



»On behalf of God, I dispatched Tribal Messiahs to the world.«

True Father, 4th February 1990

In Appreciation

With this plaque the Family Federation for World Peace and Unification
for the European region recognizes and appreciates

Qivind Haugen



For his initiative in developing a series of six Divine Principle booklets, which present the basic points of Divine Principle in a beautifully illustrated, highly readable format. These booklets, which already have been translated into numerous languages, have proven to be a valuable support to members of FFWPU in fulfilling their Heavenly Tribal Messiah responsibilities.

In sincere gratitude,

Jack Corley

Jack Corley
Director
FFWPU Europe


Prague, Czech Republic

10th April 2016 / HC 04.03.04

THE DIVINE PRINCIPLE
Introduction to the Teachings of Rev. Sun Myung Moon

Part 1 Part 2 Part 3 Part 4 Part 5 Part 6

THE PRINCIPLE OF CREATION



Where do we come from and why are we here?

We did not create ourselves. So how, then, did we come to exist? Looking at the complexity, order, beauty and interdependent nature of everything in the universe, it is hard to believe that it all came about by accident. But if there is a conscious mind or Creator behind the universe, how can we find out about it?


The first part of the Divine Principle—of which a brief overview is presented on the following pages—describes the fundamental characteristics and principles that are common to all forms of life. Studying these characteristics helps us to understand the nature of the cause or Creator, God.

Why does the universe exist at all? What is humankind's purpose in the universe? A clear understanding of God's motivation for creating is essential in order to know our own purpose of life. The Divine Principle clarifies these universal principles.

THE DIVINE PRINCIPLE
Introduction to the new revelation of God to Sun Myung Moon

Part 1 Part 2 Part 3 Part 4 Part 5 Part 6

OUR LIFE IN TWO WORLDS




Born to live forever

Do we continue to live or exist after death and, if so, in what form? And for what purpose? Is there justice that goes beyond death? If yes, what consequences does this have for our daily life on earth? The Divine Principle explains these existential questions from the point of view of the Creator. It is only when we have insight into God's original "blueprint" that we can recognize clearly all aspects of the fascinating connections between our earthly life and our life in the next world.

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THE TRAGEDY OF JESUS CHRIST




... if we only had accepted him!

Jesus' violent death, being rejected and sent to the cross by his own people, the chosen people of Israel, was a tragedy of highest historical dimension. God has been preparing and guiding the people of Israel for 2,000 years by sending patriarchs, judges, kings, and prophets, ... for what? To kill the Messiah when he comes? Not! They had been prepared to wholeheartedly welcome, support and follow him. Jesus, not being accepted and understood by his contemporaries was not God's desire. And it was surely not the way to salvation. It was a catastrophe, that could only happen because of wrong and unrealistic conceptions about what the Messiah is supposed to do. And because God prepared people that should have supported and testified to Jesus' faith in their missions.

THE DIVINE PRINCIPLE
Introduction to the New Revelation of God to Sun Myung Moon

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WHY DOES EVIL EXIST?




The Conflict within Human Beings

Have you ever harmed anyone intentionally? Maybe you yourself have been a victim of violence, abuse or deceit. From where do these impulses come, that make us indifferent to the sorrow of other people and lead us to hate, deceive or abuse others? For centuries philosophers and theologians have attempted to answer the following question: How is it possible to reconcile the evidently evil side of human beings and the resulting suffering in the world with the belief in a loving, omnipotent and omniscient God? The Divine Principle reveals logical explanations to these fundamental questions and identifies a real event at the beginning of human history as the main cause of our conflicted existence.

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THE FULFILLMENT OF HISTORY



Waiting for the Second Coming of Christ


Had Jesus been accepted, there would have been no need for the Messiah to come a second time: an event never articulated in the Old Testament. But before his crucifixion, Jesus said: "I have many things to tell you, but you cannot hear them now." He said: "no matter how I speak of heavenly things, but you cannot even understand the earthly things of which I speak." He added: "I speak to you now in parables and symbols, but the day will come when I will speak to you plainly of the Father". Although the lack of faith in Jesus' own words was the tragedy, then, the clear signs which he decided to reveal will be made known at the time of the second coming. The following pages highlight a fascinating fact: Jewish and Christian history show an astonishing concurrence of time periods. At the end of a 2,000 year period of expectation, Jesus was born among the Jewish people. Now, after 2,163 years of Christian history, signs intensify that Christ's return is our time. Will he be recognized?

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THE PURPOSE OF THE MESSIAH

AND THE PRINCIPLES OF RESTORATION OF HUMANKIND



Overcoming the separation between humans and God

The world we live in is not a healthy world. It is not the ideal world of goodness that God had originally wanted to establish on earth. After the Human Fall we all have become the playthings of Satan, the enemy of God, who wants to soothe and keep us trapped in his destructive ways of selfishness and feelings of eternal sorrow.

God has prepared to send the Messiah in order to end Satan's evil reign over humanity, and to establish God's reign of goodness—God's kingdom on earth and in the spiritual world—forever. Jesus of Nazareth came as this promised Messiah 2,000 years ago. Why has the world not changed since then but remained a place of suffering even (or especially) for those who truly seek to follow this Christ? Was Jesus not the Messiah or have we misunderstood the true purpose of his coming? Through this Divine Principle the true purpose of the Messiah is revealed clearly in part 4.

THE DIVINE PRINCIPLE GENERAL OVERVIEW

The Divine Principle is a revelation from God to Sun Myung Moon. It offers revolutionary new insights into the nature and work of our creator. The Divine Principle is divided into three main parts:

- 1 The Principle of Creation**
God's nature, His ideal, and the principles of His creation.
- 2 The Fall of Man**
How evil came into this world and how it influences humanity.
- 3 The Restoration of God's Ideal**
Revealing God's work of salvation and the principles of restoration in human history.

THE DIVINE PRINCIPLE – Chapter overview

Part 1	Part 2
- The Principles of Creation	- The Principles of Restoration
- The Fall of Man	- The Foundation for Restoration
- Satanology and the Last Days	- Moon and Jesus: Creator and the Providence of Restoration
- The Messiah: His purpose and the reason for his second coming	- The Time Periods in the Providence of Restoration
- Restoration	- The Parables in Jewish and Christian History
- Predestination	- The Period of Preparation for the Second Advent
- Christology	- The Second Advent

Sun Myung Moon (1920 - 2012)

Already by age sixteen, Sun Myung Moon had received his commission through encounters with the Jesus Christ and was contemplating his lonely and prayerful ascent to find the answers to fundamental questions about life – profound insights that now form the systematic teaching known as 'The Divine Principle'.

By identifying spiritual principles that reveal the workings of God behind human history and through the world's great religious traditions, a way is opened up to transcend traditional socializations of race, religion and culture and move toward a truly unified view of life wherein the spiritual and physical dimensions are harmonized.

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Newly published Divine Principle Brochures

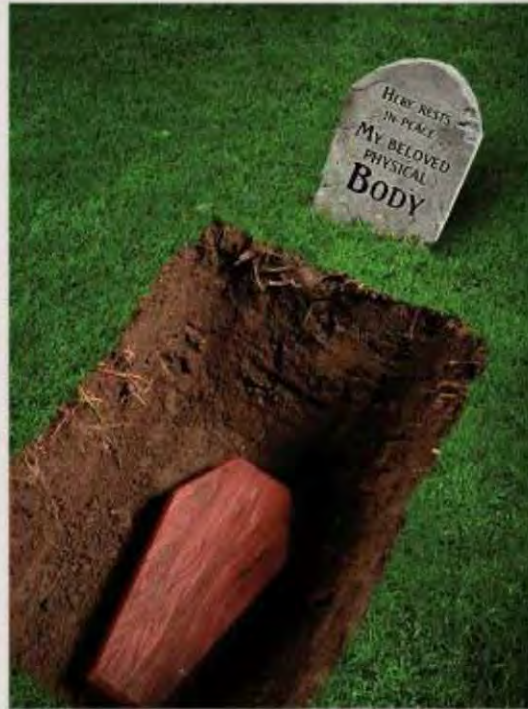
The essence of humans is spiritual

Many faithful believers tend not to reflect on the topic of death and the afterlife. But the Bible is full of evidence about the existence of a spiritual world. Prophets such as Ezekiel and Isaiah reported on powerful spiritual visions, as did the author of Revelation, the last book in the Bible.

The Gospel describes angels appearing and speaking (Luke 1:28). Jesus met with Moses and Elijah on the Mount of Transfiguration, although the two latter persons had died many years earlier (Matthew 17:1-3). Mystics and saints throughout the centuries have reported about spiritual revelations. And this does not apply only to Christianity.

The possibility of life after death may explain phenomena that cannot be interpreted otherwise, such as near-death experiences, visions of persons who have died and authentic communication with the other world.

In order to understand what happens to us when we die, we first must **understand what we are made of**. Most of us are aware only of our physical body, but this is only one part of what makes us what we are. We are made not only of physical matter; we also have a spiritual essence. We therefore can say that **we are primarily spiritual beings who possess a physical body while we are on earth**. When we die, we lay aside our physical body as we would take off a coat that we do not need anymore. The actual person remains intact.



The cosmos mirrors the dual structure of human beings

Our body naturally exists in the physical world, which is the environment for our activities and our growth while on earth. The physical world provides us with all the nourishment we need and allows us to experience stimulation and joy. But the cosmos also has a spiritual dimension—the invisible spirit world. It serves as the environment for our spirit self. Our spirit is the internal counterpart to our physical body, and the spirit world is the invisible counterpart to the physical world. This world is not just somehow “up there in heaven” but is in another dimension which intertwines with the physical world. Both worlds were created by God and together form the cosmos, which mirrors the structure of a human being (spirit and body). God has placed humans at the center of these two worlds by providing them exclusively with both a spirit AND a body.

A human being is:
The center of both worlds
The mediator between both worlds
A microcosm of both worlds



During our life on earth we exist in both worlds at the same time. As human beings we have the task to connect these two worlds. A human being possesses all the elements of the spirit world as well as all the elements of the physical world. He or she is therefore a microcosm reflecting the nature of the cosmos.

We already are living in both worlds while on earth

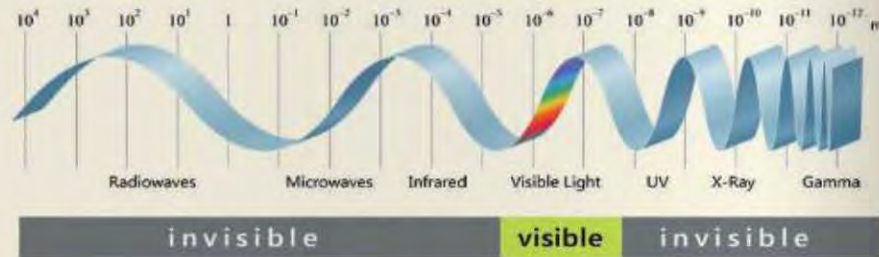
Many believe in one or another form of life after death, but the majority of people do not realize that we already exist in both realms simultaneously during our physical life on earth — in a material realm and in a spiritual one. God created human beings with a physical self and a spirit self.

Just as the physical world provides the environment for our physical self so the spirit world provides the environment for our spirit self. However, while the period of time we live on earth is limited, our life in the spirit world is eternal.



Our perceptive faculty is quite limited

In order to understand how it is possible to live in two worlds at the same time without realizing it, we have to remember that there are many things in the natural world that are beyond the capacity of the perceptive faculty of our five physical senses. For example, we cannot see infrared light or x-rays. There are also sounds above or below a particular frequency range which we cannot hear. Nevertheless x-rays do exist and so do very high and very low sound frequencies.



It is a similar matter with the spirit world. We cannot sense it with our physical senses. However it definitely exists all around us. New scientific insights have proven this proposition. While early science claimed that the material world is made of solid material, modern science sees the world a little differently: What looks like solid material actually consists of **invisible energy patterns**.

The significance of this theory in terms of the existence of a spiritual dimension should be very clear. Indeed, it was presumably this discovery that inspired Albert Einstein to make the famous remark that his work was spiritual in nature. He actually discovered that where material ends the spirit begins.

Some scientists use physical methods to seek to confirm spiritual phenomena in that they approach spiritual things in a similar way to how they approach physical events. However, we cannot sense the spirit world in the same way that we sense the physical world. Therefore we never will understand the spirit world through performing experiments that use physical instruments and methods. **The spirit world is a different dimension of reality**; seeking to understand the spirit world in physical terms is both inadequate and meaningless.

Appr. 5% of all adults have had a Near Death Experience *

Today the best-known evidence for the existence of a spiritual dimension comes from those who have had a so-called near-death experience. These people, who were clinically dead but later regained consciousness, have reported about strikingly similar experiences.

In books such as "Life after Life" by Dr. Raymond A. Moody or "Endless Consciousness" by Dr. Pim van Lommel, people report of floating outside their body after "death" and being able to see it from some distance. Friends and relatives who already died often appeared as spiritual beings (in a spiritual body) desiring to help them. They also felt the presence of a godlike being. This moved them to reflect on the value of their life. They felt fully accepted and loved in the presence of this godlike being. In the end it turned out that it was not yet time for them to die and they had to return to the earthly plane.



Even blind people reported about details of near-death experiences, such as what the operating room looked like, which doctors were present, which interventions were made, etc.—they could "see" all these things.

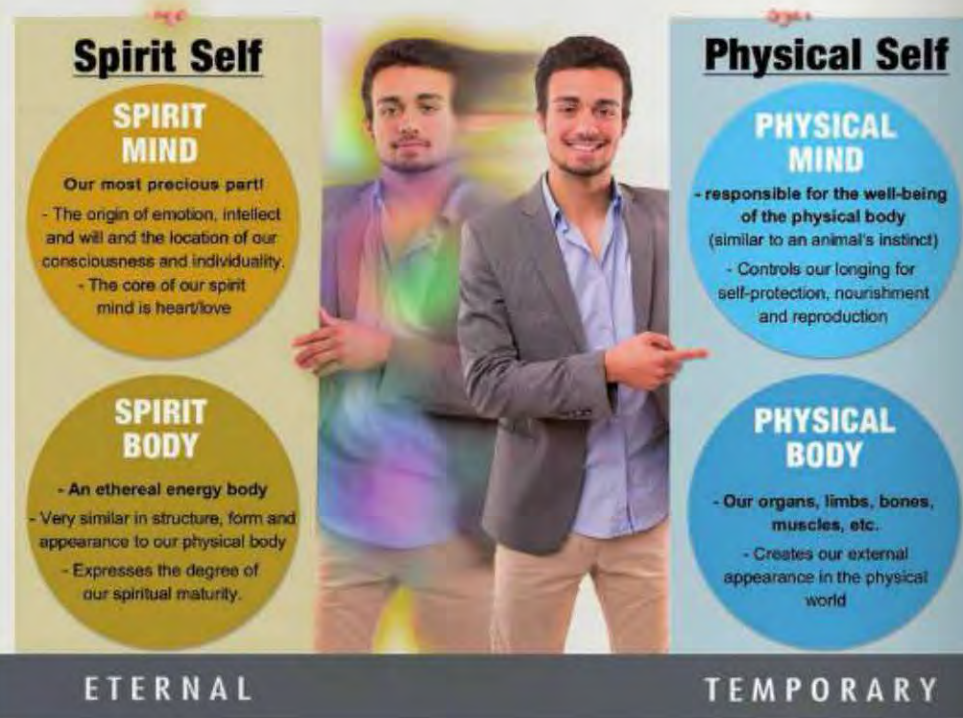
Common phenomena reported during near-death experiences:

- no interruption in the flow of consciousness
- positive feelings when "stepping out" of the body (lightness, brightness, love, joy, end of all pain)
- a dark tunnel led them towards an extremely bright light
- meeting with deceased friends, relatives or with a Godly being
- review of one's own life in the form of a "time lapse playback" in chronological order
- intuitively knowing that there is a point beyond which there is no return
- after returning back to their physical life, they changed their lives to embrace higher values and also found that the fear of dying had disappeared completely

* average taken from various surveys done in nations around the world

Every person has a physical and a spirit self

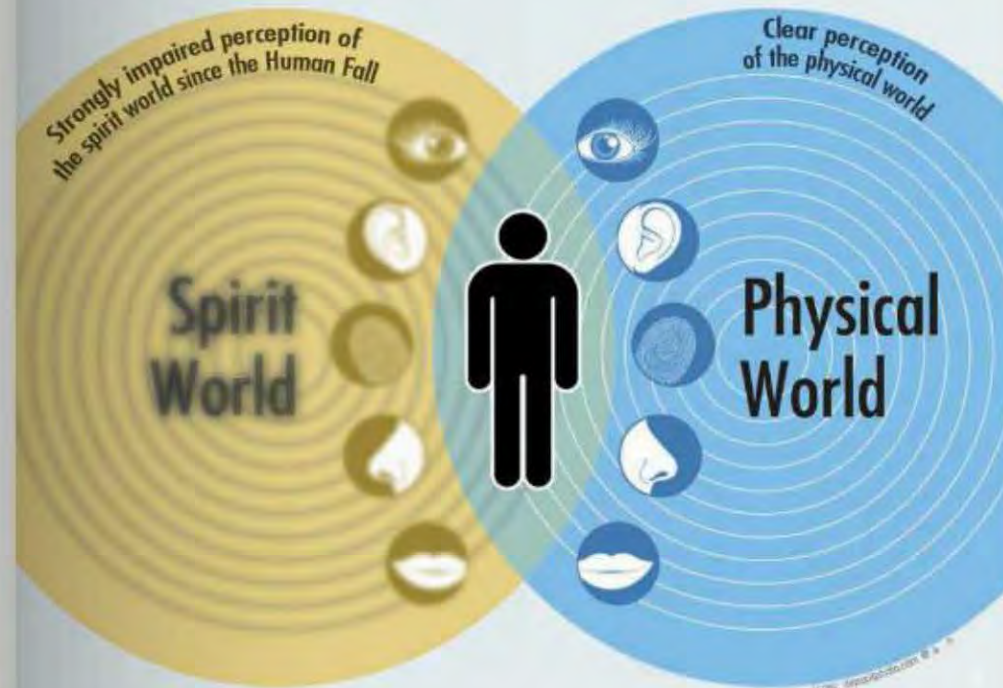
We live in both the physical world and in the spirit world, and each of us consists of a physical self and a spirit self. The spirit self is in the subject position and gives the physical self purpose and direction. The physical self consists of a physical body made of cells and a physical mind which is responsible for the well-being of the physical body. In the same way, the spirit self also has a spirit body and a spirit mind. Since the spirit self is similar in form to the physical body, it is possible for people to be recognized in the spirit world. This explains why people who have contact with the spirit world recognize their friends and relatives who are already deceased.



The spirit mind is the center of our being, the origin of our emotions, our intellect and our will. Our personality, heart and consciousness are anchored here. It is our spirit mind that makes it possible for God to connect with us, to love us and to guide us. Many people have the feeling that a certain part of them will never cease to exist. Because we are created as eternal beings, we have the desire to live forever. The physical self decays as soon as a person dies; however, the spirit self continues to live as a spirit person forever in the spirit world.

Our physical and our spiritual senses

Just as we can perceive the physical world through our five physical senses (seeing, hearing, tasting, touching, smelling), we also can perceive the spirit world through our five respective spiritual senses. These spiritual senses are not limited by physical natural laws. However, since most of us are not attuned to our spiritual senses, we become aware of the spirit world only after our physical lives have ended and we enter the spirit world.



In God's original ideal we would be able to use our five spiritual senses to relate with the spirit world **while still on the earth**, just as we perceive the physical world with our five physical senses. However, since we became separated from God and could not reach the required spiritual maturity, our spiritual senses were impaired so badly that we live in ignorance of the spirit world. ^① See the *Divine Principle*, Chapter 2: *The Human Fall*. In the process of God's restoration work our spiritual sensibility will eventually be fully repaired, enabling us to perceive the spirit world at our will.

Our physical actions nurture our spirit self

We need light, warmth, air to breathe as well as physical nourishment to maintain our physical life. In a similar way our spirit self needs spiritual nourishment. The spiritual nourishment consists of two components: "life elements," such as love and truth, which ultimately come from God; and "vitality elements," which arise from our actions. Every time a person acts in line with God's principles, that person's physical self transmits good vitality elements to his or her spirit self.

Life elements from God for the spirit:

**God's Love
and Truth** >>>

When the spirit self receives good **vitality elements** from the physical self and **life elements** from God, it becomes lively and beautiful. At the same time our spirit self transmits good **spiritual elements** to the physical self that energize the body. These influence our actions and also our general physical condition. If, on the other hand, the spirit self is fed with bad vitality elements which arise from egoistical behavior, the person will have feelings of guilt and the spiritual development will be stunted. The only solution for this person is to repent and correct his or her wrong behavior.

LIVING SPIRIT ELEMENTS

VITALITY ELEMENTS

Every day of our earthly life is precious

The growth and quality of our spirit self depend on the purpose for which we are living our lives. It is not sufficient to just listen to the word of God; one also must practice it by living a life of truth and love. This life on earth is our best and fastest way to grow in heart and spirit.

Growth elements for the physical body
from the physical world:

Light, Warmth
and Air

Food
and Water

When our life on earth one day comes to an end, we cannot receive any further vitality elements from our physical self. Our spiritual growth therefore is much more difficult. Since our spirit self grows by the good deeds that we perform with our physical body, our experiences of love, beauty and joy on earth deeply affect our capability to experience these in the spirit world. That's why our life on earth is so important. It is on earth where God's Ideal and the purpose of His creation must be fulfilled.

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SPIRIT
WORLD

SPIRIT SELF

PHYSICAL SELF

PHYSICAL
WORLD

Life in the
WOMB



Surrounded by
WATER

the body develops to prepare
for life in the physical world



CONCEPTION

The physical conception is,
at the same time, also
the conception of the
new spiritual self

Nine months

Life in the
PHYS. WORLD



Surrounded by
AIR

the spirit develops to prepare
for life in the spirit world



FIRST BIRTH

The umbilical cord is severed.
The placenta "dies".
The baby is born.

A human lives about
90 years

Life in the
SPIRIT WORLD



Surrounded by
LOVE

the spirit takes its place
in its eternal home



SECOND BIRTH

The silver cord is severed.
The physical self dies.
The spirit man is "born".

Eternal existence

At her/his first birth each person separates from the placenta after nine months in the womb and is pressed through a narrow passage from the cervix into a new world.

In a very similar way each person separates from the physical body at death and is born into a new world which offers totally new perspectives.

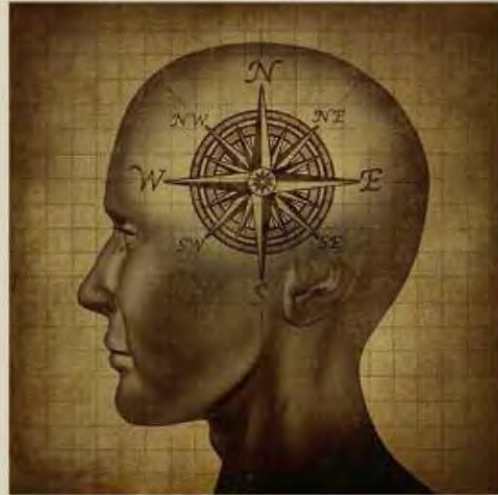
Therefore a person has three lives: first in a liquid environment in the womb (for nine months), then in a gaseous environment on earth (for about 90 years) and finally, according to God's ideal, in the area of the love of God in the spirit world (eternal existence).

Therefore, according to God's original plan, **physical death must not be seen as a threat or a loss** but as a joyful event, since the person involved has fulfilled the purpose of his or her earthly life and is now going into a beautiful new world.

... but what is the true measure of good and evil?

We must live a good and moral life in order to develop a good character and establish a good society. However, what is considered good and desirable in one culture often can be seen as less good or even reprehensible in a different culture. This has been and still is a source of conflict between religions, nations and peoples throughout the ages until the present.

Every person possesses an inner compass, or a moral authority, called the **conscience**. This is the function of our spirit that works to guide us toward that which we consider good or morally correct. These moral norms and standards are cultivated through education in our homes, schools and society. If we align ourselves anew, for example by adopting a new religious tradition, our conscience also will be realigned and provide us with new moral norms and standards for evaluating and conducting our lives.



However, due to the Human Fall, human beings have become ignorant of God and thus ignorant of the **absolute standard of goodness**. For this reason, we are unable to set the proper standard of judgment for our conscience. As the standard of goodness varies, the standard of our conscience also fluctuates; this causes frequent contention even among those who advocate a conscientious life.

Nevertheless, every person also has an **Original Mind** which is directly connected with God and desperately tries to guide us to live according to His original standard of goodness. This inner voice has become very quiet, however, or is constantly drowned out due to our state of separation from God and due to Satan's evil influence. (See the Divine Principle, Chapter 2: The Human Fall.) Our Original Mind can be perceived more clearly again when we seriously seek, pray and live an altruistic life aligned with high ethical and moral standards. Through God's work of salvation and our good response His original, absolute standard will be established gradually and the gap between our conscience and our original mind, which has existed since the Human Fall, will become smaller and smaller and ultimately will disappear altogether.

The central importance of the family for spiritual growth

Some aspects of our existence have enormous value when we see them from the perspective of eternity. Other things suddenly appear quite unimportant and trivial. Once we understand that our limited time on earth is the only opportunity we have to prepare for life in the spirit world, we see the value of the family in another light. There is, in fact, no better "place" to prepare for life in the spirit world in a natural way. This may sound cynical in view of the bitter fact that nearly 50 percent of all marriages end in divorce, negatively affecting many family relationships and producing both mental and physical suffering. However, it is not the "basic principle of the family" which is the cause of this misery but rather the fact that because of the Human Fall we live separated from God's original love and truth. (See Chapter 2 of the Divine Principle.) The life elements from God which our spirit absolutely needs to grow towards goodness are not reaching us at full intensity, making us unable to unfold our full love potential and create loving families.

The ideal of the family, however, does represent directly the purpose of God's creation. God created the family to be a school of love in which every person very naturally and joyfully can develop his or her heart in order to prepare for life in the spirit world. It is here on earth that we can develop our "ability to breathe love" so that we are in a position to "breathe" well in the spirit world which is permeated with God's love. God created us primarily as spiritual beings and ultimately created us for life in the eternal spirit world. However, He gave us a limited life of great preciousness on earth: It is only here on earth that new life can be born, and it is through the interaction with our physical body that our spirit self can develop and reach full maturity.

It is in the family that every person can experience and realize the four realms of heart. This is of utmost importance for the development of a loving personality and character. As a person passes through the four realms of heart, he or she finally reaches the highest level of love—parental love, which can give and give again with joy without expecting anything in return. That is the final examination in the school of love.

The Four Great Realms of Heart



Heart of parents	4
- coming to understand God's parental heart	
- characterized by commitment and compassion	
Heart of the spouse	3
- loving the other aspect of God's dual nature	
- characterized by faithfulness and commitment	
Heart of brothers and sisters	2
- learning to share and appreciate	
- characterized by harmony and purity	
Heart of the child	1
- developing deep trust in that which is good	
- characterized by respect and thankfulness	

GROWING IN STAGES

Where we go depends on our spiritual maturity

In the spirit world one lives in an environment that **matches one's inner nature**, whereas in the physical world one can create a pleasant environment by external means (also those acquired in a fraudulent manner). If we reach a high degree of spiritual maturity and a highly developed heart (ability to love) during our life on earth, we will find ourselves in the spirit world in an environment that matches these qualities. People who have come to know such realms actually have reported that these are far more beautiful than anything they experienced on earth. In the spirit world God's truth manifests itself as light and His love manifests itself as warmth. Therefore whoever lives in harmony with God in the spirit world leads a life in light and in the warmth of love.



On the other hand, those who hindered their spiritual growth due to a misdirected or wrongly applied lifestyle and who have lived a self-centered life, and have hurt and used others, will live in a spiritual environment that reflects these realities created on the earth.

A person who has led a very self-centered life on earth will find himself or herself in the spirit world at a location with like-minded people who all still need to learn the value of unselfish love, something that is essential for the development of our spirit.

Realms in which God is very distant are dark, cold and inhospitable. The environment simply reflects the spiritual condition of the people living there.

There are many stages between these two extremes, each of which reflects the different degrees of spiritual development of the residents. The most important factor that determines our level of growth is the degree of our love for God and our neighbors. Altruistic love, serving our neighbors and guiding them toward the truth and the love of God, represents the highest spiritual values.

Neither God nor Jesus nor anyone else judges people when they enter the spirit world. We automatically go to a place that matches the degree of spiritual maturity we reached in our earthly life. Therefore it was not God who divided the spirit world into beautiful and repulsive realms—so to speak, as a reward for the “good” and as punishment for the “bad.” No, according to the way of life that people lived on earth they brought these respective standards with them and opened up the realms of “heaven” or “hell” themselves as they settled in the spirit world.

One cosmos, two real worlds

There exist two real and substantial worlds: the physical world and the spirit world. We live in both worlds at the same time while on earth, since we are both spiritual and physical beings. When we die, our spirit moves on into the spiritual world and we continue to live there forever.

Three stages of life

Every person passes through three stages of life: Nine months in the womb, about 90 years on earth and then eternal life in the spirit world.

Justice beyond death

“As we sow, so shall we reap.”

The moment we enter the spirit world all superfluous things and all pretense fall away. Our true nature is visible immediately. We do not enjoy any advantages in the spirit world from things we found important while on earth, such as money, power or position, since it is a world ruled by God's love. The only ones who enjoy true freedom are those who have learned to act unselfishly for the sake of others while on earth.

Spiritual growth

This must be completed while on earth, since the spirit grows through the actions performed by our physical body. The spirit cannot receive any further vitality elements from the physical body after we die. Therefore our life on earth is very precious.

Where do we go after death?

Every person—whether that person believes in eternal life or not, whether he or she is religious or not—enters the spirit world after death and continues to live there forever as a spirit person. This is a natural life process and not something we can choose. The spirit world is made up of various levels, which were created not by God but by humankind itself due to the different degrees of spiritual maturity that people achieved during their earthly life.

Since the spirit world is ruled by the laws of love, we automatically tend toward the location that matches the level of development of our heart.

What is next?

This introductory series comprises 6 brochures covering the essential contents of *The Divine Principle*.



- Part 1 The Principle of Creation
- Part 2 Our Life in Two Worlds
- Part 3 Why Does Evil Exist?
- Part 4 The Purpose of the Messiah
- Part 5 The Tragedy of Jesus Christ
- Part 6 The Fulfillment of History

THE DIVINE PRINCIPLE GENERAL OVERVIEW

The **Divine Principle** is a new revelation from God to humankind. It has been received through and was systematized by the Rev. Sun Myung Moon. It offers revolutionary new insights into the nature and work of our Creator. Here we have presented an introductory 6-part series covering central statements of the **Divine Principle's** main subject areas:

The Principle of Creation

God's nature, His ideal and the principles of His creation.

The Human Fall

How evil came into this world and how it influences humanity.

The Restoration of God's Ideal

Revealing God's work of salvation and the principles of restoration in human history.

EXPOSITION OF THE DIVINE PRINCIPLE, the reference book on the Divine Principle teachings, comprises the following chapters:

- The Principle of Creation
- The Human Fall
- Eschatology and the Last Days
- The Messiah: His Purpose and the Reason for His Second Coming
- Resurrection
- Predestination
- Christology
- The Principles of Restoration
- The Foundation for Restoration
- Moses' and Jesus' Course in the Providence of Restoration
- The Time Periods in the Providence of Restoration
- The Parallels in Jewish and Christian History
- The Period of Preparation for the Second Advent
- The Second Advent



Sun Myung Moon (1920 - 2012)

Already by age sixteen, Sun Myung Moon had received his commission through encounters with the risen Christ and was continuing his lonely and prayerful search to find the answers to fundamental questions about life – profound insights that now form the systematic teaching known as *The Divine Principle*.

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11/12/2011

ORDER INFORMATION

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THANK YOU!





»On behalf of God, I dispatched Tribal Messiahs to the world.«

True Father, 4th February 1990

In Appreciation



With this plaque the Family Federation for World Peace and Unification
for the European region recognizes and appreciates

Members of Jeong Song Hwe

For their faith and devotion in supporting the Providence in Europe.
Through numerous spiritual conditions and financial donations Jeong Song Hwe members have demonstrated
a heart of selfless love. Their efforts also have helped Second Generation members to have opportunities
to grow and develop their spiritual lives through local and international activities.

In sincere gratitude,

Jack Corley
Director
FFWPU Europe

Prague, Czech Republic

10th April 2016 / HC 04.03.04





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With this plaque the Family Federation for World Peace and Unification
for the European region recognizes and appreciates

Tim Atkinson

.....

For taking initiative to develop a highly effective Sunday School program for younger Second Generation in Europe. Beginning in Sweden and spreading to other countries, this course has helped Second Generation to take their first steps in understanding our Heavenly Parent, True Parents and Divine Principle, thus building a foundation for success in their spiritual lives.

In sincere gratitude,

Jack Corley
Director
FFWPU Europe

Prague, Czech Republic

10th April 2016 / HC 04.03.04



Sunday School Curriculum Seminars

Tim Atkinson, an English brother and professional teacher living in Sweden, has developed teaching contents for Sunday School over many years.



»On behalf of God, I dispatched Tribal Messiahs to the world.«

True Father, 4th February 1990

In Appreciation



With this plaque the Family Federation for World Peace and Unification
for the European region recognizes and appreciates

The Espacio Ronda Cultural Centre

With the support of the Tong Il company of Spain, the initiative of Armando Lozano and the support of national leaders Miguel and Maryvonne Calvi, they have created a centre of excellence through which to reach out to the larger society through arts and culture. Through their efforts the local society has come to appreciate the breadth of the vision of the Unification movement in Spain.

In sincere gratitude,

Jack Corley

Jack Corley
Director
FFWPU Europe

Prague, Czech Republic

10th April 2016 / HC 04.03.04



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In Appreciation



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for the European region recognizes and appreciates

Sakal Rexhepi

.....

For his hard work and sincere devotion to developing a strong Universal Peace Federation (UPF) foundation in Albania
as secretary general from 2009 – 2016. Through his efforts a strong and capable Peace Council
consisting of Ambassadors for Peace has been established and stands ready to work for national restoration.
His work has set an example of good organization and management and can inspire the work of UPF in Europe and beyond.

In sincere gratitude,

Jack Corley
Director
FFWPU Europe

Prague, Czech Republic

10th April 2016 / HC 04.03.04

Balkan Peace Initiative - European Leadership Conference
“Mutual Understanding & Cooperation for Peace, Security and Human Development in the Balkans”
November 20 - 21, 2015, Tirana International Hotel, Tirana, Albania





UNIVERSAL PEACE FEDERATION - BALKANS
EUROPEAN LEADERSHIP CONFERENCE
Mutual Understanding & Cooperation for
Security & Human Development in the
20 NOVEMBER 2015 TIRANA, ALBANIA

Mr. Bajram IBRAJ
H. E. Fatmir SEJDIU
Dr. Wilfried SCHWIMMER
H. E. Amritha

A moment of silence for victims of terrorism
Tirana, Albania, 20 November, 2015



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True Father, 4th February 1990

In Appreciation



With this plaque the Family Federation for World Peace and Unification
for the European region recognizes and appreciates

Peter Zährer

.....

For having the vision, and acting on it, to establish the Forum for Religious Freedom Europe (FOREF).
Since its establishment in 2005, FOREF has earned a reputation as a defender of religious freedom
within and beyond the borders of Europe. Working together with prominent personalities,
FOREF has successfully challenged many injustices and violations of religious freedom and human rights.

In sincere gratitude,

Jack Corley

Jack Corley
Director
FFWPU Europe

Prague, Czech Republic

10th April 2016 / HC 04.03.04



Report about the Imprisonment of Two Members of a Minority Religion

Posted on March 21, 2016 by erichmayer

The Case of Mihail Calestru and Oleg Savenkov

By Willy Fautré & Aaron Rhodes

Brussels/ Vienna, 21 March 2016

See full report at:

<http://hrwf.eu>

<http://foref-europe.org>



Mihail Calestru (left) and Oleg Savenkov (right), both members of the Unification Church, were arrested and detained on Friday, 30 October 2015. Their case constitutes a grave attack on religious freedom in Moldova as the charges against them have been proved to be baseless.

Links

- FOREF – Forum für Religionsfreiheit (Blog in German Language)
- Freedom Rights Project
- HWRF – Human Rights Without Frontiers

Recent Posts

- Report about the Imprisonment of Two Members of a Minority Religion
- International Religious Freedom Act not adequately implemented
- Conference Report
- Arbitrary Detention of Two Members of Minority Religion
- Germany: Victory for Freedom of Speech

Archives

- March 2016
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- March 2014
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- January 2014
- November 2013
- October 2013



<https://foref-europe.org/>



FORUM FOR
RELIGIOUS FREEDOM
FOREF
EUROPE



osce

HUMAN DIMENSION
IMPLEMENTATION MEETING
Warsaw 22.09 - 3.10.2014





»On behalf of God, I dispatched Tribal Messiahs to the world.«

True Father, 4th February 1990

In Appreciation



With this plaque the Family Federation for World Peace and Unification
for the European region recognizes and appreciates

David and Patricia Earle

.....

For establishing a solid Heavenly Tribal Messiahship foundation in the city of Birmingham, United Kingdom.
Since 1992, David and Patricia Earle have worked tirelessly and consistently to reach out to representatives of all faiths
and ethnic groups in the Birmingham region and have brought them together to receive True Parents' Holy Marriage Blessing.
Their example has moved the hearts and minds of city officials and other leaders of society,
who have offered their wholehearted support to their Heavenly Tribal Messiahship work.

In sincere gratitude,

Jack Corley

Jack Corley
Director
FFWPU Europe

Prague, Czech Republic

10th April 2016 / HC 04.03.04



TRIBAL MESSIASHIP

David and Patricia Earle hold regular meetings in their home in Birmingham, UK, as they expand their Tribal Messiaship





Interfaith Peace Blessing
“Towards the Ideal of One Family Under God”
Birmingham, UK, February 27, 2016



»On behalf of God, I dispatched Tribal Messiahs to the world.«

True Father, 4th February 1990

In Appreciation



With this plaque the Family Federation for World Peace and Unification
for the European region recognizes and appreciates

Patrice and Nellie Huard

.....

For accomplishing their Heavenly Tribal Messiahship foundation through hard work and sacrificial efforts in the Philippines.
By working together with brothers and sisters in the Philippines, they could inherit the Heavenly Tribal Messiahship spirit
and return victorious to France. Through their experience many brothers and sisters in Europe
may receive inspirational ideas on how to accomplish this most important responsibility.

In sincere gratitude,

Jack Corley

Jack Corley
Director
FFWPU Europe

Prague, Czech Republic

10th April 2016 / HC 04.03.04





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True Father, 4th February 1990

In Appreciation

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for the European region recognizes and appreciates

Alice Thompson



.....

For accomplishing her Heavenly Tribal Messiahship foundation
through her devotion and outreach to her hometown in the Philippines.
Through her efforts, Alice has been able to win the hearts and minds of relatives, friends and neighbors,
who could receive the Holy Marriage Blessing, and lay a foundation for the restoration of her home country.

In sincere gratitude,

Jack Corley

Jack Corley
Director
FFWPU Europe

Prague, Czech Republic

10th April 2016 / HC 04.03.04





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for the European region recognizes and appreciates

Guida Gjindroz



.....

For accomplishing her Heavenly Tribal Messiahship foundation through hard work and sacrificial efforts in the Philippines. By working together with brothers and sisters in the Philippines, she could inherit the Heavenly Tribal Messiahship spirit and return victorious to Switzerland. Through her experience many brothers and sisters in Europe may receive inspirational ideas on how to accomplish this most important responsibility.

In sincere gratitude,

Jack Corley

Jack Corley
Director
FFWPU Europe

Prague, Czech Republic

10th April 2016 / HC 04.03.04





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UPF Italy and UPF San Marino

For their successful initiative in establishing the high-quality magazine *Voce di Pace* (Voices of Peace)
so that the leading members of society in their two nations may better understand the core values of True Parents.
Through this magazine Ambassadors for Peace and friends of UPF can freely express their views on current issues,
thereby contributing toward the realization of a world of peace.

In sincere gratitude,

Jack Corley
Director
FFWPU Europe

Prague, Czech Republic

10th April 2016 / HC 04.03.04

VOICES OF PEACE VOCI DI PACE

II QUADRIMESTRE 2014

**Per educare
un figlio ci vuole
tutto il villaggio**

(Proverbio africano)

Notiziario a cura degli Ambasciatori di Pace Dell'UPF (Universal Peace Federation - Italia)

Autorizzazione n. 3193/2005 Segreteria di Stato per gli Affari Interni - San Marino

Voice of Peace UPF Magazine for Italy and San Marino

This issue of *Voci di Pace* deals with the important topic of the power of the press, the influence it has on public opinion, its role and responsibility. Another important topic is the Financial System and its influence.

The editor of the magazine, Giorgio Gasperoni, recently received, for the fourth time since 2012, a letter of appreciation from the President of Italy, H.E. Giorgio Napolitano. The magazine is sent to him regularly, accompanied by a personal letter. After the president reads the magazine, it is placed in the Library of the Quirinal inside the presidential palace.

VOICES OF PEACE VOCI DI PACE

I QUADRIMESTRE 2016

Unione europea e Unione eurasiatica

IL DIFFICILE EQUILIBRIO TRA
COOPERAZIONE, ESPANSIONISMO,
GEPOLITICA E LIBERTÀ



Notiziario a cura degli Ambasciatori di Pace Dell'UPF (Universal Peace Federation - Italia)
Autorizzazione n. 3193/2005 Segreteria di Stato per gli Affari Interni - San Marino

VOICES OF PEACE VOCI DI PACE

III QUADRIMESTRE 2015

La soluzione per i problemi dell'umanità deve essere ricercata nell'oceano

PREMIO PER LA PACE "SUNHAK"
Riconosciuti i meriti sul fronte
dei cambiamenti climatici
e della lotta alla fame



Notiziario a cura degli Ambasciatori di Pace Dell'UPF (Universal Peace Federation - Italia)
Autorizzazione n. 3193/2005 Segreteria di Stato per gli Affari Interni - San Marino

VOICES OF PEACE VOCI DI PACE

II QUADRIMESTRE 2015



**"Quando i popoli s'incontrano in nome
dell'amicizia, nasce la diplomazia civile"**

Notiziario a cura degli Ambasciatori di Pace Dell'UPF (Universal Peace Federation - Italia)
Autorizzazione n. 3193/2005 Segreteria di Stato per gli Affari Interni - San Marino

LA RELIGIONE È CAUSA DI CONFLITTO

litti stessi, che spesso rappresentano momenti decisivi della vita degli individui e delle comunità, possono essere regolari da tali riti di passaggio (riconciliazione, amministrazione della giustizia, commemorazione dei caduti in guerra).

La religione come discorso può essere compresa semplicemente come le parole e il linguaggio usati per comunicare. Un'interpretazione più profonda di questo termine spiega che si tratta della manifestazione di tutto un modo di pensare e agire nel mondo. Nei conflitti, l'uso del linguaggio e della retorica religiosa è attribuito talvolta a protagonisti della politica, che strumentalizzano la religione per aumentare l'attrattiva del proprio messaggio. Tuttavia, ci sono anche molti casi in cui l'uso della retorica religiosa è la manifestazione genuina di una particolare visione del mondo. In tali casi, se i vari attori dello scenario politico fanno uso di linguaggi religiosi diversi, ciò potrebbe complicare la comunicazione e la comprensione, e maggiori sforzi saranno necessari per trovare il modo di affrontare queste difficoltà.

Nelle pagine che seguono, esploreremo la questione su quale possa essere un buon modo di pensare alla religione in un contesto di peacebuilding (consolidamento della pace) e trasformazione dei conflitti. Lo faremo analizzando cinque casi di conflitti violenti, a livello sociale e politico, per vedere quali elementi della letteratura accademica sulla religione sono di maggiore rilevanza pratica. Essendo la relazione basata sulla premessa che il modo in cui i *conflict transformation practitioners* (esperto nella trasformazione dei conflitti) considerano la religione modello il modo in cui affrontano la questione, i cinque casi si focalizzano specificamente sull'idea che i *conflict transformation practitioners* avevano del ruolo della religione nei conflitti a cui stavano lavorando. Rivolgeremo la nostra attenzione in particolare alla storia del Congresso Interreligioso Iracheno, agli sforzi del Centro Internazionale per la Religione e la Democrazia in Kashmir, all'iniziativa dei prigionieri Salafi in Marocco, al Consiglio Interreligioso del Sierra Leone, e al confronto dei musulmani secolari in Tagikistan.

Scopo della relazione

La relazione è rivolta ai policy maker e ai *conflict transformation practitioners* che lavorano ai conflitti legati alla sfera religiosa. Il nostro obiettivo è proporre un approccio alla religione, che sia utile a risolvere i conflitti. Rinforzando gli strumenti concettuali per l'analisi del ruolo della religione dei conflitti, quindi, speriamo anche di rendere più efficaci le iniziative in atto per trasformare i conflitti. Crediamo che questo contributo arrivi puntuale - basati sul tema "Dialogo Eurasia ed Europa: costruire la fiducia e garantire una cooperazione per lo sviluppo sostenibile".

tuttavia saranno diversi nel modo in cui influenzano, direttamente o indirettamente, il conflitto preso in esame.

3. La personale comprensione della religione da parte dell'analista: nel settore della trasformazione dei conflitti è comunemente riconosciuto che nessuna analisi è puramente obiettiva. Quando si tratta di religione e conflitti, questo è particolarmente vero, data la natura molto personale della questione. La comprensione e rapporto personali con la religione, da parte di colui che analizza o pianifica il processo di trasformazione del conflitto, molto facilmente modellerà il modo in cui verrà percepito il ruolo della religione in un determinato conflitto.



DIALOGO EURASIA-EUROPA

Accademia Diplomatica di Vienna - Austria
30 e 31 ottobre, 2015

Più di 150 persone hanno partecipato alla quinta conferenza sul Dialogo Eurasia-Europa

di Jacques Marion,
Segretario Generale UPF-Europa

Ambasciatori e membri del corpo diplomatico, leader di ONG, Ambasciatori di Pace UPF, giovani volontari e studenti dell'Accademia Diplomatica hanno partecipato alla conferenza, che verteva sul tema "Dialogo Eurasia ed Europa: costruire la fiducia e garantire una cooperazione per lo sviluppo sostenibile".

L'evento è stato il quinto di una serie di conferenze volte a sviluppare partenariato e cooperazione tra le due regioni. Le conferenze precedenti avevano avuto luogo nel 2012 a Mosca e Vienna, nel 2013 a Parigi e nel 2014 a Chişinău, Moldova. Nel febbraio 2015 si era tenuta a Vienna una tavola rotonda sul tema "L'imperativo di un reset strategico UE-Russia". L'Universal Peace Federation, l'organizzazione affiliata Federazione delle Donne per la Pace nel Mondo (WFPD), l'Accademia Diplomatica di Vienna e l'ufficio di Vienna del Consiglio Accademico del Sistema delle Nazioni Unite (ACUNS) erano co-sponsor dell'evento. La conferenza si è tenuta solo poche settimane dopo la proclama-

zione degli Obiettivi di Sviluppo Sostenibile delle Nazioni Unite post-2015, ed è stata anche l'occasione per esplorare le opportunità di cooperazione tra l'Europa e l'Eurasia, nel contesto della nuova Agenda 2030 delle Nazioni Unite per lo Sviluppo Sostenibile.

La conferenza si è incentrata sulla necessità di reimpostare una strategia di cooperazione tra l'Europa e l'Eurasia - in particolare la Russia, per garantire la pace e la stabilità nella regione e nel mondo, e per coinvolgere la dimensione culturale e religiosa del dialogo per una migliore comprensione reciproca e per integrare gli approcci politici alla risoluzione dei conflitti. Ha coinvolto una vasta gamma di relatori del mondo politico, accademico, religioso e della società civile, e si è conclusa con una sessione composta da giovani studenti di entrambe le parti.

L'ambasciatore Dr Hans Winkler, direttore dell'Accademia Diplomatica di Vienna, ha dato il benvenuto ai partecipanti e ha ricordato ai presenti che la prestigiosa accademia, fondata nel 1754, ed è stata la seconda istituzione al mondo creata per addestrare futuri diplomatici, dopo la Pontificia Accademia Ecclesiastica del Vaticano.



Jacques Marion al centro



Dr. Andrea Giannotti



Il Dr. Thomas Walsh a destra il Dr. Vladimir Petrovsky

L'amore può venire da tante direzioni

di Redazione

L'amore di genitore può assumere diversi approcci. La madre spesso è orientata verso la stabilità, la pace e la dinamica interiore della famiglia, mentre il padre deve frequentemente volgere la sua attenzione fuori di casa, in un'attività che dia sostegno alla famiglia. Un genitore può fornire uno stimolo sensuale ed emotivo al bambino, attraverso il quale l'identità del bambino metterà radici. È come la terra che fornisce acqua e minerali per alimentare la vita. L'altro genitore può fornire al bambino uno stimolo strutturale e verbale attraverso il quale quell'identità avrà un tronco, dei rami e dei frutti. Questo ruolo è come il sole per la pianta. Da una parte, l'amore sostiene e spinge delicatamente il bambino da sotto, mentre dall'altra sfida e tira il bambino verso l'alto. I ruoli complementari svolti dal padre e dalla madre favoriscono la crescita stabile del bambino, nel carattere e nel cuore. L'amore dei nonni è un'estensione dell'amore dei genitori. Il piacere che essi provano vedendo i loro figli crescere, diventare maturi e stabilire una famiglia affettuosa è pari alla gioia di vedere il frutto dell'amore dei loro figli. Con la saggezza sviluppata nel tempo e un carattere maturo, i nonni stabiliscono un legame speciale con i loro nipoti.

I nonni sono una fonte inestimabile di sicurezza per il bambino. Avendo sperimentato essi stessi la sfida di creare una famiglia, offrono saggezza e incoraggiamento ai giovani genitori e diventano una presenza rassicurante nella vita dei loro nipoti. Poiché hanno superato tante sfide e sono sopravvissuti per raccontare le loro storie, i nonni possono offrire un rifugio sicuro quando i genitori e i figli sperimentano le inevitabili turbolenze della vita. La prospettiva di un'altra generazione, dotata di candore e di spirito, ci arricchisce e ci rianima. Infine, i figli possono imparare l'ideale di come comportarsi da figli amorevoli osservando come i loro genitori si comportano da "figli" nei confronti dei loro genitori.

LA FAMIGLIA: una sfera protettiva per gli adolescenti

Lo psicoanalista Tony Anatrella lamenta: "Un'intera generazione è stata mutilata nella sua immaginazione perché pensavamo che fosse bene lasciarla da sola come se fosse già adulta... Potremmo dare questo consiglio alla società: per il bene dei figli, per amore della loro immaturità, non favorite loro l'accesso a una falsa maturità dando loro una responsabilità che ancora non appartiene loro, anche se si battono per ottenerla. Finché c'è un processo di crescita, la responsabilità è nelle figure dei genitori."¹ Oggi gli adolescenti possono crescere troppo in fretta, perdendo la meraviglia ed dell'innocenza e i benefici che derivano dalla crescita ordinata nella dimensione del cuore fraterno. Non possono avere queste esperienze se sono lasciati a loro stessi. Se non hanno una guida sin dalla tenera età, possono crescere senza punti di riferimento che guidino lo sviluppo del loro carattere.

¹ Tony Anatrella, *Interruptions adolescences* (Parigi: CerP-Cajus, 1998) p. 8.



PRIMO PREMIO PER LA PACE "SUNHAK"

Segue da pag. 25

tà per i propri figli attraverso un amore incondizionato, allo stesso modo, la generazione presente deve preparare la pace per il bene delle generazioni future. Il segretario generale del comitato per il premio Sunhak, Man-Ho Kim, ha spiegato che il "Rev. Sun Myung Moon ha previsto i problemi dell'inquinamento globale e della povertà sin dal 1960, e presentato la necessità di risolverli per il bene delle generazioni future. Il Rev. Moon ha suggerito di cercare queste soluzioni nell'oceano".

Questo premio vuole essere il simbolo di tre grandi valori di pace: il rispetto dei diritti umani, la risoluzione dei conflitti e la preservazione del nostro pianeta.

Quest'anno, in particolare, ci si è concentrati sul rispetto dell'ambiente. Il comitato ha ricevuto raccomandazioni per 182 candidati da 66 nazioni, da personalità pubbliche, organizzazioni accademiche e non governative (ONG). Attraverso un processo di valutazione durato un anno, sono stati scelti due co-beneficiari del premio. Il comitato per il premio Sunhak è costituito da quindici membri attivi, incluso l'ex segretario generale per le Nazioni Unite Boutros Ghali. Altri membri illustri del comitato sono l'ex direttore del Jogye Order Missionary Seong TA, il direttore della World Peace Professor's Association Conference Dae-oh Son, il presidente dell'associazione per la pace in medio oriente Chang-Shuk Yang, il presidente della Federazione delle Famiglie per la Pace nel mondo e l'Unificazione coreana Kyeung-Seuk Ryu, il presidente del dipartimento degli affari esteri coreano Tae-Ilk Jeong, l'ex direttore del Jeju MBC Sung-Chun Choo, il presidente della Sun Moon University Sun-Jo Hwang e il presidente internazionale della Universal Peace Federation (UPF) International Thomas Walsh.

Il premio Sunhak verrà assegnato annualmente donando 1 milione di dollari al vincitore. Si tratta del premio più importante a livello nazionale. La prima cerimonia di premiazione è stata tenuta il 28 agosto presso il Grand Intercontinental Hotel in Seoul. Il comitato per il premio Sunhak ha rivelato che molti capi di stato ed ex capi di stato e centinaia di partecipanti da oltreoceano hanno partecipato alla cerimonia.

Dr. MODADUGU VIJAY GUPTA, Leader della "Rivoluzione Blu"

"Ridurre la fame e la povertà costruendo la pace"



Nutrire i poveri attraverso lo sviluppo di tecnologie innovative nel campo della piscicoltura

Il co-beneficiario del premio Sunhak per la pace, il Dr. Modadugu Vijay Gupta, anche noto come "l'ideatore della Rivoluzione Blu" e "il santo dei poveri del sud-est asiatico" è diventato uno stimato scienziato della piscicoltura attraverso lo sviluppo di una tecnologia innovativa nel campo della pesca. Nato nel 1939, dopo essersi laureato all'università di Calcutta in India con un dottorato in biologia, ha svolto ruoli significativi presso il Consiglio per la ricerca sull'agricoltura (ICAR), la commissione economica e sociale

delle Nazioni Unite per l'Asia, l'UNESCO del Pacifico e il gruppo consultativo internazionale per la ricerca e l'agricoltura (CGIAR) investendo la sua intera vita per lo sviluppo di tecnologie per la piscicoltura. Il suo contributo, riconosciuto globalmente, ha permesso un incremento importante del numero di specie di pesci allevate, grazie al miglioramento delle condizioni di coltivazione e alle innovazioni tecnologiche. Ed è per questo che è stato selezionato come co-beneficiario del premio Sunhak per la Pace. Queste le sue parole: "L'obiettivo della mia vita è sempre stato quello di ridurre la fame e la povertà contribuendo a costruire una società di pace. Questo riconoscimento mi dà nuova energia verso il raggiungimento di questo traguardo".

Il Dr. Gupta ha previsto che la chiave per risolvere i problemi presenti e futuri della fame deve essere ricercata nell'oceano. Ha visto che attraverso la piscicoltura è possibile produrre proteine animali ad un prezzo relativamente economico. In particolare, ha riversato tutto il suo cuore e anima per sradicare i problemi della malnutrizione nel sud-est asiatico. Ha sviluppato una tecnologia amica dell'ambiente utilizzando gli scarti dell'agricoltura per sfamare le persone povere. Per questo è andato anche in zone di conflitto, rischiando in prima linea la sua vita. La diffusione della sua tecnologia di allevamento è diventata famosa per aver dato immediatamente i suoi risultati.

La tecnologia dell'allevamento è il primo riconoscimento mi dà nuova energia sociale delle donne.

Tutta la vita del Dr. Gupta è stata dedica-



ta a sradicare la povertà nel sud-est asiatico. Dal 1960, ha incessantemente applicato i suoi sforzi alla ricerca e lo sviluppo di specie di pesci che sono più adatti al clima caldo e umido del sud-est asiatico. Nel 1980, ha scoperto che specie marine come la Tilapia e il Silver Babu hanno un alto tasso di riproduzione persino nelle acque torbide e poco profonde del Bangladesh e riuscendo ad allevarle. Come risultato, la piscicoltura del Bangladesh, che nel 1986 contava 170000 tonnellate, nel 2005 ne contava 850000. È facile dire che ha aperto una era rivoluzionaria nell'industria della pesca del Bangladesh.

Nel 1970, quando era comune sviluppare industrie di piscicoltura legate a qualità di pesci molto pregiate, come i gamberi, per soddisfare gli appetiti delle classi più ricche, il Dr. Gupta ha diretto la sua attenzione verso lo sviluppo di allevamenti che potessero aiutare i poveri in modo significativo. Per fare questo, era necessario sviluppare una tecnica che potesse permettere un allevamento a bassi costi. Le idee che ne nacquero furono la "pesca a policoltura", dove diverse specie di pesci sono allevate insieme e "la piscicoltura integrata", anch'essa un metodo attento all'ambiente che integra l'agricoltura con la piscicoltura.

Il Dr. Gupta ha stabilito comunità regionali e partnership grazie all'espedito di diffondere questa tecnologia di allevamento dei pesci alle persone povere. Il

comitato per il premio Sunhak ha rivelato che "il Dr. Gupta ha raggruppato da 5 a 10 contadini che non possedevano la terra e ha dato loro questa tecnologia. Non ha chiesto costi per le startup, ma ha dato loro spazi gratuiti per poter pescare ed allevare, e li ha aiutati a stabilire la fondazione per diventare autosufficienti".

Grazie alla diffusione di questa tecnologia tra le donne, ha anche svolto un ruolo chiave nel migliorare le condizioni sociali ed economiche delle stesse. Il Dr. Gupta ha incontrato ed educato vari leader religiosi della regione i quali consideravano taboo il ruolo attivo delle donne nella società. Ha inoltre cooperato con organizzazioni regionali per offrire alle donne i fondi minimi e la terra necessaria per lo sviluppo delle attività economiche. Attualmente, il 60% dei lavoratori dell'industria della piscicoltura del Bangladesh sono donne. Dal 2000, ha iniziato a sviluppare lo stesso tipo di tecnologia anche in Africa, luogo principe della povertà e della fame mondiale.

Ripran dal mensile principale Sudarano, JoongAng
Traduzione ad opera di Andrea Volgar