

Searching for Life's True Purposs

PERSPECTIVES ON MORALITY AND ETHICS

The Family as the School of Love



**INTERNATIONAL EDUCATIONAL
FOUNDATION**

4

Fourth in a Series

SEARCHING FOR LIFE'S TRUE PURPOSE

Perspectives on Morality and Ethics

The Family as the School of Love

INTERNATIONAL EDUCATIONAL FOUNDATION

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International Educational Foundation
Paveletskaya nab. 2/2
Moscow, Russia 113114

Tel: 7.095.235.7197
Fax: 7.095.234.0030

Table of Contents

Acknowledgements	vii
Preface	ix
Introduction	1
Part 1: Order and Position in the Family	5
A. Natural Order in the Universe	5
B. The Three Axes of Family Bonds	6
Part 2: The Four Realms of Heart	9
A. Child's Realm of Heart	10
B. Sibling's Realm of Heart	12
C. Spouse's Realm of Heart	15
D. Parent's Realm of Heart	17
Part 3: Family Ethics as the Basis for a Civil Society	21
A. Society Is the Extension of the Family	21
B. The Three Subject Roles	22
C. The Family Is Embedded in the Social Order. . .	24
D. Strong Families Have a Focus Higher Than Self	25
E. Working for the Greater Good	26
F. The Cornerstone of World Peace	28
Conclusion	30
Objectives for Presenters	31

Other Volumes in This Series

This presentation is the product of the International Educational Foundation's involvement in hundreds of conferences, beginning in the former Soviet Union and then expanding to China and other countries. Our organization has been working with educators and other professionals in response to the moral and ethical challenges that have accompanied the rapid economic and social transformations in those countries. Participants at IEF conferences in the former Soviet Union and China have typically been educators and policy makers. They have discovered that this presentation resonated with their own family experiences and desires for a fulfilling family life. At the conclusion of each of these important events, the team of lecturers and writers reviews each presentation and offers proposals for improvement. That process of development continues. Therefore, the volume that you now hold in your hands is more of a beginning than an end.

This volume is part of the series, *Searching for Life's True Purpose: Perspectives on Morality and Ethics*. Topics covered in other volumes include:

- The need for moral education
- Universal principles and life goals
- The consequences of the sexual revolution
- Family life education: which road to take?
- An ethic of true love and sexuality
- Preparing youth for marriage
- Promoting a marriage culture
- Building healthy marriages
- Causes and resolution of conflict
- Drug abuse prevention

This volume is designed to fulfill several functions: as a manual for lecturers, as a resource for people wishing to deepen their understanding of the topic, and as a general introduction to IEF's perspectives on family ethics. The content set apart in boxes supplements the text. The colored rectangles in the text mark a change in slides.



Acknowledgements

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Dr. Joon Ho Seuk



Preface

The family is the only social institution in which all members of society consistently and fully participate. Family duties are the direct responsibility of everyone. With rare exceptions, most people are born into a family and eventually establish one of their own. It is in the family that children are socialized and learn to place their own needs in a larger social context. Society cannot survive without a means for production and distribution of commodities; protection of the young, old, pregnant, and infirm; conformity to the rule of law; and so on. If individuals are motivated to serve these needs, society will prosper. And it is in the family that these necessary motivations are nurtured.

The family is the key social unit upon which proper functioning of all other institutions depends. For example, behavior learned in the family becomes a model or prototype for behavior required in the society at large. Thus the family serves the larger society in its formation of citizens. If the family fails to function, the goals of the society cannot be achieved.

Through the family, the socialization process takes place, and the individual grows accustomed to serving the whole. If the family and society are to support one another they must interrelate. Thus this presentation will cover two issues: relations among family members and the relationship between the family and society.

This presentation concerns the second of the three fundamental life goals explained in the presentation on Universal Principles and Life Goals: (1) becoming a person of mature character; (2) developing the ability to love others through family relationships; and (3) making a contribution to society through creativity and mastery. We will look at how family relationships are structured and how they contribute to the healthy functioning of society. We will show how the family prepares us for society and upholds its cultural norms and values.

Dr. Sun Myung Moon and Mrs. Hak ,la Han Moon founded the International Educational Foundation for the purpose of enlisting the support of the family and community in providing moral education for our youth. Through its publications and seminars, the foundation upholds parents in their role as moral educators, offers marriage preparation



The Family as the School of Love

courses, promotes morally responsible behavior among youth, organizes marriage rededication ceremonies, and supports a host of other activities.

Through these activities, Dr. and Mrs. Moon hope to inspire community-wide responses involving all those whose work and lives can possibly contribute to strengthening the central role of the dynamic, harmonious family as the core and the model of a vibrant society.

Through these presentations, audiences all over the world have discovered a profound understanding of relationships in the family not as ends in themselves but as a way of contributing to society. I hope that you too will find renewed inspiration about the potential of your own family.

Dr. Joon Ho Seuk
Director of the writers' team
President, IEF International



Introduction

Families have a central role in all cultures. Children absorb their society's values and standards of behavior through their home life as the family multiplies the lineage and heritage of the past and extends it into the future.

The essence of family is kinship. Through the family, we are linked by blood and by affection. This presentation clarifies family relationships and explains their role in cultivating a mature character and deepening the heart. What are the unique aspects of the love of a child, a sibling, a spouse and a parent? What are the particular virtues manifested in each of these realms of love? How do these relationships connect to our roles in society? These are some of the questions that will be addressed in the course of this presentation.

The intense emotional qualities of family relations have been observed throughout history, and their significance is asserted in the earliest literature of many cultures. Early moral and ethical writings often warn that society loses its strength if people do not fulfill their family obligations. Confucius taught that a happy and prosperous society depends on people fulfilling their proper roles in the family, especially towards their parents. He taught that the father/son bond is the model even for the relationship between a ruler and his subjects. The cultural importance of the family is also emphasized in the Judeo-Christian tradition, and the Bible traces blessings and responsibilities through generations of families. The earliest writings in India, the Rig-Veda and the Laws of Manu, devote much attention to the family.

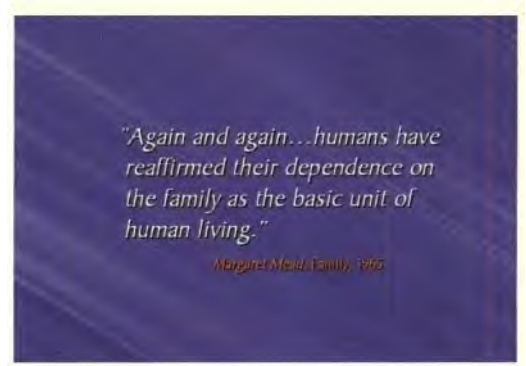
Philosophers and social scientists have long been fascinated by the impact of the family on society. Sociologist Brigitte Berger points out that the family is the most basic building block upon which all other social forms rest. "Family systems," she writes, "provide the foundations from which ... culture and civilizations arise. The family is the culture-creating institution par excellence." Since a civil society is built upon the virtues learned in the family, Berger urges people to recognize "the singular importance of the family in the formation of civilization."

Cornerstone of Civilization

"The family is the culture-creating institution par excellence."

—Brigitte Berger

In human history there is no example of a culture that has survived without the foundation of a stable family structure. In the words of anthropologist Margaret Mead, "As far back as our knowledge takes us, human beings have lived in families. We know of no period where this was not so. We know of no people who have succeeded for long in dissolving the family or displacing it.... Again and again, in spite of proposals for change and actual experiments, human societies have reaffirmed their dependence on the family as the basic unit of human living—the family of father, mother and children."²



A Sampling of Scholarly Viewpoints

Families are a cultural universal; they are essential characteristics of societies throughout the world. James Q. Wilson points out, "In virtually every society in which historians or anthropologists have inquired, one finds people living together on the basis of kinship ties and having responsibility for raising children. The kinship ties invariably imply restrictions on who has sexual access to whom; the child-care responsibilities invariably imply both economic and non-economic obligations. And in virtually every society, the family is defined by marriage; that is, by a publicly announced contract that makes legitimate the sexual union of a man and a woman." As Wilson points out, there is much evidence that the role of the family in ordering of love, sexuality, and providing for children is the backbone of a civil and prosperous society. Therefore, the state of the family is an important measure of the social health of a nation.

Families contribute to people's

emotional well-being. Daniel Goleman developed the concept of "emotional intelligence." He states that a person's character and destiny are determined largely by qualities such as altruism, empathy, and ability to love and be loved, which are developed initially in the family, the first "school of emotional learning." "To build those decent habits of the heart that nourish and sustain neighborhoods....," writes Jean Bethke Elshtain, "we need spaces for the heart, homes for the heart. A decent, loving two-parent home is that ideal space."

"Developing a family is the hardest, most complicated job in the world," according to family therapist, Virginia Satir. Mary Pipher, another family therapist, calls families "our shelter from the storm, our oldest and most precious institution and our last great hope."

Families are often described in images drawn from nature. Like the multitude of interrelated cells

that comprise the human body, families are sometimes called the "cells" of the community and nation. Families are like seedbeds of virtue, according to researchers Mary Ann Glendon and David Blankenhorn, because families are the primary cultivators of competence, character and citizenship.

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Throughout the world, the trends that are eroding the stability of marriage and the family cause concern. It is well documented that family break-up is a main cause of social disorder. Experts such as Karl Zinsmeister from the American Enterprise Institute hold that the key to solving social ills is to rebuild strong families. He writes, "There is a mountain of scientific evidence showing that when families disintegrate children often end up with intellectual, physical and emotional scars that persist for life.... [W]e talk about the drug crisis, the education crisis, and the problem of teen pregnancy and juvenile crime. But all these ills trace back predominantly to one source: broken families."³

Thoughtful people recognize the value of the family and look for ways to prevent a crisis. They seek a model of strong, loving and harmonious families that nurture their children and uplift their community.

The highest function of the family is as a school of love. Of course, the family also transmits values and traditions, but its core role is to cultivate the heart through the many dimensions of loving relationships. In a sense, love is like a language to be learned. Just as immersion in a language is the most effective learning experience, the constant reinforcement and practice of love in the family provides the perfect learning environment.

By calling the family the school of love, IEF founder Dr. Sun Myung Moon elevates the traditional images of the family. When the family is viewed as a cocoon or nest, the focus tends to be on private well-being. To regard the family as the school of love integrates both the private and public functions of the family. Furthermore, the family as the school of love can generate renewal in the community.

Social commentary and family advocacy until now has tended to focus on the functional necessity of the family, noting its role for social stability, but missing how it becomes the foundation for the best in ourselves and in our society. The love we receive at home provides the framework for realizing our destiny as individuals and as a people. That which makes us truly human comes from the unique love that can only come to a person through his or her family. Without these four great loves provided by the family, people become stunted as human beings. Family love resonates with a deeply-buried dream in the human heart. It awakens a



capacity for joy that even the most devoted family advocates have not intuited. Rather than maintaining families as mere dutiful fulfillment of our social responsibility, it is better to understand them as schools of love which eventually enable the heart to soar in every realm it touches.

We begin our presentation by looking at the ways in which family order and position shape the experience of love. Heart facilitates the flow of love, and we will examine the different realms of heart in which love is meant to flow. Finally, since the dynamic of love is expansive, we will explore how the culture of the home shapes the larger culture, and how that culture in turn impacts the culture of the home.

¹ Brigitte Berger, "The Social Roots of Prosperity and Liberty," *Society* (March-April 1998), p. 43.

² Margaret Mead and Ken Heyman, *Family* (New York: Macmillan, 1965), pp. 77-78.

³ Karl Zinsmeister, quoted by Glenn T. Stanton in "Twice as Strong: The Undeniable Advantages of Raising Children in a Two-Parent Family, a Research Report," Public Division of Focus on the Family, January 1995, pp. 6-7.

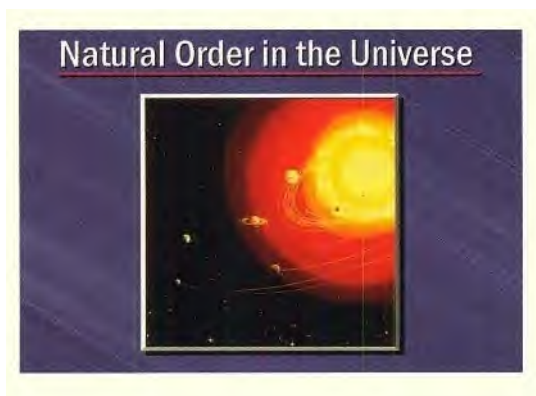
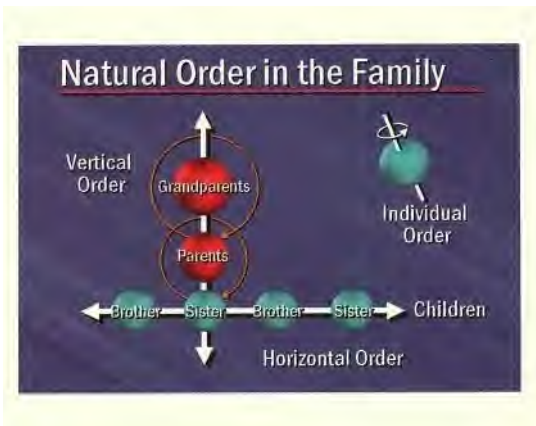


PART 1 - Order and Position in the Family

A. Natural Order in the Family

Family relationships are the most fundamental ones in our life, for through them we learn how to love. Our birth family and the family we create form permanent sets of caring relationships and challenge us to grow in heart. The energy of love needs to be cultivated in certain directions in order for it to blossom into true and lasting love.

There are three types of order in the family: (1) The vertical order between the generations links children, parents, grandparents, great-grandparents, and so on. (2) Horizontal order links people of a similar age, such as brothers and sisters, husband and wife, cousins, etc. (3) Individual order arises from our personal axis of core values. Maintaining these three types of order ensures harmony in the family. Losing this order results in imbalance and disharmony as, for example, when people abandon their family to pursue personal satisfaction or gain.



The order within the family is analogous to order in the universe. Just as in the human family, the beautiful harmony found everywhere from the microcosm to the macrocosm is based on clear order and position. Electrons revolve around the nucleus of an atom because of the balance between centripetal (moving toward the center) and centrifugal (moving away from the center) forces. On a much larger scale, the balance of these forces governs the movement of the planets within our solar system and our solar system within our galaxy. Even a small deviation in the orbits of the planets could cause chaos in the solar system.

Although the structures found in nature and society are similar, there is a vast difference in how order is maintained. Natural order is governed by physical laws, whereas social order is maintained by the force of character, guided by morals and ethics. People with a mature heart and conscience will live according to the principles of true love.' Only by internalizing these principles and putting them into practice can we achieve our potential as human beings of good character.

The Family as the School of Love

This growth and maturation that takes place in the family allows us to experience each of the three kinds of order. Thus a son becomes a brother and then a husband, father, grandfather, and so on. A daughter becomes a sister and then a wife, mother, grandmother, and so on. As we pass through each new stage in life, we acquire additional qualities and experience greater fulfillment.

There are three interrelated patterns of relationships in the universe that are similar to the order in the family:

- (1) The vertical hierarchy established by the centers of revolution. For example, the Moon revolves around the Earth, while the Earth revolves around the Sun, and the solar system revolves around the center of the Milky Way, establishing three levels of vertical order.
- (2) The horizontal order created among bodies that relate independently to the same higher center. The planets Mercury, Venus, Earth, Mars, Jupiter, and so on revolve around the same center, the Sun. Thus the planets are related to each other by horizontal order.
- (3) The individual order created by rotation around an axis. The Earth's 24-hour rotation controls the rhythms of day and night, ocean currents, prevailing winds, and multiple functions of living organisms.

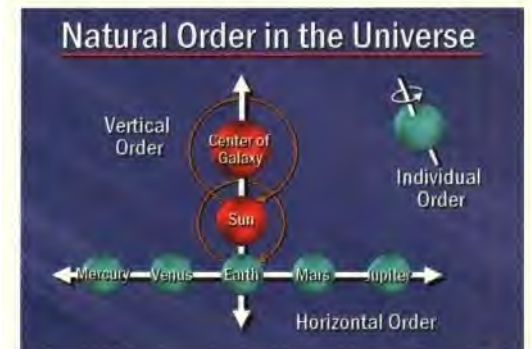
The continued existence of the universe depends on the maintenance of these three types of order. The details in any given case may change, but the essential principle of interrelationship remains constant. At the core is an unchanging and harmonious order.

B. The Three Axes of Family Bonds

Let us take a closer look at how the family exemplifies this universal order. The family can be represented by a sphere with three axes.

The vertical axis connects family members who are in an elder/younger dynamic, such as parents and children, or grandparents and grandchildren. This axis represents a hierarchy of generations.

The two horizontal axes (front and back, right and left) are more symmetrical and equal. The first horizontal axis



establishes order among people of the same general age and generation, with the older ones in front and the younger ones behind. It connects older and younger children in a family and elders and juniors among peers. People in traditional cultures typically defer to those who are older than themselves and help care for their juniors.

The second horizontal axis links husband and wife side by side. This relationship is different in quality from the axis between older and younger peers: (1) regardless of who is elder, husband and wife freely share in the same benefits and responsibilities; (2) there is an exclusive intimacy between a man and a woman who have committed themselves to each other for their entire lives; and (3) only the husband/wife relationship embraces sexual love.

These three axes—parent/child, elder/younger and husband/wife—form a sphere. We are meant to live for the sake of the people linked to us by these axes. The center of a family is not a person but the junction of these three axes. In true love, each of these axes intersects with the others at a 90-degree angle, and everyone is equally close to the center or core. Equality in the family means that each person receives the optimal love corresponding to his or her role in the family.

This framework of family order can help evaluate the social order. For example, this paradigm helps us to understand the weakness in cultures where women are oppressed. The role of men has generally been emphasized in the public sphere. Thus, social institutions tend to be overly masculine at the expense of feminine qualities. This creates societies and international relations that have distinct shortcomings and are out of balance. In contrast, when men and women contribute together, society benefits. There is a greater blend and balance of complementary virtues, and harmony and wholeness prevail in both domestic and international relations.

This is true in the vertical case as well. In true love, there is a balance between elder and younger. Traditional societies tend to assign much authority based on age and regard attendance and respect as the highest virtues. In contrast, modern societies often emphasize progress and tend to value the future over the past. Just as healthy families seek to balance a good vertical equilibrium with horizontal activity



and expansion, healthy societies also look for ways to prepare for the future without losing the beneficial roots of the past.

' As explained in the presentation on Universal Principles and Life Goals, love is the emotional attraction through which subject and object partners unite and feel joy. The attraction of love is neutral and can take various directions. True love is the proper direction, cultivated through family ethics. True love seeks complete, lasting and all-encompassing joy. When the heart strives for such joy, its efforts are manifested as true love.

Harmonizing Eastern and Western Perspectives

Societies emphasize different core values, depending on whether they focus on the vertical axis or the horizontal axes. In cultures where ancestors are revered, vertical ethics such as filial piety and loyalty are emphasized. Western culture, on the other hand, tends to emphasize horizontal ethics such as brotherhood and equality. Some observers have noted how even simple, everyday practices seem to reflect these preferences. For example, Western languages are written horizontally, while many Eastern languages flow vertically. Shaking hands is a horizontal greeting, while bowing is vertical.

In many traditional cultures, love grows out of duty, position and order. A self-denying, other-affirming type of love is promoted. The goal is social order, harmony and consensus. The past is cherished as a source of tradition and examples, and ancestors are highly respected. The future is also

important, and emphasis is placed on sacrificing for future generations.

Contemporary Western culture understands love more as a matter of emotions and passions. Love requires a self, a person, a "me" who has autonomy and free will. The time frame is the present and the future, and one's destiny is shaped by subjective moral decisions of the here and now rather than by past circumstances.

It is important to note that these two perspectives, one vertical and the other horizontal, are complementary and not necessarily contradictory. While neither is superior, the vertical order should lead since it honors an original point. As evidence of this, children's harmony derives from the higher, vertical function of parental love and guidance.

Balance and harmony between the vertical and horizontal orders promote peace and unification. Globalization, a subject of contem-

porary debate, has only a limited appeal if it means standardization or dominance by a single culture. In contrast, a superior synthesis of different cultures yields more than just the sum of its parts.

The modern world of medicine gives a good example of such synergy. Combining elements of modern medicine together with traditional medicine often provides cures not available to either approach in isolation. For example, William Collinge promotes what he calls "integrative medicine" to treat chronic illnesses such as chronic fatigue syndrome and fibromyalgia. Cancer patients in the West may seek alternative treatments that draw on Eastern approaches to health care.

William B. Collinge, *The American Holistic Health Association Complete Guide to Alternative Medicine* (New York: Warner Books, 1997). Both chronic fatigue syndrome and fibromyalgia involve bewildering interactions between the immune, circulatory, digestive and nervous systems.

PART 2 -The Four Realms of Heart



In the typical course of life, a child grows up among siblings and peers, gets married, and becomes a parent. These are the basic stages we pass through in life. Each successive role is added like a mantle to the previous ones. Each one opens a new realm in our heart. Human beings naturally express love in four directions: to our parents, our siblings, our spouse and our children. These form the four realms of the heart: child's love, sibling's love, spouse's love and parent's love. All other forms of human love derive from these four types of love.

Some roles arise simultaneously, as when an infant is born both as a son and a brother. From a developmental standpoint, however, each realm has its "season." The season of each realm is when it is the focus of development. Passing into a new realm does not end the development of the previous ones. The realms impact each other in dynamic ways throughout the lifetime. For instance, when siblings gather to celebrate a wedding or mourn at a funeral, their bonds of heart may be refreshed and deepened.

We are meant to ascend from one realm to the next only when our love reaches the expected standard for that realm. This is particularly true of the transitions into the realms of spouse and parent. Physical maturity may offer the potential for a new role before our heart has reached that level of maturity. This imbalance creates many challenges, but life always provides opportunities for remedial learning and filling in the missing areas. Thus, for example, in marriage, spouses can receive paternal or maternal love from each other, filling in gaps from their childhood.

Each realm includes both a role and a norm. These norms include the responsibilities, attitudes and virtues associated with each realm. Each culture has norms for the perfect wife, the model child, the exemplary father, and so on. Details may differ from culture to culture, yet beneath the diversity lies a common denominator of caring. And in all cultures, the family matrix prepares people for wider roles in society.

A. Child's Realm of Heart

The child's realm of heart is the dawn of moral and ethical learning. The baby's primary task after birth is to form a powerful bond with its parents, especially its mother. The very arrival of an infant gives birth to parental love. Babies need much care. As they are fed, clothed, bathed, held and played with, they experience the commitment of their family to attend, nurture and protect them. The parents' eyes, voice, touch and responsiveness speak volumes about life in the world. When the children's needs are met, they learn that it is safe to open their heart. In such a surrounding, children learn that the people close to them are supportive and good. This wordless communication penetrates deep in the child's realm of heart.

According to hundreds of studies, the way that parents treat their children—whether with harsh discipline or empathic understanding, with indifference or warmth—has deep and lasting consequences on the child's emotional life. Psychologist Erik Erikson called the child's first virtue trust. The child learns that it is safe to enter into relationships. In response to parental love, infants begin to radiate loving attractiveness. Babies smile, act shy, put on cute little acts, and communicate gratitude and satisfaction. Grown men put on silly airs, playing peek-a-boo with an infant who buries its head in its mother's shoulder and then looks up expecting a response. This is the first stage of children's love. Even the nursing baby takes an occasional break to gaze at the mother's face and smile in gratitude. The most basic lessons in life are conveyed in the small, repeated exchanges between parent and child. Thus children begin responding to their first partners of love. This early responsiveness is the foundation for a lifetime of relating empathetically and responsibly to others.

Human beings have an innate desire for a shared bond. As the child's first attachment is to its parents, the parent-child bond is key to moral development.¹ Attachment enhances the growth of heart and capacity for empathy.² Our ability to recognize and feel another person's pain, suffering or joy as our own is the basis for our capacity to give love, take responsibility and have fulfilling relationships with others. Empathy emerges even in young children who have a warm bond of attachment with a parent.



Out of love for the parents, children naturally obey them; eventually they learn to control their impulses because this pleases the parents. Children gain increasing parental love and approval as they take on increasing responsibilities appropriate to their age. The parents' words that the child hears gradually become the guiding voice from within the child.

The same heart that first develops in response to parental love becomes the core motivation for interaction with the larger community. Those who have developed bonds of trust with their parents are able to follow instructions and receive guidance from others. They are not afraid that supporting and serving others will diminish themselves. They can bring out the best in their teachers and supervisors and may even come to inherit their positions. The extension of filial piety includes loyalty and patriotism. In many languages, one's nation is called the fatherland or motherland.



Young children respect and obey their parents, thinking that their parents are complete and all knowing. As children become aware of their parents' inevitable shortcomings, they tend to criticize their parents. However, a deepening awareness of their parents' sacrifice and an appreciation for their wisdom and loving heart creates the foundation for a lifetime of respect and gratitude. Early positive bonds with parents can remain influential throughout adulthood and offer a secure base from which to form other significant relationships. This realm of filial piety continues far beyond childhood and bears fruit in mature devotion; children may have the opportunity to care for their parents in old age. A deeper appreciation for the parents may come as the son or daughter works at a job, gets married, becomes a parent, cares for others, and takes on responsibilities in the community. Ultimately, children of filial piety want to make their parents proud by leaving a good legacy to their own children. Confucius said, "True filial piety consists in successfully carrying out the unfinished work of our forefathers and transmitting their achievements to posterity."

B. Sibling's Realm of Heart

We have a natural tendency to love the same people our parents love. Like a sunbeam hitting a prism, parental love can radiate out into mutual love among brothers and sisters. Bound together by the joys and sorrows of a shared family experience, brothers and sisters grow in response to their parents' guidance and care and develop relationships with each other. In the sibling's realm of heart, love becomes more reciprocal, as children learn to give as well as receive. Like all relationships, it takes effort to develop deep bonds of heart with our brothers and sisters.

The birth of a second child dramatically changes the family dynamic. The child who used to be the focus of all the parents' attention has to share it with the new baby. The older child gains parental approval by being a good example and guide to the younger child. From the beginning, younger children have to interact with a variety of people, and thus they learn that love is always something to be shared.

Parental love creates the standard for harmonious relationships among children. Parents teach children how to overcome fighting and quarreling and create order and harmony. Wise parents pay attention to the relationships among their children. They often give the eldest child special privileges and responsibilities. It is natural for an orderly relationship to exist between older and younger children.

Studies show that a warm and supportive relationship among brothers and sisters fosters empathy³ and pro-social behavior.³ When children grow up in a culture that stresses interdependence and loyalty, they naturally guide, protect and help one another. In many traditional societies the eldest son receives a greater share of the inheritance and bears a greater responsibility for the family's welfare. Younger children are expected to defer to their older brother and respond to his guidance, care and leadership. According to Confucius, the duty of the elder brother is to be gentlemanly and protective, while the duty of the younger brother is to be humble and respectful.

Such experiences enable older siblings to relate well to their juniors and subordinates in all aspects of life. Many older children go into the "helping" professions because of their experiences of caring for their younger brothers and sisters.



Diverse Relationships Round Out the Personality



Sibling relationships prepare us for living in a world of diversity. Children born of the same parents often differ widely from one another in temperament, personality, tastes, preferences and talents. Living in a large or extended family provides training in tolerance, charity, and acceptance of differences.

This firm grounding in parental love and attention helps children to develop their identity and deal with the complex challenges of relationships with neighbors, classmates, cousins and peers. Such peer relationships offer opportunities to develop friendships with many different kinds of people. Friends can be enormous resources for emotional, cognitive and social learning. Such interactions give children the opportunity to practice virtues essential for fitting into the community and carrying out their life work of contributing to the larger society.⁵

Peers Increase in Importance



For adolescents, peer relationships are both their greatest interest as well as their greatest challenge. Teenagers are interested in their peers for very real developmental reasons. The relationship lessons that they learn in these years are crucial to success in the next realm of heart.

Parents may try to shelter their adolescent children and be too protective. The more effective approach is to become actively involved in the community and find or create healthy environments for adolescents. Groups of families who spend time together provide a natural setting for children to develop healthy friendships. The children's teen years may be very difficult for the parents, but parental influence is critical. When parents are actively involved in their children's lives, the children tend to inherit the positive values of their parents.

Adolescents crave adventure and are natural risk takers, believing that they are immune to accident or major injury. Polite and outgoing one day, they can turn into obsessive narcissists the next. Parents, teachers and community leaders can encourage adolescents to sublimate their self-centered energies. Athletic, artistic, cultural and humanitarian pursuits teach virtues such as courage, integrity, citizenship, work ethic and faithfulness.

Broader Contexts for Growth in Heart

Living with roommates, creating camaraderie at work, joining an athletic team, and participating in voluntary associations are all extensions of the sibling's realm of heart. Joining a club or service group can lead to friendships and foster cooperative skills. Such voluntary associations function almost like a "parent," creating the overall context for

peer relationships and directing their growth. People working together for a common purpose form special bonds that resemble sibling connections. Such connections among peers help create and sustain a civil society. The experience of sibling love is helpful in sustaining voluntary associations. Many of these are called brotherhoods or sisterhoods.

The founding spirit of democracy is the affirmation that all human beings are brothers and sisters. Democratic societies provide opportunities for people to develop a sibling heart of cooperation and caring for others. If this sense of brotherhood weakens, democracy becomes an empty shell of impersonal institutions.

Just as an older child is tested by having to jump from an exclusive relationship with parents to a shared love with a new brother or sister, teenagers face similar sorts of tests when moving beyond puberty to marriage. On the one hand, adolescence is an invaluable time for exploring the potentials of peer relationships and learning about one's self through building harmony with others. On the other hand, when attraction to the opposite sex is awakened, adolescence can be a treacherous period if the innocent trust and natural curiosity of youth become misdirected.

Teenagers develop crushes on a teacher and become infatuated with someone of the opposite sex, collapsing their emotional boundaries in an immature romance that they mistake for genuine love. The modern tendency is for adolescents to rush into a physical intimacy that is appropriate only within the commitment of marriage. A premature sexual experience often changes the course of a young person's life irreversibly. It is so crucial that our first love experience be without trauma or abuse. This is why civilized societies seek to protect the welfare of minors. Invariably, immature love involves using another person to satisfy one's desires. A sense of being used should never be a part of first love. Furthermore, sex outside of marriage compromises a person's capacity to develop intimacy and trust as a spouse, a profoundly debilitating condition.

Adolescents whose heart has grown through many healthy relationships in the sibling's realm are better prepared for the physical and emotional intimacy of marriage. Those who have grown in heart and developed

Primary Virtues of Sibling's Love



Harmony & Purity

trust in the guidance of their parents and elders can sublimate their craving for sexual gratification. Exploring and building mastery in such realms as music, arts, athletics, technology, science and humanitarian service helps round out one's personality and lay a foundation for the responsibilities of marriage and parenting.

A Protective Realm for Adolescents

Psychoanalyst Tony Anatrella laments: "A whole generation was mutilated in their imagination because we thought it was good to leave them by themselves, as if they were already adult.... We could give the following advice to society: for the sake of the children, for the sake of their immaturity, do not favor their access to a false maturity by giving them a responsibility which is not yet theirs, even if they fight to gain it. As long as there is a process of growth, the responsibility lies with parental figures." Teenagers today

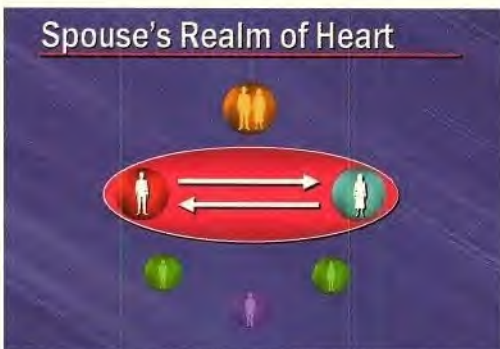
may grow up too quickly, missing the wonderful age of innocence and the benefits that derive from orderly growth in the sibling's realm of heart. They cannot have these experiences if they are left on their own. Without guidance from an early age, they may grow up without landmarks to guide their character development.

The passage through adolescence is in fact fragile, requiring great care and attention from parents and grandparents. There is now increasing support for the claim that abstinence until marriage

provides a protective realm for character development and altruism. Yet, popular culture promotes casual, recreational sex without detailing the resulting emotional scars and health risks. Parents, teachers and indeed all adults who come into contact with teenagers can be instrumental in countering this destructive viewpoint that robs so many young people of the precious growing experiences of the teenage years.

Tony Anatrella, *Interminables adolescences* (Paris: Cerf/Cujas, 1988), p. 8.

C. Spouse's Realm of Heart



While children can benefit from healthy relationships with many adults, and adolescents thrive on friendships with many people, marriage is an exclusive partnership. In the marriage vows, a man and a woman entrust themselves completely to each other. The sexual bond between husband and wife is the physical expression of two mature lovers joining into one in total openness and trust, with nothing standing between them. The profundity of the marital union on both the physical and emotional planes means it can occur meaningfully with one and only one person.

The conjugal realm of heart is reserved for the emotional and psychological intimacy between two mature beings who share their deepest thoughts, feelings, dreams, bodies, possessions, home and children with each other. It is worthy of honor and ceremony, as well as community support.

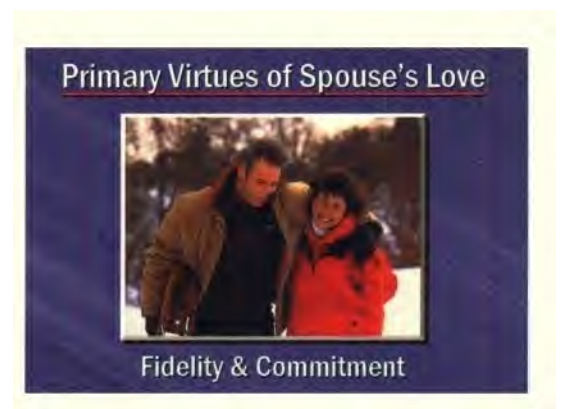
Marriage offers an area of unique growth potential, a special life stage in which two complementary opposites learn to work and act as one in partnership. Conjugal love represents the fulfillment of horizontal love. It intersects with vertical love as it bears fruit in children. The love between husband and wife, therefore, has many dimensions. While the fundamental relationship is that of spouses, their interaction may sometimes be like that of brother and sister or parent and child. A man may express a fatherly heart towards his wife, and a woman may express a motherly heart towards her husband.

As our capacity to love grows and develops, we often feel moved to reach out and share our joy with others. Such involvement enriches our relationships. Our spouse is the gateway to half of humanity. Since each person is a microcosm of manhood or womanhood, marriage offers the opportunity to understand the complementary masculine and feminine realms from an insider's point of view. Relationships with friends and associates may become easier and clearer as we grow to understand and appreciate our spouse.

Fulfillment in the spouse's realm of heart is a lifelong endeavor that grows and deepens over the years into an irreplaceable richness of shared experiences. Over the lifetime, married couples experience many changes. Babies are born, and loved ones die. Romantic delusions evaporate, hormones ebb and flow, and the glow of youth fades into wrinkles. There are high times and low times, health and illness, oneness of soul and temptations to stray. Couples whose bond remains strong have truly created an enduring kind of love. The wisdom, maturity and integrity that grace a lifetime of love and commitment make such devoted couples invaluable mentors for anyone whose life they touch.

The most important objective for husband and wife is to achieve oneness of heart. It is this oneness that creates the freedom to relate in these different ways. The intensity of unconditional love between husband and wife is more valuable than their good looks, education, possessions or social standing.

If conjugal love is divided, not only does it lose its potential for perfection but it also becomes a wellspring of abuse and deceit, ultimately violating one's partner in the most central aspect of being human. Conjugal love is built



upon absolute trust and fidelity. There is sometimes an imbalance between the standard of purity and fidelity expected of women and the standard expected of men. In fact, mutual commitment means that the husband and the wife have precisely the same obligation to be faithful.

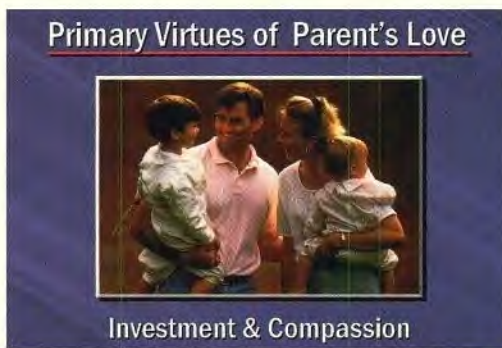
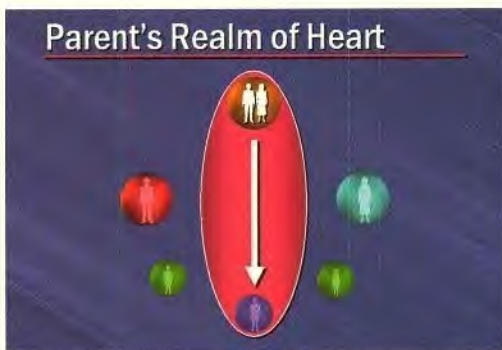
The commitment of marriage is an important preparation for parenthood. To love our spouse unconditionally through difficult and challenging times strengthens our character and deepens our capacity to love. We need all our resources of character and love to meet the challenges of parenthood. Our commitment to the continued growth of our spouse foreshadows our role as parents. It is in the realm of parents that our investment of love and support bears enduring fruit.

D. Parent's Realm of Heart

The relationship between husband and wife has an impact beyond their personal happiness. It is crucial to their role as parents, which is one of the most transforming experiences of life. A harmonious, loving, committed and selfless marriage creates an environment where children can feel secure, have their needs met, and learn positive patterns of behavior. A good marriage is a necessary foundation for success in the parent's realm of heart.

The parental heart yearns to expand and multiply love. Parental love evokes the noblest emotions and most unselfish actions from ordinary people. Because of its other-centered nature, the parent's realm of heart is most conducive to moral growth. There are natural transition phases in the school of love, such as the nine months of pregnancy during which husband and wife can prepare their hearts as parents.

Parental love is the most demanding and sacrificial of all the realms of heart. It requires constant investment and sacrifice. The foundation of these qualities is compassion, a profound understanding of people's suffering and a willingness to aid them. Parenting calls for qualities of character such as sacrifice, generosity, patience and forgiveness. Genuine love transforms everything, converting ugliness into beauty and bad odors into perfume. Parental love is like the blood stream nourishing all parts of the body, from the smelly feet to the runny nose. For the sake of their children, parents are willing to do anything and go anywhere.



The parents' most unforgettable gift to their children is their unconditional love. Does a mother keep a tally of how many times she has changed her baby's diapers, so that one day when he grows up and receives his first pay check, she can present him with a bill? Obviously not. A parent's love is unconditional, and its reward is the child's well being and happiness. Should her child run out to the street in front of an oncoming car, the mother will dash after him, never once thinking of the danger to herself. The father will not hesitate to run into a burning house, risking his life to save his daughter who is sleeping inside. Parental love is the vertical axis around which the family revolves. Parental love is selfless, giving everything for the sake of the child. Parents invest their constant love and guidance, with the fond anticipation that their children will develop all the realms of heart and some day become parents themselves.

Love Can Come from Many Directions

Parental love can take various approaches. The mother is often oriented towards stability, peace and the inner dynamics in the family, while the father must frequently direct his attention outside the home to an activity that supports the family. One parent may provide a sensual, emotional stimulation to the child, through which the child's identity will have roots. This is like the earth providing water and minerals to nourish life. The other parent may provide a verbal, structural stimulation to the child, through which that identity will have a trunk, branches and fruit. This role is like the sun to a plant. Supportive love gently pushes the child from below,

while challenging love pulls the child from above. The complementary roles played by the father and the mother foster the child's steady growth in character and heart.

The love of grandparents is an extension of parental love. The pleasure they take in seeing their children grow to maturity and establish a loving home is equaled by their joy at seeing the fruit of their children's love. With seasoned wisdom and mature character, grandparents establish special bonds with their grandchildren. Grandparents are an invaluable source of rootedness for a child. Having experienced the challenges of creating a family themselves,

they offer wisdom and encouragement to the young parents and become a reassuring presence in the lives of their grandchildren. Because they have overcome many challenges and survived to tell the stories, the grandparents can provide a safe haven when the parents and children experience the inevitable turbulences of life. The perspective of another generation, given with wit and candor, is enriching and enlivening. Finally, children can learn the ideal of how to behave as loving children by watching how their parents behave as "children" towards their own parents.



The family roles of child, sibling, spouse and parent are the most fundamental roles in all of life. These are the four main types of love, each with its unique realm of experiences and responsibilities. Within each realm, we learn those virtues that comprise a mature character. Investing in these significant relationships deeply enriches a person's life. This means that the family environment and these four realms of heart are critical for any consideration of moral development. Our life, love and heart unfold and develop through the limitless range of experiences in each of these realms.

Each realm supports and participates in the next, while each successive realm requires a greater degree of responsibility and unselfishness than the one before. Success in each realm is determined by the degree to which values of the preceding realms are embodied.

Our capacity to love increases as we learn to overcome self-centered desires and develop our ability to live for the sake of others. Ultimately, we seek to possess a genuine heart of love and stand as a true parent.

¹ Marvin Berkowitz and John H. Grych, "Fostering Goodness: Teaching Parents to Facilitate Children's Moral Development," *Journal of Moral Education* (September 1998), p. 371.

² James Q. Wilson, *The Moral Sense*, p. 105; Deirdre V. Lovech, "Identity Development in Gifted Children: Moral Sensitivity," *Roper Review* 20 (December 1997), p. 93.

³ Corinna Jenkins Tucker, Kimberly A. Updegraff, Susan M. McHale and Ann C. Crouter, "Older Siblings as Socializers of Younger Siblings' Empathy," *Journal of Early Adolescence* (May 1999), pp. 176-99.

⁴ J. Dunn and E. Munn, "Siblings and the Development of Prosocial Behavior," *International Journal of Behavioral Development* 9 (1986), pp. 265-84.

⁵ Harville Hendrix, *Getting the Love You Want* (New York: Harper, 1988).

PART 3 - Family Ethics as the Basis for a Civil Society

A. Society Is the Extension of the Family



Ethical behavior in society is linked to the development of good family relationships on all axes. A person's deep inner morality is formed in the four realms of heart. When we create bonds of love with many family members, we develop a well-rounded, balanced character and can relate comfortably with many kinds of people. The Russian philosopher Vladimir Solovyev commented on the vital role that love plays in human life: "Love is so important ... because it transfers all of our life interest from the concern about ourselves to the concern about others; it changes the whole center of our personal life." If we are well schooled in love, we treat other people as an extension of our own family. We can respect an old man on the street as our grandfather. We can treat a woman at the cash register as our sister. We can admire boys and girls playing in the schoolyard as our children. Family experience is what all human beings have in common.

The love between parents and children on the vertical axis can be extended to relationships between superiors and subordinates, such as leaders and followers, employers and employees, teachers and students, heads of government and citizens, and people of different generations. The pattern of sibling relationships extends to relatives, friends, neighbors, co-workers and fellow-citizens of the same generation. Conjugal love between husband and wife opens the husband's heart to the depth of femininity and the wife's heart to the depth of masculinity.

The Family and Civil Society

The fragmenting of nations at the end of the 20th century has stimulated much discussion about what constitutes and sustains a civil society. In ancient Greece and Rome, civil society meant a social order in which people regulated their relationships and settled their disputes according to a system of laws, where people were courteous to each other, and where citizens took an active part in public life.

The concept of civil society has evolved over time. For classical liberal scholars such as John Locke and John Stuart Mill, a civil society defined the appropriate role of government, protected individual liberties, and stimulated private associations of individual citizens. They believed that the

combination of these three factors formed the fundamental basis on which people could flourish and nations could prosper.

The concept of a civil society is now undergoing a renaissance in some countries as an attractive combination of pluralism within society and a variety of possible political and economic systems. Civil society is generally understood to encompass civic, cultural, educational and religious realms."

Socialization at an early age encourages people to live up to society's expectations. The most influential early socialization comes through the family. However, both children and adults at times face temptations to deviate. Agencies concerned with public safety and security (such as the

police) can do little more than seek to control by force the extreme edge of social deviance. These external forms of control are not really helpful. What is really needed is a set of social guidelines that shape a person from within and that provide positive feedback to individuals when they do well and corrective feedback when they do wrong. Such internal controls complement the standard social controls of formal agencies.

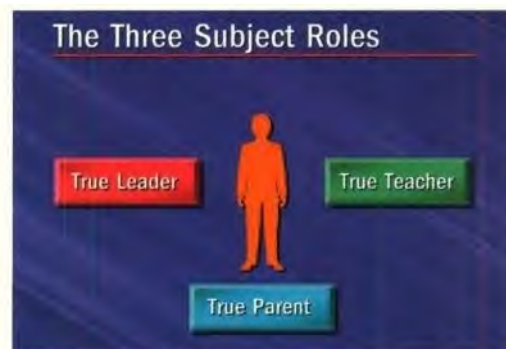
A. Ferguson, *An Essay on the History of Civil Society*. (New Brunswick: Transaction, 1991); K. Kumar, "Civil Society: An Inquiry into the Usefulness of an Historical Term," *British Journal of Sociology* 44 (3): pp. 375-401; W. Roepke, *The Moral Foundations of Civil Society* (New York: Transaction, 1996).

" Charles K. Rowley, "On the Nature of Civil Society," *The Independent Review*, Winter 1998.

B. The Three Subject Roles

There are three subject, or initiating roles that are learned in the family: parent, teacher and leader. These roles set the standard for leadership in society. Parents have the greatest responsibility and are the natural leaders in the family. They are also natural teachers, by their words and example. The care, investment and sacrifice that are cultivated in the parent's realm of heart form the ethical foundation for all people who are entrusted with a subject role.

Parents are the subjects in the realm of love, teachers are subjects in the realm of truth, and leaders are subjects in the realm of achievement. Parental love shapes the children's heart and character. The role of teachers is to impart practical knowledge and help their students learn right from wrong. The role of leaders is to create the environment in which people can accomplish things, prosper and achieve their potential.



The roles of parent, teacher and leader are linked together. Business people should show love and concern for their employees and teach them with a parental heart how to be successful. Teachers create a caring environment in their classroom through their parental heart, guiding their students through their words and example. Leaders initiate, guide and make plans. Good leaders recognize the impact of their personal example and strive to raise people up through their expression of heart.² These standards apply to parents, teachers and leaders at any level.

Each of us is connected with other people in a variety of ways. There are people who look up to us in some kind of subject role, whether it is as a parent, teacher, leader or mentor. As we fulfill these subject roles, we help shape a civil society.

Balancing Vertical and Horizontal Concern

Parents pass their moral values on to their children. These ethical standards guide relationships in the family and can be applied to all aspects of society. Such ethics relate to both the vertical and horizontal axes. For example, the family is where we learn how to balance private and public ownership of things. Sharing and caring for both personal and communal belongings is taught in the family, as well as respecting the rights and property of others. True family values provide the foundation for a balanced social and economic understanding and practice. This transcends the ills spawned by the excesses of extreme capitalism and extreme collectivism.

In the family, harmonious relationships among equals are formed centering on parental authority. The same skills that create harmony among family members with differing personalities are useful in creating cooperative social relationships. This can help to alleviate the problems of liberal democracies, where human relationships are often overwhelmed by unbridled competitiveness in the realms of politics and business.

Good will and harmony flow more easily when there is a vertical order of parental compassion and purpose. Practitioners of Family Wellness,' a program developed by clinical psychologists to help families improve their relationships, humorously instruct Western chil-

dren that there is no real equality in a family, because the parents are the bosses. "Your turn will come," they tell the children, "but for now, your parents are in charge." So too in society, a vertical order of leadership and authority is needed, yet wise leaders model themselves after a good parent, assuming a sacrificial attitude toward their constituents and investing in them as a parent does for his or her child. A true leader guides with a parental heart. The true heart of leadership does not seek to retain authority and power but rather to empower others and raise them up.

Virginia Morgan Scott and George T. Doub, *Survival Skills for Healthy Families* (Santa Cruz, CA: Family Wellness Associates).

C. The Family Is Embedded in the Social Order

Wider social relationships are extensions of loving family relationships. The same formula for harmony in family relationships applies to the nation and world. The love that we experience in our family can be extended to society at large. As Mencius said, "Treat the aged of your own family in a manner befitting their venerable age and extend this treatment to the aged of other families; treat your own young in a manner befitting their tender age and extend this to the young of other families."³

Thus each person within the family is a gateway to the realm that he or she represents. A boy's relationship with his sister introduces him to the world of the opposite sex, and the way in which he relates to his parents, uncles and aunts will guide the way in which he relates to his teachers and others in similar roles. Thus each person has many gateways into the wider society.

Human beings are situated within a constellation of relationships that begins with the family and extends to the community, nation and world. The family consists of individuals who are committed to the well being of other family members. In turn, the healthy community is composed of mutually supportive families. Families that are focused on serving the community are naturally inclined to interact with each other. The community benefits from the involvement of families, and families benefit from being part of a dynamic, supportive community. This dynamic expands more and more, giving even the nation and the world a constant and reliable set of principles for goodness.



Harmonizing Spiritual and Material Dimensions

A good society surely requires economic programs to reduce poverty and improve living conditions. In addition, it needs educational and social programs to support individuals of good character and promote strong families. In a civil and prosperous society, the spiritual and material aspects of the civi-

lization are harmonized. These two dimensions of civilization naturally retain perfect balance in a family-centered culture of heart.

Civilization in its ideal sense is nothing other than harmony between the spiritual and material dimensions of human desire. The desires of the mind to pursue truth, beauty, goodness and love

are rooted, nurtured and directed through experiences in the family. The family plays a pivotal role in a person's moral, social and emotional development. Children's hearts must be cultivated in the family from infancy, while their character is pliable. By adulthood, one's character is generally set. The desires of the body for posses-

Harmonizing Spiritual and Material Dimensions (cont.)

sions, comfort, health, sleep and sex are also best met in the family. There is considerable evidence that the foundation for prosperity is rooted in family culture. Family members support one another beyond concerns for productivity or efficiency. "The individuals here need one another, seek one another, and are hound into one unity, neither by compulsion, nor by considerations of profit, nor by contract," wrote sociologist Pitrim Sorokin, "but spontaneously, for the sake of being together, for the

sake of the other party itself, regardless of pleasure, profit, compulsion, or contract."

The family orders and harmonizes spiritual values and material values in the most beneficial way for individual satisfaction and the stability of society. This is because good families nurture and encourage the habit of placing the benefit of the family above one's personal interests. The mutual support among family members in part allows for greater economic productivity. Married people tend to

be more productive at the workplace due to the psychological and emotional support given by the family. Their children do better in school and become more socially productive and law abiding citizens as adults. Thus we can conclude that the microstructures of husband, wife and their offspring affect the macrostructures of culture and economy more than any other institution.

Pitrim Sorokin, *Social and Cultural Dynamics* (Boston: Porter Sargent Publisher, 1957), p. 445.

D. Strong Families Have a Focus Higher Than Self



The presentation on Universal Principles and Life Goals describes the relationship between dual purposes in our lives. Our innate desire to find value through contributing to a greater good is called the whole purpose, and our desire to maintain and benefit ourselves is called the individual purpose. Families, communities, nations, and indeed all beings have both purposes: to contribute to a larger whole as well as to benefit the self. Saints and other enlightened people realize that serving the whole purpose is the most perfect way to fulfill the individual purpose. Most people, however, pursue only their own purpose, thus creating the hell of selfishness and hostile competition that casts a cloud over life in this world.

The interlinking social hierarchy begins when people support their family, which in turn is concerned about the welfare of each of its members. When families contribute to the welfare of their community, the community prospers, offering benefit and protection for its families on which it depends. The same principle can be applied to relations between organizations of citizens and their nation, and relations between nations and the world.

Sharing what we have received with others is the natural way of life. It conforms to the ecology of nature, in which all

creatures are constantly giving and receiving in the interconnected web of life. As my family lives for the sake of society, the society prospers and my family shares in its prosperity. As organizations live for the sake of the nation, the nation prospers and so do all the organizations within it. As the nation lives for the sake of the world, the world's prosperity extends to all nations. This is the great circle of life—giving and receiving the energy of love.

In a civil society the individual and collective purposes naturally support each other. The whole supports the welfare of its constituent parts, and when these parts prosper they are better able to contribute to the whole. An overemphasis in either direction can have disastrous consequences. Giving priority to the individual purpose over the whole purpose is one of the main relational problems in marriage and causes many social problems. Selfish individuals are like cancer cells of a body, sapping the society of its productive energy. If numerous enough, they can cause the downfall of a civilization. Similarly, an overemphasis on whole purpose can lead to oppression and a loss of individual freedom.

Collaborative Business Models

Business activities benefit from following the universal principle that places priority on the welfare of the whole. For example, a company is a type of family. Within the constraints of the

marketplace, it should look after the welfare of all its employees. As many Japanese and American corporations have discovered, cooperative and collaborative relations between workers and

management help improve productivity and give a company a competitive advantage. Good relationships between management and employees are fostered by loyalty and mutual respect.

E. Working for the Greater Good

Living up to our commitments is the sign of a noble character. The ethic of filial piety learned as a child is the foundation for all of subsequent devotion to the greater good. Even in the family, filial piety is not limited to early childhood. It is important to note that we are "children" to our parents throughout our lives. The child's realm of heart bears fruit in a mature, mutual respect between the grown children and their parents, without diminishing the devotion that the child shows to the parent.



True parents teach their sons and daughters not only filial piety but also good citizenship. It is a source of great pride and joy to parents when their child makes a significant contribution to society. Expanded to the nation, this becomes the ethic of patriotism. The patriot places the good of the country above all else, to the point of willingness to sacrifice wealth and family. Through their parents' living example of citizenship and patriotism, children learn to connect the personal obligations of family with the higher levels of social responsibility. Even the president of a nation is expected to continue being a filial son to his parents and uphold the standards of good citizenship. A person of outstanding accomplishments may be honored as a living national treasure.

The most honored people extend the realm of living for the greater good beyond national boundaries. History pays tribute to those who transcend the limits of their race, culture or nation to work for the betterment of humanity. They are the pride not only of their nation but also the world. High recognition is given to such saints and peacemakers. Peacemakers devote themselves with sacrificial love to bringing reconciliation to opposing factions and leading the way for people to live together in harmony. Sages and saints are recognized throughout the world for contributing to the wisdom and spiritual betterment of humanity.

Filial Piety as the Foundational Virtue

According to a well-known Confucian ethical treatise, filial piety is the root of all virtues and the principle behind all moral teaching: "Now filial piety is the root of all virtue, and the stem out of which grows all moral teaching.... Our bodies—to

every hair and bit of skin—are received by us from our parents, and we must not presume to injure or wound them: this is the beginning of filial piety. When we have established our character by the practice of the filial course, so as to make our name famous in future ages, and thereby glorify

our parents: this is the end of filial piety. It commences with the service of parents; it proceeds to the service of the ruler; it is completed by the establishment of [good] character."

Classic on Filial Piety.

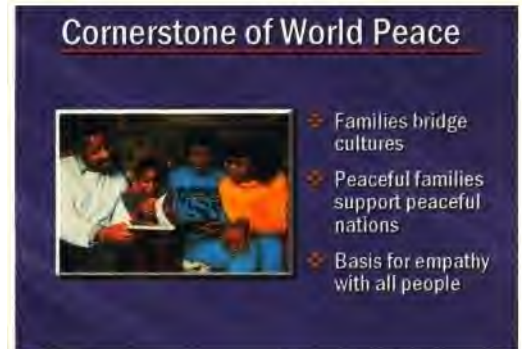
F. The Cornerstone of World Peace

The family is the common experience for people of all cultures. Therefore, the family provides a common ground that can link people from different nationalities, cultures or philosophical traditions. James Q. Wilson states that the common human trait found throughout history and in all known societies is the love of parents for their children. This love reveals to us at the deepest level our common humanity that binds us together. It is universal. "We learn to cope with the people of this world because we learn to cope with the members of our family."⁴

In a family, parents mediate quarrels among their children, embracing both sides and raising them up. They show their children how to appreciate the good points of their siblings. Under the umbrella of parental love, everyone is equal. Books by J. Lorne Peachey and Farley and Betsy Jones contain valuable insights for parents on how to raise up children to be peacemakers.⁵ Loving parents want their children to excel. Parental love even compensates for their children's weaknesses, searching for ways to support a sick or handicapped child. Similarly, social leaders with a parental heart can work for reconciliation and a spirit of solidarity among diverse peoples.

All over the world, the sight of an infant in a mother's arms can melt the heart and draw people together in shared emotions and mutual understanding. We learn that we are not so different after all. Those who seek public office recognize the appeal and universality of this human quality. Even during times of war, people are moved by pictures of suffering children on the enemy side and want to call for an end to the carnage. The familial instinct to nurture and protect the young and the innocent is a key to world peace. It reminds us that we are all part of the same human family.

The ease with which children relate to those of other cultures and races gives us hope that we can set aside some of the cultural baggage that burdens the peoples of our planet. Since each person is a microcosm of humanity, the unity we create as husband and wife helps harmonize the world of men and the world of women.



Vladimir Sergeyevich Solovyev, *The Meaning of Love*, translated by Thomas R. Beyer (Hudson, NY: Lindisfarne Press, 1985).

² See interview with U.S. President George W. Bush by Dotson Rader, "I'm Not Afraid to Seize the Moment," *Parade Sunday Newspaper Magazine*, April 29, 2001, p. 4.

Mencius I.A.7.

James Q. Wilson, *The Moral Sense*, pp. 162-63.

⁵ J. Lorne Peachey, *How to Teach Peace to Children* (Scottsdale, PA: Herald Press, 1981); Farley and Betsy Jones, eds., *Raising Children of Peace* (New York: HSA Publications, 1997).

Conclusion

The desirability of fostering and maintaining a family culture should now be evident. This presentation has shown how order and harmony in society are founded upon values and behaviors that are learned and practiced within the family. In the family, people develop roots and bonds that can remain strong throughout their lifetime. Efforts to promote a family-centered culture merit the support of parents, educators and other community leaders. The home, the entire educational system, and the wider community can provide a consistent message that supports and nurtures the value of the family.

Furthermore, just as society can strengthen the family, so also the family can strengthen society. Each one of us is a member of a family, and each of our families interacts with other families and with the wider society. All of us can increase the level of that interaction and find more ways to contribute to society and participate in our communities. Our growing experiences in the four realms of heart help foster the kind of peaceful world that we long for in the depths of our being.

As more families take up this challenge, we come closer to experiencing the society within which we always hoped to raise our families.

A foundational Confucian text brings us full circle to our beginning point: the family as the primary training ground of human relationships:

If there is righteousness in the heart,
there will be beauty in the character.
If there is beauty in the character,
there will be harmony in the home.
If there is harmony in the home,
there will be order in the nation.
If there is order in the nation,
there will be peace in the world.

— *The Great Learning*



Objectives for Presenters

During the course of the presentation, the presenter should:

- Make every effort to engage the audience. This means moving the heart as well as stimulating the intellect. As much as possible, the presentation should be a dynamic interaction between the presenter and the audience.
- Make the presentation one harmonious whole. During the course of the presentation, the audience should be able to see how each slide leads into the next. The presentation should be understood as one entity rather than a series of unconnected statements and ideas.
- Always be aware of the salient points of each slide and make those points clear. Supporting information should be concisely presented and clearly connected to the main points.
- Encourage the audience to reflect personally on the content.

Before the presentation, whenever possible, the presenter should meet with members of the audience. Heart is the core of a person, and where there is a connection of heart between the teacher and the student, then the educational experience is enhanced.

Immediately prior to making the presentation, the presenter should reflect on the significance and meaning of its content. When the presenter is newly enthused about the content then there is a greater likelihood that the audience will also respond with enthusiasm.

The presenter should reflect on the nature of the audience and on those points that will be of most interest to those present.

As a result of this presentation, the reader or member of the audience should gain a clearer understanding of the following:

- As an institution, the family has a well documented historical and cultural significance throughout the world.

- Family order is a reflection of the natural order of the universe.
- Within the family, as in the universe, there is vertical, horizontal and individual order.
- There are four realms of heart—child, sibling, spouse, parent—through which we pass, developing and deepening our character as we experience each.
- Associated with each of these realms of heart are particular virtues that contribute to the maturation of our character.
- The family prepares the individual for roles in society, and society impacts the family.
- Just as the individual has duties and obligations within the family, so too the family has a responsibility to contribute to society.
- Individuals have a subject role in some relationships and a support role in others; in a civil society people follow the norms appropriate for their role.
- A profound understanding of family ethics empowers us to exert a positive influence on our family and society as parents, teachers and leaders.

Note: Slides entitled "society is the Extension of the Family," "The Three Subject Roles," and "Working for the Greater Good" were adapted from slides created for the presentation on Universal Principles and Life Goals.

Is there a Universal Pattern for the Family?

Essentially, there are four great loves: parent's love, brothers and sisters' love, husband and wife's love, and children's love. The true family is the smallest unit where these four great loves can be experienced. This family is the foundation of true love and happiness. It is the training ground and school of love that prepares people for life in a peaceful, prosperous and loving society, nation and world.

DR. SUN MYUNG MOON

Founder of the International Educational Foundation



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