

On the Dissemination of Moralogy in Korea

Hyunkil Hong

Contents

1. Introduction
 2. Why I tried to introduce Moralogy into Korea.
 - 2.1 The theory of moral education expounded by the four great sages
 - 2.2 Supreme Morality and the traditional morality of different countries
 - 2.3 Moralogy and the idea of Yin and Yang
 - 2.4 Moralogy from a meta-ethics perspective
 3. How I tried to introduce Moralogy into Korea.
 4. The Moralogical view of humankind
 - 4.1 The design of life (DNA)
 - 4.2 A view of humankind based on the design of life
 - 4.3 The Moralogical view of humankind
 5. Conclusion
- References

1. Introduction

Twenty years have passed since I began studying moral education in Japan and teaching it in Korea. My studies led me to try to introduce Moralogy, a theory of moral education that originated in Japan, into my motherland, Korea. Why and how I did so are the topics of this paper. My motives have a more than personal significance, though, because they illustrate how Moralogy can be accepted and valued by those who are not Japanese by birth. A description of the method I have used throughout my work in Korea will also, I hope, be of interest, involving as it does a 'Moralogical teacherology' based on the 'Moralogical view of humankind.'

First, though, the term 'a theory of moral education' needs clarifying. In every age and country, human society has faced the challenge of making humankind more human. The thinking and practice that seeks to meet this

challenge together constitute the 'theory of moral education.' This by definition has a very extensive sphere, one part of which is occupied by Moralogy.

2. Why I tried to introduce Moralogy into Korea.

My fundamental motive in seeking to acquaint people in my own country with Moralogy was that my extensive research in the field of moral education had left me convinced that Moralogy provides a standard theory on this topic that can be applied globally. Four aspects of the reasoning that led me to this conclusion are given below.

2.1 The theory of moral education expounded by the four great sages

The first factor was that Moralogy invokes the four great sages' theory of moral education as moral science. In the field of moral education, the four great sages (Confucius, Buddha, Jesus Christ, Socrates) are considered to be the great teachers of humankind. Their theory consists simply of their own teachings and practices. Very simply, in terms of the "center of the mind" (忠), namely that which is to be found at the core of mental life, Confucius chose filial piety (孝) and consideration (恕); Buddha, selflessness (無我) and śūnya (空); Jesus, ministry and love; and Socrates accurate self-knowledge.

Even though Buddhism, Confucianism, and Christianity have spread widely in many parts of the world, the sages themselves seem never to have wished to establish a religious sect or to be any other kind of founder. They did not think of their teachings as religion, but simply as a theory of moral education to be expounded and practiced. It was their successors and later generations who came to regard, and to propagate, their theory of moral education as a religion. World history clearly shows that as these teachings spread in the form of religion, various conflicts with other religions and sovereigns occurred, engendering countless acts of cruelty which have continued into the present and go completely against the sages' teaching.

Moralogy, rightly viewing the four great sages' teachings as a theory of moral education, has applied this to sufficient effect for it to be called a new worldwide theory of moral education. Moreover, as well as integrating the teaching of all four great sages in the concept of Supreme Morality, it sought to prove the good effect of moral practice and so encompassed the field of moral science. This was important in convincing me that Moralogy provides a suitable theory of moral education for our modern, global society in which all the countries of the world are moving closer to one another, and hence should become a global standard.

2.2 Supreme Morality and the traditional morality of different countries

A second reason why this is so is that Moralogy as a theory of moral education is a model of a new form—that of global localization (glocal). This is so because, to the theory of the four great sages, it adds traditional Japanese morality as passed down by the Imperial Family of Japan, and holds this to be of the same value as the four great sages' theory of moral education.

An examination of the essence of this theory reveals that each of the four sages in question cultivated and practiced the morality that subsists in every human being, one that will lead to security and prosperity for all humankind, and not just for individual nations, races, traditions, and so on. So the sages' teachings went beyond the actual societies of their own days. They spoke of what is ideal.

It is equally true, though, that they did not create this theory by themselves, but rather discovered it among the phenomena of humankind and other living entities. This makes it possible even for countries which the four great sages never visited, like Japan or Korea for example, to make use of their theory. Providing a country has had a long enough history to complete the process of trial and error, we can say that the theory of the sages must inevitably be discovered there. If this were not the case, Japan or Korea would not be as they are now.

In the case of Japan, the theory of moral education based on *omoiyari* (思いやり), which corresponds to the love or benevolence found in the four great sages' theory of moral education, has been passed down the generations, mainly by the country's Imperial Family. Korea has a theory of moral education based on '易地思之 (역지사지)' which closely resembles *omoiyari*. Although *omoiyari* and '易地思之' are very similar to the 恕 that appears in the Confucian theory of moral education, if we consider the origin of these different terms, we can say each of them is a unique traditional theory of moral education.

If we can find in the history of Japan or Korea the same theory of moral education as that of the four great sages, we must also be able to locate the essence of their approach to morality, Supreme Morality, in the traditional theory of moral education of any and every other country.

2.3 Moralogy and the idea of Yin and Yang

A third reason why Moralogy can become a standard global theory of moral education is that Chikuro Hiroike incorporated the ideas of Yin and Yang (陰陽) found in the classic Chinese text *Yijing* (*Yiching*, 易經) into the core of the Moralogical view of the world and nature.

The *Yijing* came to Korea and Japan through Confucianism and Taoism, and finally reached in Europe in the early 20th century. It was translated into German in 1924 as *Das Buch der Wandlung* (*The Book of Changes*) by R. Wilhelm, and from German into English by A. D. Waley in 1933, and then again by C. F. Baynes in 1950. Even so, it seems that the *Yijing* is known in Europe not as an academic work, but as a mysterious book of the Orient.

The thinking on which *Yijing* is based is scientific enough, in that it explains all change in the universe by the ideas of Yin and Yang. The Chinese scholar, Hengxi Cai (1989, pp. 5-6), in his study of the relationship between *Yijing* and modern science, quotes the following extract from a letter that Albert Einstein (1879-1955) wrote to J. E. Switzer;

The development of Western science is based on two great achievements: the invention of the formal logical system (in Euclidean geometry) by the Greek philosophers, and the discovery of the possibility of finding causal relationships by systematic experiment (during the Renaissance). In my opinion, one should not be astonished that the Chinese sages have not made these steps. The astonishing thing is that these discoveries were made at all.

Hengxi Cai suggests that the final sentence here is a reference to the *Yijing*, indicating that Einstein knew that all change in the universe was based on the correlation of Yin and Yang.

There are many quotations from the *Yijing* in Chikuro Hiroike's *Treatise*, and I interpret these as follows: according to the *Yijing*, the law of nature, which causes all change in the universe, builds harmony (和) for the security and prosperity of all that lives. This harmony generates moral ideas like benevolence (仁), mercy (慈悲), love (愛), and consideration (*omoiyari* 思いやり).

2.4 Moralogy from a meta-ethics perspective

Most ethicists to date have concerned themselves with normative ethics, with how one 'ought' to act. But in addition, as R. S. Peters (1971) points out, there also exists meta-ethics, whose concern is with the nature of moral concepts and moral judgment (such as whether one's opinion is subjective or objective). According to the *Kojien*, the ancient Greek word 'meta' has three meanings: 'among', 'behind', and 'beyond'. In meta-ethics, 'meta' means beyond.

If we consider Moralogy from the perspective of meta-ethics, we see, first of all, that it is naturalistic, since it seeks its philosophical basis in 'the law of nature' of the universe. This leads to the question (of a type often discussed

in meta-ethics) of the relationship between Moralogy and 'ought'.

All phenomena in the universe change in accordance with 'the law of nature'. Therefore it is very important for human beings and everything else that lives in the universe to follow 'the law of nature' for the sake of their growth and prosperity. In Moralogy, the 'law of nature' is termed 'the universal highway' (天地の公道), 'the way everyone ought to follow as a human being.' So 'ought' here is a matter of the 'universal highway'. Moreover, Moralogy reveals the 'principle of mutual aid' as a principle of organization in the universe, which also leads it to emphasize 'ought' as an important element in the concept of 'Supreme Morality'.

However, from a meta-ethics perspective, there is a problem about linking 'ought' with 'the universal highway' as 'the way everyone ought to follow as a human being, because 'the universal highway' is something whose essence 'is' natural. To deduce 'what one should or ought to do' from the fact of 'is' may seem highly illogical. Moralogy, however, overcomes this problem by interpreting the essence of 'the universal highway' as 'the expression of the power of God' (*Treatise*, I, 4). In other words, Moralogy takes its stand on intuitionism, claiming that 'ought' can be known by intuition without any explanation of 'why', because without intuition nobody could understand that 'the universal highway' is an 'expression of the power of God'.

Moralogy emphasizes that the practice of Supreme Morality is based on the principle of mutual aid in the universe. To promote the practice of 'ought', we not only need to understand it theoretically, but also need to 'realize' it in an inspired way. 'Realize' here is a matter of deep feeling and so Moralogy clearly takes its stand on emotionalism. Chikuro Hiroike's words about the path to salvation, "To induce others to be deeply moved by the principles of supreme morality, by stimulating their emotion by his benevolence and sincerity" (*Treatise*, III, 270), are very relevant in this connection.

This brief treatment of Moralogy from a meta-ethics perspective leaves, of course, many issues that demand further study. But it does enough, I believe, to demonstrate how Moralogy is a complete theory of moral education, one that integrates naturalism, intuitionism, and emotionalism—in other words, science (which that pursue the facts of nature) and religion (which seeks to transcend science by intuition and emotion). By combining these approaches, it is able to compensate for the deficiencies of each, and this is why it is the form of thought so badly needed by the modern world.

3. How I tried to introduce Moralogy into Korea.

Japanese moral education is a very sensitive subject in Korea, where people are apt to reject it almost automatically because of the country's experience of 35 years of Japanese colonial rule. In these circumstances, I chose to use the 'Morality-like' method, i.e. a 'Moralological' approach to various academic fields; its methodology consists of utilizing Moralogy in particular areas. To use the terminology of the *Yijing*, the Moralological approach is the Yin, while Moralogy itself is the Yang. This parallels the fact that it appears that the teachings of each of the four sages was not welcome in his own motherland, even though these are now acknowledged as great teachings; we can argue that this might not have happened if these teachings had been conveyed not directly but in an applied way, as Buddha-like, Confucius-like, Socrates-like, or Jesus-like.

Since my major was moral education and I was conducting a teacher-training course, I chose to implement a Moralological teacherology. Though there many things about this that still need modifying, I have lectured on it at universities, graduate schools, and teacher vocational colleges etc., where its reception has been very positive. Moralological teacherology is an original theory of my own that synthesizes a teacher's view of humankind, the home, society, nature, school, and morality, all of which are based on the practice of Supreme Morality. In addition to this Moralological teacherology, I am trying to create a 'Moralological Psychology', a 'Moralological Sociology', and a 'Moralological Public Administration' using the experience that I have gained by applying the ideas of Moralogy in my university teaching.

Since my 'Moralological teacherology' is based on a 'Moralological view of humankind,' though, this latter concept needs to be explained.

4. The Moralological view of humankind

As part of the process of disseminating Moralogy the world outside Japan, it must inevitably be introduced into neighboring countries like Korea and China. People in these countries, however, strong object to accepting anything they perceive as traditionally Japanese, because of their past problems. So, as I have said, the method of disseminating Moralogy needs to be adapted to suit the individual circumstances of each country. In Korea I tried to do this by taking a Moralological approach various academic fields taught at universities there, and created 'Moralological teacherology' as one of the results of this. A key idea in any and all such initiatives, though, must be the 'Moralological view

of humankind.’ But what exactly is this?

Although the *Treatise*, the basic text of Moralogy, has no chapter or section entitled ‘a view of humankind’, Hiroike’s extended review of contemporary research on the topic of heredity (e.g. *Treatise*, I, 130-174) shows that he was mindful of the need to solve the question of what it means to be human. We clearly need to supplement his conclusions by incorporating the striking advances in genetics made since his day, but even this is not enough. Today we also need to consider ethology, for example, since as early as 1973, three ethologists won the Nobel Prize for Physiology or Medicine, and research into ethology sheds considerable light on the nature of the human.

4.1 The design of life (DNA)

DNA, in the form of genes, has been variously referred to as the ‘design of life’, ‘code of life’, and ‘blueprint of life’, and its discovery in 1953 has been called the greatest revolution since the Industrial Revolution of the 18th century. Research into it has continued ever since, and Kazuo Murakami (1997) has summarized the conclusions to be drawn from this as follows;

1. Since all living entities on the earth are created by the same design of life (DNA), all of them, including human beings, are effectively siblings, and all of them, not just human beings, have a historical existence.
2. The total amount of information written in the design of life (DNA) is said to be equal to about 1000 volumes each containing 1000 pages. From an ethological viewpoint, this information is considered to include the instinctive behavior that characterizes animals. Instinct and environment are related in the same way as lock and key. All the pieces of information in DNA resemble locks. Each lock can be opened with just one specific key, so their needs to be a suitable key (environment) to open each lock. Instinct is encoded as information in DNA, and the environment act as a key as to activate it. So the relationship between heredity (information, instinct) and environment is that of lock and key.

4.2 A view of humankind based on the design of life

We can construct the following view of humankind on the basis of these facts;

1. Because all living entities are effectively siblings, human beings must care for all that lives, not just other human beings.
2. Because all that lives has a historical existence, human beings too are the creation of history.
3. Because all lives are designed to possess instinctive behavior, humans

too are gifted with instinctive behavior, like a lock, and we should try to improve ourselves by utilizing the keys of the environment to educate and spur us into action.

4.3 The Moralogical view of humankind

The points made about the design of life above can be connected with the “universal law of nature” described by Moralogy in the following ways,

1. All living entities are effectively siblings, so human beings must care for all that lives, not just other human beings, and should practice supreme morality which is focused on the mind of benevolence that produces and nurtures all that exists.
2. All that lives has a historical existence, so human beings too are the creation of history and should respect their ortholinos, i.e. the lines of succession of those who favor us and whose favor should be returned.
3. All lives are designed to possess instinctive behavior, so humans too are gifted with instinctive behavior, like a lock, and we should try to improve ourselves by utilizing the keys of the environment to educate and spur us into action, controlling our instincts by self-discipline through practicing supreme and conventional morality, and reforming our fate.

5. Conclusion

I have given four reasons why Moralogy can become a global (including glocal) standard theory of moral education: (i) it treats the teachings of the four great sages as a theory of moral education; (ii) it adds traditional Japanese morality, passed down by the Imperial Family of Japan in the form of supreme morality, to the theory of the four great sages. This implies that we must also be able to locate the essence of the sages’ approach to morality, supreme morality, in the traditional theory of moral education of any and every other country; (iii) Moralogy incorporates the ideas of Yin and Yang, as set out in the *Yijing*, into the core of its view of the world and nature; (iv) from a meta-ethical perspective, Moralogy is a complete theory of moral education which integrates naturalism, intuitionism, and emotionalism.

I have also explained how I used a ‘Moralogical view of humankind’ as the basis for my approach in trying to introduce Moralogy into Korea. Incorporating into Moralogy an understanding of humankind as something defined by the design of life (DNA), we can view ourselves as beings who can control the instincts we have been given through self-discipline in the practice of supreme and conventional morality, and so reform our fate.

Chikuro Hiroike's devoutly wished for the security, peace, and happiness of the entire world, so even though Moralogy has been disseminated in Japan, his wish has not yet been fully accomplished. This is why I am at present translating the *Treatise* into Korean. Once completed, my compatriots will have easy access to its contents, and I hope that, as a result, some of them will wish to study Moralogy and try to practice supreme morality. Thus, in time, Moralogy will permeate my country.

I have two suggestions to make about how Moralogy can be disseminated more widely across the world. One is to translate the *Treatise* into the language of every country, and the other is periodically to hold international conferences like the 'Moralogy International Forum', so that researchers from across the world who would have been given access to the *Treatise* in their own language can report and discuss their findings about Moralogy.

References

- Cai Hengxi, (1989). *Eki no nyu saiensu* (Japanese trans. by Shohachi Nakamura and Tokimasa Takeda). Toho Shoten.
- Frankena, W. K. (1973). *Ethics*. Prentice-Hall.
- Hiroike, C. (1985-1988, 1991). *A Treatise of Moral Science* (new ed.). Hiroike Gakuen Shuppanbu.
- Monod, J. (1971). *Le Hasard et la Nécessité* (Japanese trans. by Itaru Watanabe and Mitsuhiko Murakami). Misuzu Shobo.
- Murakami, Kazuo (1997). *Seimei no Ango*. Sunmark Shuppan.
- Peters, R. S. (1971). *Ethics and Education* (Japanese trans. by Nobuhiro Miyoshi et al.). Reimei Shobo.
- Wilson, E. O. (1978). *On Human Nature*. Harvard University Press.
- 李基東『周易講説』成均館大学, Korea, 2008.
- 金采洙『グローバル文化理論過程学』高麗大学出版部, Korea, 2009.

(Translator: Kazuhiro Miyashita)