

# Rearing Monarchs - Part 10

Unification Thoughts, June 2022

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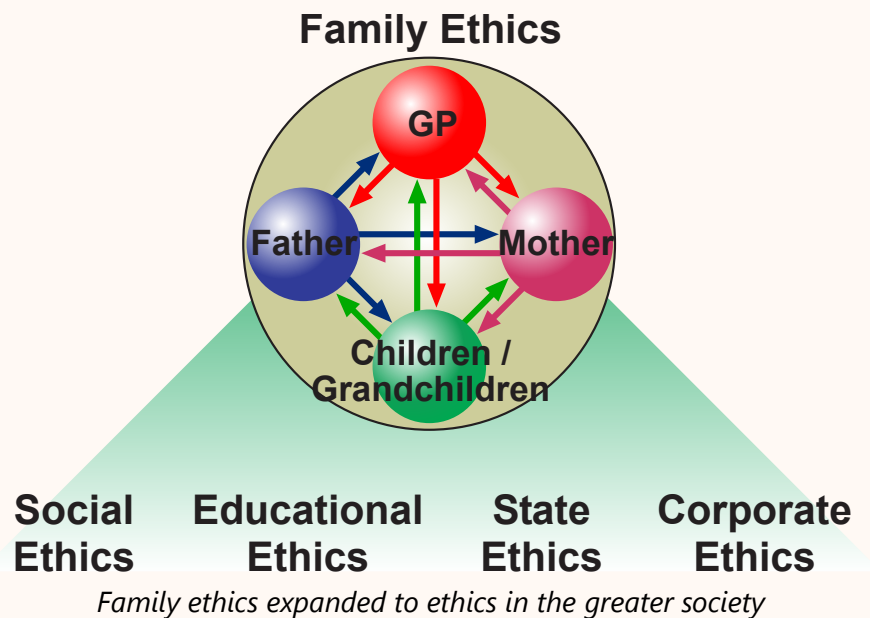
## Welcome back

In this article, we'll continue looking into the *scope* of family ethics—meaning its expansion into the real world beyond a child's family. (But just in case you're joining us for the first time, please take a moment to read about the *purpose* and *focus* of these *Rearing Monarchs* articles<sup>1</sup>, of which this one is the 13<sup>th</sup>.)

As we'd established, practically speaking, the values and ethics that a child or grandchild learns form the backbone for their life and work as adults. As UT explains:

"...family ethics is the basis of all ethics. If family ethics is applied to society, it becomes **social ethics**; if applied to corporations, it becomes **corporate ethics**; if applied to the state, it becomes **state ethics**." • NEUT, p. 285

This figure illustrates the full scope of ethics learned in the family:



## Where we left off and where we're going

[Last month](#), we'd looked at the application of family ethics to education. So next we'll look into how family ethics applies to ethics in business and in government. I'll start with business ethics first, because I had an unforgettable experience in that area. And most relevant for this series of articles, I've noticed that *entrepreneurship* is of genuine interest to some of our young adults and married couples.

## The back story

I unexpectedly found myself starting a business when I was teaching martial arts in the Philippines, back in 1985.<sup>2</sup> As our organization grew on campuses nationwide,

we learned that there were simply no uniforms available to meet the demands of our style. They needed to be light enough to not hinder hand and foot strikes, yet sturdy enough to be grabbed strongly for pulling and throwing. After a lot of searching, it became clear that we'd have to *make* our own uniforms. We then did so, according to the the ideals of *Godism*, but because of the high quality of the materials needed, our *production* cost was higher than the *retail* price of anything else available. This of course wasn't a very promising start. But we decided to follow the standards of UT rather than compromise them.

That ethical commitment, plus the practical skill and especially the *unity* of the HQ staff and the national instructors led to some unexpected outcomes. First, though our uniforms were the most expensive, they were the best available. Second, the uniforms became highly prized. And third, their clearly superior quality was widely noted and we were approached by the nation's largest department store chain to be their supplier of martial arts uniforms! We had visions of fantastic possibilities for branching out into sports gear, clothing and accessories.<sup>3</sup>



*Waistband (left) and jacket bottom (right) detail, with UMAS logo proudly affixed.*

But the reality was that the country was heading up to the "Peoples' Revolution" and during that period of national turmoil CAUSA was fighting to prevent the communist takeover of nations, and CARP was fighting the same on campuses. So we could only spare money for two heavy-duty sewing machines and two staffers to operate them. Still, our wildly successful foray into commerce—clearly guided by Father and Mother Moon's thought—convinced me that Heaven confirmed the Principled stance of our company's business ethics. That was a lesson that I can't forget and one which has served me well all my life. And that's the short of it.

What the actual standards we followed were, is what I'll explain in the rest of this article. And please don't see this as braggadocio; my purpose is to emphasize that the family ethics our young ones learn in childhood can really lead to their later success as executives, managers and entrepreneurs, greatly blessed by Heaven.

## **Issue #1: Purpose**

As I said, two important elements we started with were the staff's practical skill and also our unity. But we were clearly inspired by two key *internal purposes* which were

outlined in Unification Thought. One is explained in the Appendix of the latest UT textbook<sup>4</sup>. There, in the section entitled *Three Great Subjects Thought*, it states:

"...the **role of the manager** of a company is to **offer good welfare to employees**... once the company has made money, managers should **return an appropriate share of it to the employees**. The manager of a company should have an **altruistic spirit of service**." • *New Essentials of UT*, p. 527

It's very apparent that the idea of caring for one's workers is rooted in the heart of parents for their children. The heartistic nature of this driving commitment is made sharply clear in another UT textbook:

"The **idea that the president of a business organization should reap most of the profit is wrong**. In order to create a family-like atmosphere.... His attitude should be that **he is earning money, not primarily for himself, but for (his employees)**." • *Explaining Unification Thought*, p. 236

When stated in this way, this idea seems painfully obvious. But I don't know that this idea is actually stated anywhere. At least, I don't recall ever running into it.<sup>5</sup> But if it's embraced, its power can transform a company's leadership and the experience of its workers. The textbook speculates about the unique kind of interactions that could happen in such a benevolent atmosphere:

"There will be no need then for employees to strike in order to take money away from the president. They will try to cooperate with him, as if he were their parent or older brother, assisting him in the development of the company. In this way, they will really have something to live and work for. They may even say, 'I have enough to eat, you don't need to give me a big salary.' The president, however, may say in reply, 'No! **With prices as high as they are, your salary can't be enough. You need more money to take care of your family**.' As the president and employees enter into a close give-and-take relationship, the company prospers." • *Explaining UT*, p. 236

The sense of shared, familial ownership is clear in the conversation. The manager and the employees have a very strong commitment to one another and sincere interest in the success of their shared endeavor.

Quick testimony: I was in the seminary when we were asked to staff one of Father and Mother Moon's large conferences in a posh hotel (in Miami, I believe). When we arrived and were ushered into a beautiful room, there were fresh flowers in a vase, bottles ([Ginseng Up](#)), some munchies, and a welcome card from Father and Mother Moon. We protested that this was probably the wrong room because we were only helpers, not guests. But the elder staffer smiled and explained that this was no mistake—Father and Mother Moon meant all this *precisely for us, in gratitude for our support*. It was an unforgettable moment and an exceptional lesson in parental heart for your team....

For me, these were remarkable and wonderful starting points in conceiving our business. It made me think with care about our manufacturing folks, our materials

procurer, and all our instructors toiling on campuses throughout the islands. Our business needed to succeed for their sake, for the well-being and pride of everyone in our shared offering, our common enterprise.<sup>6</sup>

The second guiding purpose pointed out by Unification Thought was our concern for our customers. That's actually tied in to Godism's ideas on the principled way of turning a profit.

## Issue #2: Profitability

The various Unification Thought textbooks don't have a chapter on economic theory. However Dr. Lee offers some very clear ideas in his books on communism, specifically, in the *counterproposals* to communist ideas on profit. Those views describe profit as an evil which utilizes deception and thievery; it's an explanation aimed at stoking resentment and fomenting revolution.

The counterproposals to these ideas, given by Father Moon to Dr. Lee, are some of the origins of Unification Thought. I found the *principled* idea of profit particularly enlightening:

"Profit is the reward which the consumer (society) gives to the enterprise for having served him through the creation of value...profit...is essentially the amount of gratitude..." • *The End of Communism* p. 285-289

What a beautifully reasoned yet simple thought that is—that the producers earnestly strive to make something which pleases the customer so much that they *want* to *reward* them! So then, here's exactly what the guiding purpose of the producer must be, in order to evoke that kind of reaction from their customer:

"...the pursuit of profitability must be carried out on the basis of the purpose for the whole, which seeks to benefit the consumer by giving them as much utility as possible.... Consumers...should seek to express gratitude to the producer for his accomplishment in creating value." • *The End of Communism*, p. 261

Guided explicitly by core UT ideas like these, the uniforms we designed and manufactured were the best we could do for our students. They were made of fine, heavier gauge canvas and our seams were triple-stitched so that the uniforms would stand up to many years of hard use. They were also nicely fit, and our *UMAS* logo was proudly affixed inside them. And not only our company, but our instructors and our students were also very proud of them. That remarkable experience was the beginning of my lifelong enthusiasm for Godism's business ethics.

### A remarkable real-world example

I was led to a very special story about one well-known company and its visionary founder. The individual is Mr. Konosuke Matsushita and the company he founded is *Panasonic*. At the company's foundation meeting in 1932, when he was a relatively youngish man, Mr. Matsushita said:

“Human beings need both material and spiritual prosperity. Religion guides people out of suffering toward happiness and peace of mind. And business, too, can contribute by providing physical necessities required for happiness. This should be its primary mission.”

I'd encourage you to visit the [Panasonic history page](#) which describes this event. It's only two paragraphs long, but I think it's well worth the time.

## Issue #3: Ownership

And finally, there's one last point on *ownership*. It's a bit more spiritual, and perhaps not as easily understood in childhood. But it's critical enough that I should mention it. Basically, UT explains an important attitude of heart about one's business:

“...when a company is founded by entrepreneurs, it should **first be offered to God**. After it is offered to God, thus becoming God's possession, it is returned to the entrepreneurs with God's true love; then, **it will be possessed jointly by the entrepreneurs and God**... Only through such a procedure can God's true love, protection and help effectively come to a company.” • *New Essentials of UT*, p. 509

This kind of mindset is the natural extension of what a child should come to understand about *conditional offerings*. Specifically, when they start learning early on that what they do—especially things that they enjoy or are good at—can give joy to their family and especially to their Heavenly Parent most of all, it should eventually become second nature to invite and include Heavenly Parent into all they do.<sup>7</sup> This practice moves them out of a passive position into one that actively nurtures engagement with God.

I think that this also has to do with the attitude of *attendance* which we had mentioned [nearly a year ago](#) in this series. Basically, as divine children, we do not exist, think, or especially create entirely on our own. Rather, creativity is a divine gift that we are endowed with, being made in the “image and likeness” of God ([Genesis 1:26-27](#)). So when a filial child creates something, it is so proud to show it (offer it) to its father and mother. The parents feel pride and joy, but they do not take the creation away from the child. They recognize it and encourage the child to use, enjoy and master it. The child feels its' parents blessing and encouragement and can proceed with pleasure and confidence.

Whatever the actual ceremony looked like, it would internally be a *prayerful* one. I'm reminded of building openings where owners, local leaders, and other well-wishers gather and have a ribbon-cutting ceremony. What UT is pointing out is not the specific ceremony but rather the principled heart of attendance behind it—one of gratitude and connectedness to Heavenly Parent. This kind of heart is an important foundation for not only personal life, but also for the life of a company.

## In conclusion

It seems to me that some of our young adults are not thinking of working in the corporate world their entire lives. They seem to be interested in creating something

of their own that they can believe in, something that reflects their principled values and interests more closely than what they see out there. And perhaps there are others who do know of an existing workplace whose values they want to support and contribute to. In either case, the kind of personal ethics and values they have would be important in their professional success.

And of course there's this: I think that maybe some of us have experienced a difficult working environment in our lives. Remembering what that can feel like, we certainly wouldn't want our young ones to grow up and one day become managers who recreate that kind of bitter experience for their workers. And therein lies the importance of understanding, through experience, the values of Godism: Those family ethics that our young learn from living with us—their parents and grandparents—will one day form the ethical bedrock of their professional lives. They would be able to inherit the knowledge and heart of CIG, and going forward, create working environments where *others* can experience it.

So the closing words of our last few articles are still extremely appropriate here:

"According to heavenly law, parents were meant to be true parents, as well as true teachers. The education that children need most is not the education of knowledge or techniques. **The most important education for children is ethical and moral education.** This education for life is essential and can be taught only by parents at home. Children learn, feel and resemble their parents' most valuable examples of love and the basic order of life. Children need a model they can learn from and follow. ... **There is no teacher more important than parents who can show a child the correct direction in life.**" • *Dr. Hak Ja Han Moon, Anthology Book 2, Part 2, Chapter 2, Section 3*



## Endnotes

1. This series' purpose is to offer the perspective of Unification Thought on raising our grandchildren. Our basic premises come from 1) the [Realms of True Love](#)—in which Father and Mother Moon explain the *five* realms of divine love—and 2) the [Three Great Kingships](#)—which inspires the title of this series. If you take a look at those two links, you'll at least understand the *perspective* of the preceding 12 articles, if not the details.
2. At that time, Dr. Seuk named our martial arts *Wonhwa Do* (the Way of Harmony). We had about 30 chapters on different campuses nationally.



3. We named our company “UMAS” (Unified Martial Arts Supplies) and had a beautiful logo that was sewn into the interior of the uniforms. Under different circumstances, I believe that logo could have become a boutique brand...
4. It actually first appears in the UT Theory of Art, which states that the primary element of beauty is purpose. More specifically, that the heart’s desire of a creator should be to give joy to others.
5. If you *do* happen to know where this idea is clearly stated in some company, I would be glad and grateful to learn where.
6. To stay focused on serving we Golden Agers, I won’t name all the people involved in the company. There were two particularly responsible HQ staffers, two constructors, and 40 or so instructors all over the country who actually sold the uniforms. They all did double-duty as CARP campus coordinators and as Woonhwa Do black belt instructors. It was an unforgettable team; we were devoted together in a labor of love.
7. In the *Principle*, this is called one’s *Foundation of Faith*. The child is the *central person*, the activity is their *conditional offering*, and the duration of the activity is the *time period* they spend with God. In this way, as they learn to include Heavenly Parent in all they do, a relationship of mutual trust grows between a filial child and their Heavenly Parent.



Gerry Servito was appointed by Dr. Sang Hun Lee to the *Art and Culture* section of USA’s Unification Thought Institute. Currently, he’s Senior Teaching Fellow of [RIIWT](#). He found Unification Thought after spending college looking into philosophy (esp. [existentialism](#)), the [Gita](#), and doing transcendental meditation. He was very grateful to find a spiritual path that pursues not only centered mind-body unity, but a 2nd and even a 3rd Blessing—all for the greater purpose!