

Unification Thought as the Foundation of the Academic Disciplines and The Identity of the Pure Love Studies

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I. Introduction

Pure Love Studies is a completely new field in the academic world of studies. With the establishment of the Department of Pure Love Studies at Sun Moon University in 1999, the Pure Love Studies began as part of the academic studies. Although the Pure Love Studies have been taught at Sun Moon University since 1999 up to now, the studies on Pure Love are still very insufficient. The character and identity of the Pure Love Studies need to be verified clearly so it can accomplish its original purpose. Until now, several papers have been written on the study of Pure Love, but more researches on what the identity of the Pure Love Studies is still need to be done.¹ It is therefore necessary to first discuss what the characteristics of the Pure Love Studies are in order to find its identity.

A 'research' on a certain discipline or a 'study' that discusses the characteristic of an academic study is called the "Theory of Science." It studies the purpose, method, the basics, fundamental principles, premises, classification, etc, of an academic discipline.² This paper is a research on an academic discipline called "Pure Love Studies." The purpose of this study is to clarify the academic identity of the Pure Love Studies, by examining the definition, ideological foundation, characteristic, domain, and the structure of the Pure Love Studies.

This paper, first of all, examines the worldview and the view of mankind of the Unification Thought, which is the ideological foundation of the Pure Love Studies.³ It then tries to seek the

definition of the Pure Love Studies together with the conceptual understanding of "pure love," and it tries to understand the Pure Love Studies in a completely new way by classifying the characteristic of the Pure Love Studies into several different parts. Finally, this paper reaffirms the domain of the Pure Love Studies according to its object of study, and based on that, it tries to form a structure of the Pure Love Studies.

II. The Unification Thought as the Foundation of the Pure Love Studies, and the Definition and Characteristics of the Pure Love Studies.

1. Unification Thought as the Ideological Foundation of the Pure Love Studies

The Pure Love Studies was originated with the establishment of the Department of Pure Love in Sun Moon University in 1999 according to a proposal made by the Rev. Sun Myung Moon in 1997. The thought of Rev. Moon is reflected in the Pure Love Studies and the Department of Pure Love Studies. The thought of Rev. Moon is systematized in the Unification Thought. Therefore, it can be said that the Pure Love Studies is a study that was formulated with the Unification Thought as its ideological foundation. Rev. Moon disclosed all the heavenly secrets through a spiritual communication with God in order to solve the fundamental problems of heaven and earth, and he plays the leading role in the Unification Movement which seeks to establish an ideal world on earth that mankind has cherished for a long time.⁴ Unification Thought is the ideological foundation of this Unification Movement.

Unification Thought is God's Thought to create the ideal world through the eternal love of Him, solving all difficult problems of man fundamentally as well as realizing one ideal family of all mankind, through making peace with each other among antagonizing peoples and religions by the true love of God who is the parent of all mankind and supreme center of all religions.⁵

According to Unification Thought, this universe is a result of the creating activities of God, whose essence is heart and love. The attribute of God is absolute, unique, eternal, and unchanging. The world is composed of the visible substantial world (nature) and the

invisible substantial world (the spirit world), and human beings are created to live on earth with body and spirit and to live eternally in the spiritual world after discarding the physical bodies. God created this cosmos from a heartistic motivation to be happy, and He hoped to build an ideal world for mankind and all things to live harmoniously with God. Human beings are to grow with true love and become qualified as the true children of God and are to return joy to God by dominating the world with love. In other words, human beings have the mission to accomplish the three great blessings — individual perfection, family perfection, and the perfection of dominion of all things.

Mankind, however, due to the fall of the first ancestors through illicit love, became a sinner and lost the qualification as the children of God and ruler of the universe. Fallen mankind are now living in sorrow and agony and have become an existence that give sorrow and suffering to God instead of happiness. Furthermore, this world, where such miserable mankind lives in, has become a hell centered on Satan.

God who is the parent of the human beings, therefore, developed His providence of restoration to save mankind from sin. Mankind who are created as the children of God and the central figure of the universe should follow the providence of salvation and return to the original state before the fall so that mankind can fulfill the three great blessings. Mankind who has fallen because of the illicit love should be restored and be perfected through true love.

The goal of the Unification Thought is largely divided into two parts. First, its goal is to unite all existing thoughts — in other words, it strives to put the existing thoughts into order, or form a genealogy of thoughts.⁶ After this process, the Unification Thought tries to solve the fundamental questions unsolved in the existing thoughts. Second, its goal is to solve the problems of mankind. In the East or the West, the problems of mankind have been the problems of existence and relationship. These problems can be solved only when mankind come to understand God. The Unification Thought solves the problems of mankind through a clear understanding of God.⁷

The Unification Thought, with the view of the world and humanity as mentioned above, structures an original mankind, family, and society centered on God and aims toward this kind of a world. Therefore, the Unification Thought is called a thought based on Godism. Unification Thought provides the ideal foundation for the Pure Love Studies. The Unification Thought, with its comprehensive explanations of God, man, and the world, has an important effect in

the establishment of the characteristics of the Pure Love Studies.

2. Definition and Characteristics of the Pure Love Studies

1) Definition of Pure Love Studies

A discipline consists of an act of inquiring and knowledge, which is its result.⁸ Inquiring means to think systematically of an object and to inquire into the truth of a matter. Knowledge is a system of knowledge. When we say that a certain study has a systematic knowledge, it means that the lower ranking subordinate concepts that structure the knowledge system are “connected with each other orderly, forming a close organic relationship with a certain standard or principle.”⁹ Therefore, a discipline is a system of knowledge formed from a systematical act of inquiring and its result. In this sense, the Pure Love Studies can also be said as the systematic knowledge that consists of a systematic act of inquiry about true love and its result.

What then does “pure love” mean? We need to understand the meaning of pure love before giving a definition of it. The literal definition of purity is “what is pure and clean with no odds and ends,” or “cleanness of mind and body having no sexual relation with another sex.” In the English speaking community, there are other words connected to purity: such as “innocence” meaning a state with no dirtiness; “purity” meaning a state of mind without guilt; and “chastity” meaning the state of virginity without any sexual acts. The meanings of the words can change according to the society in which they are used and their historical conditions. The meaning of the word “pure love” also needs to be examined in relationship to the society and history. In a society with a long andocentric historical background, the concept of pure love is focused on the chastity of unmarried woman. Some advocates of women’s liberation movement think “pure love” as the relics of the past or as an ideological symbol that carries the impure motive of sexual discrimination.

What is the viewpoint of the Unification Thought on “pure love?” According to the Unification Thought, the basic cause of human problems is the misuse of love. That is, mankind, due to adultery, left the bosom of God, and are suffering in unhappiness committing all kinds of sins, lies, and bad behaviors. Civilization and history made by such mankind is also the civilization and history filled with immoral conducts and sins. God of love has been developing the providence of restoration to save all mankind. Human beings who fell due to adultery should be restored to its original state through pure love. In this sense, the general pure love proclaimed by the Unification

Movement means the state of being sexually pure without having any sexual relationships.

To understand the meaning of pure love more clearly, we need to study the similar concepts, which appears in the Unification Movement. A concept related closely to pure love, is the concept of "absolute sex." Absolute sex is an antonym of free sex.¹⁰ While free sex does not have any standard or restrictions in the sexual act, absolute sex means sexual conduct that centers upon the absolute standard of God.¹¹ In other words, absolute sex is the sexual act between husband and wife that centers upon the absolute, unique, unchanging, and eternal love of God.¹² This also includes virginity before marriage.

Generally, the word "pure love" means chastity of unmarried man and woman and is used to mean chastity to be kept by both unmarried and married person alike. In the Unification Movement, the words "pure love" and "absolute sex" are used as the same concept, which means abstinence from sex for unmarried woman and man and chastity between husbands and wives.¹³

Only when a human being experiences the true love of God, he/she can become an ideal person who have perfected the ideal of creation of God.¹⁴ Pure love and absolute sex are the essential conditions for mankind to become perfect human beings who have experienced the true love of God. Centered on God, when a man and a woman who are mentally and physically pure become husband and wife, then true love and true family are realized.¹⁵

How then is the word "pure love" defined in the Pure Love Studies? In the academic papers written on the Pure Love Studies, the word "pure love" is defined in two ways. In a narrow sense, pure love is defined as a male and a female, who are mentally and physically pure, become husband and wife and form a sexual relationship based on their moral behaviors. In a broader sense, the word "pure love" means to lead a pure, honest, moral and ethical attitude in a life to accomplish perfection of character and to fulfill the purpose of life.¹⁶ Here, "pure love" is applied to every man and woman whether married or unmarried and the word is also expanded to mean to keep purity in not only sexual relationships, but also in every act and attitude of life. Especially, it emphasizes that in order to accomplish true love; the sexual relationship between husband and wife should go far beyond the physical pleasure and should accompany responsibility and dignity that originates from their original mind. For this reason, "pure love" is understood as the basic virtue that becomes the starting point and foundation for perfecting true love.¹⁷

What then is the definition of the Pure Love Studies? The Pure

Love Studies, in a narrow sense, is defined as "the study that help individuals live a pure life in a family," and in a broader sense, is defined as "the study that help the lives of mankind be morally and ethically pure."¹⁸ These views depend on whether we look at the place (where pure life is practiced) from an individual or a family level or from the level of the world, and whether we should focus on sexual purity only or should we expand it to even the ethical and moral purity. The Pure Love Studies is a study that helps human beings live a pure life sexually and ethically as an individual, in the family, and in the society.

On the other hand, the Department of Pure Love at Sun Moon University explains the characteristics of the Department of Pure Love as follows.

This department is to cultivate the pillars to conduce to the establishment of a peaceful world by letting all of the mankind's live in pure love, and helping them realize the importance of pure love and practice it in the movement for pure love. For this purpose, we will study the theories on the pure love and explore the practical ways.

Department of Pure Love is based on the founding spirit of this school. That is, it takes part in the Unification Movement, which has the fixed direction in Unification Principle and Unification Thought. Especially we duly recognize the fact that ethical problem exists in the bottom of the confusion and unhappiness of human society. Students who belong to this ideal oriented department should become the talents to build up ideal kingdom on earth as the students to fulfill the heavenly mission and responsibility.

According to Unification tradition, the object of being for human is to realize the three great blessings. Three great blessings included in the educational object of this school which has its founding ideals of the love for God, the love for the country, and the love for mankind, can be understood as the cultivation of human nature and development of leadership. Through the education of human nature, liberal arts, and speciality, the department of pure love is going to realize the object of human being and the object of education in this school.¹⁹

The above quotation presents the purpose of the Pure Love Studies. Through the Pure Love Movement, the Pure Love Studies tries to make all mankind realize the importance, practice, and live a life of

pure love. The Pure Love Studies the theory on pure love and searches for the ways to practice pure love. Ultimately, its purpose is to help realize "world peace." The Pure Love Studies has the responsibility to form an academic foundation for the spreading of the Pure Love Movement, which leads all mankind to become pure in the individual, family, and society level.

2) Characteristics of the Pure Love Studies

How can the characteristics of the Pure Love Studies be understood as part of an academic study? What does it mean that the Unification Thought is the ideological foundation of the Pure Love Studies? Viewing from the fact that the Pure Love Studies is based on the Unification Thought, we can name the characteristics of the Pure Love Studies as being: A study based on Godism; an applied study that solves the actual problems; a study that holds a comprehensive viewpoint; a study that aims towards balance education; and a study that studies and teaches the values of Pure Love. These are the characteristics of the Pure Love Studies as it accepts the Unification Thought as its ideological foundation.

These characteristics exactly express our hopes toward the Pure Love Studies discussed in this chapter. Since the Pure love Studies only has a short history and is in the process of forming its characteristics and identity, it is difficult to name the characteristics from the results of the activities of the Pure Love Studies. It is only possible to name the characteristics we presuppose or hope for in the future.

(1) Pure Love Studies is Based on Godism which is Presented in the Unification Thought

Godism sees the origin of the universe as the one and the only God. In Godism, God is seen as the parent of all mankind with a personality. God created mankind and all things. Mankind is the individual truth incarnation in form resembling God, and all things are the symbolic individual truth incarnations. Within the creation, mankind stands in the position of the dominator or a microcosm. However, due to love that was illicit, mankind and the world fell into the world of unhappiness. Mankind, therefore, should go through the providence of salvation of God to return to its original position and become a perfected being. From the viewpoint of Godism and the Theory of Creation, mankind, as it is an existence or a creation similar to God, was to become perfect, fulfilling its responsibility, and to live eternally in the spirit world with God after death.

Since the Pure Love Studies is based on Godism, the view of the world and mankind is also based on Godism. In concrete, the Pure Love Studies understands the nature of mankind, its existential structure, and its purpose of existence in the context of Godism. In other words, the nature of mankind, created by God, resembles the divine image and characteristics. The existential structure of mankind also resembles God who is the harmonic being of Yin and Yang. Therefore, human beings were created to live in a harmonious conjugal relationship with their spouses, and the purpose of existence of mankind is to fulfill the three great blessings — which are perfecting the individual character, forming a harmonious family relationship, and loving nature and the physical world.²⁰

The ideology of the Pure Love Studies which explains its mission and its ultimate purpose is also structured centering upon the purpose of existence of mankind presented in Godism of the Unification thought. Therefore, the ideology of the Pure Love Studies is: First of all, to practice original love and become a person of character resembling God; secondly, centered on a monogamous husband and wife relationship, to maintain a healthy and harmonious relationship among all family members while practicing love between parents, husband and wife, children and parents, and between brothers and sisters; and thirdly, to establish a peaceful and happy society of all mankind centering on God.²¹

Today's world, affected by a modern scientific way of thinking, gives value to only the things that can be actually inspected. Therefore, there is a tendency to depend on the material and physical laws. The world, however, consists of the spiritual world and the physical world, and a human being is created with a spiritual body and a physical body. The Pure Love Studies places value on the soul or the spirit that communicates with the invisible world, and understands that a human being can live a proper life when he/she gets to know the spiritual world.

The Pure Love Studies, which is based on the Unification Thought, is also closely related to Unification Theology. The fact that the Pure Love Studies is based on the Unification Thought means that the Pure Love Studies agrees with the theological viewpoint of the Unification Church. Then, is it possible to say that the Pure Love Studies is a branch of the Unification Theology, or is it another study different from the Unification Theology? When a new subject of study which is difficult to be covered by the existing studies appear, or when a new way of understanding on the studies is formed, a new academic studies can be formed. Whether any academic studies is an

independent study or not can be decided according to the purpose of its research it pursues, the object of the research, and the method of its research. Therefore, by examining the purpose, the object, and the method of research of the Pure Love Studies, and examining how different it is from that of the Unification Theology, it is then possible to decide whether the Pure Love Studies can be an independent study from the Unification Theology or not.

Let us then compare the purpose and the object of research of the Pure Love Studies and the Unification Theology. First, the mission and the ultimate purpose of the Pure Love Studies should not differ from that of the Unification Theology. Both place the realization of world peace as their ultimate purpose. The Pure Love Studies tries to lead all mankind to live purely to help create world peace. Secondly, the concrete purposes of the two studies are very different. The Department of the Pure Love Studies is to help the individual students become aware of the importance of purity and to raise them as leaders who would carry out the Pure Love Movement.

This is closely related to the purpose of the Pure Love Studies. The Unification Theology also aims towards the realization of an ideal world. In order to achieve this ultimate purpose, the Department of Unification Theology educates ministers and leaders for the church and the society.²² Therefore, there is a difference between the purpose of the Pure Love Studies and the Unification Theology. Thirdly, what are the research objects of the Pure Love Studies and the Unification Theology? The focus of the Pure Love Studies is the study of sex and pure love, while the focus of the Unification Theology is faith and ministry. There is also a difference here.

(2) The Pure Love Studies is an Applied Academic Study that Tries to Solve the Realistic Problems.

The Unification Theology lays its focus on solving the problems of religion and thought which are the roots of all the other realistic problems the human beings are facing. Among those problems, the Pure Love Studies sees the corruption of sexual morality as one of the fundamental problems and focuses on solving the problems of mankind through solving this problem. When a certain study tries to solve a problem, it has to apply all the knowledge and theories it has found and accumulated until now, to that problem. In other words, applied studies, which uses knowledge and theory to solve the problems of the actual world, tries to do that through applying the academic results of the genuine academic studies. Applied studies accepts the results of the research done by the genuine studies and

searches for a way to solve a problem by: understanding the situation of the problem, studying it, analyzing it, and also analyzing the background and the cause of the problem.

The Pure Love Studies, which sees pure love as the key to solving the actual problems, has the characteristic of applied studies. The Pure Love Studies researches and analyzes the world of true love and purified life, as well as the world of false love and immoral life. It tries to trace the origin and the cause of our life that has gone wrong within the domain of sexual ethics. By doing so, the Pure Love Studies pursues the purification of the society.

The Pure Love Studies should study the true and pure life of a human being, but also should place importance on the value of pure love and true love and study it. And recognizing the fact that a human being is a being of character with a body and a spirit, the Pure Love Studies should make it clear to people that pure love and true love is the essential element in growing and developing our spirit and character. Furthermore, it should clarify that pure love and true love are the very core of the welfare and peace of an individual, family and the society, and should advocate that pure love and true love is the starting point to solving the social problems.

The Pure Love Studies, with an ideal to form a pure individual, family, and society, should work to realize the perfection of individual, to make family harmonious, and to mature the society. The Pure Love Studies, for this reason, needs to relate to the studies of humanities, social science and natural science. For the realization of a pure individual, family, and society, all these other studies should be brought together so that they can be established as one Pure Love Studies.²³

In order for the Pure Love Studies to fulfill its mission, especially as a Department in an University, it should focus on three points which are "the development of spirituality," "formation of character," and "cultivation of leaders in the field of education of Pure Love."²⁴ What it means to "develop the spirituality" is to make people recognize that human beings are formed with physical bodies and souls and that this world is composed of a physical world and a spiritual world. It also helps people become more aware of the spiritual side of the world. This spirituality of a person becomes the basis of developing one's personality. The core point in "developing one's character" is to have a healthy view of value centering on God and to keep one's mind and body pure. Especially, one should become an objective, altruistic, and autonomous being of character realizing the harmony of intellect, emotion, and will centering on Heart (*ShimJung*)²⁵ "Developing

leadership for Pure Love education" is to develop an ability to lead people to establish a view on Pure Love based on the understanding about human nature, structure of existence, and the purpose of existence. A leader who can lead others into the life of pure love should be a person of great character. This is because educating people to lead the life of pure love can only be possible when the learner is impressed by the personality of the educator. "Development of leadership for Pure Love education," therefore, must be done on the basis of spirituality and character.

(3) The Pure Love Studies aims towards the Integrated Viewpoint of the Unification Thought.

Today, the academic world is divided into Arts and Science, that studies the phenomena of the human beings, and Natural Science, that explores the natural phenomena, or is sometimes divided into Arts and Science, Social Science, and Natural Science. As new fields of academic studies appear, the academic fields become more fractionated and specialized. A new field of study begins when there is a new research object, a new method of research, or when a different knowledge appears. Specialized studies guides us to recognize the complex and pluralistic world in more different ways.

The history of academic studies until today only focused on breaking down the academic studies into a more specialized and individual studies, and not many people recognized the need to unite or connect those individualized studies. The current academic studies are so specialized that they build barriers among the divided studies. Discussions lack among scholars who engage in different fields of study, and there are gaps between even the closely related fields of study.²⁶

Therefore, as mentioned by Jose Ortega Y Gasset, current specialists are sinking into a bog of "ambition of specialization." That is, the scholars and specialists of today have a deep understanding about their field of study, but are "ignorant people with knowledge" who know nothing about other field of studies. In other words, they have become specialists who have lost the sense of balance. Because of this, there are many scholars, but only a few educated scholars.

Ironically, those scholars who are ignorant about other fields are so confident that they do not try to accept any opinions of the scholars of other fields.²⁷ Ultimately, the modern society, which emphasizes itemized studies, only produces people like "a small frog in a well." This means that people of today may be specialists, but do not recognize the world as a whole and live a life without knowing the

purpose and meaning of life.

In this kind of a reality, the individual disciplines need to be united. The existing individual disciplines should find a way to break down the barriers and to unite their knowledge into a broader range. This should first of all be tried among the similar disciplines, and then it should expand to a broader field, such as within and among the studies of Humanities, Social Science, and Natural Science. It then can be formed as a new study or the individual studies can be combined centering on their common subject.²⁸

In order enrich our lives in this complex and compound world, we should look at each divided studies from a larger view point for a more integrated life, to make specialization more effective, and to recognize the diversity of our world.²⁹ In this modern world, various phenomena of the human beings and nature are intricately intertwined in the problems we have today; therefore, people are beginning to realize that the problems can be understood better if they are approached from a broader range of studies rather than approaching them from the existing branches of studies. Attempts are being made to break down the barriers and to narrow down the gap between each field of studies.

This also is a viewpoint carried by the Unification Thought. The Unification Thought understands that the world consists of the creator "God," "mankind" who are the ruler, and "all things" which are the object of dominion of mankind, and aims towards the realization of one great family of all mankind. The Unification Thought also sees that science is the means to overcome the external ignorance of mankind and that it should be harmonized with religion, which is the means to overcome the internal ignorance. Likewise, Unification Thought offers a total and integrated viewpoint to the branched field of studies. The Pure Love Studies, which bases its ideology on the Unification Thought, also tries to approach its object of study or the problems not only from one aspect or part, but also from a total and integrated perspective. Furthermore, the Pure Love Studies, which aims to live purely, integrates and systematizes the various specialized studies into one coherent theory.

(4) The Pure Love Studies Inherits the Educational Viewpoint of the Unification Thought and Maintains the Balance between the Liberal Arts Education and the Specialized Professional Education.

Unification Thought, understanding that the ultimate goal of education is to realize the Three Great Blessings, insists on the

necessity of a balanced education. In other words, The Pedagogy of the Unification Thought divides education into universal education and individual education, and persists that individual education must be done on the basis of universal education.³⁰ In other words, the Liberal Arts education that educates people to become people of character should be given to everybody, and on the basis of that, professional education should be given according to the individual's tastes and talents.³¹

The academic world today, however, owing to the development of studies and excessive specialization, has accumulated an enormous amount of high quality knowledge, which any individual would be difficult to attain in a lifetime. On the other hand, the specialized society and the professional circles are demanding experts having special knowledge in special fields. The learners have no other choice but to select and learn a certain special studies and knowledge. Under this kind of reality, there is a tendency to emphasize the specialized professional education more than the Liberal Arts education that stresses the formation of personality. This tendency causes unbalance among the studies of arts and science, social science, and natural science. In other words, social science that seeks to understand and solve the problems of the society and natural science, which appreciates nature, can be emphasized more than the studies of humanities that teach about mankind and human character.

In the traditional society, a person with knowledge on humanities was envied. The study of Humanities originated from a Latin word "*humanitas*" meaning humanity. "*Humanitas*" meaning human nature or humanness is similar to the Greek word "*paideia*" which means to learn to cultivate human nature. In other words, the study of Humanities, included in the words "*humanitas*" or "*paideia*," carries the meaning of general education that makes human beings live more humanly. This means that a person originally has a good nature, and when that is cultivated, that person can grow to become an ideal human being. The study of Humanities was continued in Greece, Rome, and the universities of the Middle Ages as a course of Liberal Arts. Especially in Rome and the middle Ages, the seven subjects of the Liberal Department which included the three subjects of grammar, logic, and rhetoric, and the four subjects of geometry, math, astronomy, and music were chosen as the required courses before studying philosophy, law, and medical science. Thorough study of the basic Liberal Arts subjects contributed to the interaction among subjects of philosophy, law, and medical science, and it contributed to cultivating specialists.³²

On the other hand, in North-East Asia, where Chinese characters were used, Confucian tradition that venerated the study of humanities continued since the time of Confucius until the great powers of the West invaded the country. The study of humanities centering on literature, history, and philosophy were respected as the studies of the high officials, and agriculture, industry and business, which can be called natural science, engineering, and social science, were looked down.

However, in the modern society, regardless of the East or the West, the tradition to teach the studies of Humanities is weakening. Unlike the middle Ages, today's modern society is more complex and specialized. The world of academic studies has also paved the way of specialization to cope with this kind of a world. Therefore, people today may be experts of certain studies, but can easily become individuals who do not have the insight to see the entire world. For that reason, the scholars in the academic world today ought to recognize not only their own special area, but that of the others as well, and cooperate with the others to search for a way to raise educated people who can see the society as a whole. In the process of studying, an integrated subject that includes humanities, social science, and natural science should be chosen to lead people to have total and balanced ways of thinking.³³

The comprehensive viewpoint and the concept of balanced education of Unification Thought presents many suggestions towards how to solve the problem of unbalance between Liberal Arts education and specialized professional education of today. The Pure Love Studies first focuses on the Liberal Arts education, which includes the education of value for the cultivation of human nature, and then goes into the specialized professional education for developing the person's capacity as a leader of the Pure Love Movement. By doing so, the Pure Love Studies keeps a balance on both educations.

(5) The Pure Love Studies is the Pedagogy of Pure Love that Study and Teach the Value of Pure Love

The Pure Love Studies views that the original nature of a person appears in his/her ethical behavior, and focuses its interest on the ethical aspect of human beings. In the West, the word ethics means ethical conscious, ethical belief, ethical behavior, and morality. Moral Philosophy (Ethics) in the West teaches the supreme goodness which is the ultimate goal of human behaviors. Ethics in the Orient is understood as a concept that is the opposite of Physics. It tries to teach that as there are certain principles and rules in the world of all

things, a principle also exists in the human world. Moral philosophy is a study that studies the moral value judgment and the standard of human behaviors.

The Pure Love Studies, following the viewpoint of the Unification Thought, views that when the law of the universal are applied to the individual and family, it is called the moral and ethics, and when mankind follow those moral and ethical principles, mankind can live humanly.³⁴ As ethics aims to cultivate human nature, so does the Pure Love Studies. Human nature is what can be seen in the beauty of mankind's way of thinking, feeling, and behavior. The Pure Love Studies views the value of pure love as one of the cores of the ways human nature is expressed. Today's society respects the freedom of mankind and allows people to pursue various values. As a result, the way of lives of mankind is flowing towards self-indulgence, exceeding the limit of freedom. Especially, deviation and self-indulgence of sex has reached a very serious situation. Within this reality, the Pure Love Studies pursues the establishment of view of value of Pure Love.

The Pure Love Studies participates in the work of establishing the absolute value system, which the Unification Thought pursues. The Unification Thought aims towards the establishment of the absolute value system based on Godism and supports the value reformation movement based on the premises of the absolute value.³⁵ For the movement to establish and reform the view of value, it will be an essential task to analyze the character, order, and the system of that value.³⁶

The Pure Love Studies needs to find a desirable view of value that can overcome the confusion of values in this contemporary society. That desirable value needs to be a universal value which everyone can be convinced of and would help people live humanly. Of course, the contents of the value will be important when researching that desirable value, but the way in which the value is pursued and the process and method with which the value is formed are also important. This is a problem related to the formation and education of that view of value.

The Pure Love Studies promotes the education of the view of value as well as its establishment. However, education of a view of value is different from education of knowledge or a skill. Education of a view of value is to help the learner grasp the moral meaning and value existing in the human behaviors. A learner comes to be aware of the moral meaning and value through his/her own direct observation and awakening, and this is an individual and a private affair. The teacher only helps the learner indirectly.³⁷ The Pure Love Studies includes

this problem of education of value as part of its studies.

The Pure Love Studies aims to conduct pure love education to the constituents of the society for the purification of the society. If sex education pursues education about sex, the Pure Love Studies can also be said to include some of the contents of sex education. However, the Pure Love Studies itself is not a sex education studies. The Pure Love Studies is a study that establishes and teaches sex ethics centering on True Love. Therefore, the Pure Love Studies tries to form a pure love value and tries to educate people to practice the value. In this sense, the Pure Love Studies has to be pedagogy of pure love that studies the education of pure love, and at the same time, it has to be the pedagogy of pure love value, which centers on the value of pure love.

III. Scope and Structure of the Pure Love Studies

The "domain" of studies is the world that becomes the object of academic research and is the classification of that world.³⁹ This "domain" becomes the foundation in forming the "structure" of the academic studies. The "domain" of the Pure Love Studies will be classified differently according to: The definition of the Pure Love Studies, the purpose of the studies, and the content and character of the object of the studies. As discussed above, the Pure Love Studies aims at the realization of a pure individual, family, and society, and studies sex and pure love from the viewpoint of Godism. The "domain" of the Pure Love Studies needs to be defined based on this kind of character and content of the Pure Love Studies.

The history of classification of the academic studies goes back to Plato and Aristotle. The method known as Plato's Classification divides philosophy into ethics, studies of nature, and logic.⁴⁰ Aristotle classified the academic studies centering on the character and purpose of the domain of the research object. They were: The theoretical studies which the purpose is knowing itself (studies of nature, mathematics, and metaphysics); Practical studies which aims towards good practice (politics, ethics, and economics); and Production studies or arts which aims at producing good products.⁴¹

During the Middle Ages in the West, it only followed the footsteps of the academic system of the ancient times because of the restrictions from the religions. During this time, the academic studies were understood as being formed from the seven basic Liberal Studies and the upper studies, which were the studies on philosophy, medicine,

and law. Today, the research on nature has been completed and has been classified into individual studies. Through this, the classification of the academic studies became more diverse. People such as Bacon, D'Alembert, and Dewey classified the studies based on how the mental abilities of the human beings applied to the studies. W. Wundt classified the studies according to the characteristics of the research objects, and W. Windelband classified the studies according to the methods of study. Other scholars such as Descartes, Kant, Vico, Comte, and A. J. Ayer, Habermas, etc. presented their individual ways of classifying the academic studies. They all classified the studies according to the ways that fits their arguments and standpoints.⁴² These different ways of classifying caused more variety in the classification.

This paper pays attention not to the classifications among the academic studies, but to the classification within a study. In other words, this paper pays interest in how a certain domain of studies can be divided down. When classifying a certain domain of study, we are able to find many suggestions by looking at how the academic studies are classified among different studies. The theory of education of the Unification Thought divides the Pedagogy into two aspects — Sung Sang and Hyung Sang. In other words, it classifies the Pedagogy into “educational philosophy” which deals with the basic principles of education — nature, purpose, and theory — and “educational science” which deals with the education’s system, administration, law, and curriculum, which are the objective facts of education.⁴³ If we are to follow this, the Pure Love Studies needs to be classified into “Pure Love philosophy” which deals with the nature, purpose, and theory of Pure Love or the Pure Love Studies, and “Pure Love science” which deals with the reality, culture, policy, and curriculum of Pure Love or the Pure Love Studies. On the other hand, if we are to divide it in more detail, the domain of the academic studies can be classified into studies of philosophy, reality, practice, and tools.⁴⁴

As part of the applied studies, the Pure Love Studies requires an overall understanding of the reality of mankind. Therefore, the Pure Love Studies should dissolve other academic studies into the system of the Pure Love Studies, centering on sex and pure love. The characteristics of the Pure Love Studies can be found in the ideological aspect that it is based on the idea of the Unification Thought. The Pure Love Studies should grasp the reality of the lives of mankind centering on the subject of pure love and sex, and lead and educate people to live a pure life in reality. In other words, it should lead the individuals, family, and the society through out their entire life, from childhood,

adolescence, and adulthood to live purely. Therefore, when discussing the domain and the structure of the Pure Love Studies, we need to consider the ideological characteristics of the Pure Love Studies and the realities of the lives of the human beings.

In this paper, the Pure Love Studies is classified into the study of theory which deals with the theory of pure love, the study of facts which deals with the reality of pure love and sex, the study of practice which deals with the practice of pure love, and the study of tools which deals with the method of pure love. According to this classification, the characteristics of the four areas have been further divided, and the list of subjects that belong to each areas have been shown below.

Studies on Pure love theory: nature, purpose, and idea of the Pure Love Study

- Bible and Divine Principle
 - Unification Thought,
 - Study on the Words of Rev. Moon,
 - Thought of World Peace,
 - Life Guidance
 - Development of spirituality

Studies on Reality of Pure Love: Realities of sex and pure love, and culture

- Marriage and family,
 - Sex and psychology,
 - Sociology of sex,
 - Sex and culture,
 - Developmental psychology,
 - Physical body and life

Studies on Practice of Pure Love:

- Principle of practice — Principles of Pure Love Studies
 - Studies on sex education,
 - Theory of pure human beings,
 - Practice of pure love work,
- Dimension of place — Theory of pure love family,
 - Theory of pure love school,
 - Theory of pure love society
- Dimension of life cycle — Theory of pure love for children,
 - Theory of pure love for adolescent,
 - Theory of pure love for adults

Dimension of system	—	Theory of pure love policy
Leadership	—————	Theory of pure love leader, Theory of volunteering work
Methodology of Pure Love:		Logic and method of pure love Logic of Pure love, Methodology of research of pure love, Theory of tools for pure love work

IV. Conclusion

The beginning of the Pure Love Studies came through a suggestion by the Rev. Moon. As the department of Pure Love Studies opened at Sun Moon University in 1999, an academic study called the Pure Love Studies began. Since not many researches had been done on the character and identity of the Pure Love Studies, this paper was written to examine the definition, the domain, the structure, and the method of the Pure Love Studies, to make its academic character more clear. This paper, therefore, first of all examined the Unification Thought, which is the ideological foundation of the Pure Love Studies, in order to understand the concept of the Pure Love Studies and to search for its definition. This paper also studied the characteristics of the Pure Love Studies by dividing it into several different parts. By doing so, this paper identified the domains of the Pure Love Studies according to its object of study, and based on that, it presented the academic structure of the Pure Love Studies.

The following subjects have been left out from this study for research on another occasions. First of all, the ideological foundation of the Pure Love Studies has a character of premises. The Unification Thought which is the ideological foundation of the Pure Love Studies is an ideological application and development of a belief system. The Unification Thought has yet to be verified theoretically and practically. Therefore, the ideological foundation of the Pure Love Studies may be called a hypothesis or a premise. A hypothesis (a proposition temporarily decided to bring out another theory) is a temporary theory or a doctrine, which its authenticity has to be debated on. A premise, however, is a temporary theory that becomes the foundation of a paper's logic build up, but its authenticity cannot be verified in the paper. An academic research is itself an effort to judge whether the hypothesis or the premises itself is true or not. Therefore, in the Pure Love Studies, a discussion on the authenticity of its ideological foundation should continue.

Secondly, it is about the education of the department of the Pure Love Studies. As the primary concern of this paper is about the character and identity of the Pure Love Studies, the problem of education in the department of the Pure Love Studies at Sun Moon University was not considered. The problem of education in the department of the Pure Love Studies is about the contents and methods of education and about the character of the department of the Pure Love Studies. Especially, the former is related to the improvement of the curriculum and development of methodology. The latter is what greatly influences the character of the Pure Love Studies. Especially, the main concern of the researcher of this paper was the problem of whether to focus on the education that improves the pureness (personality and morality) of the students or the education that cultivates the student's specialty (including leadership). This is because it is not easy to educate the students sincerely on both aspects during the four years in the university. This is the problem of balancing the education between the Liberal Arts education and the professional education mentioned earlier in this paper. This is a matter to be discussed in the level of the department of the university. A clue to the solution of this problem may be found if this problem can be discussed in the graduate school and the university level separately.

Thirdly, it is about the method of study of the Pure Love Studies. An independent study should have its own method of study. The Pure Love Studies, which still has to be supported by other studies, also uses the research method of other academic studies. It is still our assignment to deeply discuss what kind of method is the most appropriate in approaching sex and pure love. Discussion on this methodology was not discussed in this paper.

In the process of this discussion, I came to realize that the Pure Love Studies is still in its early first step and felt the need for more researches in the future. Especially, the following points limited my study in many ways. First of all, the shortness of the history of the Pure Love Studies as an academic study; secondly, the lack of interest and research experience of the researcher about the Pure Love Studies, and thirdly, lack of experience in teaching the Pure Love Studies in the department of Pure Love Studies at Sun Moon University.

The Pure Love Studies is a product of the learning community. Today, the university is a model of the learning community. It is no wonder that the Department of the Pure Love Studies of Sun moon University becomes the center of attention in studying the identity of the Pure Love Studies. Nevertheless, I only focused my study on the

Pure Love Studies and not on the Department of Pure Love Studies.

What it means to study something is to recognize an object in a completely new way by mobilizing the researcher's entire way of thinking and experience. It does not mean to give assertions easily on the subject of study. Here, the subject's level of awareness is reflected on how an object is recognized by that subject. That is to say, that recognition is restricted by the level of awareness of the subject. When a researcher recognizes an object in a new way, it means the subject is also being changed. I am sure the Pure Love Studies will develop in the future by being verified and confirmed by the theoretical research activities and educational activities of the Pure Love scholars.⁴⁵ I hope that through this paper, more studies that discuss the academic characteristics of the Pure Love Studies. will be done in the future.

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Notes

1) Gregory Berland, "A Unification Perspective on Sex Education in America Public School," in *Collection of the Treatises on Unification Thought* (Asan: Unification Thought Institute [UTI] - Sun Moon University, 1996). Akifumi Otani, "An Idea for Pure Love Education and Unification Thought," *Study of Unification Thought 1* (2000). Sang Heon Lee, "End of Free Sex Age," *Arrival of the Age of Headwing Thought* (Asan: Sun Moon University, 2001). Taek Yong O, "Meaning of the Absolute Sex Viewed from True Father's Words," *Words and Theology 7* (Asan: Department of Unification Theology, Sun Moon University, 2001). Sang Huy Moon, "Essay on the Ideology and Content of Pure Love Studies Based on Unification Thought," in *Collection of the Treatises on Unification Thought 10*. (Asan: UTI - Sun Moon University, 2002). Gye Jung Kim, "Correct Direction of Sex Education," *Study of Unification Thought 4* (2003). Naoki Ooike, "A Study of Sex Education in Japan: A Comparative Study of the Sex Education between The Association of 'Human and Sex' Education and The Organization of Pure Love Movement (thesis. Graduate School of Theology, Sun Moon University. 2003). Sang Huy Moon, Pure Love Studies: Origin, Preliminary Outcome, and Future Directions (Dissertation. University of Bridgeport, 2004).

2) Sang Ho Chang, *Disciplines and Education* (Seoul: Seoul University Press. 1998), 7. The characteristic of a certain academic study can be understood from the three aspects of: a conceptual frame and a unique conscious towards problems, view of knowledge and methodology, and an academic community. First of all, individual academic studies should secure its own unique object of research with a unique conscious towards problems. It should also form its unique conceptual structure that contributes to the understanding of the subject of its study. This kind of conceptual structure is formed from a conceptualization that conforms with the necessity is attributed to the original nature of the object of research.(Sang Ho Chang, pp.472-474) Secondly, the way of verifying and discovering the knowledge that corresponds to the individual studies is important. A specific academic study has its appropriate research method according to its object of study. The form and method of the research which one academic study applies, must be the most appropriate method in studying that object. An academic study does not necessarily need to hold on to one research method. The method should be evaluated by its ability to solve a problem. A methodology, therefore, can be shared among individual studies.(Sang Ho Chang, pp.487-488, pp.496-497) Thirdly,

within each academic studies, there is an academic community that researches that study. An academic study is a creation of those people who do the research. Important function of an academic community is first of all, the research, and secondly, is the education and training.(Sang Ho Chang, pp.497-498)

3) Unification Thought is a philosophical application of Rev. Moon's Words and the Divine Principle, but in this paper I also included the Words of Rev. Moon and the Divine Principle as part of the Unification Thought.

4) Holy Spirit Association for Unification of World Christianity, *Wolli gangnon [Exposition the Divine Principle]* (Seoul: Sunghwa Publishing Company, 1994), p.18

5) Unification Thought Institute, *Tongil sasang yogang[Outline of Unification Thought]* (Seoul: Sunghwa Publishing Company, 1993), p.2

6) Unification Thought Institute, *Explaining Unification Thought* (New York: UTI, 1981), xxi-xxii

7) Unification Thought Institute, *Explaining Unification Thought*, xxiii-xxiv

8) Sun Young Park, "Academic Character of the Buddhist Education", *Korean Journal of Religious Education 1* (1995. 8), 36-37.

9) Sun Young Park, p. 37

10) FFWPU, "Seeking for the Cosmic Origin," *True Family and World Peace* (Seoul: Sunghwa Publishing Company, 2000), p.146.

11) Taek Yong O, p. 99

12) FFWPU, "Seeking for the Cosmic Origin," pp. 147-148

13) Sang Huy Moon, "Pure Love Studies," p.12

14) FFWPU, "The Viewpoint of Divine Principle on the History of the Providence of Restoration," *True Family and World Peace* (Seoul: Sunghwa Publishing Company, 2000), p.106

15) Sang Huy Moon, "Pure Love Studies," p.18

16) Sang Huy Moon, "Essay on the Ideology and Content of Pure Love Studies Based on Unification Thought," p.189

17) Sang Huy Moon, "Essay on the Ideology and Content of Pure Love Studies Based on Unification Thought," p.189

18) Sang Huy Moon, "Essay on the Ideology and Content of Pure Love Studies Based on Unification Thought," p.190

19) Sun Moon University, Department of Pure Love. Retrieved August 12, 2004 from <http://pure.sunmoon.ac.kr>

20) Sang Huy Moon, "Essay on the Ideology and Content of Pure Love Studies Based on Unification Thought," pp.190-202

21) Sang Huy Moon, "Essay on the Ideology and Content of Pure Love Studies Based on Unification Thought," pp.203-204

22) The educational goal of the department of the Unification Theology is to achieve practical and theoretical tasks for the realization of the ideal world that God tries to accomplish through True Parents. This goal can be achieved through various academic methods and workshops on faith. In order to achieve these goals, the department of the Unification Theology educates ministers and leaders through practicing and deeply researching the Unification Principle, the Words of True Parents, the Unification Thought, Unification Theology, and the World Religions, etc. Sun Moon University, Division of Unification Theology. Retrieved August 12, 2004 from <http://theo.sunmoon.ac.kr>

23) Sang Huy Moon, "Essay on the Ideology and Content of Pure Love Studies Based on Unification Thought," pp.219-220

24) Sang Huy Moon, "Essay on the Ideology and Content of Pure Love Studies Based on Unification Thought," p.7

25) Sang Huy Moon, "Essay on the Ideology and Content of Pure Love Studies Based on Unification Thought," pp.208-211

26) Sang Ho Chang, pp.557-560

27) Jose Ortega y Gasset, *The Revolt of the Masses*. Translated by Shim, Il sub (Seoul: Geunyeokseojae, 1979), pp.114-121

28) Sang Ho Chang, pp.560-571

29) Sang Ho Chang, p.579

30) Unification Thought Institute, *Tongil sasang yogang*[Outline of the Unification Thought], pp.369-370

When education is divided into "universal education" and "individual education," there is a possibility of misunderstanding and confusion. A word opposite to "universal education," that expresses the level of spreading of education, is the word "special education," and the opposite of "individual education" is "collective education." The terms "individual education" and "collective education" are words that rule whether the teacher teaches the student individually or as a group. [Dictionary of Educational Terms (Seoul: Dongnamkihwek, 2002)]

31) In the study of Pedagogy, education that aims toward educating knowledge and techniques required by certain jobs is called "professional education." This is different from the general basic education. The general and basic education given to all the people equally is called "common education." [Encyclopedia of Pedagogy (Seoul: Gyoyukseogwan, 1993); Dictionary of Educational Terms] However, the term Liberal Arts is often used in comparison to specialized education or professional education. To be more precise, the education that educates general knowledge which a human being

should basically have should be called the "general education on Liberal Arts," and a education for teaching specialized knowledge and techniques for certain jobs should be called "specialized professional education."

32) Seung Chan Park, "The Relationship of Disciplines", *Philosophy* 74 (2003), pp.72-74

33) Sang Ho Chang, p.610

34) Unification Thought Institute, *Tongil sasang yogang*[Outline of Unification Thought], pp.221-224

35) Unification Thought Institute, Outline of Unification Thought, pp.305-311, pp.320-328

36) Bum Seo Koh, *A Study of Values* (Seoul: Nanam, 1993), pp.17-164

37) Gye Hak Lee, "What is the Sense of Value? 1. 2. 3," *Educational Development* 85, 86, 87 (1993. 8, 9. & 1994. 1)

38) Likewise, the Pure Love Studies is not only a discussion on pure love, but is a study that educate and spread pure love; in other words, the characteristic of Pure Love Pedagogy is included in the Pure Love Studies. If we focus on Pure Love education, the characteristics of the Pure Love Studies should be established from the following directions: ① The Formation of the logic on Pure Love. In this process, the argument and the standard of the logic will be stronger if the logic is more objective than subjective; ② Self-conviction that is based on the Pure Love logic. In other words, the students should be educated so that the students would have self-conviction based on the logic of Pure Love. This can be called the establishment of the view of value of Pure Love; ③ The view of value of Pure Love could be asserted to others. This will be possible when one has the leadership to persuade and lead the others and to transmit one's intentions.

39) Sun Young Park, p.36

40) Seung Chan Park, pp.57-58

41) Kwang Hui So, et al., *System of Contemporary Disciplines: What Can We Learn from College?* (Seoul: Mineumsa, 1994), 60-63; Sang Ho Chang, p.462

42) Sang Ho Chang, pp.465-470

43) Unification Thought Institute, *Tongil sasang yogang* [Outline of Unification Thought], p.344

44) Sun Young Park, p.42

45) Sang Ho Chang, pp.157-158