

성품교육에 있어서 영화의 모델을 통한 소통연구 (영화 ‘찰리와 초콜릿공장’을 중심으로)

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Communication of a Model for Education of Identity Based on the Epistles

(Referring to the film, *Charlie and the Chocolate Factory*)

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요약 본 논문은 성품교육에 있어서 영화의 모델을 통해 교육적 소통을 증진시키고자 하는데 있다. 교육과 영화는 서로 인간의 본성에 대한 각각의 통찰의 시각을 갖고 있다. 특히 성품 교육의 소통에 있어서 어떤 영화들은 인간본성의 중요 주제들을 다룬다. 인간은 자신의 행복을 추구함에 있어서 두 가지 태도가 있다. 첫째는 성취중심적인 태도이다. 가정과 부모를 떠나 성취 중심으로 자기의 지혜와 자기 자원으로 자기 행복을 추구하는 방법이다. 이런 태도에서 사람은 자기추구적이 되고 자기만족적인 삶을 살게 된다. 그의 행복은 절대적인 것이 아니라 상대적이며 비교적인 것으로 전락되어 버리고 만다. 인간의 고난은 성취중심적인 인간의 자기추구적인 행동에서 초래되는 것이다. 둘째는 관계중심적인 태도이다. 진정한 행복은 성취중심적인 인간의 태도에서 오는 것이 아니라 신뢰의 관계에서 비롯되는 것이다. 영화 찰리와 초콜릿 공장은 바로 이런 구조를 극명하게 보여주고 있다. 영화 찰리와 초콜릿 공장은 성취중심적인 인간의 모습과 관계중심적인 인간의 모습을 아주 극적으로 대조시키고 있다. 초콜릿 공장을 위해 가정을 버린 인물과 가정을 위해 초콜릿 공장을 포기하는 인물의 대립을 통해 진정으로 우리가 바라보아야 할 교육학적 소통의 모델이 누구인지를 역동적으로 제시하고 있다. 본 논문은 인간 본성과 그 행복 추구에 있어서 성품인간이 지향해야 할 교육학적 소통의 태도가 영화를 통해 인지되어지고 증진되도록 하는데 있다.

주제어 : 모델, 소통, 영화, 성품교육, 행복, 태도

Abstract This paper studies the hermeneutical meaning and educational application of the teaching in "following the model" in the epistles. The film "**Charlie and the Chocolate Factory**" is also used analogically to supplement the educational communication. It has to be said that following the example involves not just talking about it but also living out the stories of self-renunciation, tolerance and forgiveness.

Key Words : Model, Communication, Film, Education of Identity, Happiness, Attitude.

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1. Introduction

Model usage is important in building up the identity of a group since the appropriate choice of a model for a group is needed to strengthen the ties of the members in a community. Specifically within the biblical world view, Epistles provide many such instances of model usage(Ro 15:5, 1 Co 11:2, Phi 2:5, 3:17, Col 3:13, 1 Th 1:6, 2 Th 3:7, 1 Pt 2:21, 1 Jn 4:11).

Paul presents ethical teaching that incorporates the traits of self-renunciation, tolerance and forgiveness found in the passages of the previous verses of scripture. The model in these passages focuses on the action rather than the teaching of the sayings. In the epistles of Paul, the principle of following the example of the saying and fulfilling it in action is presented as a way to maintain the mind of self-denial so that the teaching of following the example is fulfilled by living in self-denial. This change of meaning is interpreted for our age today in the same way.¹⁾

The prototype of this Pauline model itself came from the teaching and the life of Jesus in the Gospels. The model of Paul in the Epistles as follower of Jesus is a mirror of the Jesus in the Gospels, as such; the sayings and life of Jesus are clearly reflected in the teaching and life of Paul. It is the reason and the basis for the interpretation of the teaching and the life of Paul for our age today.

To illustrate the model from a more interesting and contemporary perspective, the film "Charlie and the Chocolate Factory" will be introduced as a story with "remarkable correlation" to communicate the model of the epistles to us in our age.

2. Hermeneutical meaning of model

2.1 Model of self-renunciation in relationships

A model can be a mirror of the times as it reflects

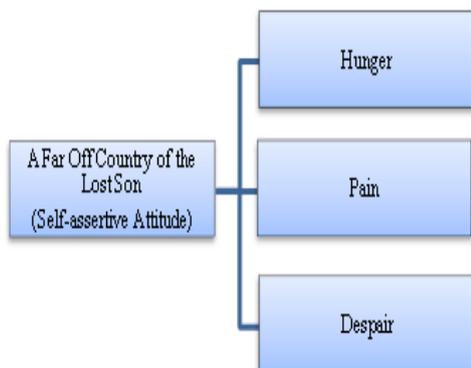
1) David Wenham, *Paul, Follower of Jesus or Founder of Christianity* (Grand Rapids: Eerdmans, 1995), 377-81.

the spirit of times. There are many parables that model self-renunciation taught by Jesus in the Gospels. One of the model parables is the Lost Son in Luke Chapter 15:11~24. The parable of the Lost Son is the paradigmatic model parable about the Kingdom of God as the Kingdom of God is the central focus for Jesus's teachings. The Kingdom of God is a community seeking after happiness in relationships which can be easily destroyed when a member has a much too self-assertive attitude toward this community but which, on the other hand, when approached in an attitude of self-renunciation can build up the community powerfully. This parable tells us what the Kingdom of God is and how to enter into the Kingdom of God through the communication of the appropriate model.

This parable is written in a pictorial code by Jesus, the symbolic meaning of which is hidden in the secret code of the picture. There are two characters presented in this pictorial code, one is the father and the other is his younger son. The first model is found in the son who presents a self-assertive will towards his father at first. He asserts his rights like this: "father, give me the share of property that falls to me.'And father divided his living between them. Not many days later, the younger son gathered all he had and took his journey into a far off country, and there he squandered his property in loose living. And when he had spent everything, a great famine arose in that country, and he began to be in want. So he went and joined himself to one of the citizens of that country, who sent him into his fields to feed swine. And he would gladly have fed on the pods that the swine ate; and no one gave him anything."

Hunger, pain, severe competition and despair are presented in this drawing as being characteristic of the far off country. This place becomes the destination of the lost son carried there by the strong winds of a wrong attitude which gathers strength as he asserts his self-independent will towards his father. The

consequences of the self-assertive attitude bring on hunger, pain, severe competition and despair. These are the symbols and the distinctions of a far off country which is reached by leaving his father while brandishing a brash and self-assertive attitude towards his father. A diagram that depicts the key qualities of the far off country is given by the following figure.



[Fig.1] Self-assertive Attitude

It depicts one of the two Kingdoms in this parable. The one depicted in the figure above is the kingdom of a far off country that is reached when the younger son asserts his rights for independence while the other depicts the kingdom of God to which he returns when he comes back home after giving up his claim to himself. The Kingdom becomes divided at first by the younger son's rebellious attitude toward his father. His attitude of asserting his claim for independence at first was made upon the assumption that he could be happy by himself without his father. The kingdom of a far off country is based on this attitude of rebellious assertion for his independence and the result of the successful realization of independence through his rebellious assertions and claims is hunger, pain and despair. The kingdom of the far off country stands powerfully as a testament to the younger son's rebellious and self-assertive attitude and is dominated by hunger, pain and despair.

Paul as a follower of Jesus presents a similar

message to the teaching in the Gospels about Jesus. Paul uses a model with a pastoral emphasis. While he uses the model to encourage and keep his community, Paul makes mention of the model in order to build up the value and the identity of his community. The model is used to establish the identity of Christianity by Paul as a follower of Jesus.

1 Cor 11:1, Follow my example, as I follow the example of Christ.

(μιμηται μου γινεσθε, καθως καγω Χριστου.)

Phil 3:17, Join with others in following my example, brothers, and take note of those who live according to the pattern we gave you.

(Συμμιμηται μου γινεσθε, αδελφοι, και σκοπειτε τους ουτω περιπατουντας καθω εχετε τυπον ημας.)

1 Peter 5:3, Not lording it over those entrusted to you, but being examples to the flock.

(μηδ ως κατακυριευοντες των κληρων αλλα τυποι γινομενοι του ποιμνιου.)

In this passages Paul says that following the example of Christ is to deny himself. It means that he has given up his right to himself.²⁾ Following my example means that he is a faithfully follower of Jesus and that his saying and life, both of them come from the teaching and life of Jesus.

2.2 Model of tolerance for neighbor.

The second model is of the father who had tolerance toward his younger son. The relationship between the father and the son depends on the mind of the younger son and so is changed by the attitude of the younger son. Even after the younger son leaves, the father keeps watch for his younger son's return and though his son has departed the father still waits for his younger son continuously without cease. The younger son is only able to return because of the attitude of tolerance of his father. In the middle of his desperate situation the younger son says to himself, 'How many

²⁾ Seyoon, K., *Paul and the New Perspective* (Grand Rapids: Eerdmans, 2002), 278.

of my father's hired servants have bread enough and to spare, but I perish here with hunger! I will arise and go to my father, and I will say to him, "Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me as one of your hired servants. This is the mind of self-renunciation and is the attitude that denies his rights as a son altogether in abject humility. Jesus shows us His spirit of self-renunciation by allowing himself to be crucified on his cross. The following passages in epistle let us see Paul's usages of the model in the same way.

Rome 15:5, May God who gives endurance and encouragement give you a spirit of unity among yourselves as you follow Christ Jesus, (ο δε θεος της υπομονης και της παρακλησεως δωη υμιν το αυτο φρονειν εν αλληλοις **κατα χριστον Ιησουν.**)

1Th 1:6, You became imitators of us and of the Lord in spite of severe suffering, you welcomed the message with the joy given by the Holy Spirit. (**και υμεις μιμηται ημων εγενηθητε** και του κυριου, δεξαμενοι τον λογον εν θλιψει πολλη μετα χαρας πνευματος αγιου.)

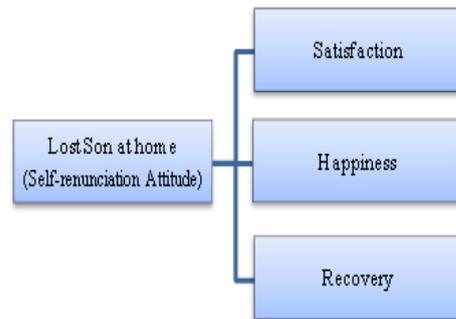
1 Tim 1:16, But for that very reason I was shown mercy so that in me, the worst of sinners, Christ Jesus might display his unlimited patience as an example to those who would believe on him and receive eternal life.

(αλλα δια τουτο ηλεθη, ινα εν εμοι πρωτω ενδειξεται Ιησους Χριστος την απασαν μακροθυμιαν, προς υποτυπωσιν των μελλοντων πιστευειν επ αυτω εις ζωην αιωνιον.)

In this passage Paul offers the model of tolerance from the model of Jesus. The second attitude of the younger son is to give up his pride and the thought that he could be happy by himself. The Kingdom of God comes to mind when he gives up his self-assertive will and real happiness comes upon him when he acquires an attitude of self-renunciation towards his father. The younger son is then restored again by the

tolerance of his father.

Real joy comes to him not through a self-assertive attitude but through an attitude of self-renunciation. It means that hunger and satisfaction, pain and joy, despair and recovery will take shape in his life dependent on whether he has a self-assertive attitude or an attitude of self-renunciation. This is a rudimentary model of the Gospel and the epistles about the Kingdom of God. Any new community based upon this principle needs to follow the same spirit of self-renunciation as illustrated by the following figure.



[Fig. 2] Self-renunciation Attitude

This parable points to the reality of the human condition since real human happiness depends on the attitude of the mind, and true happiness is founded upon self-renunciation which turns back to the father (God) by turning away from a self-assertive attitude. The states of happiness or despair are intricately connected to the two opposite attitudes of the mind so that the model for the two diametrically opposed kingdoms shows us that the fruits of the self-renunciation are satisfaction, happiness and peace, while on the other side the fruits of the self-assertive attitude are hunger, pain and despair. Similar forms of this model also recur in our literature and film.

2.3 Model of forgiveness as servant hood

In the parable of the Lost Son the father said to his servants, 'Bring quickly the best robe, and put it on

him and put a ring on his hand, and shoes on his feet; and bring the fatted calf and kill it, and let us eat and make merry; for this my son was dead, and is alive again; he was lost, and is found.’ And they began to make merry. The father recovers his younger son home through the best robe, a ring, shoes and feast. The younger son will be recovered within love and forgiveness by his father.

Paul says in keeping with the gospel: Forgive as the Lord forgave you. He who was forgiven has to forgive. It is an attitude of debt paid towards a neighbor. Jesus teaches us his prayer about forgiveness. ‘Forgive us our debt as we also have forgiven our debtors.’ When we are forgiven we are called to remember why he forgave us and why he called us. Later on these thoughts Paul confesses that his is a debtor both to the Greeks, and to the Barbarians; both to the wise, to the unwise. (Ro 1:14) He who was forgiven and called by Jesus needs to realize his calling in light of His forgiveness. New vision comes from real forgiveness.

Col 3:12, 13, Therefore, as God’s chosen people, holy and dearly loved, clothe yourselves with compassion kindness, humility, gentleness and patience. Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you.

(ανεχομενοι αλληλων και **χαριζομενοι εαυτοις**, εαν τις προς τινα εχη μομφην καθως και ο κυριος εχαρισατο υμιν, ουτως και υμεις).

2 Th 3:8,9, Nor did we eat anyone’s food without paying for it. On the contrary, we worked night and day, laboring and toiling so that we would not be a burden to any of you. We did this, not because we do not have the right to such help, but in order to make ourselves a model for you to follow. (ουχ οτι ουκ εχομεν εξουσιαν, αλλ ινα εαυτους **τυπον δωμεν υμιν εις το μιμεισθαι ημας.**)

2 Peter 2:21, To this you were called, because Christ suffered for you, leaving you an example, that you should follow in his steps. (εις τουτο γαρ εκληθητε, οτι

και Χριστος επαθεν υπερ υμων, **υμιν υπολιμπανων υπογραμμων ινα επακολουθησητε τοις ιχνεσιν αυτου.**)

In this passage Paul presents the model of forgiveness as servant hood.

3. The film "Charlie and the Chocolate Factory"

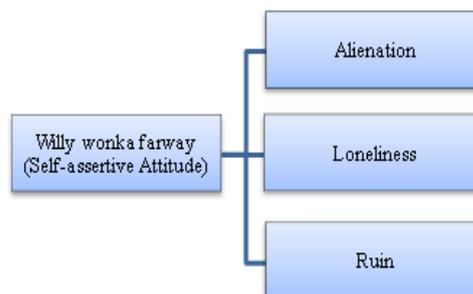


Charlie and the Chocolate Factory.

Charlie and the Chocolate Factory was first published in 1964 as a book and screened in 2005 as a movie. Chocolate symbolizes happiness. This film asks us what the real chocolate of happiness is for human beings. The story of this film presents the same symbolic context as the epistles.

Mr. Willy Wonka is the lost son even though he has the best chocolate factory which epitomizes happiness. In reality though, he does not have real happiness because of his broken relationship with his father.

It can be illustrated as follows:



[Fig. 3] Self-assertive Attitude

3.1 Model of self-renunciation for relationship.

Mr. Willy Wonka tells Charlie how much he loves his chocolate factory. He then asks what Charlie thinks of it, and Charlie replies that he loves it too. Thrilled with Charlie's response, Willy explains to Charlie that he has decided to give the factory to him. Charlie is speechless. But Charlie rejects Willy's offer to go to his chocolate factory without his family. Willy is amazed by Charlie's response as Willy had abandoned his father to get the chocolate factory but in contrast Charlie abandons the opportunity to make the chocolate factory his in order to keep his family. This message is very similar to the example in the epistles.

3.2 Model of tolerance for neighbor

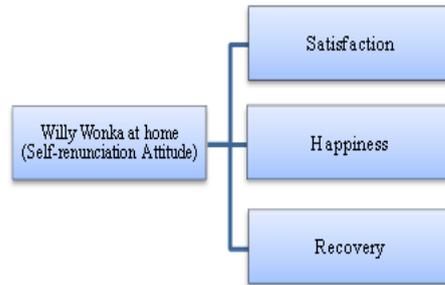
Willy Wonka doesn't want to live with an old man in his factory. But Charlie becomes a winner with his Grandfather, Joe's companionship in a tour of the factory. Willy does not have much tolerance for the old man but Charlie not only has great tolerance for his companionship with his Grandfather but takes great delight in it. The tolerance of the two persons can be compared, with Willy being quite deficient while Charlie being more than sufficient in his tolerance of the differences in those around him.

3.3 Model of forgiveness as servant hood

Family is clearly the most important thing to Charlie as he's willing to share his birthday chocolate bar with all six members of his family, even though he only gets one bar a year. On the other hand that Willy left his father for the chocolate factory symbolizes his greed. The chocolate factory is symbolic of our greed.

But in the end Charlie guides Willy back to his father who is a dentist. Father and son become united again in love as the father forgives his son. Charlie helps to bring peace between Willy and his father. In the same way real human happiness comes from

forgiveness in relationships rather than from a chocolate factory of greed. Both of them, Charlie and Willy realize their dreams of chocolate and real happiness through Charlie's bravery and attitude of self-renunciation.



[Fig. 4] Self-renunciation Attitude

4. Conclusion

Jesus uses a model in his teaching. A model reveals the spirits of identity in a community and shows what kinds of values are in a community. Jesus uses quite an astounding model in his parable teaching where the model involves presenting himself as the living sacrifice. Paul uses this model too. Both of them tell us what kind of model is needed for communication of an identity that embodies true happiness. It is the gospel model of self-renunciation, tolerance and forgiveness. The film, Charlie and the Chocolate Factory, alludes to the same symbolic model and as such Charlie and Wonka share great similarities with the models presented in the Gospel and the epistles.

In our time this model needs to be presented to students clothed in new contemporary forms of culture and literature to effectively community the identity found in this model. To this end, cinema is a very effective means to communicate and illustrate these core teachings for education of the identity in the gospel model to the young members in our contemporary community.

In particular as a good example, the film *Charlie and the Chocolate Factory* would be good material since they share greatly from the symbolic model used by Jesus and Paul. Each character reveals a similar symbolic identity within the community. The community of this film, Charlie, Charlie's family, and Wonka's father is home. Willy Wonka is the lost son. But when he comes back to his father who is a dentist he finds true happiness where even the chocolate is redeemed as an essential element of home. Willy Wonka realizes that true happiness does not only come from his own ability but also his father's care and love named tolerance. The world of *the chocolate factory without family* is one that only represents greed. The real chocolate of happiness is gained by following the examples of self-renunciation, tolerance and forgiveness as modeled in the world of the epistles and also in the film "Charlie and the Chocolate Factory."

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