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The Modern Significance of the Ethics
of *Yeark*(Liyue) Community

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Generally, human history can be said to be a process of continuous search for a solution to two connected problems. One is the problem of how to expand man's area of survival, by discovering the laws of physical nature, by developing technologies based on these discoveries, and thereby overcoming the various dangers and wants men are subject to as biological beings. The other problem is how to elevate man's world into a moral universe, But, as the process of world history demonstrates, the two objectives have not always been pursued with equal ardor.

Study of the laws of physical nature and the applied technologies based on the findings of this study have progressed through several epoch-making leaps and their accumulated achievement created a brilliant scientific civilization. But the cognitive system and value principles of the harmony between men, man and society, and man and nature have progressed only intermittently and in roundabout ways, through many collisions, conflicts, disorders and interruptions.

The disharmony, of imbalance, between scientific civilization and humanistic values or spiritual culture have come to be recognized as a critical problem especially in the modern world.

Even though undoubtedly the world today is a more prosperous world than that of yesterday, it is doubtful whether it can be regarded as a world with better harmony of true human values and order.

Here we come to the historical necessity for paying attention to traditional Eastern culture and ethics, for the overcoming of this crisis in world civilization and for preparing for the next century.

Of course, we cannot rest in the naive belief that the traditional culture and ethical system of the East have simply to be restored in their original form in the modern world, or that this is even possible.

Moreover, when we take into consideration the fact that a profound wisdom that can overcome the conflicts and inequalities of a technological society and blind faith in instrumental reason can be found in the Oriental ideals which respect the harmony, balance and integration between man and man, and man and the world, this historical task becomes more and more imperative on us.

In view of the fact that we are living in the climate of Uncertain future, lack of humanity, lack of ethics, and lack of philosophical thought, The world now is orienting toward 'a global community' under organic relationship since it is hard to imagine no individuals or nations can survive and exist without their mutually depending relationship.

Such a phenomenon is thought to be a great change from the continuous antagonism and conflicts for the differences of culture,

tradition, structure, and ideology in the 19th century, and it is certainly an omen indicating the advent of a view of value that sees reconciliation and cooperation so important for the purpose of respecting the lives of mankind.

In the latter-modern, industrial society, only the functional rationality has been emphasized, and regarding human relations, since only the aspect of means has been an issue to be settled rather than the aspect of the emotional dimension, people do not treat other people, based on personality and instead are inclined to treat them as means of pursuing their own benefits, therefore devastating humanism.

In fact, since the Western views of value and social ethics have been accepted without any strong boycott and criticism in Korean society right after the Korean Liberation from Japanese, then getting mixed in Korean traditional ethics, the present rules of etiquette which regulate human relations are situated in confusion, indicating something which is neither what is Western and what is Korea-traditional. So it is deemed that the situation of the whole crisis faced by Korea originates mostly from the severance of the traditional norms of Korean lives which was caused by the blind acceptance of the Western view of value rushed abruptly into Korea after the Liberation. In order that the culture of any society achieves its balanced development, what is traditional should be the subject, and what is new should be grafted to what is traditional, thereby bringing what has been gradually improved.

And in that regard, something must have been wrong on the process. Considering that the *yeark*(禮樂) of Confucius and Mencius was formed in the wild play of only the military government that is to rule the people by force after the old order of the *chu*(周)dynasty had

fallen down, it is considered that the *yeark*(禮樂) of those days, on the basis that the traditional *yeark*(禮樂) of the two dynasties of *yin*(殷) and *chu*(周) had been still effective and handed down to the next generations or dynasty, had developed into the idea of *in-ui-ye-ji*(仁義禮智;benevolence-justice- propriety -wisdom)

Max Weber argued that the lawfulness of all kinds of order could be guaranteed by the three elements-tradition, belief or conviction, and enactment.

Even Confucius had once emphasized the point that propriety(禮) could change its form responding to the situation of a certain era. So since a norm like *yeark*(禮樂) has both aspects of its variableness and invariableness, such aspects of it should be considered when reviving it-*Yeark*(禮樂) in modern society

In the modern times when scientific mechanism and rational ideas have so much developed, it is of no use to demand people to keep the ancient *yeark*(禮樂) in a style of regulations or provisions, or it is also impossible to accept the classical *yeark*(禮樂) as it is, sticking to its established form, in this ultramodern, scientific era. The application of *yeark*(禮樂) in the past was limited only to individuals or families. However it is thinkable to search for its social functions in order to develop or improve community ethics.

As clarified in the key norms for the forming of Chinese community culture, the principles of all kinds of norms should be founded on humanism. For that reason, man, in all the functions of politics, economy, science, culture, religions, etc., should become not the

means but purpose.

The point at issue in nowadays society is in its characteristics such as regarding technology and material civilization more important than human value. Therefore, if the view of the purpose of mankind could be firmly established through the ethics of *yeark*(禮樂), it could be clearly imaginable that such firm establishment of the view would give us a chance to establish the basis for the settlement of the point at issue of human value in the modern society so inclined to dehumanization.

And on that basis, it would happen that the *yeark*(禮樂) through the stoicism or self-denial, reverence(敬), compassion or benevolence(仁), and justice or righteousness which would be given to each individual in the first place - i.e., the harmony of human external behavior and internalmind - would be realized.

An important point at issue of the community ethics of modern society lies or is in how the diverse, individual ethics can be harmonized in society, thereby being incorporated into a whole unity of ethics. So far, modern society has tried to realize a kind of society confined in good norms, and however the result of it is only the society of 'none of good norms' which has been gradually formed on the process.

Since in *yeark*(禮樂), the unity of individual attitude toward society and their view of value can be expected on the ground that is not heteronomous but autonomous, the dehumanization that is to break from morality may be prevented while the individuality of *yeark*(禮樂) and

the principles of community ethics are positively being practiced in all the functions of society. Of course, the individual or community principles of *yeark*(禮樂) being talked about here are what the complexity and disorder inclined to excessive formalities and the party strife caused by *Yesong*(禮訟) - that is what has been distorted from the essence of original *yeark*(禮樂) - are excluded.

After all, it is deemed that there remains a task developing the principles of the order, harmony, and unity in the outside and inside of individuals and the community, in terms of not the *yeark*(禮樂) which has traditional attributes in the past but the *yeark*(禮樂) which is essential, into what is objective, rational, and totally purposeful.

Foundation of Community ethics begin from family ethics. When the principles of family ethics are extended to a society and a nation, they will become social ethics and national ethics. Therefore Community ethics of *yeark* must be practiced from family society.

According to "Social Structure" of G. D. Murdock, there is about 250 well-known and different definitions about family. Since family is most basic unit of society which provides with common living, economic cooperation, and reproduction, there may be various kinds of definition about family based on different political economy, social, and cultural structures. No matter how many different definitions there may be, it is most necessary, in our attempt to examine the essence of family, to have philosophical understanding and theological view.

If it is so will overcome today's ethical difficulties. We have to set up moral theology relative to social ethics. To do this, we need to

correctly define morality and ethics. Morality is connected with the subjective, ethics with the objective behavior. Morality is duty seen from the internal, subjective, individual aspect. Ethics involves objective behavior in the connection of one person to another. The one thing that is clear is that the fields of moral theology and Christian ethics are desperately in need of further research.

Family ethics of the theology comes from the Bible's three Blessing, and in theological virtues(faith, hope, charity)close family relationship through love is emphasized. Since human being is the object of God's love, we must involved with love just like the way God loves us. thus, we must obey God by practicing God's love through family. The important point of the Unification Thought's family ethics view is the culmination of social ethics and world ethics through our practice of God's love based on the quadruple base of family. Furthermore, the fundamental paradigm is that God's love is expressed through parental love, children's love toward parents, and love between husband and wife.

The Unification Thought ideal is represented in a saying from Confucius, "Even if I may follow what my mind desires, I will not violate the laws of nature." The human ability to recognize the law of value and the norm of family, however, has been crippled due to the Fall. As a result of this impairment, some special knowledge is required. The aim of the Unification Thought theory of ethics is the perfection of the family. Somewhat similar to Confucianism, the family is the center point of Unification ethics.

Confucius described the moral life in terms of a harmonious and happy family, a family whose different members contributed to the

common welfare, each according to his or her role-specific obligations. Ethics is defined as the norm for the perfection of family: The norm in the family, namely ethics, is the Way of Heaven governing the universe, directly manifested through the family.

Unification Thought ethics holds promise in being tied to a vital, concrete historical movement. Its power will have to be expressed in its fruits. The yeark ethics in Unification Thought system has significant practical power and its ethics provide resources of absent value judgement in the postmodern. Consequently, Unification Thought provides an ethical perspective Which can guide for the benefit of humanity. (※)