

joy, the hours of volunteering for society and the level of charity contributing to the fullness of life as mentioned. In the comparison of the cultures of achievement, cultures of honor and cultures of joy (see chapter 7.20.2), the cultures of achievement are currently best rated with best economic development. In Globalance perspective, a more holistic and balanced perspective of life in fullness is needed.

8.3 Love: Becoming Human

“Ultimately our greatest joy is when we seek to do good for others”⁷¹¹, said Desmond Tutu in the Book of Joy quoted above. This leads us straight from the chapter on death and the chapter on life to the chapter on love as the summary and centre of all values and virtues, which are the foundation of this book on Globalance.

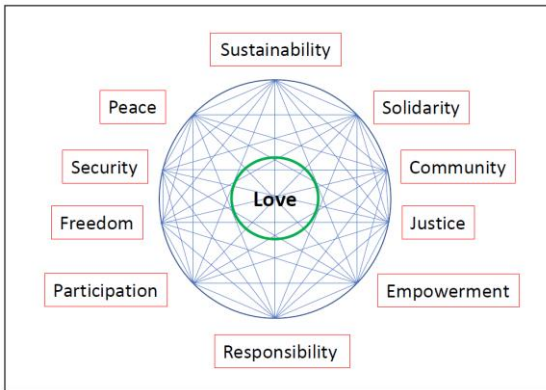
In daily life, we experience three forms of love, which can be expressed in three Greek words *philia*, *eros* and *agape*. *Philia* is friendship with peers, relatives. A philanthropist is a friend of humans. *Eros* stands for the erotic and sexual love. *Agape* means the highest form of love of the other as oneself. In Christian faith, *agape* is God’s love to humans and the whole creation and human love responds to God’s love. *Agape-love* goes beyond sympathy and empathy, it includes compassion for the suffering, the disadvantaged, it leads to struggle for justice as far as love for the enemy. *Agape-love* is forgiving, generous, joyful and fair. *Agape-love* is peaceful and courageous on the side of the poor in case of conflicts, it

⁷¹¹ *The Book of Joy. Lasting Happiness in a Changing World*, Dalai Lama and Desmond Tutu with Douglas Abrams, London: Random House, 2016, Kindle Edition, 59.

is mindful of creation and willing to sacrifice if needed for the common good. Agape-Love holds together and balances all the values and virtues of this book. Many more characteristics are included in this all-encompassing agape-love. Let us select eight aspects and connect them to Globalance.

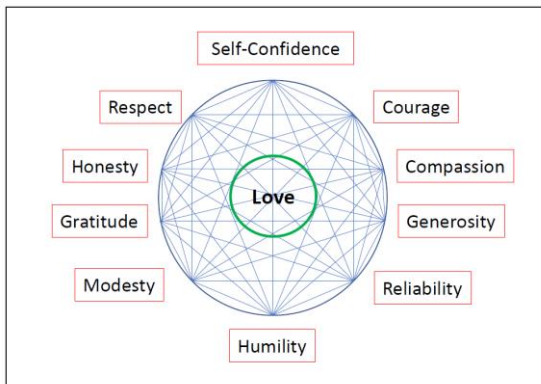
8.3.1 Agape-Love: centering

Agape-love is not an attitude of a few religiously pious softies. Agape-love is at the centre of the world. It holds together all what is created. It is



the unifying energy and spirit. It is at the centre of all values and virtues as shown across this book. It is like the hub on the wheel. Without it, the

wheel cannot roll. It is the most important energy, which enables balancing



the opposites when they drive away into polarisation and extremism and all other isms (chapter 3.2). The same is true for the virtues. Agape-love

enables the right balance between virtues and it helps to find the right level between too much and too little to prevent a virtue from becoming a vice: too much self-confidence leads to hubris and pride. Too much humility leads to submission or aggression. Agape-love is the balancing factor, always alert, dynamic and at the same time stable, like the dancer that turns and yet doesn't fall as she/he is centred at the navel.

8.3.2 Agape-Love: Holistic-balanced

At the beginning of this book, we elaborated thirteen Characteristics of Globalance (chapter 2.2.14):

Opposites as the two sides of the same coin

Life from the centre of being

Dialectic, not dualistic

Monistic, not imperialistic

Dynamic, not static

Evolutionary and revolutionary

Balance in body and natural law

Inclusive, not exclusive

Values-driven, not values-denying

Unity in diversity, diversity in unity

Religious and non-religious

Self-critical, not autocratic

Holistic, not fragmented.

Agape-love includes and integrates all these aspects. The universal Golden Rule of reciprocity (chapter 4.2.7) is also a rule of agape-love: Do to others what you want them to do to you. One could argue that this is a minimum rule as it only does to the other as much as one expects from the other, a kind of fair contract and business deal. However, we know

how difficult it is to live even this basic rule. In addition, it is not only a rule for individual and interpersonal ethics, but also for structural ethics. If the Golden Rule of reciprocity was implemented in a marriage quarrel, the US-China trade war or fair election campaigns, the world would already be much better. During the Covid-19 pandemic, agape-love became a very political topic. Some heads of governments, especially populist leaders, acted even during the pandemic as if they do not care for their people, and instead cared only for their own re-election or increase of personal power. The simple question one should ask the Heads of State and Ministers: Do you love your people? Do you really love your people? More than yourself?

A higher level of agape-love than the Golden Rule is the double commandment of love in the New Testament. The scholars and lawmakers, the Sadducees and Pharisees, asked Jesus “Which is the greatest commandment in law?” Jesus replied: “Love the Lord your God with all your heart and with all your soul and with all your mind.” This is the first and greatest commandment. And the second is like it: “Love your neighbor as yourself” (Mt 22:36-39). It is a triangular balance of love where loving the eternal truth and wisdom in God leads to the ability to love the other as oneself. The first of the two commandments shows another aspect of holistic love: love with heart, soul and mind means the whole existence, undivided, in every second and every place is surrounded by and embedded in this love. Such agape-love is Kairos-time and fullness of life. As love provides inner security, one is “able to discern what is best and may be pure and blameless” (Phil 1:9-10) and can even evaluate one-self self-critically in order to constantly learn and improve behavior.

8.3.3 Agape-Love: Respecting and Transforming Rules

What is the relation between love and law, love and rules? Love is often seen as a spontaneous or sustainable emotion of sympathy. Agape-love is much more. It respects laws and rules, breaks them in rare cases and modifies and transforms them where needed. Love is not above the law, but at its centre as love seeks to implement the true intention of the law.

Compliance officers have nowadays very powerful positions in banks and companies. They must check the activities of business for whether they are compliant with national and international laws, rules and regulations as well as internal standards and control mechanisms. New transparency standards such as the Automatic Exchange of Information (AEOI) of the OECD since 2017⁷¹² and thousands of regulations lead to the understandable attitude of leaders in private and public sector, to be ‘better cautious than courageous’. Laws and regulations from local to national and international level are important and force human beings to behave more ethically since based on free will, it would often not happen. It can be said that law is the implementing and enforcing arm and hand of ethics.

However, laws and rules need a ‘soul’. Law is empty and short-sighted if it is not combined with love. Law can degrade to a mechanical mechanism like a machine, which fulfils its task in a schematic way. Love on the other side always puts the human being, the other in the centre of consideration. Love wants to do, not only things right, but the right things. Love is combined with compassion, care and – in Christian understanding

⁷¹² <http://www.oecd.org/tax/transparency/automaticexchangeofinformation.htm>.

– also with forgiveness, which means offering a second chance after failure. ‘Better courageous than cautious’ is the motto of love. Love takes risks, because it wants to improve lives and cares for the weaker. This is meaningful in public and professional as well as private life. Strict rules without exceptions e.g. in family can choke the flow of life.

Love is the soft power of the law and the soul of ethics. It brings a deep and long term, sustainable motivation to do the right things and to do them right. Love needs law for enforcing and implementing love in a binding, reliable and not only subjective, spontaneous way. In specific cases, love may also lead to break the law when a law or rule is inhumane. The right or even obligation to resist is rooted in this value-order. In many cases, the impulse of love leads to transformation of laws and rules by democratic processes such as the love for creation to new environmental laws or the compassion for minorities to new minority rights.

Law and love compete with each other and complete each other. Both serve for a better, more effective and more sustainable way to overcome unethical behaviour. ‘Law and Love are twins.’⁷¹³ They have different roles, but they need each other. Only with love, does law becomes human. Only with law, does love become binding.

8.3.4 Agape-Love: Liberating. Remember - Forget - Forgive

Love is sometimes a burden, an obligation to care for others and forget personal needs, a restriction to be virtuous whereas one wants to be wild and act out of the box. Does love restrict freedom?

⁷¹³ Stückelberger, Christoph, *Law and Love: Competitors or Twins?*, Geneva Agape Foundation, Newsletter No. 1, 2017, 1.

Agape-love in its Christian context is a deep expression of freedom. Agape-love sets humans free from fear about oneself, from vices and despair. The Spirit of Life liberates from sin and death (Romans 8:2). God's spirit is the spirit of freedom (2Cor 3:17, Gal 5:1). For people centred in agape-love, "everything is permissible for me – but not everything is beneficial. Everything is permissible for me – but I will not be mastered by anything" (1Cor 6:12). This love is not libertarian freedom, but the self-mastering freedom where the will and the action are united. The reality is that humans have good ethical intentions but are often not able to implement them. Agape-love enables to overcome the gap between good intention and real action.

Freedom is often limited by individual or collective memory of the past and by unsolved reality of guilt, which makes life like a prison. How to remember the past without being fixed on it? How to forget the past without offending the victims? How to overcome guilt by forgiving? How to find the right balance of remembering, forgetting and forgiving? These are key questions for Globalance.

Remember

The identity of an individual as well as the cultural identity of a people or a nation are built on memory. Memory is an amalgam of historic facts, legends, stories, myths and perceptions. Remembering thus builds and re-confirms identity and belonging. Birthdays, family feasts, religious festivals and national memorial days play this important role of strengthening identity, community and unity. Examples: The Myth of Wilhelm Tell, the Swiss National Hero at the origin of Switzerland in 1291, became famous as myth mainly since the 19th century in order to build the Swiss nation-

state.⁷¹⁴ For Jewish people, the story of the exodus from Egypt (Ex 1-15) is the key story of origin and confession of faith, with probably a small part of historical fact, but important as the collective memory of Judaism and its identity.⁷¹⁵

Remembering the holocaust on Jews “is a human right imperative ... remember the past in order to remain vigilant for the future”, as the Commissioner Human Rights of the Council of Europe said.⁷¹⁶ The same is true for the holocaust on Armenians, the genocide in Rwanda, the killing of millions in DR Congo, the humiliation of China by the West and other crimes. But how to remember in a way that opens doors to the future and how to prevent victims from using atrocities as political weapons of pressure, which render them untouchable and blocks the way to the future? How to remember with the energy of agape-love?

Forget

To forget and put aside can be important too. Mourning a person who died means also to let the dead person go and reorient one’s own life. The same for collective memory. Regression is negative and returns through the backdoor, but forgetting in form of progression of the past is liberating. To be fixed on remembering the past can become neurotical. It can be the case with Jews, but also Chinese who are still fixated on the national humiliation hundred years ago instead of finding a balanced way looking to the future.

⁷¹⁴ “*Wilhelm Tell hat echten Mythencharakter*”. Interview with the Historian Roger Sablonier, SWI Swissinfo, 27 July 2008.

⁷¹⁵ Works of Aleida and Jan Assmann. https://de.wikipedia.org/wiki/Kulturelles_Gedächtnis.

⁷¹⁶ <https://www.coe.int/en/web/commissioner/-/why-remembering-the-holocaust-is-a-human-rights-imperative>.

In the cyber world with social media and big data storage, forgetting gets another relevant meaning: The *right to be forgotten* is the right that negative private information about oneself be removed from internet searches under certain circumstances, as it is the case with limitation periods in extracts from criminal records. It is still controversial, if this right to be forgotten is a human right. The EU General Data Protection Regulation (GDPR) in its article 17 includes the right to erase personal data under certain circumstances, as right to be forgotten.⁷¹⁷ In our context, we consider here less the legal and cyber-aspects, but the ethical and psychological aspects: the human brain has the capacity to sort and filter impressions, information and emotions including each night through dreaming and during one's lifetime. This capacity is a key characteristics of human existence and being human. Technical means like writing, photography and sound registrations can help the human brain to remember. But the human brain also remembers what a person would like to forget. How can the same technical means be used not only to remember but to forget where appropriate? Remembering is a blessing and a burden. Forgetting is a burden and a blessing. To find the *right balance of remembering and forgetting* is a daily task of individuals, but also collectives from groups to nations and cultures. This balance means health and happiness. To reach this balance is a blessing and gift.

Forgive

Remembering and forgetting is not enough, as the suffering of a victim and also the suffering of a perpetrator can continue over years, even generations. Forgiveness is the voluntary act as result of a longer process during which the feelings of hate, anger, vengeance and resentments of

⁷¹⁷ <https://gdpr-info.eu/art-17-gdpr/>.

the victim are transformed into the offer of forgiveness. The request of the perpetrator for forgiveness is an important step in the process. Signs of restorative justice can facilitate, but are not a condition for forgiveness. Forgiving is an offer as individual daily option and as collective action during specific religious festivities.

In the Abrahamic religions Judaism, Christianity and Islam, forgiveness is offered as an option to overcome this suffering. The Christian request “Forgive as the Lord forgave you” (Col 3:13) meaning: The ability to forgive is not a heroic act of an ethical person with his/her strong personality. It is ‘only’ responding to the forgiving agape-love received from God and passing it over to others. The ability to forgive is a gift, which enables freedom and love. Forgiveness has an immense healing potential and is key part of agape-love.

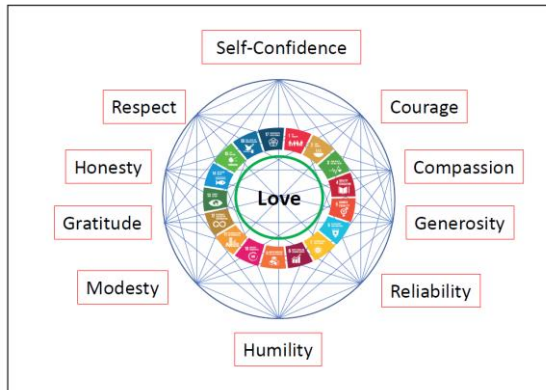
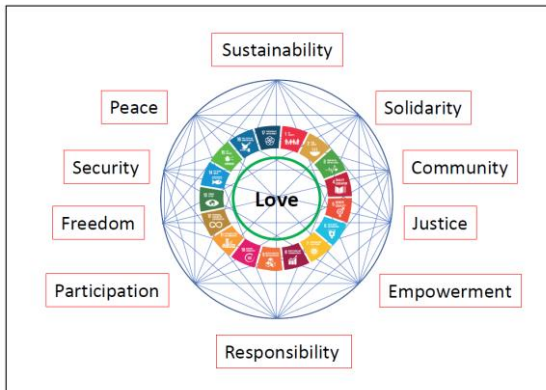
In the Dharmic religions Buddhism, Hinduism and Taoism, forgiveness is also important on the way to overcome hate, anger, which has a negative effect on the karma. Meditation, charity, purification and compassion are the Dharmic way towards forgiving.

It is never too late to forgive. On 7 December 1970, 25 years after the end of World War II, The German Chancellor Willy Brandt, knees in Warsaw in front of the memorial of the Jews victims, as a sign of asking the people of Poland for forgiveness. The Reformed Churches in Switzerland and the Lutheran Churches in Germany asked the Mennonites/Anabaptists 500 years after reformation for forgiveness for executing their

members during reformation. It opened the way for healing memories and reconciliation between these churches – after 500 years.⁷¹⁸

8.3.5 Agape-Love: Sustainable and Long Lasting

We described agape-love as the hub of the wheel and the centre of the



circle of values and virtues in order to enable their balance. The same is true for the circle of the sustainable Development Goals (SDGs). A key message of the UN in 2015 while adopting the 17 SDGs was that they are not isolated stars but build an interconnected system. In this systemic approach, agape-

⁷¹⁸ Lutheran World Federation, *Healing Memories. Implications of the Reconciliation between Lutherans and Mennonites*, Geneva: Lutheran world Federation, 2016.

love as central hub builds the hermeneutical key to understand the 17 SDGs from their inner intention and in their unity and interdependence. In Globalance perspective, Agape-love is not something separated for a few pious circles or esoteric dreamers. Agape-love is rather the motor for compassion, the energy to mobilizing all forces for the SDGs, the hope in moments of despair that these SDGs can never be reached. Agape-love is the creativity to overcoming barriers, the willingness to think and act out of the box, the courage to reorient business and finance to impact, the commitment for personal and political forgiveness in processes of polarisation, the humility to acknowledge that we cannot succeed alone but only in cooperation with the others.

Agape-love enables us not to lose track in the complexity of figures and strategies, but to simply remember what it is all about: to become human!

8.3.6 Agape-Love: Becoming Truly Human

What is Globalance all about? It is about “Learning to Be Human”⁷¹⁹:

**Enable a life in dignity of all human beings
in harmony with the whole creation
through balanced values and virtues.**

This fundamental objective is simple. We can reduce the complexity of the world by concentrating on this objective. We can then counter all kind of fundamentalisms that want to reduce complexity to ideologies. We ask in each decision and action if it helps to become more human. Of course, the discussion about what is truly human has to go on and will

⁷¹⁹ “Learning to Be Human” was the theme of the XXIV World Congress of Philosophy in Beijing, 13-20 August 2018. <http://wcp2018.pku.edu.cn>.

never end; but the one centre of agape-love shows what truly human means. I once received a card with the sentence: “Do it like God: Become Human.” “Ecce homo”, said Pilate when showing Jesus to the crowd (John 19:5): This is the truly human being. Or as Augustin said: “Love, and then do what you want.” In all diversity of religions and worldviews, as the picture shows⁷²⁰: As long as we love, we are truly humans.



⁷²⁰ Copyright of Collage: Globethics.net.