


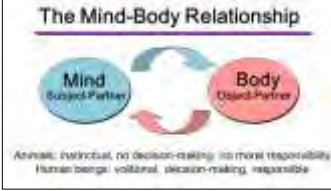




Chapter 3
Goodness Creates Peace

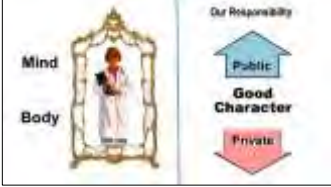
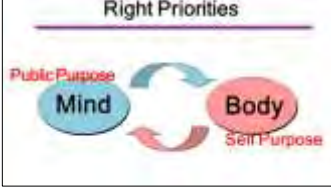
This lesson will:

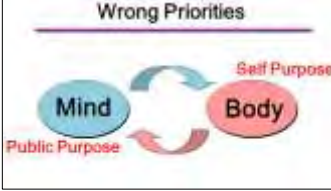

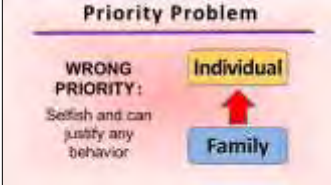

- Demonstrate that the correct mind-body (public-private) relationship is the foundation for peace, harmony and happiness within the individual, the family, the society and the world.
- Highlight that sustainability, a central part of the UN’s Sustainable Development Goals, requires a culture of *living for others*, which we develop by honoring our parents.
- Encourage students to be public-minded.





No.	Slide	Narrative
1.		<p><i>PUBLISHER’S NOTE TO PRESENTERS:</i></p> <p><i>This is an exposition of the main themes of a true love character education curriculum. It is a blueprint for subjects and positions educators should use in presenting these themes in a way appropriate to the target age group.</i></p>
2.		<p>This is Chapter 3 entitled, <i>Goodness Creates Peace</i>. What is the relationship between being good and creating peace? Actually, goodness creates peace. Goodness precedes peace. Without being good we cannot have peace.</p> <p>Living for others, voluntarily sacrificing for others creates peace and love between people. On the other hand, selfishness and evil creates conflict and chaos. Because we have never had a universal definition of being "good," we have never had peace.</p>
3.		<p>Let’s remind ourselves that goodness is <i>living for the sake of others</i>. It is a principle found in all of the world’s religions, as well as in psychology and sociology.</p>
4.	<p>Peace in the individual. The dual purpose principle. The freedom to decide. Conscience and responsibility.</p>	<p>How does being good bring peace within oneself? To explain this, we begin by looking at ourselves.</p> <p>We all have a mind and body. The mind and body they have different purposes. There is a principle behind this, called the “dual purpose principle.” We differ from animals, in which the mind-body relationship is instinctual, automatic or pre-programmed.</p> <p>Unlike animals, our mind has the freedom to decide. We have to “make up our mind” about what to do or not to do. Do I listen to my parents, or not? Do I clean up when I made a mess, or leave it for my mom to clean up?</p> <p>And we have a conscience that tells us what is good and right. But we are responsible to decide. We decide whether or not to listen to our conscience. The most important decision we make is whether to live for others or for myself. This begins within us in the relationship between mind and body.</p>

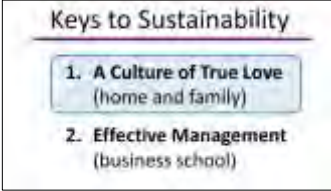
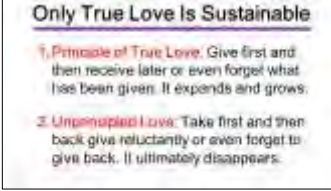
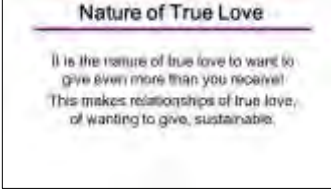
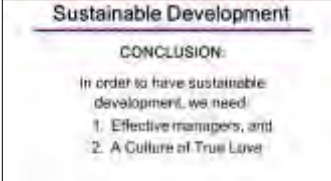

No.	Slide	Narrative
5.		<p>The relationship between mind and body is a partnership and each has a unique function to contribute. Within each of us the mind takes a more public role, while the body is more for self-maintenance and mobility.</p> <p>Related to the operations of the mind are four are of our five senses. We see (eyes), taste (tongue), smell (nose), and hear (ears) with organs located on our head. We also talk using our mouths which is part of social interaction. The fifth sense, touch, is located throughout the entire body. It is not isolated to any one organ.</p> <p>On the other hand, the body is like a factory. We put in raw material (food, water and oxygen) and energy for our existence is produced. The heart pumps blood through the veins and arteries, the lungs exchange oxygen and carbon dioxide, and the digestive system processes food and removes waste. The primary mode of transportation is our legs. Our arms and hands are also used to feed and clean us, as well as in creative exercises. The body, therefore, is more private in nature. It is responsible for the “self-purpose.”</p> <p>In animals, the mind is controlled by instinct. There is no true decision-making, or moral responsibility. Also the mind and body in animals are horizontal whereas in humans they are vertical: the mind is above and the body is below. The human mind directs us to public responsibility. It is sensitive to what others need, to the “whole purpose.” It gives us decision-making power and moral responsibility to live for others.</p> <p>Mind and body are both necessary for us to survive, but the relationship between them is even more essential. The mind is primary. It is what we call the “subject partner.” The body is secondary. It is the “object partner.”</p>



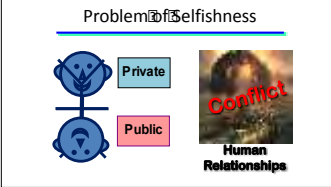
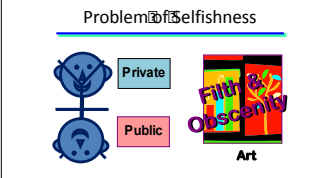
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6.		<p>The ultimate criteria for developing good character is to place the mind above the body. This is our responsibility.</p> <p>In essence, all religious practice teaches that our spiritual aspect, represented by the mind, should be placed above the body. It is not a question of “either-or,” not one or the other. It is a question of priorities.</p> <p>All religions teach us to control the body through practices such as fasting (controlling the desire for food), all night prayer vigils (controlling the desire for sleep), and other acts of self-discipline (meditation, yoga, sexual abstinence, and works of service, for example). The most important of these is to control our sexual desires.</p> <p>Doctors tell us to eat healthy food, not to overeat, and to limit the intake of junk food. They also recognize that meditation and prayer improve mental health. Sexual abstinence for young people also has amazing benefits. Besides insuring freedom from certain diseases and emotional trauma, it is the best way to learn self-control and prepare for marriage.</p>
7.		<p>We develop good character by nourishing the mind properly. In many ways, we feed our minds by the content we take in. Just as religions instruct us to control the desires of the body, they also encourage us to lift up and strengthen our spirit by consuming good spiritual nourishment, such as, reading, re-reading and even memorizing holy books.</p> <p>We must be careful about the movies we watch, the music we listen to, the books we study or read, and surfing the Internet, etc. Even more than with the body, we must be careful about the messages and images we put into our mind. Trashy thoughts and images are far more damaging than junk food.</p>

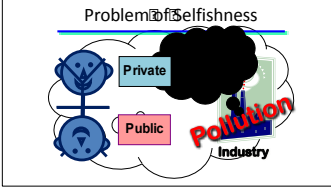
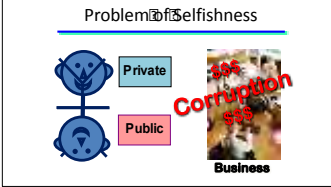

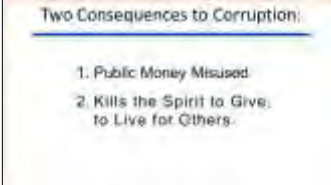
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8.		<p>Let's learn more about the different functions of the mind and body. Start by looking in a big mirror. Human beings are designed with minds and bodies, animals too. However, the alignment of mind and body in humans is vertical. The mind is up, it is above the body. In animals it is horizontal.</p> <p>The priority of the mind above body seen in the mirror in our physical design should be the same priority of the dual purposes of mind and body within our character. The function of the mind needs to be above the body. Aligning the mind and body in the correct order is our responsibility and differentiates us from animals. Let's examine this further.</p> <p>The purpose of the four senses exclusively associated with our mind (seeing, hearing, smelling and tasting) is for public interaction: looking, listening, smelling the flowers, and enjoying good food together. They are public in nature and thus given a higher priority.</p> <p>On the other hand, the purpose of the body is primarily self-maintenance. To live on the earth we need oxygen, so we have lungs. Our blood needs to circulate, so we have a heart. We need to move and manipulate things, so we have legs, arms and hands.</p> <p>No one complains when our head is uncovered. That's because it is designed for public interaction. At the same time, we are expected to cover our body with clothes because it is private in nature.</p> <p>This relationship—the priority of public above private—is absolutely critical. It is the essence of goodness. This is why <i>living for the sake of others</i> creates good character.</p>
9.		<p>We harmonize our mind and body by aligning public-private priorities in the same way the physical body does. The mind is up and the body is down; public is up (given a higher priority) and private is down (a lower priority).</p> <p>Our conscience is the voice inside each of us. It guides us to be good, to live for the public. When we follow our conscience, placing a greater importance of our public responsibilities, we feel happy inside. We feel good.</p> <p>The correct relationship of mind and body is essential to being good. Being good makes us happy and makes others happy too.</p>


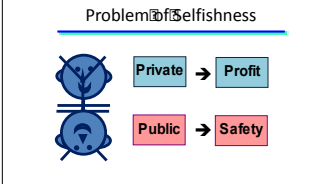
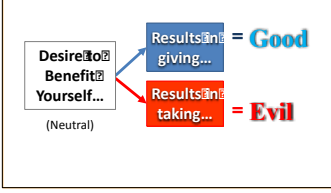


No.	Slide	Narrative
10.		<p>On the other hand, when the body dominates the mind, we feel bad about ourselves. Our mind, which desires to live for others, feels uncomfortable that we are letting the desires of our body dominate our decisions and lifestyle, which happens when we live primarily for the purpose of the self.</p> <p>Having the right priorities of mind-body, public-private, is our responsibility and distinguishes us from animals.</p>
11.		<p>The next question then is, 'How does this lesson of peace-building, or being good, relate to the family?'</p> <p>The public-private dynamic of mind and body re-appear in the relationship of the family (the subject-partner), and the individual (the object-partner). The family is more public in nature and should be given a higher priority. To place the interests and desires of the individual above the family is to set the wrong priority. It is the same as placing the body above the mind.</p>
12.		<p>Sadly, society often tells us that the individual—the big “I”—always comes first. Starting with that wrong priority, almost any wrong or egotistical behavior can be justified. We use freedom as an excuse for being selfish. This creates disharmony, social confusion and conflict.</p>
13.		<p>Just as mind and body both are necessary and good, both the individual and the family are necessary and good. But we need to understand the proper order of priority: the well-being of the family needs to be above that of the individual. To create harmony and happiness in the home, each individual should put the interests of the family above themselves.</p> <p>And who represents the good of the family? Who has sacrificed the most for the family? Who created the family in the first place? Our parents.</p> <p>In the long-term, therefore, honoring our parents brings the greatest benefit to the individual as well, because he or she is part of that family, whose parents love and sacrifice for all family members unconditionally.</p> <p>When we value our parents and family more than ourselves, our priorities are right. Yes, it is a sacrifice, but sacrificing for others is good. Naturally, we are happier, freer and more valued. Thus true freedom is found within the principle of living for others. Selfish individualism celebrated in secular society ultimately leaves us isolated, lonely and less valued.</p>

No.	Slide	Narrative
14.		<p>Father Moon explained, When we realize that our life is not ours alone but is meant to be for the sake of others, we begin to follow a path different from the one we were on.</p>
15.		<p>It is in the family that the child learns one of life's most important lessons, that living for others or putting my family above myself actually brings me happiness. Why is this? It is because of the nature of true love. True love finds joy in giving. Therefore, living for others is the foundation of true love. When everyone is living for the sake of others, then they are both loving and loveable.</p> <p>When parents live for the sake of their children, then each child is happy; so too are the parents. When children live for the sake of their parents, then parents happy; so too are children. The well-being of the family includes the well-being of each family member. Living for the sake of others is a public good.</p> <p>This principle holds true universally.</p>
16.		<p>This same logic explains why being good brings peace to society.</p> <p>Once again the public-private dynamic of mind and body is seen in the relationship of the society (the subject-partner) and the family (the object-partner). The society, or nation, is of a higher (more public) dimension than the family. To place the interests and desires of the family above the society is to follow the wrong order of priority. It is the same as placing the body (self-interest) above the mind (public-mindedness).</p>
17.		<p>Without knowing and applying this principle, "sustainability" is unreachable.</p> <p>Like other institutions, the United Nations seeks sustainability and has set up 17 Sustainable Development Goals. Unfortunately, it does not clearly explain the key principles that underlie sustainability. Without knowing these principles and putting them into practice, these goals will never be achieved. What are the key principles to sustainability?</p> <p>It is to teach leaders and citizens that being good means living for others. It means always putting the public responsibilities above the private interests. It means to lead with a parental heart.</p>

No.	Slide	Narrative
18.		<p>The place where this principle is learned naturally and most deeply is in the family.</p> <p>Sustainable peace begins by creating a culture of true love at the family level and then expanding it into society. Good people learn how to live for others in the family and then apply this heart of true love to leadership and management responsibilities in businesses, the arts and media, government, education, healthcare and in all areas of life.</p>
19.		<p>Well, you might ask, “Isn’t love always good?” No, unfortunately, love can be true but it also can be false. It can be real or it can be an imitation. True love is genuine; it is totally selfless. The difference is this:</p> <p><u>Principled Love or True Love</u>: Give first and then receive later or even forget what has been given. It expands and grows... because love wants to give more and more.</p> <p><u>Unprincipled Love or Imitation Love</u>: Take first and then give back reluctantly or even forget to give back at all. It ultimately disappears... because taking and taking cannot be sustainable.</p>
20.		<p>It is the nature of true love to want to give back even more than you receive! This makes relationships of true love, of wanting to give and give, sustainable. When both the subject-partner and object-partner want to give, both will be receiving as well.</p> <p>In addition, leaders and managers who are rooted in true love will not succumb to the temptation to be corrupt, to steal from the public. They will be incorruptible.</p>
21.		<p>Conclusion:</p> <p>In order to have sustainable development, we need:</p> <ol style="list-style-type: none"> 1. Leaders and managers of parental love, and 2. A culture that reinforces true love (living for others), which begins in the family.
22.		<p>The Principle of Sustainability is when all individuals and institutions are giving unconditionally. When that is in place, automatically everyone will be receiving too. Unselfish giving creates sustainability.</p> <p>On the other hand, if we want to receive first, then it makes our giving conditional. If we practice this on a social level, then it means everyone is waiting to receive first and no one is giving. In this case, because no one is giving, no one is receiving either. The culture of selfishness, of wanting to take or waiting to give, is unsustainable.</p>

No.	Slide	Narrative
23.		<p>Our basic human relationship skills are learned in the family. That's why the family is so important. Years ago a business magazine printed an article entitled "Parenting Your Company to Profit," which showed that the skill sets needed to be a good CEO are the same as those needed to be a good parent.</p>
24.		<p>Then how does being good bring world peace? When we have the right priorities of mind and body (of public and private) and act accordingly, we can effectively deal with social problems.</p> <p>In all social institutions—including the nation-state—we need to apply the principle of living for the greater good in governance, education, finance and the economy, the sciences, religion and the media. Nations need to serve the whole purpose, the world's purpose, before their own purpose. For example, global environment problems can only be solved if nations are willing to set this priority. This principle of living for the greater good will build world peace.</p> <p>We cannot force people to be good (that's a dictatorship), but neither can we just leave people alone to do anything they want (a laissez-faire approach). Neither work. The third way is to teach people to be good. The basic education begins in the family, but it needs to reverberate in schools and in all sectors of society. Just as we need education to be smart, we also need education to be good. This is essential.</p>
25.		<p>When the mind-body relationship is upside down, conflict ensues. This is because one's own happiness, centered on the personal desires, dominates that relationship. When this happens on the social level, everyone puts their own race, religion, profit and power above those of others. The result is war between ethnic groups and nations, It also creates racism, sexism and terrorism.</p>
26.		<p>Inverting the relationship of mind and body allows pornographers to create and distribute filth and obscenity. This is because these people don't care about the well-being of the girl, her family (present and future), of society or the nation. They only care about satisfying their selfish desires, exploiting others and making money.</p>

No.	Slide	Narrative
27.		<p>Pollution too is fundamentally an inversion of the proper order of mind (public) and body (private). All industries have waste material as a by-product from the things they produce. We have the scientific technology to handle waste effectively. But do our industrial and political leaders actually use it? Often they do not.</p> <p>Businesses that live for themselves are not willing to clean up their waste materials. They dump their waste in the atmosphere, in a river, in the ocean, or in the earth. In the short-run it is easier and cheaper, but the long-term consequences are devastating.</p> <p>Children usually don't think about the future; parents do. Not handling waste in the proper manner is selfish, immature and child-like. We need leaders who have the heart and mind of parents, and institutions that exhibit a filial heart of caring for the environment.</p>
28.		<p>Corruption means that those entrusted with public assets or power steal or misuse public property. This is the same mind-body, public-private, problem. Having the wrong priorities means that private needs and desires are considered more important than public trust.</p> <p>In the family, parents know that their assets exist for the sake of the children. Small children cannot think this way. So for them, sharing toys is sacrificing; it is learning to live for others.</p>
29.		<p>Two lessons can be learned from the Enron bankruptcy, history's largest corporate economic failure, which involved an estimated debt of at least 63 billion dollars (in 2001):</p> <ol style="list-style-type: none"> 1) Poverty did not cause the corruption. (The chief executives were not poor; they were wealthy.) 2) Being "smart" did not prevent it. (They were not illiterate; they were well-educated.) <p>Selfishness, not poverty or illiteracy, is the cause of corruption. Several top executives were sentenced to prison for fraud and other crimes.</p>
30.		<p>The practice of living for the sake of others is the most important component of peace, stability and social harmony. Corruption is the misuse of public assets. That is, of course, bad. But even worse is the fact that when other people see corruption, they lose the desire to give. Corruption kills the spirit to give, to live for others. Then everyone stops giving and everyone suffers.</p>

No.	Slide	Narrative
31.		<p>Let's look at a terrible tragedy to demonstrate the importance of having the mind and body in the right order of priority. In 2014, the MV Sewol boat accident occurred in Korea and 304 people, mostly children, lost their lives. One of the main causes was the "overloading and improperly secured cargo."¹ MV Sewol was carrying 3,608 tons of cargo, more than three times the legal limit of 987 tons. Then when the boat made a sharp turn, the cargo in the hull fell over and the boat capsized.</p>
32.		<p>Sadly, this could have been prevented. The corporate leadership, starting with the captain, had the wrong set of priorities and no parental heart. He were more interested in making a profit than the safety of their passengers. This is ultimately a public-private priority problem.</p>
33.		<p>Does this mean it is wrong to think about yourself? No. Desire by itself is neither good nor bad. Even the desire to benefit yourself is neutral. The desire becomes good or bad based of the action one takes to satisfy it. The desire becomes good when it motivates us to give. That same desire becomes evil when it motivates us to take.</p>
34.		<p>Father Moon explained it this way, "The desire to benefit yourself the most is natural." [Click] "But if it motivates you to "take," it is selfish and wrong." [Click] "You must understand that to benefit yourself the most, you must "give," "give" your whole self to others." [Click] Father Moon concludes by saying "Then this desire to benefit yourself is good. This simple truth will bring a new world order." When you want to benefit yourself and do it by giving unconditionally, it is good.</p>
35.		
36.	<p>Activity#1:</p> <p>Discussion question. Using the principle of mind-body priority explain:</p> <p>Why is cheating on a test wrong? Why is using illicit drugs, or smoking or under-age drinking wrong? What is similar between cheating on a test and taking drugs?</p>	<p>Discussion question. Using the principle of mind-body priority explain:</p> <ol style="list-style-type: none"> 1. Why is cheating on a test wrong? 2. Why are using illicit drugs, under-age drinking and smoking wrong? 3. How is cheating on a test similar to taking drugs?

¹ Sinking of MV Sewol. (2017, September 6). In Wikipedia. Retrieved 13:13, September 8, 2017, from https://en.wikipedia.org/w/index.php?title=Sinking_of_MV_Sewol&oldid=799300133