Is Personality Educable?

- A New Study on Character Education -

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Abstract

Personality education first begins with a clear definition of personality. There are claims that personality is human nature or character, but if you understand it from an educational point of view, personality soon comes down to the question of good or evil. There is a significant difference between education from the standpoint that human nature is evil and education from the perspective that human nature is good. Modern education today sees education as leading the immature to a mature state, from the standpoint that human nature is evil. However, if human nature is evil, how can we implement education that makes our nature good, when that nature has never been good? In this sense, the traditional school, taking the position that human nature is good, tried to say that the self-understanding of emotions is the right character education, focusing on emotions revealed by that good nature of humans. It is believed that education as a way of self-realizing and self-understanding, as in the response to the appeal of small schools, is not a conventional moral ethics education, but a personality education that should move forward.

Key Words: Personality, Education, Human nature, Good and evil, Emotion
1. Introduction

Whenever we encounter recent absurd events (such as violent crimes, child abuse, corruption) in the lives of modern people thrown out in today's era of infinite competition, we blame the absence of character education. Education has already become a means of achieving goals in an infinite competition system for entrance exams, and most people have been thrown into the reality that leads to social life under such a system. Now, the reality is that people living around us are understood only as eternal hitters who treat us indifferently as subjects of competition rather than treat us with unconditional empathy. A series of recent events has made us wonder where our morality is and where our education is going.

In such an atmosphere, the government passed the Humanity Education Promotion Act in December 2014 at the National Assembly and has been implementing character education in earnest since July 2015. In today's harsh reality, the need for personality education and the purpose of such legislation are welcome, but one cannot help but wonder if there is serious consideration of the nature and significance of personality education. I fully agree with the intention of educating personality, but I would change it as an education approach after assuming that personality is bad.

Therefore, this paper seeks to examine the nature and significance of personality education, starting with the essential question of whether personality can be educable, and to emphasize that the correct understanding of emotions that can be called the kernel of personality is more important. In particular, the theme of "Is Personality Education Educable" is in line with the traditional problem consciousness already covered in Plato's Menon under the theme of "Is Virtue Education Possible?" 1) In this paper, we want to compare the differences in education approaches based on the different ways of understanding personality and to argue that it is essential to properly understand "emotions" that are the kernel of human nature in personality education.

1) Platon: Menon, 70a “Can you tell me, Socrates? Can excellence be taught? Or can it be taught, not taught? Or is it not caused by training or learning, but by nature, or in what way it is caused by people?”
2. Critical Analysis on the Concept of Personality in the Discussion on Personality Education

The definition of humanity is not universally agreed on. Even in the process of legislating the Humanity Education Promotion Act, the ambiguity of the concept of personality was pointed out because opinions are divided on whether personality means human nature, or the inherent personality that human beings are born with and have acquire. In the Korean Language Metabolism of the National Institute of Korean Language, personality was defined as 'person's character' and 'the thinking, attitude and behavior characteristics of each individual.' This is the definition of human nature that is regarded as human personality in psychological discussions. However, it is necessary to first examine whether the two discussions are conflicting discussions on the concept of personality or are merely forms that express differently the same meaning.

1) The aspect of human nature

If personality is defined in terms of human nature, personality education will change the way it approaches teaching from an understanding of human nature. The traditional way of understanding personality involves a discussion about whether human nature is innately good or evil. Mencius saw human nature as good from birth, and thought that it was necessary to educate it in a manner in which such human nature is expressed. Thus, when we look at 'education of personality,' the focus of such education should be seen in terms of helping and encouraging human nature to be revealed. On the other hand, in the case of human nature being seen as evil from birth, it would be necessary to suppress that evil nature via artificial education and manners and to educate according to the manners revealed by a sage. The term 'education of person-

2) According to the review report of the Humanity Education Promotion Act of Im-jin-dae (2014.11, Bill No. 10733), the enactment bill considers 'personality' as 'human character and capacity necessary to apply and healthly cultivate oneself' and live with others, communities and nature' through the definition of 'personality education'. I didn't think there was. Considering that there is no clear concept of personality that has been academically and socially agreed on, there is a need to define character, but the concept of personality is variously defined by scholars such as 'personality', 'personality', 'humanity', 'personality' Because it is difficult to make a definition that everyone can agree with, I did not define personality.
ality' at this time will focus on developing the matters which agree that the focus of education suppresses that evil human nature and is, then, 'good.'

2) The aspect of human nature

The dictionary definition of personality is called "a unique way for a specific individual to think, feel and act." This definition focuses on acquired tendencies rather than on innate characteristics, especially psychological personality patterns or personality analyses through connection with psychology. If personality in personality education is defined as human personality, personality education is likely to be a specific destination-oriented education. Because today's education is mainly focused on the approach that the educational characteristics lead from ignorance to knowledge, personality education at this time is a way to lead it to a purpose after assuming that there is a range of difference in human personality which includes good and bad. Human nature is the original character of each person and is a trait that cannot be compared with anyone. The purpose of the education as a way of properly leading to a difference or discrimination based on any specific purpose is not in line with the essence of education. Especially, if it is a way to educate personality after stipulating that 'the right personality is like this' under the name of restoration of morality or moral etiquette education, the purpose of personality education is likely to marred. Such education will not be different from memorizing proper responses to a moral test.

In conclusion, it is a comprehensive question whether to see humanity in terms of human nature, whether the core of personality concept is human nature viewed as a matter of what human beings originally have that can be bad. Even if human nature is defined as personality, it results in the question of whether there is a good personality and a bad personality in human nature, so human nature does not stray from the core discussion of 'good' and 'evil.' Therefore, it is safe to understand that 'personality is human nature.' If we do define personality in terms of human nature, we can then look at how we should understand personality and how education may change accordingly.
3. The educational value according to human nature

If we understand personality as human nature, personality education should be regarded differently according to the method of personality understanding. In other words, education is distinctly different according to the two ways of understanding, 1) that human nature is good and perfect, or 2) that human nature is evil and lacking.

1) From perfect to perfect

A representative thinker who sees human nature as 'good' and 'complete' can be said to be a child from a Mencius story. Mencius’s theory of human nature is based on the fact that it is the expression of pity, and the universality of having pity that reveals a universal compassion as the basis of that nature.

“If you see a child suddenly about to fall into a well, you will be surprised and compassionate. This is not because you want to associate with the child, not because you want to be praised by the people and friends in the neighborhood, and not because you do not like the bad reputation of not saving the child. As a result, it is not a person without a compassionate mind, it is not a person without shame or with a hateful heart, and it is not a person without a right mind, who is human.”

Mencius viewed everyone as having a common mind, which is our own feeling that is revealed by intuition, not by the mind of thought, calculation, and judgment due to external factors. Mencius said compassion was designated. Mencius’s claim that no one will be still when he sees a child fall into a well is the claim that, despite numerous objections, it is meaningful because the subject of emotion is 'me' and the question and answer about 'I,' not about external causes. This means that Mencius is appealing directly to 'I,' not to a third party.

Mencius confirms once again that human nature is good through dialogue with the child. The claim that human nature is vicious or evil is not the result of human beings being born, but the result of misunderstanding caused by acquired factors.

3) *Mencius*, 2A:6
Mencius said: "In years of good harvest the children are wholesome; in years of bad harvest, they are incorrigible. This is not because Heaven sends down different endowments of ability, but because their minds become sunk in depression. Now if you plant wheat and barley and cover them, and the soil is the same and the cultivation times are the same, they will all grow strongly. When it comes to their ripening time and there are differences, it is because of differences in soil fertility, the nourishment from rain, or the amount of care-taking done by the farmers. So whenever things are of the same species, they will resemble each other. This being so, how could we doubt that it is the same with men? I and the sage are of the same species."  

Mencius saw human nature as being saintly, and the problem of good and evil as a problem of good and dislike, and that the lack of mind, rather than the lack of the skill of heaven, originally regarded it as such. In other words, the concept of good and evil is not given in advance, not that human nature is given as natural reason, but it is considered according to our mind to cultivate (feel) it. Mencius' understanding of personality is closely connected to the approach to education. In the view that human nature is inherently good, education is conducted in a way that reveals the original goodness, not in the way that suppresses the person's nature.

Personality education on the basis of this understanding is to be an education meant to reveal human nature, to save talent, and to develop creativity.

2) Completely from deficiency

Unlike Confucius and Mencius, Xunzi did not see human nature as innately good.

"It is a lie to say that human nature is good; it is evil. Now people's nature desires benefit from birth, and what follows from this is struggle and absence of speculation. People have no decency. They are jealous and hateful from the beginning, and because of this, they hurt and in turn hurt others, and their loyalty and faith are lost. From birth, people like beautiful sounds and colors, the desires of their ears and eyes, and because they follow these desires, there is excessive confusion, and courtesy and beautiful form become lost. Thus, if you follow human nature follow the human emotions, you will surely fight

4) Mencius, 6A:7
and take them away, you will break the fountain and disturb the reason, resulting in violence. Therefore, there must be edification and courtesy according to the teacher and the law, and only then will it be decided to have the beautiful form, which will result in rule. In this way, human nature is clearly seen to be evil, and it is a lie that it is good.” 5)

Xunzi asserts that human nature is evil, and he believes that there should be edification and courtesy according to the teacher and the law because that nature is evil. However, the subject of the law and manners to control the evil nature, that is, the subject of the saint, runs against the theme of 'human nature is evil'. Therefore, Xunzi says, "Rites and Propriety" is "made by the saint, not originally from the nature of a person." 6) I also say that the saint's title is not the nature but "the idea of building and learning the title for a long time." I also ask how one who was born evil could become the saint, how he could build other ideas and own the saintly title over a long time.

The 'hwaa-sung-ki-wi’ (Changing One's own Nature and Doing Good Behaviors) of Xunzi is the theory that human nature is evil from the beginning, so education should artificially change and enlighten that evil nature. However, you can have a fundamental question about how you can change a person who is born evil from birth. How can fundamental nature change even if one changes the behavior and thoughts of the person? There is no reason for it to be problematic that a person born evil at birth is doing evil things, because that person acted according to his nature, not because of the influence of another. Xunzi himself is not saying that he is evil. Most people or academics who call ordinary people evil will try to prove that they are evil, with examples not directly related to a third party or themselves, by saying that they are not evil themselves but that ‘they’ are evil. No one has ever declared themselves ‘evil.’ Because the original human nature is good, even if I falsely claim that I am 'evil,' I realize my goodness through the goodness that I feel at some point.

Xunzi also shows a negative stance on human emotions, and he speaks his thoughts by using the dialogue between the 'Yao' and 'Shun' emperors.

5) Xunzi, Human Nature is Evil 1
6) Xunzi, Human Nature is Evil 5
The king 'Yao' asked 'Shun'. “What is human emotion?” 'Shun' replied. “The feelings of a person are not very beautiful, so why ask? When you have your own children, the filial piety for your parents is withered, when your desires are filled, your faith in your friends is withered, and when your status and salary are high, the loyalty to the king is withered. “How do you ask, man’s heart, man’s heart, if it’s not very beautiful? Only wise people do not.”

Few people will be convinced that this actual conversation between King 'Yao' and King 'Shun' would have gone this way. The fact that 'Shun' are filial piety appears not only in scriptures but also in other books, especially 'Shun' show more love for parents than themselves, even though they have not been loved by their parents. However, it is hard to trust that the 'Shun' has a child and the filial piety of the parent is fading. However, what Xunzi wants to say through the mouth of the 'Shun' is that it is not beautiful to show a human emotion. The nature of a person is evil, so the emotion from that nature must also be evil. From the standpoint of Xunzi, the claim of Xunzi is correct. It is true that evil feelings come from evil nature, but since human nature is not evil, emotions are not good, so the claim of Xunzi is not valid. However, what we can think about here is the case of asserting that the nature is good and that the emotion is evil. Xunzi claims that the emotion is evil because the nature is evil, but if the nature is good and the emotion is evil, can this be said to be reasonable? Xunzi saw that nature is evil, so it should be edified through artificial efforts, but if nature is considered good, it should be encouraged. If so, the feelings from the good nature are also good, so if you think that you have to suppress and control your emotions, it is logically contradictory.

Xunzi said that nature is evil and must be changed through artificial efforts. What, then, is the ‘artificial effort’ here?

The feelings are the likes and dislikes of nature, the joys and anger, the sorrows and the joys that emerge from nature, and these emotions are the thoughts that the mind chooses. It is called the act of thinking and moving for it. It is artificial what is done after thinking and ability are accustomed.

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7) Xunzi, Human Nature is Evil 13
8) Xunzi, On the correct use of names 1
As Xunzi claimed, ‘artificiality’ is the thought of the mind, which means that it is better to act through thinking; Mencius saw the function of the mind as thought, and Xunzi was of the same opinion. Also, I thought that the mind chooses the emotions from nature. Here, ‘chosen’ is not the structure of necessity but the structure of good and evil, which is a separate structure. The mind in the ‘mind unifies and commands human nature and human feelings’ of ZhuXi is inevitably leading the nature and emotion, not choosing the nature and emotion separately through the concept division of good and evil. In the case of Xunzi, the nature itself is evil, so the emotion that comes from the nature is evil, so the choice for Xunzi is for the mind to choose the food by distinguishing good and bad feelings. The explanation of the way the mind takes good and eliminates evil can be seen to be similar to the mind of Wang Yang Ming later. There are good feelings and bad feelings; judging and choosing will be small in your own mind, but if you expand on this idea, it can be murder between people and people, and it can be a war between the state and the state. We have watched such a situation through history. That's why the word "choice" seems like a good concept for choosing the good and not choosing the bad, but it goes against the inevitable concept of creating an option that has only good human structure rather than bad.

The ‘to transform the natural tendency and inspire conscious effort’ of Xunzi is the claim that human nature is evil. On the theory that ‘human nature is evil’ of the Xunzi, he argues that the whole study of the Xunzi is criticized because of the name ‘human nature is evil.’ Xunzi’s theory that human nature is fundamentally evil is not focused on the evil side of human nature, but rather it is argued that it is focused on the efforts to change it for good and to establish courtesy for a good world. As a representation, I take the 'Dispelling blindness' of Xunzi. The 'Dispelling blindness' section deals with the quantitative aspect of what to do about various illnesses of the mind that are hidden by the view in that 'the mind of a person is usually covered by a corner and there it is dark to big reason.' Thus, I saw that I had to overcome such illness through mind training.

9) Mencius, 6A:15
What do people know about the Tao? It can be known with heart. How does the mind know the Tao? It can be seen as emptiness, evenness, and calm. There are many things in the mind, but there is a so-called empty or still state. The mind thinks of many things, but there is a so-called constant state. The mind continues to move, but there is a so-called calmness. A person has perception from the beginning, and when there is perception, he or she remembers things, and when he or she remembers, many things accumulate. However, there is that so-called empty state; the things that are already stacked in your mind do not disturb that which you want to accept. The mind has perception from the time it appears, and if it has perception, it will distinguish various things. Discernment allows one to know many things at the same time, and at the same time, when you know many things together, you think about many things. One of them is not disturbed by another, and that, it is said, is the constant state.10)

The Xunzi says that the way a person knows the Tao is through the mind, and that the mind becomes empty, consistent and calm. However, Xunzi said that the emotions from the evil nature were evil, and that "the emotions are the thoughts that the mind chooses, and that the mind thinks that it is the act that can move for it.” In other words, for Xunzi, the mind only thinks of evil feelings. The idea of Xunzi, who sees that the mind can be seen in the state of empty and quiet, is similar to the Buddhist line or the Buddhist law, which is the primitive of Yangshi. Also, the mind knowing the Tao for Xunzi is similar to the mind allowing Wang Yang Ming to know good and evil.11) In particular, when Xunzi says that nature is evil, it can be said that the understanding of mind is aimed at the mind as ‘extending the innate knowledge of the good’ which can be selected from the evil nature, not the role of the mind that reveals goodness from nature like 'Mencius.' In addition, Xunzi takes the water analogy of the tray to help understand the mind.

The mind of a person is like the water on a tray. If you put it right and keep it from moving, the dirty and turbid things go down and the clear and bright things go to the top. In such water, you can even look at the beard and eyebrows

10) Xunzi, Dispelling blindness 6
11) The ‘four-Kugyol’, which contains the core ideas of WangYangMing, refers to the main function of the human mind distinguishing and eliminating good and evil. “The body of the mind is originally without good and evil, but good and evil appear because of the action of meaning. It is ‘innate good’ to know the good and evil that appear, and it is ‘investigating things’ to do good and to return evil to the body of mind.”
and look at the fine wrinkles. However, when the breeze blows, the dirty and turbid things move from the bottom, and the clear and bright things are disturbed from the top, so even a big shape cannot be seen properly.12)

The mind of a person moves without stopping for a moment, and if it is called the activity of the mind, our mind is always moving with our body vividly. However, if you do not move such a mind and use it to distinguish between clear and dull, the function of the mind will be to distinguish between clear and dull, clean and dirty. Also, even if the mind moves as if it is the water of the tray, it is also my heart, and if it is dirty and clouded in my mind, it is enough to look at it well, learn, and clean it. Though, if you worry that if your mind moves you will be dirty and turbid, we will have to work quietly in the mountains without moving for a moment and keep an empty and constant mind. The understanding of the mind of the innocent person in *Dispelling blindness* of Xunzi is similar to the understanding of the mind of the Shen-xiu, who wants to 'moisten and clean sometimes diligently and wipe away dirt and dust' in the eulogy of *The Platform Sutra of the Sixth Patriarch*.13) It is to clean up the illusion that is not real.

*Dispelling blindness* of Xunzi chapter has become a way of distinguishing good from bad and eliminating bad things with a good theme of mindfulness, which has blurred its essence. Based on the understanding of the personality of this innocent person, education is promoted in a way that encourages good minds and eliminates bad minds. Human nature is evil, so it should be done in a way that suppresses its nature. However, Xunzi said that the education at this time should be 'education that mimics a sage.' In the original discussion of how adults appeared in the evil nature of human beings, they insist that adults should be educated according to the saint's Tao because they are the people who made courtesy and law. With the dichotomous distinction of the saint and ordinary people, there is something that I lack, so I saw that it is education that leads to a person who is full of shape, that is, a specific purpose. This is not much different compared to today's education theory.

12) Xunzi, *Dispelling blindness* 8
13) *The Platform Sutra of the Sixth Patriarch*
The work education is basically used in two ways. One is that mature people lead and guide immature people to make them more valuable and form them. Another means that mature people can develop and grow the potential inside the immature.14)

In the introduction to pedagogy, which we can often see, we believe that the definition of education leads immature people to become mature people. We must be born with something lacking from birth, and it is something that must be filled through education. But how can a person who has never been fully educated from birth become complete through such education? It is a contradiction that the whole from incomplete to complete can be educated. I think the word perfect means that education is not necessary. Whenever we encounter various violent events that occur today, we call out the absence of moral ethics education and the absence of personality, and emphasize the necessity of personality education. However, it is inevitable to question whether the cause of such an incident was caused by the absence of personality education or whether there was a separate person born to cause such an event. We need to look at the paradigm of personality education from a different perspective, whether there is a problem with 'thought' rather than a problem with our 'humanity.' For example, the word ‘personality problem’ means that there is a problem innately, so there is no room for amendment, but if there is a problem in ‘thought,’ we will be able to correct it through education.

4. From personality education to self-understanding of emotions

According to the above discussion, education will be a direction to reveal good nature only in the aspect that personality is originally good. On the contrary, education will be an aspect to suppress and develop its nature as being considered good, even if personality is originally evil. However, if there is a good personality from birth, and if there is a separate bad personality, bad personality cannot be a good personality

ontologically. If we change the terms 'good' and 'bad' to 'good' and 'no,' can the aspect of education survive?

1) Emotion is the expression of personality

Everyone is saying that good things are good from birth and that what they do not like is called 'no'. Emotions have always been telling us 'good' and 'no' from birth to now. In the meantime, emotions have been regarded as incomplete and unbelievable compared to reason, but in fact, there is nothing more accurate than emotions. Emotions have never said that we like what we hate, and even if we do not say so, our expressions and gestures can never hide it.

Emotions are a kernel of personality, and they are also our identity. The core of Toegye-Kobong’s Four-Seven Debate in Korean Philosophy was also a discussion on emotion, and an in-depth discussion on how emotion is expressed and how it is considered. If human nature is good, then the feeling cannot but be good. Moreover, Mencius said, "It is a so-called good because it can be said to be good according to the emotion."15) He also saw the emotions expressed in human nature as good, and explained human compassion as an example in demonstrating the goodness of human nature. In The Doctrine of the Mean, “While there are no stirrings of pleasure, anger, sorrow, or joy, the mind may be said to be in the state of Equilibrium. When those feelings have been stirred, and they act in their due degree, there ensues what may be called the state of Harmony.”16) This is the statement that the human nature is revealed as the emotion when the human nature is released. Zhuxi believed that human nature is the case when the mind has not yet expressed over the relationship between human nature and emotion, but human emotions are the case because the mind has come from ‘human experience in concrete existence.’ In other words, human nature of ‘prior to the experiential markers of the world of concrete existence’ and the emotion of ‘human experience in concrete existence’ are seen as the human mind. Toegye further developed the discussion of Zhuxi and thought that human nature and emotion were in charge of the mind. He raised the discussion about "Theory

15) Mencius, 6A:6
16) The Doctrine of the Mean, 1
that Mind Controls Human Nature and Emotion.” At this time, he thought that the mind became the subject and became well led, but if it did not, it became a nature.17)

Emotions are what I feel. Emotions are unique to themselves, and they are the first things I know. Emotions are not false, kernes that sprout in my mind. For example, when we do something wrong and try to hide it, my mind may make us think wrongly to hide it without being caught, but even then our feelings are clearly telling us that it is wrong through feelings such as anxiety, nervousness, and fear. In other words, it is not having a good feeling or a bad feeling, but thinking there is a good feeling or a bad feeling. Mencius said, “To the mind belongs the office of thinking. By thinking, it gets the right view of things; by neglecting to think, it fails to do this.”18) Zhuxi and Toegye referred to the concept of “Theory that Mind Controls Human Nature and Emotion.” Personality education should not be an education focused on achieving a certain mental states or result. If the argument that a certain state of mind, such as a moral and good mind, should be an education to win such a mind, is at the core of personality education, education may soon be a good thing, a bad thing is a separate ‘there,’ or getting such a result may become personality education.19)

2) Education for self-understanding of emotion

Education should not be a way to fill something unfinished with something completed. Moreover, there are good things (moral, ethically good) and bad things (bad acts such as various crimes) that are called personality education, so it should never be a way to know and move to action. Such personality education is not at all different from the way we have already done, and it is already revealed in the educational reality in today's infinite competition system that it has failed. The curriculum of elementary and junior high schools is focused on college entrance examination, college education is focused on employment, and education in society is focused on getting more money and honor. If the diagnosis of the problems revealed in this age is

17) Classified Conversations of Master Zhu, 98
18) Mencius, 6A:15
19) If the argument to take good things and eliminate bad things is an education, the most appropriate form of education will probably be war education. This is because it is the best act of fighting indifferently and assuming good and bad sides, which is not related to the education method of the infinite competition system.
to solve the problem of personality education without accurately pointing out the absurdity of this education, it will only repeat the same failure.

Personality education should be an education that lets people know that everyone has what they have. It is emotion that anyone has. If a child tries to fall into a well, it is a true personality education that is a feeling that a wants to go and save it, facing me with such feelings. Then, personality education should start from self-understanding of emotion. In the meantime, emotions have been regarded as inferior or unreliable compared to reason, and have been forced to live a more rational life, but reason is not a separate word from emotion. Emotion was originally a grain of reason. Was it emotionally biased that I was angry at the act of the high person of the company which resulted in the violence of the nursery school teacher who was angry at the act of the company. I was first informed by emotion that such behavior was irrational, and it was expressed as an emotion of anger. Then, when I saw the behavior of a reflective and repentant childcare teacher or a high-ranking person in a company that was overpowering, I was sorry, and I was just done.

Human nature is only good, and if we educate with good nature, it should be an education that properly understands the truth that the emotions that are expressed in good nature should inform. Specifically, it should be an education that makes people realize the truth of emotion by escaping from the education of the way of suppressing emotion. For example, in education for young students, it should be a way of thinking, judging, and understanding what students feel, not a composition in which there is a teacher as a subject of personality education and a student as an object of education. The act of A should not be said to be morally wrong, but should be started by thinking about what I would do if I were A, and telling me honestly what I felt about such an act. The first thing, then, in *Elementary Learning* is to devise an education method such as spraying and sweeping in the yard to train to face oneself from what you feel from such hands-on experience. In this sense, education in personality education is not a good human nature, so it should not be an education in the sense of correction, but a way of awakening my good nature. It means that character education, like experiential learning of *Elementary Learning*, needs to be moved in a new direction, not to just follow the existing wrong personality education method that teaches ethics moral theory.
5. Conclusion

What we should take care of in the midst of the personality education craze that is emphasized today is that it should be an education that can truly reflect on human nature and help one find oneself in a community where people live together.

If personality education is merely an etiquette education or injective manners education that is corrected by focusing on the wrong case, it will be only a follow-up to the wrong educational cases that came before it. In this sense, personality education is not education but correction. Education should be a way of realizing and understanding self, not a procedure of constantly correcting and edifying human immaturity. This is why, after looking at the words of the saint since history, he has emphasized the complete human being and his own enlightenment about it. The activism philosophy of correcting the outcome is to say it as a result or indicator; how much is put in is how much is done. In history, though, all attempts to capture results and fix behavior have always failed and revealed many problems. The fact that the people who shouted peace were war buffs was probably because they were prepared to fight if the results did not come out well. The reason why the words were originally made was to communicate with each other and to share opinions and to avoid disputes. Likewise, education of personality is not an education that makes a specific form of human beings mechanically, but a whole of thought that realizes that it was originally a complete human being. Right thinking and learning will soon be the core of personality education. Confucius said, “Is it not pleasant to learn with a constant perseverance and application?”20) He then explained the relationship between learning and thinking by saying, “Learning without thought is labor lost; thought without learning is perilous.”21) Mencius also said that “By thinking, it gets the right view of things, by neglecting to think, it fails to do this”22) and that such learning is linked to the right idea.

Personality is educable, but education at this time should not be a way to fill the personality that has never been done, but a way to bring out personality that is already complete. It would be a most desirable education if it is a personality education

20) The Analect, 1:1
21) The Analect, 2:15
22) Mencius, 6A:15
that melts the 'self-understanding of emotions' that listens to what I feel and tell before I think about 'why not' rather than the negative command of 'do not do.' I hope that the discussion on the education method will be further considered through follow-up studies.

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