

Introduction of the Hyojeong Character Education Textbooks: Eastern–Western Character Education and Hyojeong (filial heart) Character Education

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Various nations of the world approach character or moral education in different ways. England does not have a moral education curriculum. They consistently emphasize a moral life and moral habits through religious education and other courses in the curriculum. In France, the education of children in the family is strict and parents have near absolute authority. They emphasize internalization of virtues and regulations through French civic education and in the third year of high school, a course in "philosophy" is compulsory. In Germany's case, they teach character education as "religion," a course that is part of the regular curriculum. They also recognize "Ethics" as an alternative course. Canada, a nation with a vast territory and beautiful natural surroundings, implements various social education programs that promote the healthy enjoyment of hobbies, which act as character education. In the cases of Scotland and Finland, they use a regular course titled "Ethics" instead of character education and give this course greater weight than courses in grammar, English or mathematics.

In Japan's case, the objectives and material for character education vary depending on whether schools use it at the primary, middle or high school level. They base this philosophy on *omoiyari*, "thinking from someone else's point of view before one's own." Taiwan upholds Sun Yat Sen's Three Principles of the People and teaches the "Education of Citizens for the Sake of the Nation's Salvation" as a regular course. This course includes Confucian themes such as etiquette, model behaviors by historic figures and other material related to virtues. In Korea, the Character Education Promotion Bill passed in 2015 and a new wind of change began to blow in Korea's educational community.

When we look at some of the virtues taught in these courses, we find honesty, responsibility, respect, consideration, courtesy, communication, cooperation, etc. We can see that they address as core virtues these attributes, which are the moral capabilities that a member of a democratic society can achieve through education. As observed here, the concept of character displays a wide range that covers character, personality and the nature of morality proposed from the perspectives of ethics, psychology, pedagogy, etc. In general, disregarding the different characteristics of each country's character education, its definition includes the moral abilities that one must possess rooted in morality, character and personality and that one learns from various viewpoints such as ethics, psychology and pedagogy.

However, the purpose of Hyojeong Character Education is the realization of true human nature that transcends the distinct characteristics of a particular age or region, and we propose it from a universal perspective. The term *hyojeong* (filial heart) includes the concept of a vertically directed feeling of filial piety in response to God's heart as the Heavenly Parent and the horizontally directed feeling of sibling love toward all humanity.

Based on the correct meaning of true human nature or character, one cannot realize the original value of character if character education highlights only one aspect of the functions of the mind, which are intellect, emotion and will, and as a result ends up losing balance. Hence, balance among intellect, emotion and will (of which heart is the basis) is essential. Hence, only character on the foundation of the heart is well rounded and properly balanced. As for a so-called correct meaning of character, only character one establishes on the foundation of heart through embodying intellect, emotion and will is correct and can be holistic character that does not lose its equilibrium.

Furthermore, while general character education stops at humanism, Hyojeong Character Education seeks

the origin of character in God's heart and in this way emphasizes that one can find the starting point of true character only where heavenly character and human character have become one. This is the reason that the textbooks emphasize the concept of "God as our parent," which is their ontological basis. Going further they emphasize "a life of living for others," making God the center, namely the concept of You-and-I Togetherism (Agapism). In this way, by means of education regarding God's heart, this material implements a grand transformation within character education, the basis of which until now has been humanistic education utilizing knowledge.



II. The ontological foundation

1. The God–human relationship corresponds to the parent–child relationship. In the same way that the mind tries to care for the body, God's love cares for and envelopes human beings as God's children. God in the Bible is the true parent who loves and cares for us. This characteristic separates this approach from other doctrines that portray God's existence as the absolute transcendent being. The idea of such a new rich relationship between God and humans corresponds with Brahmanism, an idea in which "the human being is heaven" or "the cosmic idea that the self and the universe are unified." This is the Korean idea of a people's religion.

Historically speaking, the viewpoint on God that Christianity professes is based on Aristotle's Deity; the concept of pure form, explaining God as a pure and spiritual entity that does not contain material elements. God is thus a distant God, a God up there, separated from the corruption of the phenomenal world, filled with material desires and fallen nature. This Christian viewpoint, which emphasizes only God's transcendence, has flaws in that it does not explain God's intrinsic nature, as revealed in Scripture, as a being who intervened in history and altered people's faith in the course of history.

What then is the God–human relationship? In general, human beings are the lords of all creation. This is what we call being a microcosm, a distinct characteristic of human beings. The Bible's Book of Genesis says, "God created man in his own image." This means that God created the human being as a child who in perfection resembles God's image.

After much suffering, the first realization that Dr. Sun Myung Moon had in his search for the truth was that the relationship between God and man is "a father–child relationship." In response to his disciple, Philip, who sought to see God, Jesus said, "He who has seen me has seen the Father; how can you say, 'Show us the Father?'" (John 14:9). This does not display god-like isomorphism with Jesus as God, but displays a resemblance between Father and son, which is an ontological analogy.

These textbooks cast off the doctrine of theism that paints God's existence as a transcendent absolute being and instead portrays an understanding of God as being in a parent– child relationship and who embraces and loves us, his children, just as the mind loves the body.

God as the true parent

The Bible says, "So God created man in his own image, in the image of God he created him; male and female he created them." (Genesis 1:27) The "Image of God" mentioned here is a Latin term *Imago Dei*, which has been the subject of controversy for Christian theologians. In the end, they understood the theme "image of God" as the rational element of human beings, the "nous" (spirit). This "spirit" was originally divine and we interpret it as God's grace toward human beings when he created them. According to the theory of Unification Thought, "God's image" is "male and female" as we read in Genesis 1:27. Indeed, the intangible God manifested himself through God's children, the first human beings, Adam and Eve. God's image is specifically embodied in the form of a human being (a man or a woman), not in the form of an animal or a plant.

Likewise, a man and a woman are the substantial object partners manifested in the image of the invisible and intangible God and as the center of universal creation. In this way, God is not the "Heavenly Father" but "God our parent." God's image is that of the True Parents who have the form of a man and woman as human beings' ancestors.

The ontology of You-and-I Togetherism

Unless we can overcome Descartes' philosophy of self-identity which exudes the conventional idea of "I think, therefore I am (*cogito ergo sum*)," the philosophical view of humanity cannot go beyond individualism and egoism. Like egoism, altruism is another form of selfishness in that it separates the self from the other. Therefore, it is impossible to instill the correct "ideology of human character" in our young people if we do not change the individualistic view of humanity.

Heart, considered the most important human character by these textbooks, is the "emotional impulse to love in order to rejoice in happiness." Therefore, a heart-based human being in real life refers to a person who lives for others' sake. Moreover, an ideal human figure in Unification Thought is not someone who separates himself from others but one who unites with others through a "heart-based impulse to love." The ontological existence of such a heart-based being is You-and-I Togetherism (placing the other before me). While egoism and altruism are philosophies that essentially separate oneself from the other, You-and-I Togetherism seeks to find the essence of the greater self through the other and eventually to "unite" with the other. Through this togetherness, we form the most basic human relationships with our neighbors. This togetherness is a unified relationship between you and me on a heart-based foundation. Through this sense of unity, we can exist together in true love. Through this togetherness based on heart, a neighbor's facial expression transforms into one of love, not hate. This relationship expresses the principle of heart and is the essence of human relations created through true love.

The original human nature implies You-and-I Togetherism. Human nature encompasses heart directed toward one's neighbors. This direction of human nature will create a Utopian, loving community that benefits society. The self-realization of "myself" is possible through others' lives. Actualizing this bond in unity fulfills the purpose of life, which is happiness and joy. You-and-I Togetherism is the key to understanding human beings and human nature. My sacrifice and service for others are acts of restoring human dignity and actualizing heart-based ethics. An act of living for others' sake is an act of discovering one's true self and restoring one's larger self.



The books' structural principle

First, prior to the publication of this textbook set, we must acknowledge that conducting traditional character education in the East and West took place in particular circumstances under restraints from the era and from the nation. We must keep in mind that as long as character education does not begin from a universal philosophy of education, the concept and nature of character will unavoidably remain ambiguous. Hence, these textbooks will have to present a permanent universal model to clarify the

concept of character, establish the major virtues of character education, conduct the practice of character education and establish a basic model. Through this, they must overcome the limitations of traditional character education materials.

We must develop these Textbooks to become valuable resources that last and remain effective as universal principles. In this way, the goal students must base their study of the textbooks on is the fundamental principle of the divine character and philosophy of the True Parents of Heaven and Earth. By practicing the essence of this material in daily life, students can go through the three stages of origin, division and union, which are the principles for lifestyle development. God and True Parents are the final destination and the original home that human beings desire. A character education manual should provide the path to perfect human character by pursuing this ultimate goal. True human beings can reach perfection by resembling God's heart when their character and original nature unite.

Experiencing God's heart

On the one hand, materialism and humanism influence existing character education, Hyojeong Character Education makes Heavenly Parent and True Parents' heart the starting point of character education. The course of the formation of character education begins from Heavenly Parent's heart, passes through a middle course that forms through the actual place of character education, and in the end, comes to possess a perfect structural characteristic when it once again reflects and allows readers to experience Heavenly Parent's heart, which was the starting point. This is not the logic of thesis, antithesis and synthesis of the West, but springs from the application of the principle of origin, division and union in the Principle of Creation. For example, in the case of individual perfection, the moral virtues of the conscience that start from Heavenly Parent's heart, divide into the moral principles of wisdom, honesty, and moderation, and are then able to accomplish individual perfection through the action of the true parent's, true teacher's and true owner's conscience by centering on the hyo jeong concept. In the case of family perfection, each of the four great realms of heart, which start from Heavenly Parent's heart, divide into the three kinds of moral principles. When they return to Heavenly Parent's heart through a heart that makes the concept of hyo jeong its foundation, they transform so that they complete the course of origin, division and reunion. Regarding siblings' hearts that have made Heavenly Parent's heart their basis, they are completed for the first time when the sibling's heart experiences centering on the concept of hyo jeong after realizing the three kinds of moral principles of respect, sacrifice, and harmony.

The concept of hyo jeong is the core of origin, division and union methodology. Our approach has this origin, division, and union methodology as its theoretical background, but it does not expressly deal with that methodology. Instead, while the writers are aware of the methodology, they cite stories as examples that match the students' level of understanding and explain it in a simple familiar way.

Conceptual origins

Secondly, from the viewpoint of Unification Thought, just as the origin of hyo was founded on the practice of ritualistic sacrifices in ancient times (it was later further extended to family ethics by Confucius' followers), the concept of hyo jeong (filial devotion) in this character education identifies the origin of hyo (piety) as the utmost respect toward Heaven. Confucian philosophy defines *hyo* as the practice of virtue. The central concept of this philosophy lies in the word virtue (*in*, benevolence) which means to love others and lead a moral life. If the foundation of morality is hyo, according to Confucianism, virtue is then the foundation of morality within the family. As we can see, hyo is an attribute of *in* and since the actual content of *in* is love, hyo can also be said to be based on *in's* love.

Therefore, hyo embodies the characteristics of *in*, which happens also to be love's characteristics. The essence of *in* is carries a philanthropic meaning of loving humanity extensively and wholeheartedly. Instead of specific ethical rules as found in hyo or *ye* (respect and courtesy), *ae-in* (a person of love) carries a general spirit of love for ordinary human beings and for humanity. Therefore, as the origin of hyo is *in*, according to Confucianism, the concept of this character education material bears the root of hyo in heart. Just as the heartfelt motivation of parental love leads to a child's devotion and loyalty, the origin of hyo is rooted in heart. These two pillars of heart and hyo are the fundamental principles sustaining morality and ethics within the family.

Moreover, heart is the source of *ae in sa sang*, which is defined as "extensive love of humanity." We cannot realize love for humanity if we do not base it in heart. In essence, the concept of hyo jeong mentioned in the these textbooks has a profound philosophical meaning along with the ideological origin of heart and hyo. Also, the two concepts, of heart and hyo, combine into one to establish a unique philosophy on character education. Since we can derive the meaning of love for humanity from the concept of hyo jeong, this can be the driving force that can revive the concept of the original human nature.

Therefore, the textbooks effectively combine deep heart and hyo (filial piety) together, interweaving the hyo jeong thought as the principle underlying human character, thus making the concept into a key

feature of the textbooks. In this way, material is rooted in the principle of human virtue, the heart and the spirit of filial piety.



Conscience and heart

Thirdly, the textbooks comprise the "Three Great Blessings." These are the perfection of individual character, perfection of family, and stewardship over all things. In the books, the cornerstone of perfection of character is perfecting one's attendance to conscience. The cornerstone of family perfection is perfection of four major aspects of heart. The requirement for management of all things is to own deep parental heart toward all things, respectively.

In the textbooks, the requirement for perfection of humane character with conscientiousness is the unity of mind and body. We explain the purpose of all religions as being the way to perfect personal character. We encourage students to cultivate and raise their personal character by upholding the conscience as if it were their parents, their favorite teacher or their master. In particular, the specialty of these textbooks is that one does not realize the source of the conscience by the practical reasoning that the philosopher Kant perceived, but by recognizing that the source of conscience is the Heavenly Parent's heart.

By grounding the root of the conscience in the heart of the Heavenly Parent, the philosophy has overcome Kant, who understood practical reason as the source of conscience (moral imperative). In other words, by suggesting that the teaching of conscience is the teachings coming from Heavenly Parent, the learners have made it possible to implement the practice of character education in their daily lives.

At this point, the creation of these textbooks is a turning point in understanding conscience, and this ultimate training centered on the conscience can serve as the basis for individual perfection. In this way, we based the essence of the textbooks on Heavenly Parent's heart and we define the proper concept of conscience, thus laying the foundation in personality education for personality completion. The *Hyojeong Character Education Textbooks* define the concept of conscience, a topic not covered in existing humanities textbooks, as the central concept of personality completion, and henceforth defines personality completion as the right implementation of conscience.

Fourth, in the process of cultivating these virtues, these textbooks have established the three areas of their application, namely the conscience, perfection of four major realms of heart, and perfection of heart for stewardship of all things. It has applied the holistic educational method termed the "embodiment of heart." The reason for the failure of existing character education is ambiguity in that the selected criteria of character education have been vague and inaccurate, as well as the fact that character education itself is a difficult field. However, a more fundamental problem is that as with other curricula, the development of character education has stagnated in that educators have been teaching only old-fashioned teacher-centered curricula.

These textbooks must not be limited to analyzing and practicing ordinary virtues alone but had to include the orientation of emotional and heart-based areas, embracing children's vitality according to their level of vision. The outline of virtues addressed in the textbook are the virtues to embody three major themes of character development—the development of conscience awareness, the development of four dimensions of heart and the development of loving stewardship over material things in our daily life. These are the concepts corresponding to the attributes of God, such as heart, normative law and creativity. Human beings are endowed with original nature that resembles the divine nature of God.

The textbooks express conscience (normality), heart and stewardship of the material world in three themes. They are perfection of individual character, perfection of the family and perfection of dominion over all things. These three themes of human nature as originally created can be represented by the aspects of intellect, heart and will in a human being. These themes are the central virtues of the textbooks.

Plato clarified that these attributes of human original nature, namely intellect, heart and will, are features that symbolically relate to the head, chest and lower body. Observing the eight virtues designated by the

Korean Education Promotion Act, to pinpoint any underlying objectives for the selection of the virtues or any fundamental self-reflection on dominant human nature is impossible.

The virtues that students ought to practice should not end with listing virtues. Conventional character education has fallen short for such reasons. Another cause has been the indulgence in a program developed for the teachers' side.

Virtues and a fresh perspective

Fifth, the virtues of the textbooks include practicing the areas of heart, normative law and creativity through the functions of intellect, heart and will. In addition, in the textbooks, these virtues do not remain merely in teacher-centered education but guide students to educate their own hearts -- to cultivate their sensitivity and to express the human heart through heart-based deeds. This theory is covered in the subject "Character Virtues and Hyojeong" in the textbook. This is indeed the core concept of Hyojeong Character Education. For example, in Chapter 6, "The Heart of Children," displays no significant difference from existing character education textbooks in terms of the meaning of the common virtues, such as public respect, obedience and sincerity related to children's mentality. A distinguishing feature of the Hyojeong Character Education Textbooks is that they transform and fundamentally re-interpret the pre-defined virtues in the old-style character education textbooks from the principle's viewpoint of Hyojeong Character Education.

This serves to inspire students to sympathize and develop their hearts in accordance with children's own feelings. A feature of the textbook is to go through the principle of education in the three stages of "Origin," "Division" and "Union." It means a holistic approach, starting from the children's hearts (Origin), exploring the three areas of virtues (Division), and reconciling these to inculcate them into each child's heart (Union). The significance is that using the textbooks transforms existing teacher-centered character education into education centered on the child's heart.

Balance and family centrality

The sixth point regards the distribution of the concepts -- the proportion devoted to perfection of character, perfection of the family and perfection of dominion in the material world. In other words, while the growth of personal character is the common topic covered in humanism-based textbooks, the essence of the Hyojeong Character Education Textbooks is attendance to God as our Heavenly Parent, and discussion of concepts such as the perfection of character, the perfection of the family realm and perfection of the societal level. For example, the ratio of discussion of effectively relating to one's parents and to our Heavenly Parent is 70 percent–30 percent, respectively. As a corollary, this means that the completion of children's love for their parents occurs when they realize love for their Heavenly Parent, God. In such a way, love for God embraces the realm of parents. Thus, the entire curriculum goes beyond the character education based solely on humanistic values. It is capable of encompassing the perfection of the individual, family and society by addressing the development of conscience and the Four Great Realms of Heart. In other words, these textbooks transcend character education based on Humanism, and usher learners toward a wholesome character education centering on Godism.

Seventh, in these textbooks, the family is the ultimate domain of human perfection, and an ideal society is the expansion of the family model. Fundamentally, sex derives from the principles of love and life and must adhere to the laws of love and life. Therefore, love, life and sex are one. In its wholesome goodness, sexuality manifests essentially in the principles of love and life, and follows the principles of love and life. Since love, life and sex are one, love and life are inseparable; sex is indivisible. In this sense, sexual indulgence and deviance signal the death of love, in which one's love is divided and lifeless, just as life is divided and dead. The conclusion must be that sex should adhere to absolute values.

The absolute sexual ethics of the youth lead to the ethics of a true family. Because the family is where love bears fruit, this love can only reach perfection through the children's love, the sibling's love, the love of husband and wife, as well as the love of parents. Therefore, in order to establish such family ethics, the family itself must become the superintendent of true love and together with moral and character education in school, the home must be a place where normative education is carried out enabling the practice of sexual ethics and family ethics in healthy and wholesome oneness.