

A Tentative Study on the Educational Contents of Pure Love Studies from the Perspective of Unification Thought

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I. Introduction

The area of Pure Love Studies is a brand new area both historically and worldwide. It is just now laying its cornerstone and beginning to expand and popularize its identity through academic research. The basic principles of Pure Love Studies derive from the philosophy of Unification Thought which advocates that God is the parent of humankind and the highest central being who has established every religion and is working to unite all the chaotic modern values centering on true love and the truth of God. Unification Thought, advocated by the Rev. Sun Myung Moon is called Godism or Head Wing Thought. Unification Thought was systematized by Dr. Sang-Hyun Lee (Essence of the Unification Thought, 1993, pp. 2-3.) under the guidance of Rev. Moon. He was one of Rev. Moon's followers and the director of the Unification Thought Institute. Godism refers to a thought which is composed of God's truth with His true love as the core. The term "Head Wing" Thought implies that it is neither right-wing thought nor left-wing thought, but a globalized creative philosophy embracing both.

The ultimate purpose of Pure Love Studies as an academic area is to create a true society through introspection on how to be a true person. Accordingly, Pure Love Studies establishes its theory on the basis of the Divine Principle, which is essential to the realization of a true man, a true family and a true society. Pure Love Studies are also charged with the mission to help people apply this theory to their practical lives. The purpose of this current study is to portray the concept of Pure Love Studies and to examine the general idea of Pure Love Studies and the characteristics this area of study holds from the viewpoint of Unification Thought. In addition, we have to think about what contents we should teach in order to realize the ideal of Pure Love Studies. For Pure Love Studies to be recognized as a theory, it should pass the process of examination. Moreover, it is urgent for researchers of Pure Love to make the principles deprived from the study applicable in practical life. I must recognize in advance that this paper has a limitation in that it does not offer adequate objective data to prove the conclusions of the research. Nevertheless, this paper is a creative attempt as well as a tentative study that presents the educational philosophy and the content of Pure Love Studies. It also attempts to find the direction it should take to play the role of providing general guidance. The study will continue to concretely examine each section in detail.

II. The Basic Concept of Pure Love Studies

To find the educational content for establishing and realizing the ideal of Pure Love Studies, I would first look into the definition of the concept of pure love and Pure Love Studies based on Unification Thought.

1. The Concept of Pure Love

The concept of pure love has two kinds of definitions, a narrow one and a broad one. First, the narrow concept of pure love means that every man and woman has a moral, sexual relationship with only his or her spouse in a pure state, mentally and physically, to complete their original personalities.

According to Unification Thought, the original personality means to resemble God and not to have lascivious desires or ideas before or after marriage. It also means not having any kind of sexual relationship with anyone other than one's real spouse. Having a moral, sexual relationship means having a sexual relationship, while realizing the preciousness of love, the dignity of life, and the responsibility of blood lineage, and going beyond physical enjoyment.

Second, the concept of pure love in a broad sense means to have a pure, honest and moral mental attitude for accomplishing the purpose of humankind in all realms of value in the social and cultural environment. The phrase "all realms of value" means all the domains of activities of value in ethics, politics, economy, education, society, arts, science and sports. To accomplish the purpose of existence means to realize true love. Moral attitude means to live according to the norm. Pure love is the fundamental virtue for realizing true love.

2. The Concept of Pure Love Studies

The concept of Pure Love Studies has both a narrow concept and a broad concept. An academic study is an act of pursuing the truth. The principles verified in a study should be used for solving the problems of individuals, families and communities. They should be able to help humankind live in a comfortable environment in all the realms of value mentioned above.

The narrow concept of Pure Love Studies is the academic studies to help people and families live a pure love life. It suggests a standard personality for a man and a woman to live a pure life mentally and physically.

The broad concept of Pure Love Studies is the academic studies to help the world citizens belonging to all domains of cultural activities make the most of their relationships with other citizens and to help their activities of value embody pure love virtue morally and ethically. Pure love in political activities is the faithful realization of political ethics in the nation without accepting any bribes. Pure love in the economy is the realization of the economic activities in which all people, rich and poor, enjoy equal wealth. Pure Love Studies is an academic area which helps each activity of value become a pure, ethical, cultural activity. On the basis of the fundamental principle of life, the area of Pure Love Studies should help the educational ideology, purpose, contents and methods find the original model of humankind. This academic research should be carried out to help create an individual, family, and society which make peace and harmony. The mission is also given to Pure Love Studies to connect and gather together all the related studies which have dealt with human nature. For Pure Love Studies to become a universal and general academic science, Pure Love has to be proven. Pure Love becomes a practical theory only if the proven contents can be applied universally and generally in our daily life.

III. The Characteristics of Pure Love Studies

As a creative academic area that studies the original model of humankind and helps people attain the full growth of their characters, Pure Love Studies is an area which aims to explain what the

original pure man and woman and the standard models of humanity are. To restore a real man, the original image and standard of man should be shown. A true, original man in Pure Love studies refers to a modern man who has recovered the original image and standard of man as illustrated in Unification Thought. The original image of man is a man who resembles God according to the blueprint of creation and a man who is living with the attributes of man given by God. To inquire into the original identity of humankind, and to reveal the necessity and nature of what pure love, Pure Love Studies will consider the following universal characteristics of man.

1. The Question About the Intrinsic Nature of Man

The question about man has been universal in all ages. Man, from a theological viewpoint, is a created being. The existence of man is recognized on the assumption that he is thrown into a specific time and space regardless of his own free will (Sim Sang-tae, 1989, pp. 18-19).

When we understand man from a philosophical viewpoint, we can explain man from the transcendental and phenomenological aspects, and his structure and faculties by the approach method of vertical and horizontal studies (B. Mondin, 1985, pp. 16-20). Unification Thought uses the term spiritual self to emphasize the invisible substantial soul understood in general theology.

Theology and philosophy did not take the spirit-body relationship, the man-woman relationship, the sociality of man, the history of man, the love of man, life, personality, freedom, pain, or death to be mere "matters of fact" but said that "man must exist as some form of being". On the other hand, the answers about human nature given by former scientists, biologists, psychologists and anthropologists are but partial and piecemeal understanding of the issues (B. Mondin, p. 16-18). They do not reveal the true nature of man, the origin of life, the ultimate principle, or the purpose of life.

Scholars have various viewpoints on the definition of man. Disagreement on the original nature of man causes not only discordance in relation to the image of man, but also creates different viewpoints about the conflicts of political standpoints, the problems in relation to the distribution of wealth, the direction of social movements, and the forms of culture, arts and customs. When you deem human nature as "a state of being that a person should properly attain" the goal of education should be to bring up a person who is like that, but if you take a neutral stand on values, education can move in any direction according to the situation, or it may depend on personal, diversified view of value. Unification Thought explains human nature as a being with divine image, and divine character and positional existence that resembles God's characteristics (UTI, p. 232). However, man has lost much of his original nature due to the fall. Therefore he has to recover it. A being with divine image refers to the original human nature that has the possibility of taking after God in shape and structure. A being with divine character refers to the original human nature that takes after God in the aspects of faculties, personality and abilities. The positional existence suggests that man is standing in the objective position to the subjective God, the Creator, and that there are subject-object relationships in a man's life, so that the order in our society is maintained.

The fundamental understanding of the issue of human nature in Pure Love studies is based on Unification Thought. It is not partial and piecemeal, but a complete understanding of the true human

nature. Pure Love Studies question what the original man is. To understand the original man, we have to get answers to the following four questions.

First is the question of the origin of man's life. From the viewpoint of the Principle of Creation, man was created by God. What is the meaning of the existence of man, the created being who resembles God, as an object before the subjective God? What is their relationship?

Secondly, what is the original human nature? In other words, what are the structure, faculties and capabilities of man?

Thirdly, what is the ultimate purpose of life? What is the direction of man's structure and faculties and what are the aims of the mind-body relationship and the man-woman relationship?

Fourth, what is the ultimate principle of life, namely, the standard of love? By answering these four questions, we come to understand why man should be pure, as well as the purpose and the way of pure life.

2. The Origin of Human Life

Pure Love Studies have to be academic studies that can account for the nature of and necessity of pure love in human life. To illustrate the motivation for, reason for and necessity of pure love, Pure Love Studies examine man's origin from the viewpoint of the Principle of Creation. Historically, the argument between the theory of evolution and the theory of creation has continued till today. The researcher, Mondin, who shares the viewpoint of the creation theory, does not agree with the hypothesis of an incidental occurrence for two reasons. First, when explaining something, an attempt to look for a chance occurrence means to reject any sort of explanation. That is, it is like asking, "Who broke this vase?", and answering that you happened to break it. Secondly, he believes that the claim that something rational can originate from something irrational is sheer nonsense. Also, it does not make sense that man, a rational being, comes into existence through an evolutionary process of natural selection. Pure Love Studies do not share the same opinion exactly with Mondin or those scholars who share the viewpoint of the creation doctrine. As Lee Sang-Hun has asserted, Pure Love Studies acknowledge the scientific truths that geologists and archaeologists have proven, but the method of interpretation of the truth differs greatly from that of theory of mutation or natural selection found in the theory of evolution.

Mondin and the existing theory of creation assert that God raised the level of creation gradually from all things of creation toward man. From the viewpoint of Pure Love Studies, however, God first made a sketch of man, and for this purpose, He made all things of creation from the lower level to the higher level, step by step. When we look at the consequent appearances of all things of creation, it seems like an evolutionary process. But, it is not a process of evolution; it is a procedure of creation. Pure Love Studies have the same train of thought as Unification Thought (Lee, Sang Hun, 1997, pp. 87-88). In Pure Love Studies, God created man in His own image and likeness, and man was created with ingredients from minerals, vegetables and animals, so man was made from the earth. It was not clearly recorded whether the period of creation was six days or six thousand biblical years. The Australopithecus from about 3.5 million years ago or the Homo erectus from about 250,000 years ago,

which are mentioned in cultural anthropology, were supposed to be the essential existences at the stage of creation. Even though the Homo sapiens of about 25,000 years ago might have reached the stage of a rational man, one cannot deny the fact that there would have been a marked leap in the process of creating Adam and Eve, our common human ancestors (Lee, Sang Hun, 1997, p. 90). When God breathed into Adam and Eve, He gave each of them a spiritual body. The fact that they were endowed with morality and ethics also goes to show that they were newly-created beings whose dimensions were totally different from those of the ape-men.

3. The Structure of Man

The most mysterious thing in the world is that all forms of existence in the natural world are in duality. Unification Thought argues that a cation and an anion in the mineral kingdom, a pistil and a stamen in the plant kingdom, a male and a female in the animal kingdom, and a man and a woman are not the result of a chance occurrence, but rather reflect the Principle of Creation, and all creation and the life structure of man consist of this pair system. Since God exists as the harmonized and unified substantial being of internal nature (sung-sang) and external form (hyung-sang), positivity and negativity, it is natural that a created man, who resembles God, must exist as a unified and harmonized substantial being of internal nature (sung-sang) and external form (hyung-sang), positivity and negativity, according to the law of resemblance. Man, with the unified structure of sung-sang and hyung-sang, becomes "a man of character", and then through a harmonious relationship between a man and a woman, a child is born from its parents in accordance to the blueprint of creation. The original man and woman exist as the structure that takes after God, being a beautiful harmonious pair when they accomplish the standard of "a man of character" and a couple unified in mind and body. In this way, a husband and wife, who form a pair that resembles God, are themselves the pure, original image. People born in this system of existence must be chaste before and after marriage, and should marry and serve only a single spouse.

Pure Love Studies advocate that according to the existence structure of the law of resemblance stated in Unification Thought, man is composed of a system in which he becomes a man of character, unified in mind and body, and then realizes the harmonious completion of love as a couple.

Pure Love Studies accept the following facts naturally from the biological viewpoint. Men and women have structural differences in their physiological structures, muscles, frames, skin, outer and inner sexual organs, voices, face shapes, body styles, physiological functions, and so on. In this case, the meaning of differentiation is not that man is superior to woman but that man is different from woman. A man's bones and muscles are more developed than a woman's. The capacity of a man's lungs is 3,500-4,500ml, and that of a woman is 2,500-3,500ml (Jung Young-Tae, 2000, p. 286). The number of red corpuscles is approximately 5 million/mm³ for the average adult man, but about 4.5 million/mm³ for the average adult woman. The level of hemoglobin is 16mg for a man, but 14mg for a woman. The outer and inner sexual organs of men and women have different structures in order for a new life to be born (Shin Moon Kyun, 1997, pp. 423-438). A man's thick bones and muscles are

designed to help a woman when she lacks power. A woman's tender nipples and hips are structured to give birth to and to nurse a baby, to bring up and protect the child with love.

There may be a difference between the psychological structures of a man and a woman. We classify the nature of men as aggressive and defiant, and that of women as soft and delicate. In this way, a man has a mentality that a woman likes, and vice versa. The composition of the psychological structure contributes to realizing man-woman harmony, which is mutually complementary and dependent. Pure Love Studies explain that the physical and psychological differentiation between a man and a woman exists for the completion of love, which is mutually complementary and dependent. Accordingly, academic research of Pure Love Studies should be carried out on the foundation of recognizing the possibility of the completion of a man and woman's love in an absolute man-woman relationship.

4. The Faculties and Abilities of Man

Since birth, man is curious about and interested in all kinds of beings related to him and his surroundings. Besides, a man is born with an impulse to receive love and a desire to express love. Every man wants to understand his own interests so as to seek his own happiness and to feel for his personal interests, and every man has a desire to realize those interests through action. If a man has no drive to achieve those interests, this world will have no meaning.

Unification Thought says that the concept of heart (shimjung) is a man's impulse to have an interest in people and things, and to feel joy through love (UTI, p. 58).

As God is an existence of heart (shimjung), man, who takes after God by the law of resemblance, is also born as a being with heart (shimjung), having the ability to love.

The heart (shimjung) of God is an impulse to love and this kind of impulse is insuppressible and indispensable. Therefore, God absolutely needs an object of love. Because He needs an object of love, it was necessary for God to create man and woman, and the things of creation. Therefore, God's heart (shimjung) is the prime motive factor for Him to create humanity.

As man, who takes after God, is a being with heart (shimjung), man also needs an object of love and desires to have a relationship of loving and being loved. Since he is a being of heart (shimjung), when he matures emotionally and physically, and experiences parental love and sibling's love in his youth, a man will come to develop a desire for the opposite sex.

Erich Fromm, a social psychologist, puts forth clearly that man's desire for a mutual relationship is stronger than the desire for self-existence, and that kind of human desire (impulse) is the fundamental passion and a strong urge to live with families, relatives, society, nation and the world (Erich Fromm, 1989 p. 82). Another psychologist, Carl Rogers, also states that God gives man a universal and transcendental power, a power for man to achieve self-accomplishment and self-realization, as well as to form sound and harmonious relationships (Rogers Carl R. 1963). According to Unification Thought, this kind of impulse and power to have a relationship of loving and being loved is the general tendency of man and it comes from the faculty of heart (shimjung)(UTI, pp. 242-246).

Unification Thought also introduces another desire that man has - the desire to live a normative existence. Man leads his life with an interest in how he can live a right, truthful life. Even if a man does not know the moral standard of his conduct or the reason for living a moral life, he has an innate desire to become a moral and ethical person. Unification Thought explains that the reason for this is that man is a normative being.

A norm is an intrinsic law of value, and it is a natural and necessary nature that man should keep. Unification Thought describes that the meaning of a normative being is that man who takes after God, the Origin of the absolute law, is created to be a normative being originally and is structured in such a way that he has within himself a driving force leading to such a life.

Accordingly, man can feel joy by practicing a moral life. Man is structured to realize a moral life to please himself. On that account, whether man observes the norm or not is not a matter of choice but a necessity for living a joyful and comfortable life.

The law of value is the standard of a moral life. It guides man, explains the reason for and the methods of living a moral life.

Unification Thought states that because man is born as a normative being, resembling God innately, he can live morally with a desire for moral life, namely, an intrinsic driving force. Owing to the fall, however, man cannot exercise this ability to the fullest (UTI. p. 82). The pedagogue, Durkheim, remarks that man has a general tendency to live a moral life. He explains that three elements are found in man: a disciplined spirit, affection for social groups, and a self-controlling nature. These three elements are the features of man considered to be the phenomena that exist as a universal human tendency (that is, the skill and ability to confront moral issues and contents), transcending time, place and culture (Chazan, B, 1985).

Durkheim is referring to the normative ability of man mentioned in Unification Thought.

Unification Thought talks about another ability of man, his creative power. According to Unification Thought, man, who resembles God, expresses his creative ability through the maturity of his personality, the birth of his children, and the formation of culture (UTI. pp. 75-82). Man becomes a creative existence, pursuing and realizing the realm of truth, goodness, beauty, and love through his daily life. A man's creative activity unfolds according to his view on values and his outlook on the world. The world is changed and made anew as a result of that creative activity. Since the fall, man has been unable to reveal his creative God-like nature to the maximum. Therefore, man's creativity should be developed through education(UTI, pp. 80-82).

Vladimir Soloviev, a Russian philosopher, explains that heart (*shimjung*) demonstrated by love is absolute and transcendental for all kinds of moral values, viz. truth, goodness and beauty, which are to be integrated in the ethical system of man on the basis of love (Soloviev, Vladimir. quoted in International Education Foundation. 2000. p. 47). Soloviev touches on man's activity to create value, and through this creation of value, a new world of culture can be created.

Pure Love Studies acknowledge the tendency of man's essential, universal, normative, creative, and heartistic ability that Unification Thought and other scholars explain in detail. As a new and creative area of academic study, Pure Love Studies research into the functions and abilities of man that

could not be demonstrated to his fullest owing to the fall of man, and they develop humankind's potential, unlimited functions and abilities. Pure Love Studies also serve to help man restore his pure original self.

5. The Purpose of Man's Existence

Every man has a certain desire to lead a happy life, and he sets up goals to satisfy that desire. A happy life is one pursuing joy, which is realized when man achieves the purpose of his life. What is the ultimate and universal purpose of man? Unification Thought states that the ultimate purpose of man is derived from the Purpose of Creation with which God created man (UTI, pp. 151-158). According to Unification Thought, God created man in His own image, and gave man three kinds of blessings: Be fruitful, multiply, and have dominion over the earth (Genesis 1:28).

God's Purpose of Creation is man's purpose for existence. The purpose for existence is to achieve the Purpose of Creation in accordance with God's Will. That is to say, it is for man to perfect his personality like God; to form a familial love relationship among family members and to extend this love relationship to society; and to dominate the environment and contribute to making a peaceful community. To lead an original life, man should be clear about the original purpose of life. If the purpose of life is unclear, the direction and content of life become vague, too, and one cannot expect to perfect one's life, that is, to become a real man.

Pure Love Studies place the characteristics of establishing man's three universal purposes for existence as educational purposes, which are narrated in Unification Thought. These three purposes for existence are what that man has been seeking generally and universally from a historical viewpoint, and they have been the universal contents of education.

If we review the introductory remarks in the books on education written by Confucius, we can see that he is teaching us to "Be a moral and ethical individual. Love all people. Leave behind the highest degree of goodness in the world" (Covey, Stephen. Quoted in "First Things First" 1994). "To live" and "to learn" are man's life goals for perfecting the individual, and "to leave legacy" refers to the third goal of contributing to society. Conner and Chamberlain introduce and summarize the educational purpose for the most common, meaningful life: the development of an individual's personality, desirable and harmonious relationships among people, and the realization of creativity related to nature (Conner, Kay and Chamberlain, Kerry. 1996, pp. 461-477).

These three kinds of universal education contents can be seen in the oriental traditions: "Cultivate your personality", "Love, respect and be considerate to your family and others in society", "Keep law and order, and make society prosperous" (Songbok. 1995). In this way, we have constantly tried to realize the purpose for existence historically in various realms, but it is true that we have failed each time.

To accomplish the purpose for existence which was lost due to the fall of man, Pure Love Studies should search for a method through heart (shimjung), normative and creative education, and should become a creative and practical study in order to lay a theoretical foundation.

6. General Principles in the Life of Man

Every being in the cosmos maintains its life, grows and develops according to the fundamental universal principle. In Unification Thought, it is known as the Universal Law, which is the law for all beings to exist (UTI, pp. 221-226). Originating from the action of God's Logos, Universal Law causes the operation of law and autonomy, which is motivated by the action of heart (shimjung) and love. When this universal law is applied to the natural world, it becomes natural law. It becomes a moral law when applied to the individual, and ethics when applied to the family (UTI, pp. 222-224). The law mentioned in Unification Thought is expressed as an inevitable mechanical general principle. If man and nature act contrary to the law of value or natural law, they will end up giving up their own existences. Therefore, to act and move accordingly to that principle is not a matter of choice, but a matter of necessity.

Unification Thought, explains the universal principles for existence, the laws of value of man's life, as follows: First, "Live for others". Second, "Give first, receive next". Third, "Sacrifice for the whole". Fourth, "Keep one's position of being." With these principles as the essential laws every man and woman ought to keep, going beyond cultures, religions, ideologies and races in all ages and nations, the ultimate purpose for existence can be fulfilled, and joy and happiness can be attained.

Pure Love Studies support these general principles of human life and make constant efforts to establish an academic foundation for these principles to be practiced. Kant advocates that a man's conscience recognizes the inner law and commands him to abide by the law, so that he will try to keep the absolute law (Kaufman, S., 1956). The inner law mentioned by Kant is the principle of life, which is advocated by the Unification Thought, that man should keep absolutely. A pedagogue, Peters, says the moral principle works according to the inner judgment of man. When someone asks him a serious moral question, he asserts that fairness, consideration of the benefits of others and respect for others are the procedural standard, guidance, reason and method to resolve moral issues (Peters, R., 1981). Due to the fall, however, man not only ignores the inner law, but also fails to heed any external advice. Pure Love Studies have a mission to do academic research on the nature and necessity of normative behavior according to the theory of the Unification Thought, and to develop ways to enable man to observe the inner law.

IV. The Ideal of Pure Love Studies

The ideal of Pure Love Studies, which is suggestive of the ideal of a true man, is derived from man's universal and general purpose for existence. Man's purpose for existence originates in God's Purpose of Creation. As introduced in the characteristics of Pure Love Studies, the purpose for man's existence is the universal triple-objective purpose and the realization of God's purpose of creating man. The purpose is to accomplish the perfection of human character, to form love relationships in the family, and to contribute to society. Pure Love Studies set up three ideal to accomplish these three purposes of creation, that is, the completion and embodiment of a pure man, the completion and embodiment of a pure family, and the establishment of a community with a culture of pure love. These

three ideal have an organic relationship with one another even though each of them should be realized independently and simultaneously.

1. The Embodiment of the Perfection of Man in Pure Love

The first ideal of Pure Love Studies is to embody the perfection of man through pure love. This means that an original man is a man of character who has accomplished love. Accomplishing love means to become a true individual being, resembling God through the proper use of one's sexual organs based on the concept of pure sexual love, and simultaneously studying and practicing God's truth and love (UTI, p. 232). As God is the origin of truth, love and sexual organs, and He is absolute, unique, unchanging and eternal, then the value of the truth, love and sexual organs which man embodies is absolute, too. Accordingly, a man who has embodied the truth automatically becomes a being having absolute value. On the basis of this principle, the commercialization of sex can never be permitted under any circumstances.

2. The Embodiment of the Perfection of the Family in Pure Love

The second concept of Pure Love Studies is to realize the perfection of the family in pure love. The family should be a base camp where each member grows up to be a person of character perfected in pure love, and where each seeks to strengthen the relationship among themselves, centering on the monogamous loving married couple. The family is a basic structural unit of society. Thus when the family is sound, society automatically becomes strong and healthy. Looking from a historical viewpoint, the family is connected to the past, present and future. Parents represent the past, couples represent the present, and children represent the future. Therefore, if all members harmonize and make peace within the family, they can experience a systematical order among themselves, which helps them keep the order of rank in societal organizations. In this sense, the family is a valuable training center.

Like the view of Unification Thought. Pure Love Studies emphasize the importance of the family and understand that by experiencing the four kinds of love in the realm of the family (viz children's love, brotherly and sisterly love, conjugal love, and parental love), people can make desirable good relationships with all people in society or the world. The various human relationships manifested in society are an expansion of the four typical types of love in the family according to age groups and situations.

3. The Establishment of a Human Community with a Culture of Pure Love

The third ideal of Pure Love Studies is to establish a human community that embodies true love. Sharing the same view as Unification Thought, Pure Love Studies advocate making a peaceful and unified extended family system in which all humankind, are connected through brother-and-sister relationships as children who all have the pure love lineage of God and who serve God as their Father.

An extended family of the same blood lineage centering on God means that all nations and the world's citizens, as well as the world of nature, are one peaceful community that has inherited the pure

love lineage of God. Pure Love Studies should become an academic area which helps establish a large global village where the human community, centering on God's Heart, inherits God's lineage and establishes the order of love and discipline, and where all activities of value expanding to all the cultural spheres of religion, politics, economy, society, education, science, arts, and sports realize a culture of pure love.

V. The Contents of Pure Love Education

To embody the ideal of Pure Love Studies, we should follow the concrete contents of pure love education. The educational contents of Pure Love Studies should provide the contents to embody the ideal of Pure Love Studies based on the contents of the existent structure of man, his abilities, the object being, and the principles of life according to the characteristics of Pure Love Studies.

1. Education for the Establishment of a Man of Pure Love

For a man to become a man of character who embodies absolute value, there should be three kinds of educational contents: first, the establishment of absolute value centering on heart (shimjung), second, the unification of mind and body centering on heart (shimjung), and third, the accomplishment of a harmonious balance of the faculties of intellect, emotion, and will centering on heart (shimjung). These three educational contents have an organic relationship with the ideal of realizing pure love relationships in the family and society.

1) The Establishment of Absolute Value

According to Unification Thought, humankind has historically experienced discord and confusion due to many differences of opinion. These differences of opinion also cause conflicts in various religions, cultures and thoughts, and problems between men and women. The differences in viewpoints about value systems give rise to many kinds of issues, disagreements, confrontations, and conflicts in many areas. The concept of peace held in communism, by terrorists, and advocates of free sex all differ in their standards. Behavior based on such relative values causes many practical problems because people evaluate situations only for the benefit of the group they belong to.

Unification Thought emphatically asserts that true world peace cannot be realized as long as the standard for evaluating value is not absolute. Unification Thought explains that a true peaceful world cannot be possible until an absolute standard for evaluating value is set and recognized for its universal validity for any act or event. Unification Thought presents the absolute standard for evaluating value as "God's true love and living for the sake of others" (UTI. p. 308).

God's heart (shimjung) is the wellspring of true love. When a person resembles God's heart (shimjung), that person should experience an inevitable impulse to love all things of creation. With an absolute standard of evaluating value centering on heart (shimjung), a person can understand the differences and problems he is having due to the various values; he can understand what he is lacking in life, and he will feel a desire to fill up that shortage. This is because heart (shimjung) gives a person

the power to do something for others. People, with a certain degree of differences, are beings with heart (shimjung) and a norm that desires to realize absolute value. This is the nature to practice his intrinsic goodness. Everybody likes the beauty of jewels and eternal, unchanging characters. In the same way, if a person embodies such absolute value, others will naturally want to resemble him and live with him. Thus, the multiplication of goodness can be realized.

In Pure Love Studies, a great deal of weight is put on recognizing the absolute value of the sexual organs and on insisting on their proper use so as to establish an absolute, unique, unchanging and eternal conjugal love. Plato advocated a transcendental, absolute value, but he assumed that man was unable to realize the absolute value. His opinion differs from that of Unification Thought on this point. The sociologist, Pitirim Sorokin, expressed that an absolute value must exist in order for all moral values to unite within an ethical system, for the sake of the harmony of all humankind. It must be the supreme value, the absolute value of love (The Child Development Project, 1993, p. 48).

The Russian philosopher, Vladimir Soloviev, also pointed out clearly that the values of truth, goodness and beauty, which are different in nature, should be integrated into one, and that the only foundation on which they can be unified is true love (Soloviev, p. 47).

Pure Love Studies are distinguished from the current view absolute value by their creative theory advocating the absolute value of the sexual organs, and Pure Love Studies have a mission to teach the absolute value of pure love.

2) The Unification of the Mind and Body

According to Unification Thought, the human mind seeks its own development through the interaction of the two functions of the spirit mind and physical mind, centering on heart (shimjung) (UTI, p. 244). The function of the spirit mind pursues the values of truth, goodness and beauty. On the other hand, the physical mind pursues the values of clothing, food, shelter and sex. The function of the spirit mind plays the subjective role of pursuing the values of truth, goodness and beauty centering on the heart (shimjung) of an original man, while the physical mind plays the objective role of accomplishing the function of the spirit mind. The function of the spirit mind works for the higher purpose of the whole, and the function of the physical mind acts for the individual object.

When the function of the spirit mind plays the subjective role and the physical mind plays the objective role, a balanced function of the mind is achieved, and we say that the unification of the mind and body is realized, and it is the function of the original mind. But, due to the fall of man, the physical mind, whose function is to seek for physical pleasure and to comfort the prime object, plays the subjective role. The pursuit of the values of truth, goodness, beauty and love centering on heart (shimjung) is reversed into the objective function of pursuing the values of clothing, food, shelter and sex.

Many kinds of criminal acts and wrongdoings related to sexual love in society are caused by the physical mind playing the subjective role. It promotes an individual's interests and sexual pleasure as an object in itself. For the original man of pure love, the pleasure of sex is a means and an instrument to foster the maturity of the absolute, unique, unchanging and valuable love of the couple. Accordingly,

making love with anyone of the opposite sex or of the same sex other than one's own spouse is never allowed for the original man of pure love either before or after marriage. According to the function of the spirit mind and the physical mind, which is the original model of the interaction of the two minds, keeping chastity in love before and after marriage is the basic attitude necessary to become a man of character who has accomplished the unification of his mind and body.

There are philosophical and theological grounds that any third person besides the real spouse, whoever he or she may be, should not come between the couple in an absolute monogamous system. From the viewpoint of psychological trust, the sexual relationship is a means to develop conjugal love. If chastity is not kept in sex, the couple cannot have any confidence to love and respect each other. Couples who do not have mutual trust are sowing the seeds of conflict, and it is difficult for them to have a happy relationship. Therefore, pure love education should be given to help them keep pure minds and bodies. Besides this, discussions on the pedagogic, sociological, economic and physical approaches to the questions on why we need pure love and why there should be an absolute monogamic system are important, but they are omitted in this paper.

3) The Harmonious Balance of the Functions of Intellect, Emotion, and Will

According to Unification Thought, when the spirit mind and physical mind enter into a harmonious give-and-take action centering on heart (shimjung), a harmonized and balanced development of the functions of emotion, will and truth will be realized. The functions of emotion, will and truth work in multiple ways for the growth of individuals, for desirable human relationships, and for the development of society in various cultural spheres. The functions of emotion, will and truth operate with the three elements of moral wisdom, feelings and actions in the ethical and moral domains. Pure Love Studies focus on realizing the balance of these functions centering on heart (shimjung).

Moral wisdom is the ability to distinguish truth from falsity, right from wrong, good from evil. Moral feeling means the emotional function of feeling and sharing a partner's agony and joy, pain and comfort, grievance and satisfaction, sorrow and pleasure. Moral action means putting into practice goodness through moral judgement, and expressing it in action. For moral wisdom and feeling to be expressed in action, the virtues of courage, endurance, self-control, and integrity that can overcome the difficulties of practicing moral actions, should follow. When moral wisdom, feeling and action can be developed in balance, centering on heart (shimjung), and when the virtues that a man should follow are practiced, the reality of the norm, which is called a man of character, can appear. Heart (shimjung) is the power that allows the functions of truth, emotion and will of a man of character to strike a balance. Accordingly, education to develop the functions of heart (shimjung) should be pursued. Man, a being who originated from heart (shimjung), naturally has a desire to know, feel and live a moral life. Pure Love Studies should develop this natural characteristic and root out sexual immorality and unethical deeds.

The American character educator, Thomas Lickona, advocates that the important factors of a human's moral development are moral wisdom, moral feeling and moral acts. He explains that by

educating and training moral truth, moral emotion and moral will, man can be grown up to be a moral being of character. Aristotle also advocated that a man of fine character could be developed through constant training and practice. Professor Dal-hwa Nam-Goong of Teachers' College of Korea stresses that when truth, emotion and will develop harmoniously, self-perfection and moral life can be realized, and he further emphasizes the importance of educating truth, emotion and will (Nam-Goong, 1999). The assertion of scholars that the functions of truth, emotion and will should be developed harmoniously for the growth of human character is in accord with the view of Pure Love Studies, but Pure Love Studies also hold a different view in that the functions of truth, emotion and will should be developed to live a pure life centering on heart (shimjung).

To implement education that develops equally the functions of truth, emotion and will, Pure Love Studies express concern for mature development levels of the functions of truth, emotion and will. Jean Piaget, a cognitive psychologist, reports that in the process of human development, as the intellectual development comes to a mature stage, human intellect gets out of its self-centered standpoint and takes an objective outlook. This means that in the process of building character, when a person reaches full growth, the person develops an ability to understand and judge objectively all things, events, phenomena, history, cultures, cosmos, and other people's standpoints. The social psychologist, Erik Erikson, explains that the primary attitude of altruistic feeling is empathy. Empathy is the primary stage of the capacity for experiencing the feelings and thoughts of others.

Lawrence Kohlberg, a psychologist who established the theory of moral development, advocates that when a person psychologically develops to the highest level, he lives in accordance with inner law by his self-regulating characteristics, even without any directions from anyone. At the beginning stage of a person's intellectual function, he keeps the law by observing the countenance of others, or out of fear of being punished, or even just to get praised. But when he reaches the mature stage, he keeps the law not because of any compensation or fear of punishment, but due to his own inner law.

Pure Love Studies agree with the views of objectivity, autonomy and altruistic characteristics in the highest stage of development of the functions of truth, emotion and will that the psychologists are advocating. In the development of morality, at the highest balanced standard of the functions of truth, will, and emotion, a person objectively judges right from wrong, true from falsity, good from evil; understands the counterpart's feelings; loves with an altruistic attitude, with interest and consideration, and keeps all moral laws spontaneously. This is the standard of development that Pure Love Studies are aiming for in order to perfect an individual's personality. For such development to be realized, the training of the functions of heart (shimjung) and the teaching of the value of the sexual organs should be emphasized.

Pure Love Studies stress that juveniles in the preparatory period prior to marriage should cultivate a pure, clean mind and body by controlling their sexual desires through the operation of the functions of moral wisdom, feeling and action in an objective, altruistic and spontaneous manner, centering on heart (shimjung). This preparation is the basic attitude for gaining the trust of one's future spouse and for promoting the relationship of pure love. The purpose of Pure Love Studies is to prevent young

people from committing mistakes through a momentary sexual drive, and to emphasize chastity before and after marriage, thus leading to a happy married life.

2. Education for the Establishment of a Family of Pure Love

Education for the family of pure love means to experience the four spheres of love in the family: children's love, sibling's love, conjugal love and parental love. Through experiencing and learning how to love family members centering on the parents, the members can practice the harmonious and ordered human relationships necessary within the community.

1) The Sphere of Children's Love

The first human relationship of a person from birth is the relationship with his or her parents who give birth to him or her. The mother does her best to make the baby comfortable and safe, and the baby learns from its mother the basic experiences of gaining trust. Through this experience, the baby starts to form a fine view of the world with confidence. "The world is cool! My parents are here for me!" Experiencing their parents' love, children begin to develop filial piety for their parents as they are being raised up. This love stimulates children's natural heart (shimjung), and the functions of heart (shimjung) can be developed. Through the impulse of the developed heart (shimjung), children begin to express filial piety for their parents and follow their words. The normative characteristics of human beings develop in this way. Through experiences of empathy with their parents, children feel their parents' suffering, sorrow, joy, anger and pleasure. Accordingly, through these experiences, children learn to empathize with the various feelings of other people as they do with their parents. Children give pleasure and pride to their parents through their accomplishments, and their parents' joyful look gives them the feedback that helps them cultivate an attitude of endeavoring. This is the growth process of filial piety. Filial piety is expressed as an attitude like sparks shooting up in the children's mind when there are exchanges of heart (shimjung) between the parents and the children. It leads children to love and respect their parents, and to embody the norm. This is children's love, that is, filial piety.

The pedagogist, Sounders, reports that children's obedience, confidence in and respect toward their parents become motivations for them to restrain and control their own physical functions in case sexual drive comes up when they reach adolescence. Also, children's love toward their parents becomes a driving force for them to build up a good character in order to make their parents happy, and it also extends their learning ability in school. Children's love, filial piety, is the starting point for a mature man of character. For this reason, Confucius said that children's filial piety in the family is the foundation for the millions of kinds of love in society. Pure Love Studies emphasize the importance of experiencing love from one's parents when young, since filial piety, children's love, has the power to keep their mind and bodies pure.

2) The Sphere of Sibling's Love

The cognitive psychologist, Piaget, insists that children become interested in relationships with their friends, or brothers and sisters when they reach about eighteen years old. At this stage, the psychological development comes in a mixed relationship of the vertical relationship with their parents and the horizontal relationship with their siblings. During this period, the love towards siblings requires the parents' intermediate role. When there are conflicts or quarrels among the siblings, parents should play the go-between role and become an example to keep the normative attitude. At this time, the children gradually become independent from their parents, and they start to expand the compass of their relationships to their siblings, friends and colleagues. The relationships with companions directly influence the development of their sociality and cognition in a practical way and help prepare them to act as grown-ups in the next phase. Psychologists report that children are able to love their siblings to the extent of the love they receive from their parents. As filial piety is the origin of all virtues, children who are filial to their parents are able to love their friends, siblings and spouses in future. The family is the training ground for children where, centering on the heart (shimjung), they become familiar with the norm and love in their relationships with their brothers and sisters, and capable of having desirable family relationships with their own family members in the future.

Through these relationships with their own siblings and friends, they also experience the relationships with other brothers and sisters with different last names. During this period, with special carefulness and consideration, parents should teach their children the sacred value and the precious nature of sex in a natural, heart-filled, and pleasant circumstance in order to prepare them to meet the rapid changes of their mind and body they will face in their adolescent age. Children should be taught to think that their sexual organs are the most important organs for love, life and lineage. Parents should imbue their children with a sense of ownership over their sexual organs so that they do not misuse them. This kind of education will help them keep their sexual organs pure since five years of age, and children will not want to expose their sexual organs to anyone. In case anyone wants to touch their sexual organs, they should be taught to say, " No". Young boys and girls should be nurtured to keep their minds strong enough not to have any physical contacts with the opposite sex until they are ready to have a sexual relationship based on pure love with their future spouse. Though a sexual relationship is a relationship between a man and woman, it should not be understood as a matter just affecting two individuals (you and me). Even though sexual relations are carried out in secret, the results have repercussions on the lives of the persons concerned, both their families, their kinsfolk, and even society.

Moral education for adolescents, which can encourage them to keep chaste, is a matter of responsibility and service. A sense of responsibility is an important subject for them to continue to have in their future marriages. A sense of service encourages them to live for others. The educator, Saunders, advocates that living a life with a serving spirit and attitude allows a person to keep his identity in any circumstances and to stir up a sense of responsibility within himself to harmonize with his own family members. Statistics show that teenagers who are familiar with a life of service are free from the dangers of drugs or premarital sex. Besides, the issue regarding the expression of physical and sexual energy can be resolved by concentrating on favorable sports, hobbies or study. Herein lies

the aim of the Department of Pure Love Studies, that is, encouraging its students to engage in service activities and to study positively.

3) The Sphere of Conjugal Love

According to the Unification Thought, everything in the existent world exists in pairs. This is because everything is a created being resembling the harmonious existence of the positive character and negative character of God. The most excellent representative of the harmony of all pair systems in the natural world is that of the conjugal relationship formed through the masculinity and femininity of humanity. The sphere of conjugal affection is the sphere of love which involves the physical sexual organs in a way different from the other spheres of love. Sexual intercourse is an act in which one exposes the deepest and most secret part of oneself to one's counterpart. Therefore, in this sphere of love, an absolute sense of trust and safety is needed in relation to each other. A sexual relationship is not only an intercourse of the sexual organs of a man and a woman or something done just for physical pleasure, but it is also an act which brings love to maturity through an intercourse of love in the abstruse dimension of human beings.

A sexual relationship is an intercourse of the mind and body, a unity of one mind and one body even though they are two, thereby confirming the identity of the absolute, unique, unchanging, eternal love they have for each other through the heart (shimjung,) and it is the love of the husband and wife through which the intimacy of the couple is enhanced. If there is not a link of an absolute faith and responsibility between the couple, their minds will begin to develop conflicts and they will get hurt through sexual intercourse. As sexual intercourse involves their entire mind and bodies, the couple should live one life even though they are two. Therefore, the husband and wife should always seek conjugal love only in a chaste relationship with each other. If they have had any experience of premarital sex or have played with love with someone other than their own spouse, the past memories may intrude upon their married love in the bedroom, which makes it difficult for them to have a sound conjugal love. For this reason, in Pure Love Studies, we strongly emphasize chastity before marriage and pure love after marriage.

Viewed from the perspective of Pure Love Studies, the sexual organs of human beings are structured to bring a husband and wife into harmonious love and to allow a new life to be born. The sexual organs of the husband and wife are structured so that a new life will be born through their loving each other. The new life is a precious being who will create a new history connecting the lineage of the family. Just like God's masculinity and femininity are harmonized in unity, human beings resemble the masculinity and femininity of God and unite as a couple to realize the substance of the masculinity and femininity of God. If all people become celibate or homosexuals, the history of humankind would end in this generation. From this viewpoint, it is obvious that celibate and homosexuals are going against history, the laws of nature and values.

Conjugal love develops on the basis of children's love and siblings' love in those who have grown up properly. Conjugal love is a sphere of love which requires the virtues necessary for filial piety: altruistic patience, understanding, empathy, responsibility, a serving spirit, and the ability to keep

promises. According to the Unification Thought, there are four dimensions of the important value of the meaning of conjugal love: first, the conjugal relationship represents the masculinity and femininity of God. Second, the husband represents the positivity of the universe, and the woman represents the negativity of the universe. As a result, man and woman each represents half of the universe. Third, a married couple represents all humankind. A human being, as an individual truth body, represents all human beings with a universal image and an individual image. Fourth, the conjugal relationship represents a man and woman in the family. Therefore, the oneness of a harmonious couple means the perfection of the family.

In playing the role of parents, the couple's love relationship plays a significant role. A loving and peaceful married life is a school to protect, teach and allow children to experience a positive attitude towards life. Therefore a husband and wife, for the sake of their children, should stay together and not divorce. Divorce is the same as dividing their mind and bodies into two because their offspring consist of the flesh and blood of their father and mother. It is verified by reports that juvenile delinquency in the family and society come from the fights of couples. A loving and peaceful conjugal relationship is the key to solve social problems.

4) The Sphere of Parental Love

The sphere of parental love is the sphere of sacrificial altruistic love, which is above children's love, sibling's love and conjugal love put together. Parental love resembles the love of God, who loves humankind unconditionally, sacrificially, unchangeably, and eternally. During her pregnancy, the mother never regrets sharing her nutrients, flesh and blood with her unborn baby. If she gives birth to a baby who does not eat well when she feeds it, she will feel uneasy and worry about its health condition. She will try to give the baby even a little more. This is mother's love. If the baby is ill, she will look after her child, forgetting about sleep or food. If the baby does not get better soon, she will want to take the suffering instead of her child. The parental heart wants to give everything to the child. In case parents have nothing more to give, they will be willing to borrow from others. They feel satisfied and joyful as long as their children grow up well physically and emotionally. The cost of endless and priceless love parents invest in their children cannot be measured in terms of dollars and cents. Parents are forever the “voluntary slaves” for their children.

Without the experience of being a parent, one cannot understand the full meaning of a joyful mind that derives from sacrificing oneself. Only those who have loved their own children can hold the children of others dear or take care of kids while planting deep thought in them. It is natural that there is a difference between the sphere of love of those who have experienced parental love and those who have not. The number of people who do not want to be parents is increasing rapidly. After getting married, they refuse to have children because they want to do something else. There are some who choose to live a single life from the very beginning and invest themselves totally in their work. Also, there are many cases where people seek for sensual pleasures in free sex, regardless of the same sex or otherwise. Seeing elderly people deserted by the very children they brought up with tearful care, some people give up the idea of marrying for fear of being betrayed by their own children in the future. But,

without becoming parents, how can one live a meaningful life of substantial love? Under any circumstances, to give up the opportunity of becoming a parent means to give up the chance of reaching the completion stage of true love. Through the experience of noble, sacrificial, parental love, the way to feel even a little of the sacrificial love of God is opened. The substantial realization of the heart (shimjung) and the norm is possible only through the endless sacrificial love of the parent.

There is no limit as to how much we should emphasize the significant role of the family. The family is the most important school for character building through the experience of the four spheres of love, and for learning all kinds of human relationships needed in society. Practicing the virtues of honesty, responsibility, filial piety, purity, respect, trust, diligence, courage, patience, generosity, and altruistic love every day in the family, one can pick up habits through which virtues are naturally expressed in the relationships with people in a community life. This kind of person will be a mature person of character. Pure Love Studies should establish as its concept the realization of the perfection of the family and carry out logical research leading to the accomplishment of an ideal family.

3. Education for a World Community with a Pure Love Culture

Three kinds of educational contents should be established to set up an extended family of humankind who practices the pure love culture: First, the specialization of Pure Love Studies. Second, living a life serving all humankind, and third, the establishment of a pure love sexual culture.

1) The Specialization of Pure Love Studies

The ultimate purpose of Pure Love Studies is to establish individuals of pure love, families of pure love, a pure love culture and world peace based on love and order. Education in schools and in the social community should involve more expertise even though parents' education at home plays the most important role to help children grow up to be people of true character. Education in colleges, in particular, requires experts. For Pure Love Studies to be specialized as an academic area, the characteristics of the sphere of Pure Love Studies should be delineated, and its distinctions from related fields of study as well as its general applicability should be laid down first.

An academic pursuit is an act of seeking for the truth. The principles discovered through research should have an absolute standard which is able to judge all values and functions as a control to solve the problems of human life, the problems of the structure and content of family life, and all the problems of society. The teaching and training of the contents of the studies should result in a better world where there is a desired change and development in an individual's life, a peaceful and prosperous family life, and where social order and peace are maintained. There is an inseparable relation between the development of research and improvement in the world. Research should be able to diagnose, analyze and solve the problems of life according to the Principle.

Pure Love Studies should fulfill such a role. The specialization of Pure Love Studies, as mentioned above, should be able to answer the question on the origin of humankind. The study on the origin of humankind should combine theological studies, philosophical studies and scientific studies because every human activity has two aspects. One is the physical, exterior and resultant, while the

other is spiritual, interior and causative. The two facets are basically related to each other and interdependent. Experimental human science cannot deal with the soul, but it can help us understand natural laws through the physical structure and physiological function. Theological and philosophical studies research on the action of the mind of human beings, the function of the spiritual body, and help man to understand the law of value, that is, the nature of morality and ethics. They also aid us in the understanding of the origin, principle, and ultimate purpose of the existence of mankind. Therefore, Pure Love Studies are connected closely to all spheres of academics, sociology, and natural science.

From the existential structure of Pure Love Studies, monogamy is said to be the existential form of human beings. Looking at the academic sphere from the aspect of the existential structure of man, studies connected to the control and enlightenment of the human mind are theology, philosophy, psychology, and ethics, which are interrelated studies. Studies linking directly to the physiological functions of the body, the hormone functions, and the exterior and interior structures of the sexual organs are biology and physiology. Studies which relate directly with family welfare are home economics, the study of the family and family laws, cultural anthropology, sociology, social welfare, and economics.

Those studies related to character building and home education, which accomplish the purpose of human existence among the characteristics of Pure Love Studies, have already been mentioned above. The studies related to accomplishing a peaceful human community are political science, economy, culture, law, environmental ecology, and social service. In short, the academic spheres of culture, social studies and natural science are related to each other. Pure Love Studies understand that unless the academic, social, and natural sciences are actively involved, it will be difficult to accomplish pure love in an individual, family, or society. Although they are necessary areas of Pure Love Studies, they cannot be connected in their entirety to solve matters. The studies mentioned above should be applied selectively, taking a serious look at their generality and universality for synthesizing and analyzing the academic contents to solve problems. Pure Love Studies are an area of study which observes the uniqueness and totality of the studies all at one time in order to synthesize and analyze matters from the individual to the world.

In other words, Pure Love Studies are a new historical and creative area of studies which gropes for a way to construct a world of pure love by making all areas of study including the liberal arts, the social sciences, and the natural sciences work together.

An academic study can fulfill its role when it helps human life directly. It is the duty of researchers to figure out how to apply the principles acquired from Pure Love Studies and the accumulated knowledge to the pure, practical life of an individual, a family and society. For a concept to be applied to reality, there should be a verified theory and a concrete usefulness. We have to work to connect the theories of Pure Love Studies to accomplish the purpose of each person's life and to increase the quality of life of the individual and family of pure love. Jobs that deal with work of this nature are journalists of pure love, information centers of pure life, family counselors of pure love, analysts of pure love families and social research, organizers of citizens' groups campaigning for a pure love movement, and so forth.

2) People's Lives of Service

As discussed in the characteristics of Pure Love Studies, just as all things in nature exist, act and multiply according to natural laws, the human body functions physically according to these laws of nature, and the mind realizes the purpose of human life according to the laws of value. The most important portion of the law of existence is to "live for the sake of others". To live for others is to understand, to care for, and to help them accomplish their own values. As the original man is a normative being of heart, he can live for others, keeping the inner law of value. A fallen man often fails to live up to such a standard, though. Therefore, education is required to develop and train the heart (shimjung). Aristotle says, "A man learns from his actions and becomes such a person". An architect becomes one because he designs houses; a painter becomes one because he paints houses; a musician becomes one because he sings or writes songs; a man of pure love becomes such when he has a mind and body of pure love; and a brave man becomes brave when he performs brave deeds or stunts. Similarly, if someone lives a serving life, he can become a person who lives for others.

The writer, Hendrix Harville, also emphasizes a practical life. He said, "We learn what love is only by loving people". No matter where we perform a service - at school, or in the community - serving others lets us cultivate the ability to love people in various conditions and situations. A man offering his service experiences the desires of others and the real meaning of an altruistic life. The McGraw-Hill Company and Character Education Partnership (1998) reports that students who perform services lead a much happier married life in the future. They are able to devote themselves to the community and keep a close relationship with their neighbors.

3) The Establishment of the Pure Love Sex Culture

The current sex culture has broken down the order of the original mind. It has made the functions of the physical mind (which refers to food, shelter, clothing and sex) to be the goals of human life, and has caused the functions of the spiritual mind (that is, truth, beauty and goodness) to degrade into a means for making a living in today's distorted sex culture. Modern men and women pursue pleasure and stability as their individual purpose of life and ignore the overall purpose of developing a society of peace.

Sex should be regarded as the most precious thing, but it is being commercialized everywhere in our society today. Almost nude models proudly present their naked bodies in various newspapers, magazines, books, TV commercials, advertisements, films and billboards. As soon as a youngster gets hooked up to the Internet in his private room, he can view monstrous sexual scenes or pornographic images vividly on the computer screen. To elevate their ratings, TV broadcasting companies aggressively compete in promoting provocative, decadent variety shows and comedies at the prime time when all family members can gather and watch TV together.

Movie theaters showing skin flicks are always crowded with naive and curious teenagers. So are popular places like wine shops, discotheques, and hostess bars. According to statistics from the HANSORI conference, which sparked off a campaign against prostitution, there are over two million prostitutes in Korea. If we assume that every prostitute meets with one man in a day, then about 14

million men would have slept with at least one prostitute within a week. These days, marriage bureaus, barber shops, beauty parlors, and coffee shops practice prostitution openly.

Sexual depravity and debauchery of the older generation are much reflected in the younger generation and are causing the young minds to suffer emotionally and physically. As the saying goes, "If the upstream water is clear, the downstream water will be clear, too." The accumulated sexual degradation of the elder generation traps the youngsters in a vicious circle. The average number of abortions in Korea every year reaches two million, and more than 60% of them are in their teens and twenties. Sexual violence in Korea ranks second, after America. This kind of conduct is like a fatal disease that causes the breakdown of our families, the ruin of our society, and the downfall of our nation.

Why is our society going down like this? To cure a disease, a correct diagnosis must be made and the right solution prescribed. As seen in the characteristics of Pure Love Studies, these social phenomena are the outcome of being ignorant of the following questions: What is the original nature of the man? What is the origin of man? What is the purpose of life? What is the principle of life?

As long as we are unaware of the key questions and answers, no matter how many times we may change the laws, set up good policies, or even get rid of the evil environment, we cannot expect the results we have anticipated. Until we can establish the original value of man and put that value into action, merely creating a good environment is but a temporary and partial change. Even if you clean up and beautify a pigsty, it will bound to be soiled soon, for the nature of a pig is to lie down on where it defecates and urinates. This is by no means opposing the creation of an ideal environment, but emphasizing the fact that we must educate people about the right values first. Education to make people realize what true happiness and true life is should be given first priority.

If education and training continue to pursue and practice spiritual values (that is, the values of truth, goodness and beauty), people will come to think more about and cherish these values. As a consequence, the distorted image of a leisure life caused by overconsumption, lavishness and self-indulgence will be transformed into a sound consumption pattern. When people know that true love and true joy are realized by controlling their sexual urge through the exertion of self-control, they will stop carrying out actions of self-abandonment such as running away from home, sexual harassment, or suicides. When they believe firmly that a life of pure love promises a happy life in the present and future, the cognizance of chastity will be raised, and issues like abortion and single mothers will disappear. When they realize that an altruistic lifestyle guarantees real joy and happiness, extremely selfish acts of sexual harassment, sexual assaults, and sexual violence will fade away. When people know that human beings are orderly beings with a dignified human character, they will respect their elders and the estrangement of the old will not occur again. And when they acknowledge the significance of pure love, the reckless importation of foreign cultures will cease.

Parents, teachers, and leaders in families, schools and social communities should accurately teach the preciousness of love and sex. With a sense of the equality of the sexes, they should set up an environment where they respect and love each other, and where they can teach the young to have

strong convictions about sex and imbue them with a sense of responsibility strong enough to stamp out the commercialized and perverted images of sex.

We should set up beneficial policies for a sound sex culture, complement the laws, and mete out heavier penalties for offenders of the Juvenile Protection Law and Children's Welfare Law. Simultaneously, we have to root out all relationships with the harmful businesses of civil servants and police officers, and provide job openings for prostitutes in order to help them commence a new life.

VI. Closing Remarks

For a particular field to be recognized as an academic study, its purpose must be clearly stated. Accordingly, the establishment of the concept and ideal for achieving the goal of Pure Love Studies is a priority. Looking at its characteristics, we can tell that Pure Love Studies must solve the problems of humanity. This is not possible unless we start to tackle the issues from the root. Therefore, beginning with the fundamental questions of man, I examined the universal and general problems of man and established the characteristics of Pure Love Studies. Only when we fully comprehend these characteristics can we trace the concept or the goal of Pure Love Studies. The concept and ideals of these studies pinpoint to the direction that Pure Love Studies should take. When we know the way education is moving, we should explain what the educational contents are. The concept of education suggests the direction of education, which lays the basic foundation of education, while the goal of education tells us why we teach and what results we expect. Being the method, the tool and the means for the realization of the concept of education, the educational contents fulfill the role of obtaining the results of education.

The first and second concepts of Pure Love Studies can be realized as the educational contents of the general characteristics of man. The third concept, however, emphasizes the educational contents of establishing the specialization of Pure Love Studies and a pure love sex culture under the ideal of creating a human community that will realize a pure love culture. Pure Love Studies is a creative academic field that needs to formulate its principles and theories, and by applying them to human life, to build a happy and peaceful world to live in. This paper is a general summary of Pure Love Studies, and a tentative study. A verified theory should subsequently be put forth. On the basis of the verified theory, a textbook on Pure Love should be published. Such a theory and textbook should be utilized nationwide and worldwide to establish a community for the realization of a pure love culture.

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