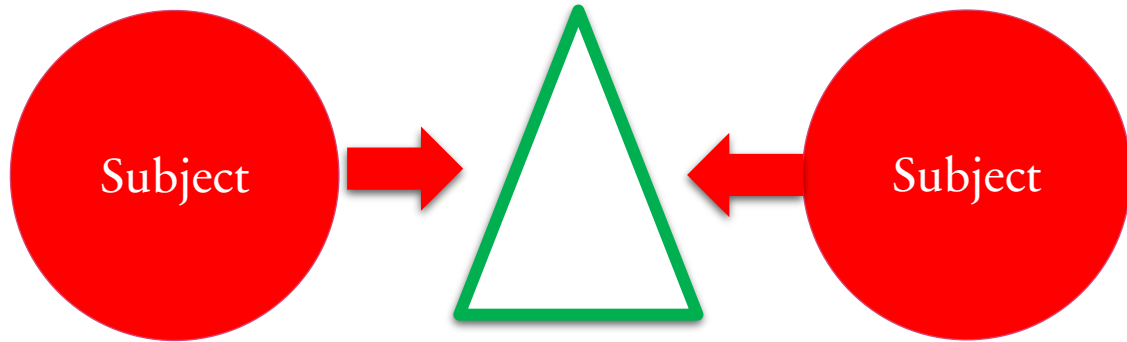
Global (universal) diplomacy
that encompasses Heaven,
mankind and the earth

SECTION 1

Original peace and ideal diplomacy



Eternal Peace (Над вечным покоем) Isaac Levitan, 1893



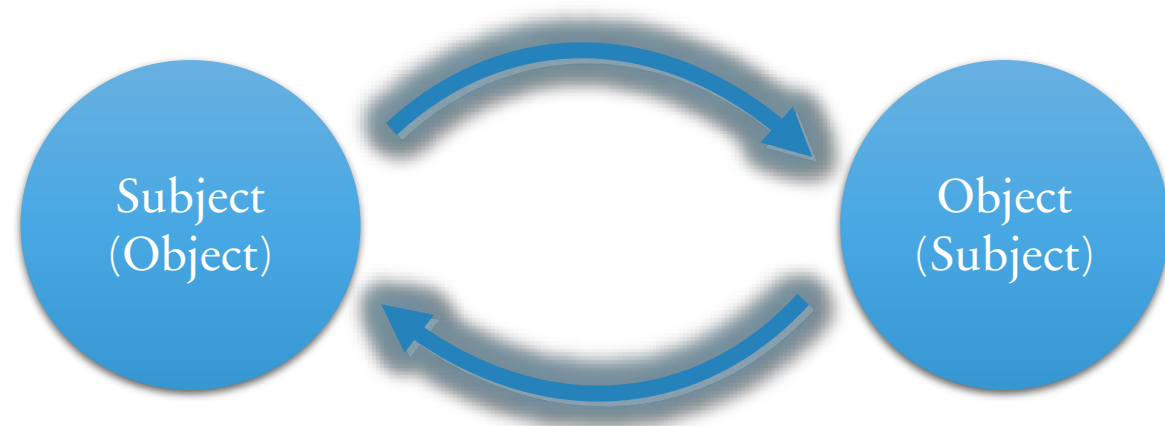
Negative mental image:

Peace, paz, paix, pace

Preventive, negative diplomacy, security,

Si vis pacem, para bellum

preventing discord, seeking balance, appeasement
and security among rivals



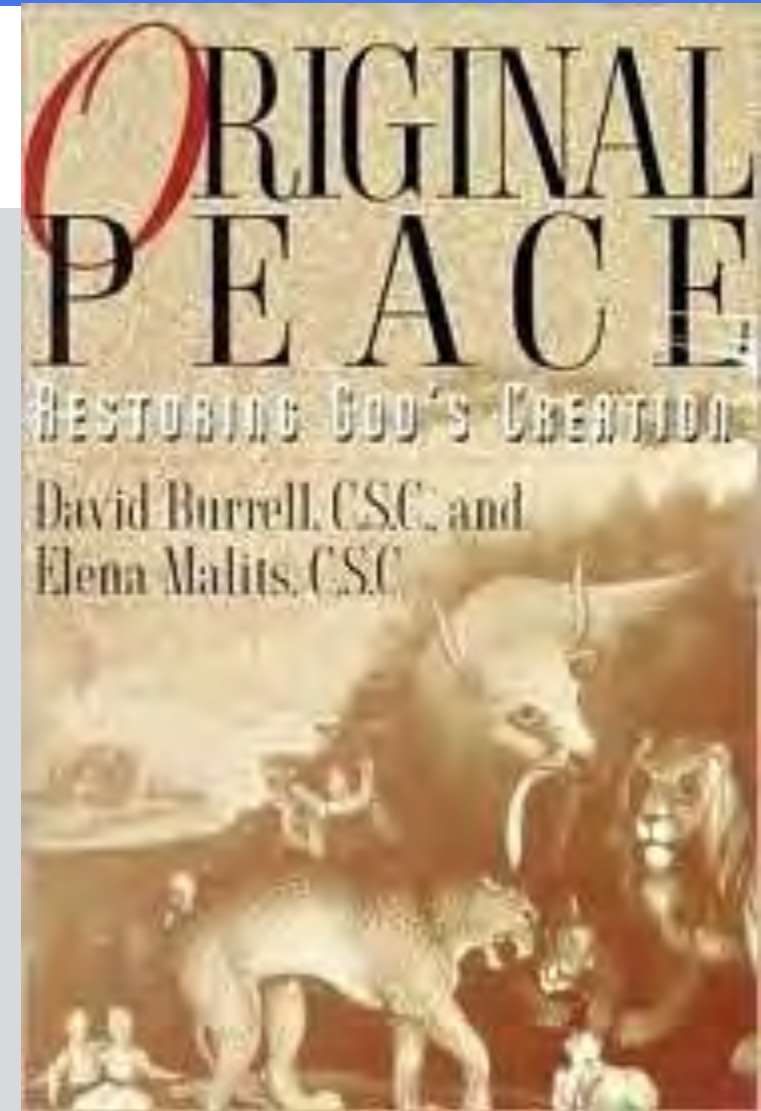
Positive mental image:

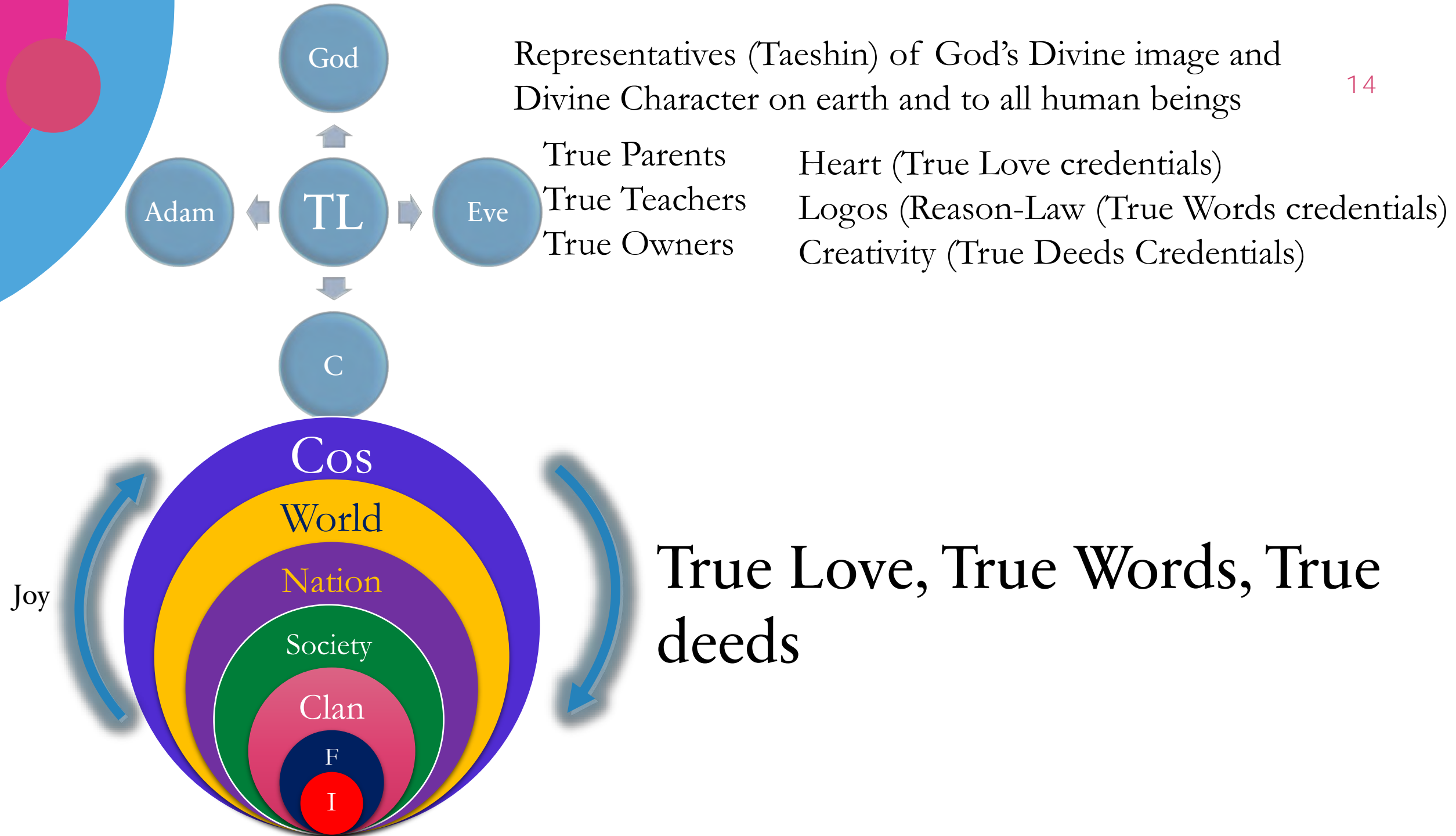
pyeonghwa (平和), shalom (שלום)

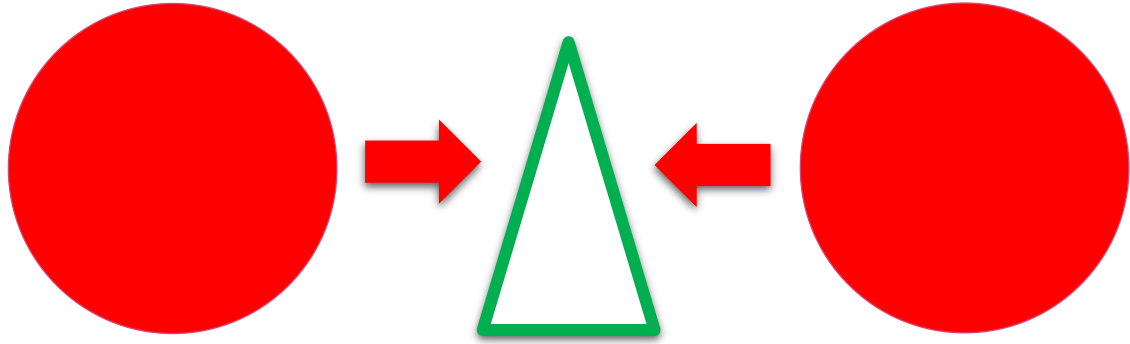
Constructive, positive diplomacy, building
concord between cooperative partners

ORIGINAL PEACE

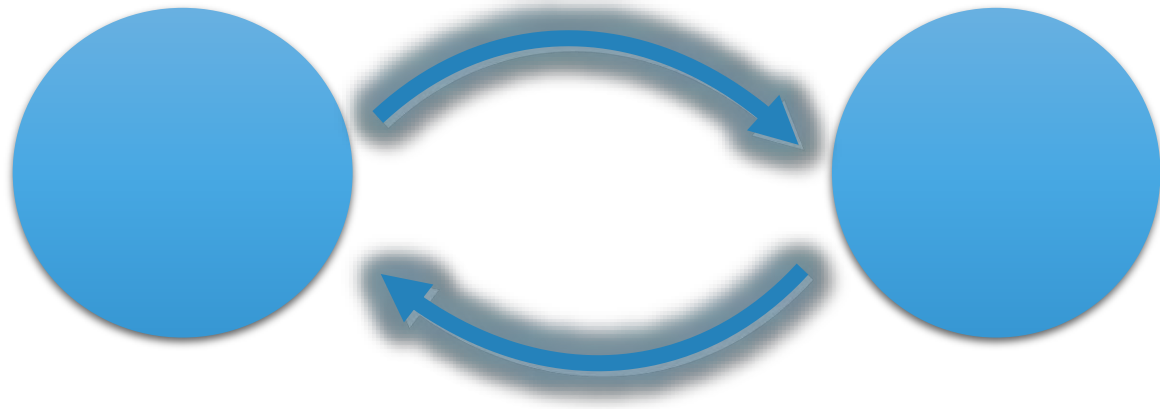
- Original Peace refers to the **peaceful world of True Love** that was to exist **originally**.
- The Unification Principle asserts that conflict, violence, war, all result from the fall. Sin is the root of violent dispositions and warlike attitudes.
- This unificationist view is new, challenging. Yet, similar views exist.





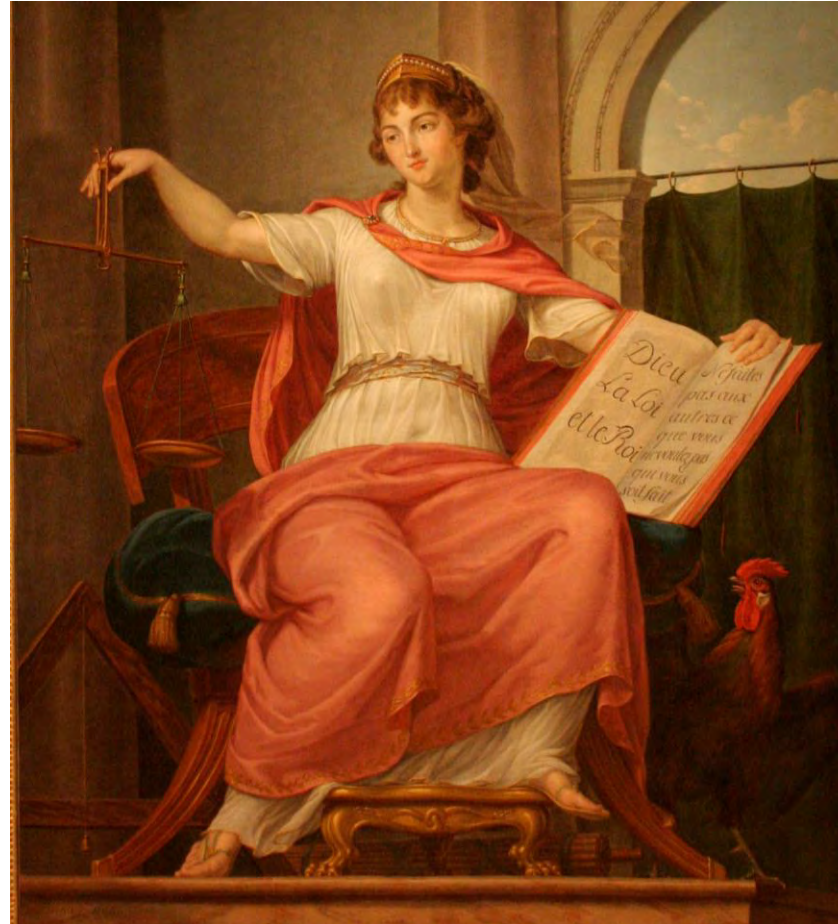


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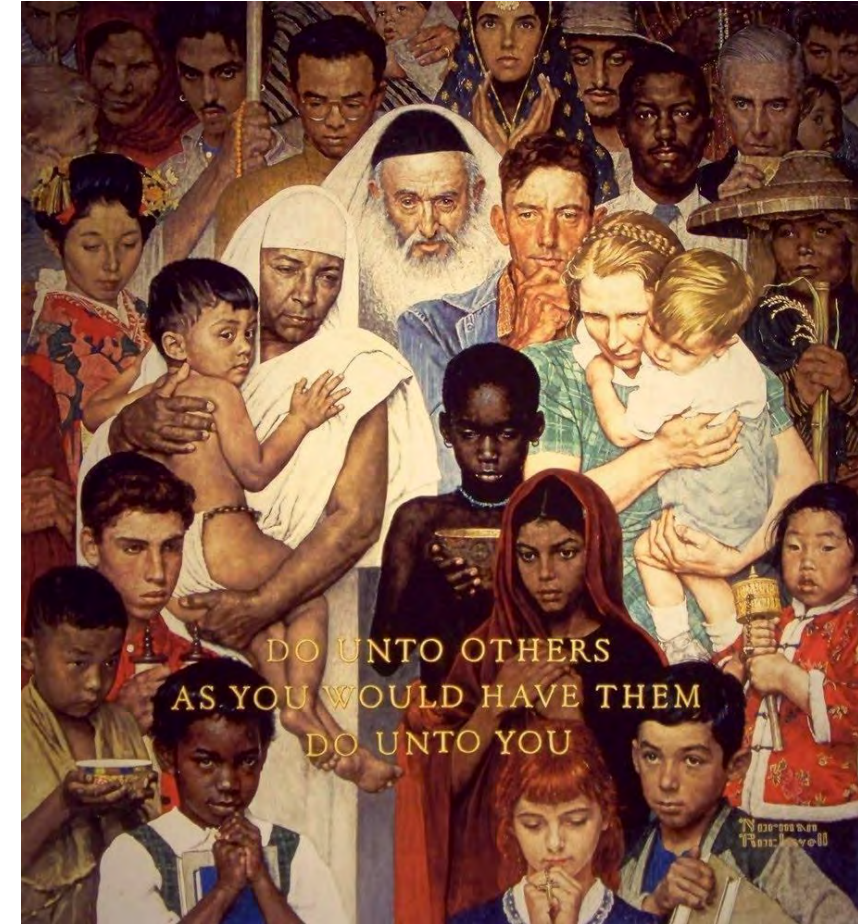


Positive mental image:
pyeonghwa (平和), shalom (שלום)
Constructive, positive diplomacy, building
concord between cooperative partners

Applying the
supreme law of
ethics (*Golden Rule*)
to the positive law
of civil society, and
to international
relations



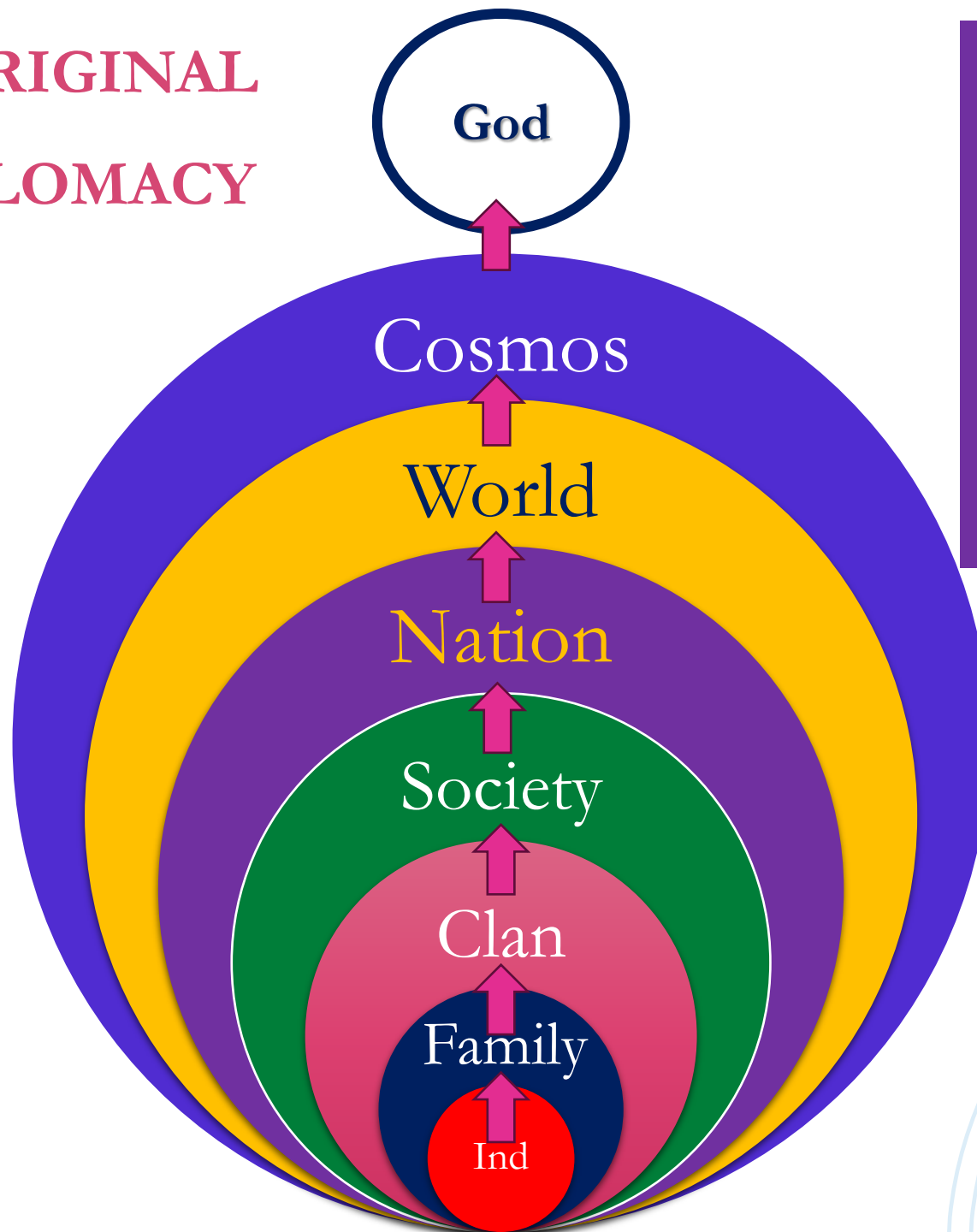
Justice, Bernard d'Agesci,
*Don't do to others what you would not want
to be done to you*



The Golden Rule, Norman Rockwell
(originally designed for the UN)
Do to others as you would have them do unto you

BASIC PRINCIPLE OF ORIGINAL PEACE AND IDEAL DIPLOMACY

- **Why do we live?** God's heart of True Love is the reason (motive) of our earthly life. The earth is our homeland, where we experience God. God reveals Himself at 8 levels of man's social life.
- **What for should we live?** The individual created by God should live *for the sake of* the family. The family *for the sake of* the clan, the clan *for the sake of* the society, the society *for the sake of* the nation, the nation *for the sake of* the world, the world *for the sake of* the cosmos, the cosmos *for the sake of* God.



The nation is where we experience patriotism as an extension of family ethics and as a foundation of sainthood

I would like to see India free and strong.



The individual, being pure, sacrifices himself for the family. The family for the village, the village for the district, the district for the province, the province for the nation, the nation for all. I want Khudai Raj, which is the same thing as the Kingdom of God on earth

Mahatma Gandhi

Ideally, we should all love God and then love our neighbour as we love God. (this is heavenly diplomacy, in the sense that you and I both represent God, and are ambassadors of Heaven on earth.) If the heavenly law is reflected in the ethical law (benevolence), then we shall also love the whole creation



The theory of Three Talents (三才 ; Korean samjae 삼재) refers to the three main areas of knowledge, i.e. Heaven, the earth and mankind (天地人, Korean : *cheon ji in* 천지인)



Global (universal) diplomacy that encompasses Heaven, mankind and the earth

SECTION 2

The fallen human condition, realistic (dialectical) diplomacy



homo homini lupus, man is a
wolf for man (Thomas
Hobbes)

- ✓ Machiavel, Hobbes and others expounded a realistic political philosophy: man is a wolf for man (*homo homini lupus*),
- ✓ We live in the state of nature, the *war of all against all*. (***Bellum omnium contra omnes***) This struggle among rival, selfish individuals results in the anarchy of the international order where States are, by nature, driven by their selfish interest in relation to other States. Realism equates peace (*pax* in Latin) with a temporary situation of truce so that no fight is started, even if animosity remains in the minds of people.
- ✓ On the contrary, for Rousseau, human beings in the state of nature are good and only accidentally at war with another.

PEACE AND HUMAN NATURE



“War then is a relation, not between man and man, but between State and State, and individuals are enemies only accidentally, not as men, nor even as citizens, but as soldiers; not as members of their country, but as its defenders.”

A WORLD OF SELF-CENTEREDNESS



Human beings, who fail their portion of responsibility and are burdened by original sin, cannot but be at war with themselves (Rm 7) and inimical to others. The fallen nature gives rise to a fallen culture, and false ideologies, whereby man sees himself as conflictual, self-centered and forced to remain offensive or defensive, with little possibility to open his heart to selflessness.

THE PROMISE OF PERFECT PEACE, THE REALITY OF WAR, IMPERFECT PEACE, IN THE UNIFICATION PRINCIPLE

- The fallen society may be regarded as formed in the likeness of a fallen person. We can better understand the history of societies built by sinful humanity by examining the inner life of a fallen person.
- A fallen person possesses both an original mind, which prompts him to pursue goodness, and an evil mind, which fills him with evil desires and rebels against the promptings of the original mind. The two minds are constantly at war with each other, inclining us toward shifting and conflicting behaviors. Since human society is composed of individuals who are constantly at war within themselves, interactions among them cannot help but be full of discord. Human history has consisted of people's conflict-ridden social relationships constantly changing with the course of time. Hence, it has necessarily unfolded in strife and warfare.
- Nevertheless, in the midst of the persistent fight between the original mind and the evil mind, people are ever striving to repel evil and follow the way of goodness. As they gain ground in their striving, their efforts bear fruit in righteous deeds. Because of the activity of the original mind within himself, even a fallen person can respond to God's providence of restoration and join in furthering the goal of goodness. Progress in history thus originates with individuals who, even amidst the vortex of good and evil, make determined efforts to reject evil and promote goodness. Therefore, the world toward which history is progressing is the Kingdom of Heaven, where the goal of goodness will be realized. (Parallels, 7)

2. What is a nation?

Dr. Sun Myung Moon, the founder of UPF, often defined a nation as “a sovereignty, a people, and a territory”. This is a classical view. Some experts add Government

DEFINING THE NATION

Population a body of <u>people</u> ,	Territory living in a <u>defined space</u> ,
Sovereignty with the <u>power to make and enforce laws</u> without having to check with any higher authority,	Government and with an <u>organization to do this</u> .

THE POWER OF NATIONS

- In the world today, nations still represent the highest form of human power. Though a head of State is elected for a short mandate, he holds the attributes of absolute power. In some countries, it means holding the nuclear briefcase. The head of State represents the whole nation on the world stage, and is the voice of the country in a short span of history.
- The nation State has a flag, a national anthem, a motto, a constitution, a currency, and holds a national registry where people's birth, marriage and death are recorded.
- The head of State is somehow transfigured by this power; from being an ordinary citizen, he/she becomes the first citizen for a while and has thus a privileged status. This is particularly the case in foreign affairs and ceremonial ceremonies.

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OTHER INSIGHTS



Ernest Renan : A nation is a soul, a spiritual principle. Two things, constitute this soul or spiritual principle. One lies in the past, one in the present. One is the possession in common of a rich legacy of memories; the other is present-day consent, the desire to live together, the will to perpetuate the value of the heritage that one has received in an undivided form. A nation's existence is a daily plebiscite.”



Eric Hobsbawm : A nation is an “invention of traditions”



Benedict Anderson : “A Nation is an “imagined community. It is imagined because the members of even the smallest nation will never know most of their fellow members, meet them, or even hear of them, yet in the minds of each lives the image of their the minds of each lives the image of their communion.”

WHAT SHOULD WE LOVE IN OUR NATION?

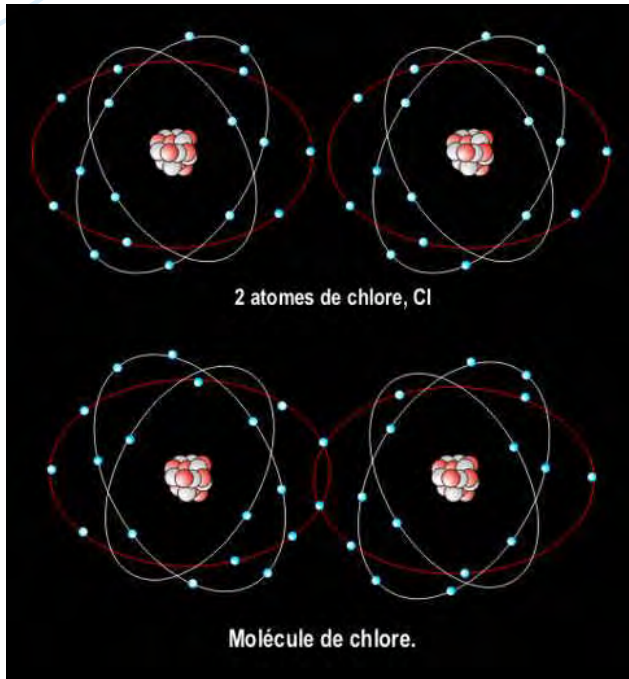
- We should love the soul of our nation, as if it was a person. We call it fatherland or motherland. The heart of my country should relate to God. (*Kong-Ui*, common values)
- We should love the people of our nation, their culture, language, history, tradition, lifestyle. The people of my country should relate to *Cheon Il Guk* (*Kong-yang*, common good)
- We should love the territory and land of our nation, its landscapes and natural resources. (*Kong-saeng*, common goods)

WHAT ARE FOREIGN AFFAIRS? WHAT IS DIPLOMACY?

- Any Nation State is an *individual truth body* (the nation in itself and for itself) formed through *the inner-foundation position foundation* (slide 31) with domestic or internal policies and a ministry of interior or home office which deals with its internal security.
- A Nation-State is also a *connected body* (the nation in relation to other nations) formed through *outer four-position foundation* (slide 32) which has give-and-take action with other nation-States. The official policy of its government is called diplomacy or foreign affairs.
- Why are there Nation-States? The Unification Principle speaks of eight realms, i.e. individual, family, tribe, society, nation, world, cosmos, and God. **The nation is the fifth stage of human development, enabling human beings, who are already filial to their families to be also patriots to their homeland. Patriotism is a step toward becoming a saint for the world.**

Principle of differentiation and identity

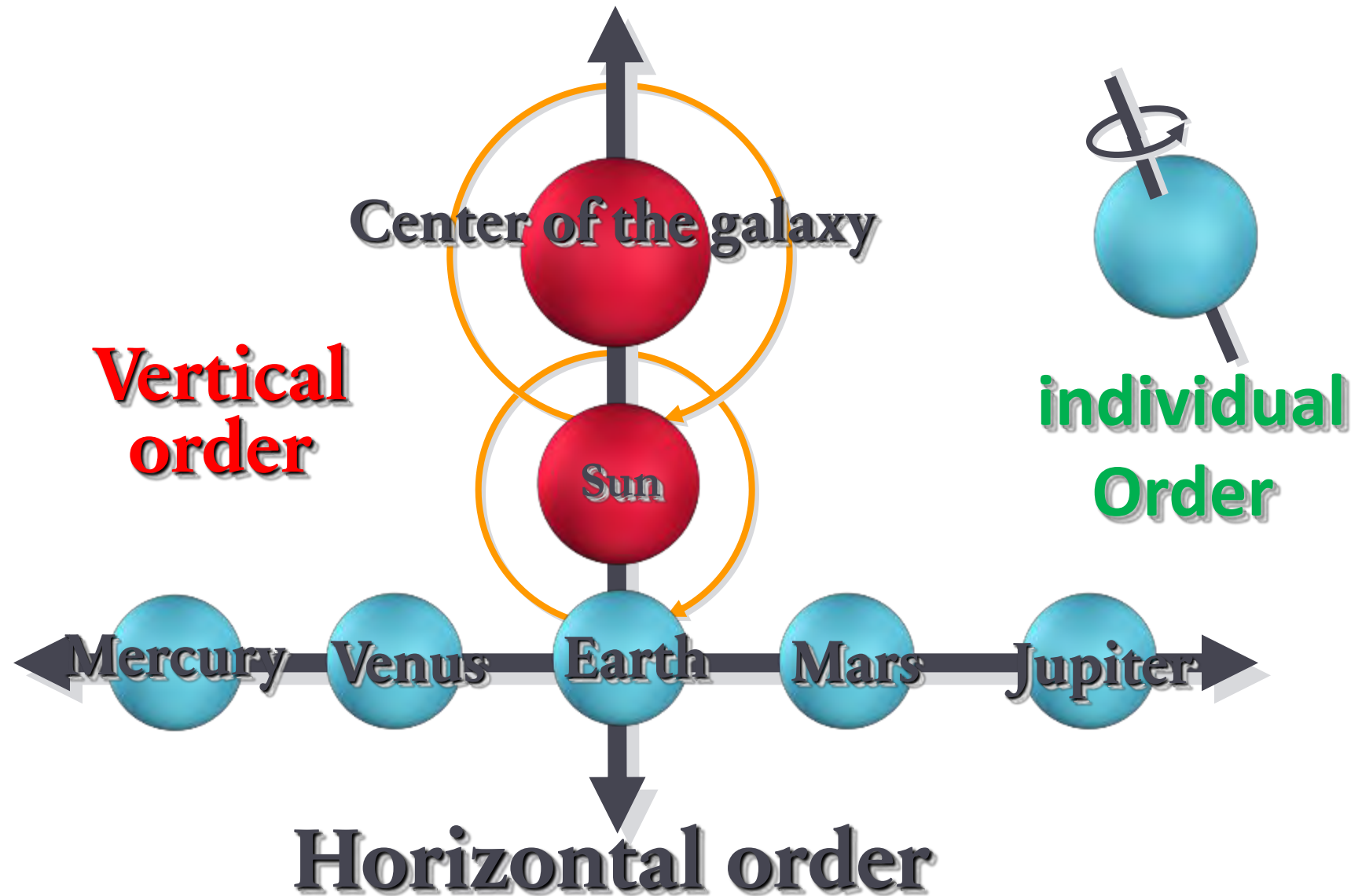
The Individual Truth Body. Every being exists in itself and for itself and maintains its distinct existence and identity



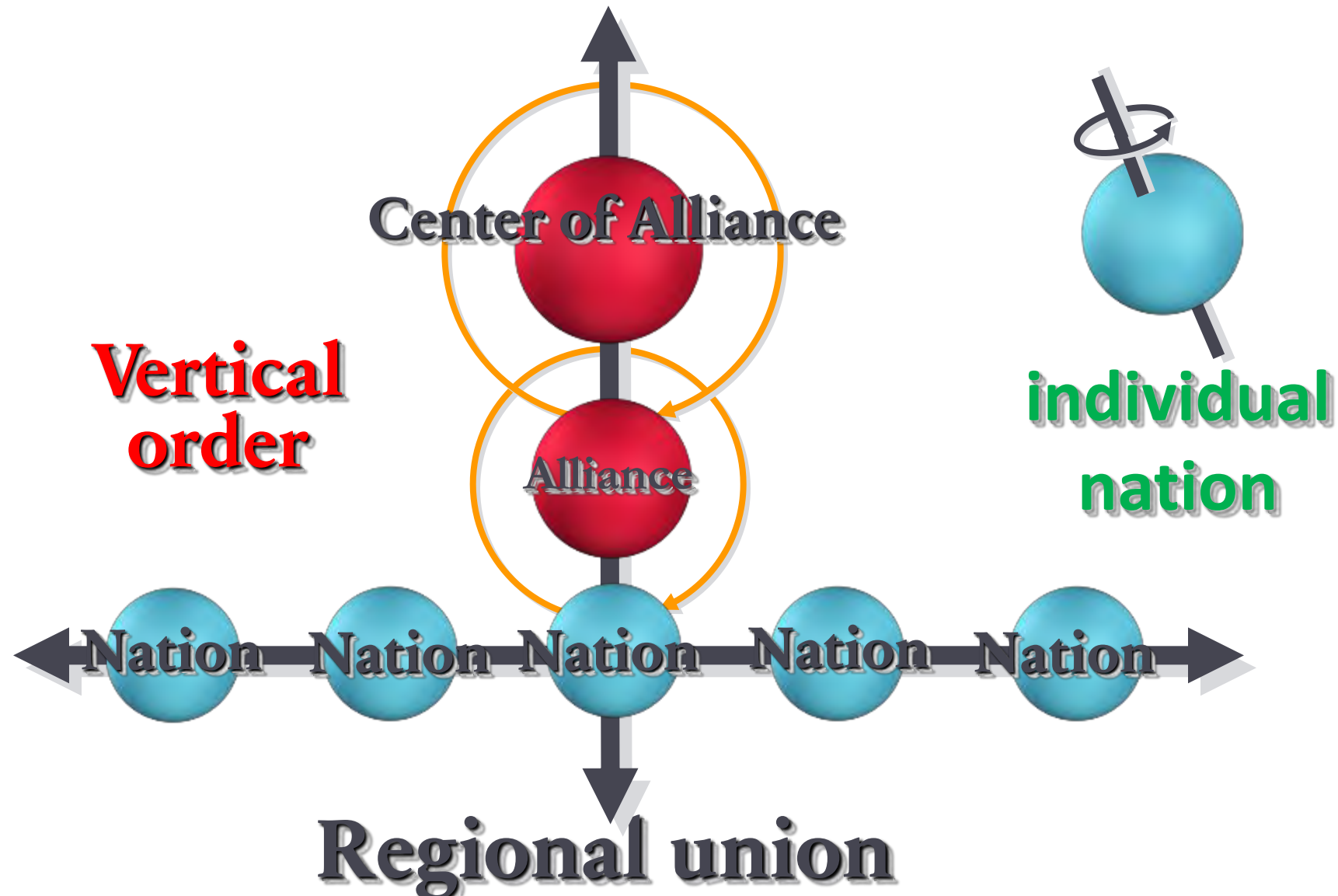
Principle of unification and interaction

Connected body. As part of a whole, every being is observing some rules and laws of interaction. No man is an island, said John Donne

Natural order in the universe



International order



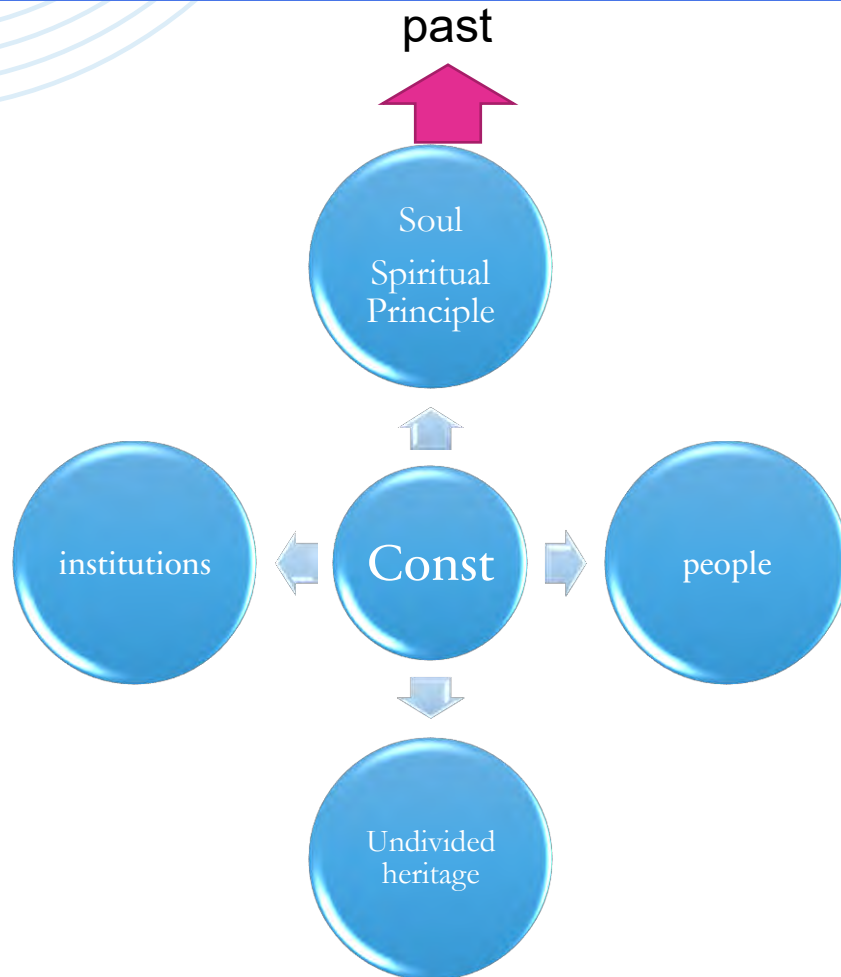


REGIONS OF THE WORLD BY AVERAGE LINKAGE CLUSTERING

INTERNAL AFFAIRS AND THE INNER QUADRUPLE-BASE

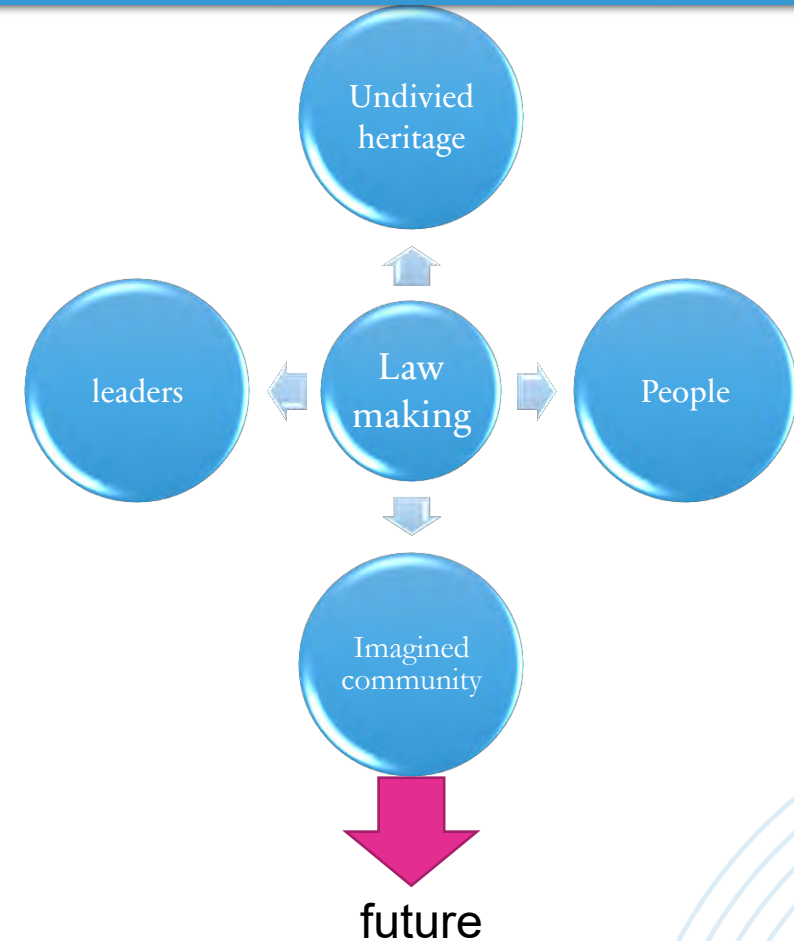
“A nation is a soul, a spiritual principle. Two things constitute this soul or spiritual principle. One lies in the past, one in the present ...

Identity maintaining quadruple base



One is the possession in common of a rich legacy of memories ...

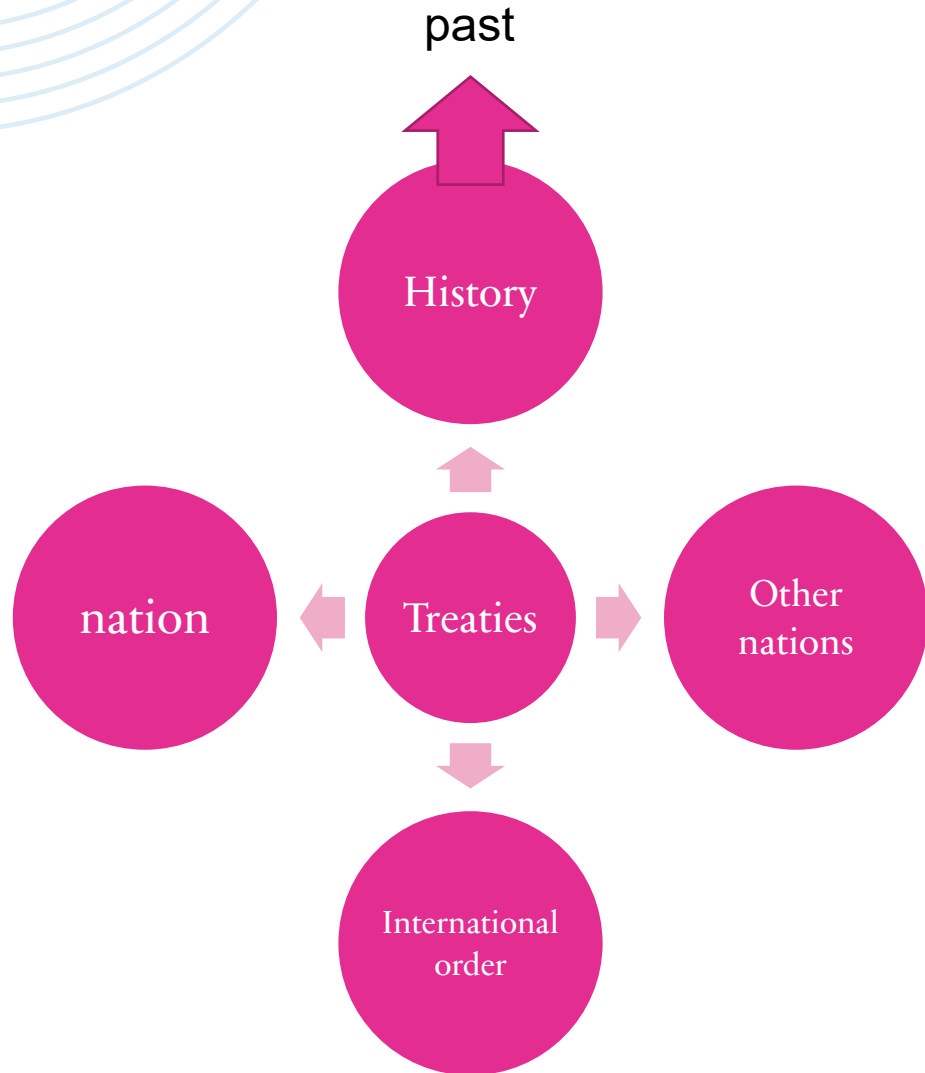
Inner developmental quadruple base



the other is present-day consent, the desire to live together, the will to perpetuate the value of the heritage that one has received in an undivided form.” (Ernest Renan)

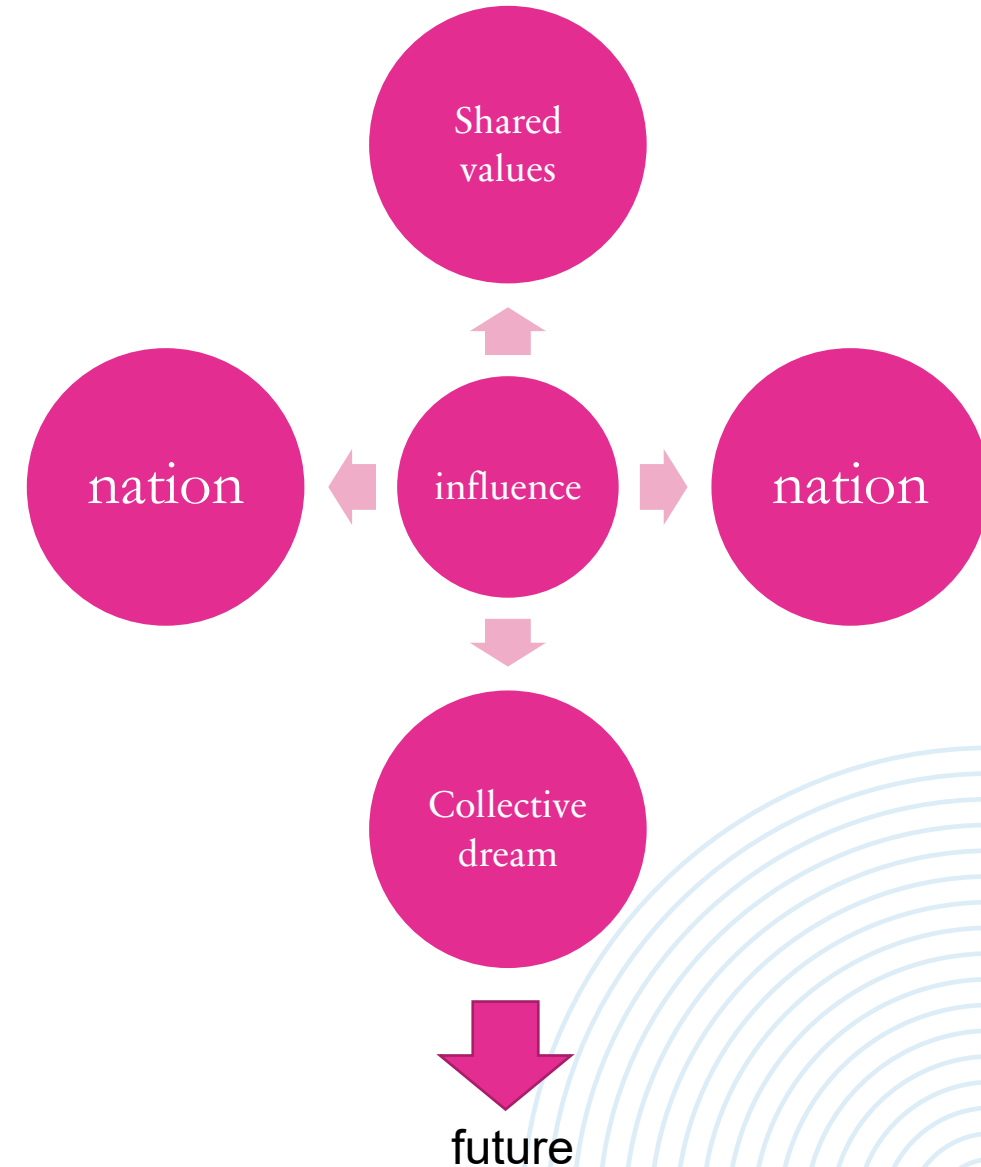
FOREIGN AFFAIRS AND THE OUTER QUADRUPLE-BASE

outer Identity maintaining quadruple base



A nation exists not only by itself and for itself, it also has relations with other nations. Every nation wants to preserve its rank and status among nations, and first of all its independence. Moreover, it seeks to expand its influence on other nations. "from political state entity to political state entity"

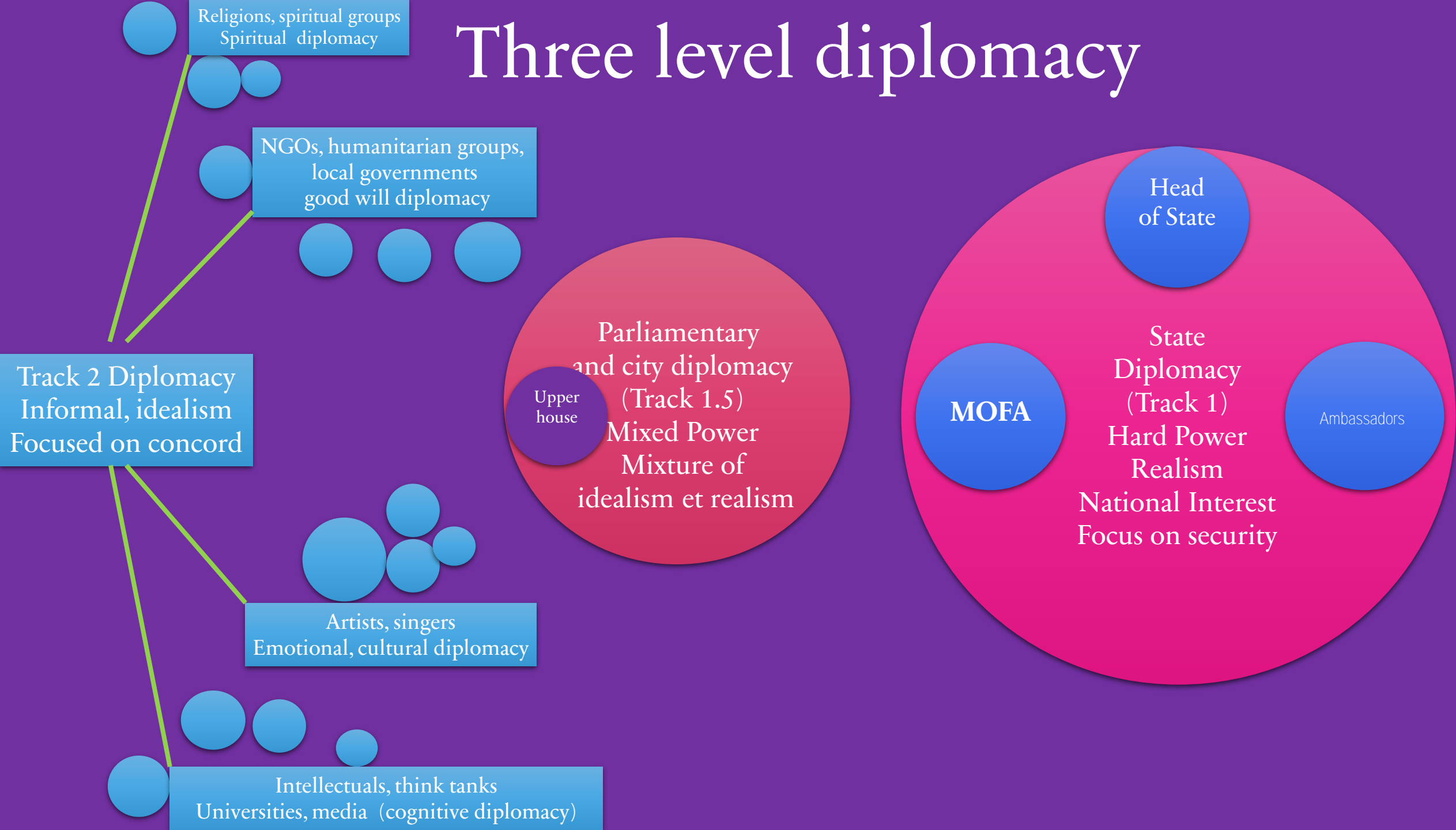
outer developmental quadruple base



3. WHAT IS DIPLOMACY?

- Why is there diplomacy? Most diplomatic activities worldwide concern the foreign affairs of sovereign States in relation to one another.
- Almost all the sovereign States of the world are represented by their mission at the United Nations in New York
- The most powerful States have embassies in almost every other State of the world, and most States try to keep embassies in key nations.
- The fundamental reason for diplomatic activity, therefore is the fact that human beings are citizens of sovereign States. In order to understand diplomacy, we should first of all understand a few things about nations: what is a nation? Why do we live in nations? How do they function? What for? Where are the nations located? How long have they existed?

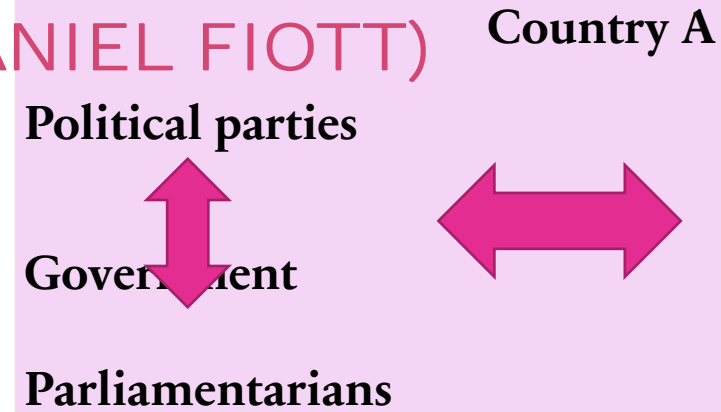
Three level diplomacy



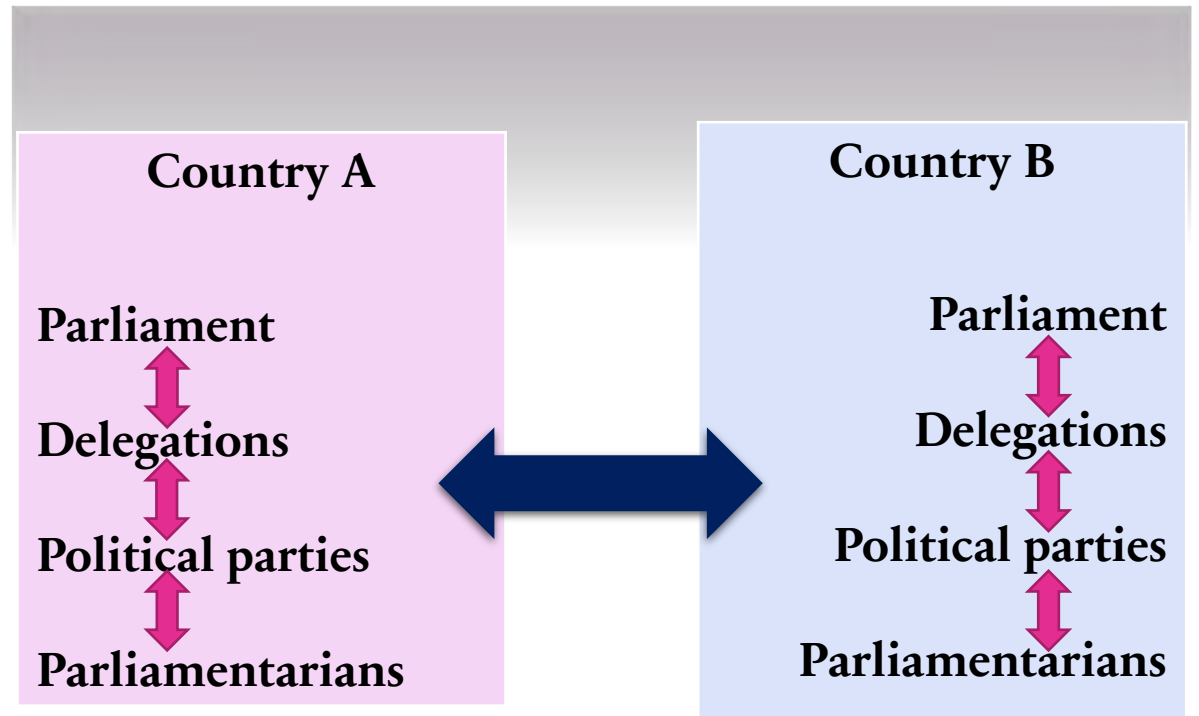
WAYS OF DOING PARLOMACY

(FROM DANIEL FIOTT)

Intra State Parlomacy



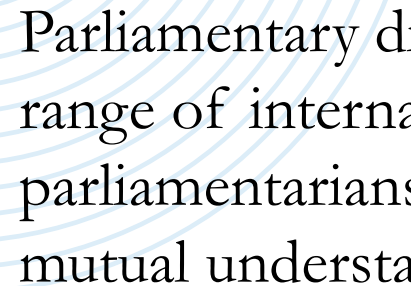
Inter State Parlomacy



- Dean Rusk was the first to talk about “parliamentary diplomacy”.* In 1956, Professor Philip Jessup, the American scholar, diplomat and jurist, conferred scientific value to it. The Mexican diplomat, César Sepúlveda, who has also written widely on this form of diplomacy, explained that this kind of diplomacy has special importance as a source of rules of political behaviour since it can function as an agent for the creation of legal norms while contributing to the evolution of genuine international law.
- Jerzy Jaskiernia has a list of Questions about Parliamentary Diplomacy
- What is parliamentary diplomacy? How can it be defined? What is the legal nature of it? How does it influence the perception of the functions of contemporary parliamentarism? What is its significance in the area of international relations?***

* Rusk Dean, “Parliamentary Diplomacy—Debate vs. Negotiation,” *World Affairs Interpreter*, Summer 1955 (Vol. 26, No. 2), pp. 121–122


* * Jerzy Jaskiernia, *Parliamentary Diplomacy – A New Dimension of Contemporary Parliamentarism*



Parliamentary diplomacy is defined as the full range of international activities undertaken by parliamentarians and parliaments to increase mutual understanding between states, strengthen government accountability and enhance the democratic legitimacy of international organizations.

Traditional diplomacy is associated with the activity of the executive authority (president, government, minister of foreign affairs, diplomats), and the introduction of the notation “parliamentary” must raise the question of the legitimacy of such a categorization in the context of understanding the term “diplomacy”.

Dean Rusk identified four characteristics of parliamentary diplomacy:

- these are activities included in the broad framework of the continuation of certain interests, not only the implementation of a specific program,
 - it is diplomacy open to public debate,
 - is conducted on the basis of formalized procedures,
 - makes its decisions by voting.²⁰
- 

POSITION OF DR. HAK JA HAN MOON, FOUNDER OF IAPP

Individuals in every sector of society, have a responsibility to work to build a world of universal and lasting peace. This is especially true of parliamentarians. The parliament in any nation is the house of the people, a place where the voice of the people may be heard and the public good advanced by democratically elected representatives.

Good governance is secured not only by the policies and laws of the political system. It is also necessary that those who hold positions of power be people of good character, guided by their conscience and universal moral principles. For this reason, religion has been an important factor in contributing to the moral and spiritual development of both the political leaders and the citizens. It is imperative that, within modern democratic systems, we do not lose sight of God, nor of the spiritual principles and laws that have been taught throughout the ages.”

You are servants of the people, and, as such, are expected to serve the public good, guided by basic principles of good governance: accountability, transparency, collegiality, inclusivity, and respect for human rights and the rule of law.

TARGETS IN EUME REGION

- The European Union (Brussels, Luxembourg, Strasbourg)
- UN Headquarters (Geneva and Vienna)
- UNESCO in Paris
- The Council of Europe
- OECD Paris
- NATO Brussels etc...

Conclusion: let us become representatives of True Love with Heavenly Credentials