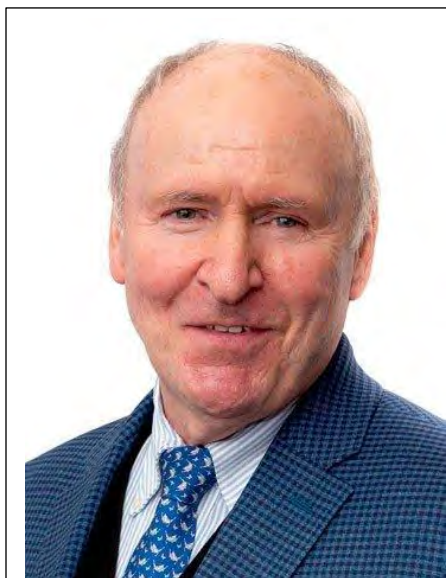
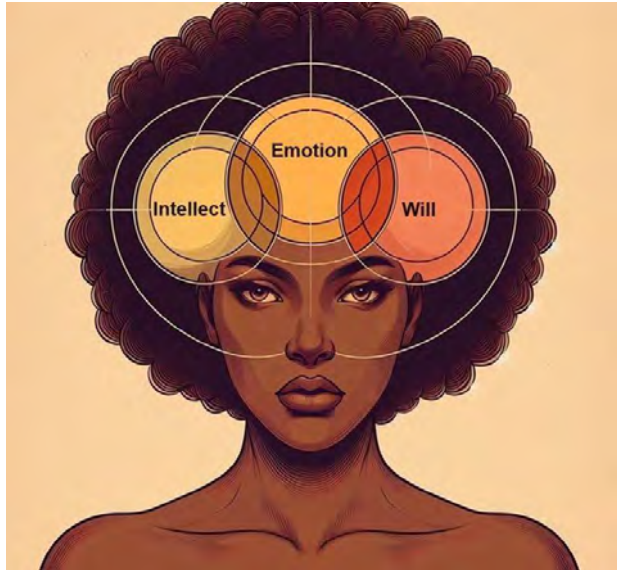


FFWPU Europe and Middle East: The Need for a New View of Humanity's Essence

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Johan Galtung (1930-2024), Norwegian sociologist and the principal founder of the discipline of peace and conflict studies. 2012

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

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".

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.

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.

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

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.



[Father Moon](#) speaking in Japan
14th Oct. 1972

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:

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

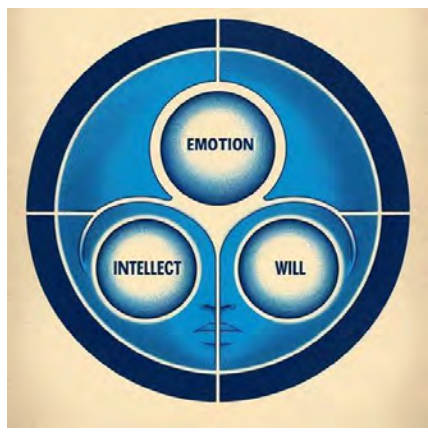
"If we analyze our mind, we find that it has the functions of intellect, emotion, and will. What is the most fundamental among the three? It is neither will or intellect, but emotion."
(From speech [Father Moon](#) gave 14th Sep. 1969)

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.

To be continued. Part 2 coming soon.

Dr. Thomas J. Ward serves as Provost and Professor of Peace and Development Studies at the HJ International Graduate School of Peace and Public Leadership (HJI). Previously he served for eighteen years as Dean of the University of Bridgeport's College of Public and International 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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Essence of God

It is the essence of God that longs for a deep relationship to us

According to the Abrahamic religions, [God](#) is a personal [God](#). This means that we humans may have a personal relationship with him. What is it about [God](#) that allows such a relationship? [Father Moon](#) elaborates that it is not [God](#)'s outer being, his energy and power. On the contrary, it is the inner qualities of [God](#), his heart, the very essence of [God](#), his innermost being. In his heart, [God](#) longs for a deep relationship with us.

According to [Sun Myung Moon](#), it is the creation that gives us the best understanding of [God](#). You may understand an artist's mind by studying his works of art. In the same way, we understand something about [God](#) by studying his creation.



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God	Inner nature	Outer being
Human beings	Mind	Body
Animals	Animal mind	Body
Plants	Plant mind	Body
Molecules	Inherent directive nature	Matter
Atoms	Inherent directive nature	Matter
Particles	Inherent directive nature	Matter

Everything in creation has an inner nature and an outer being. It is not only we humans who have an inner nature, a mind. Animals have it too, a mind characterized by instincts. In plants, we observe a plant mind, which regulates the external form and functions of the plant. Even in inorganic matter, the inner nature is expressed as inherent properties, that govern the material structure.

As the dual characteristics of inner nature / outer form are a universal feature of creation, the conclusion is that the being who created all things – [God](#) – must also have such an inner nature and an outer being. The outer aspect of [God](#) is his energy and power, the inner aspect his mind. Important aspects of [God](#)'s mind are his emotion, intellect, and will. We humans are created in [God](#)'s image. Therefore, we too have emotion, intellect and will. But the deepest aspect of [God](#), the innermost, is his

heart. It is from his heart that his love flows.

It is only by understanding the heart of [God](#) that we understand the essence of [God](#), his core. It is in his heart we find the reason [God](#) created. He created everything because he wanted someone to express his deepest heart to. The goal of creation was precisely us humans. Everything is created for us and to be managed by us. [God](#) therefore longs for a relationship in his heart with us humans.

This is somewhat similar to how we all love to have someone to express our heart to. Without it, life becomes superficial.

As it was we human beings who were the very goal of [God](#)'s work of creation, by understanding our own situation, we may understand [God](#)'s heart. When [God](#) created the first humans, he was full of expectation and hope. His dream of having someone he could express his love to, and who would respond to him, was going to come true.

However, it did not work out that way. The dream was shattered. The humans left [God](#) and began to behave dead against [God](#)'s expectations. He could not love them, and they could not love him. [God](#) became deeply distressed and frustrated. He became a broken-hearted [God](#), with a heart full of [sorrow](#) and pain.

However, [God](#) did not give up. He had no choice but to begin the painstaking process of restoration, determined to regain what was lost. He had to endure countless setbacks. There were so many he called who failed him. Still [God](#) never abandoned humanity.

After thousands of years, he was finally able to recreate a new Adam – Jesus. Again, [God](#)'s heart was full of hope and great expectation. But although [God](#) had painstakingly prepared a foundation for his son, he was treated most cruelly and hung on a cross.

Therefore, [God](#) had to slowly prepare a new foundation. [God](#)'s hope is that the Messiah at the second coming, the third Adam, will be the one who can finally give [God](#) what he has always longed for – a world where [God](#) can one day live in our midst and express his love to us, at the same time that we show [God](#) our love to him. Such a world is of course not something one human – not even a Messiah – can create. We must all lend a helping hand. Then, we may develop a deep relationship with [God](#) in our heart, when we help to free [God](#)'s heart from its heavy [sorrow](#) and deep frustration.

"Essence of God" – text: [Knut Holdhus](#)

[More about God](#)



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