

Is Social Success the Ultimate Goal of Higher Education?

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<Abstract>

This article discusses whether social success is the ultimate goal of higher education from a cross cultural approach. To review this study logically, three research questions are addressed. First, what are the concepts of success and social success? Second, for whom and what is social success? Last, is social success indeed the ultimate goal in higher education? The research questions will be defended through a descriptive analysis, with a cross cultural approach. As for the limitations of the article, social success is focused on the lenses of the Eastern and the Western perspectives in conventional higher education, especially Canada and Korea. The Eastern aspect will be limited to Confucianism and Taoism, and the Western aspect will be focused on hedonism and mammonism on the basis of the ancient Greek philosophy and Christianity. The significance of this article is to provide valuable resources and useful information for global education theorists and practitioners regarding the ultimate goal in higher education and social success.

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Key words: social success, higher education, Christianity, hedonism, mammonism, Confucianism, Taoism, arrivism, credentialism, cross-cultural approach, Korean higher education, Canadian higher education

The purpose of this article is to discuss whether social success is the ultimate goal in higher education. To review this study logically, three research questions are addressed. First, what are the concepts of success and social success? Second, for whom and what is social success? Last, is social success indeed the ultimate goal in higher education? The research questions will be defended through a descriptive analysis, with a cross cultural approach. As for the limitations of the article, social success is focused on the lenses of the Eastern and the Western aspects in conventional higher education, especially Canada and Korea. The Eastern aspect will be limited to Confucianism and Taoism, and the Western aspect will be focused on hedonism and mammonism on the basis of the ancient Greek philosophy and Christianity. The significance of this article is to provide valuable resources and useful information for global education theorists and practitioners regarding the ultimate goal in higher education and social success.

The studies of social success related to education were performed by numerous researchers or scholars (Absatova et al., 2016; Albrecht, 2006; Billingham, 2018; Greve, 2013; Han, 2013; Holt, 2016; Kim, 1982; Lee, 2003, 2017, 2018; Life, 2015; McCabe, 2016; Senn, 2015; Seymour, 2021; Simon, 2016; Thatcher et al., 2008; Vagos et al., 2014). The majority of previous studies have generally argued or reviewed how to approach or achieve social success in various aspects. In this article, the author intends to discuss and examine social success as one of ultimate goals in higher education from the Eastern and the Western perspectives.

I. The Concepts of Success and Social Success

The author of this paper firstly intends to review the concepts of success and social success from the historical and lexicological aspects.

First of all, two major English dictionaries define ‘success’ as “the achieving of the results wanted or hoped for: something that achieves positive results” (<https://dictionary.cambridge.org/dictionary/english/success> Retrieved March 2, 2021) and as “1a: degree or measure of succeeding; b: favorable or desired outcome also: the attainment of wealth, favor, or eminence; 2: one that succeeds; 3: obsolete: outcome, result” (<https://www.merriam-webster.com/dictionary/success> Retrieved March 2, 2021).

In terms of history and etymology, the word “succeed” originated from Latin *succedere*, that is, *succedo*, from *sub(c)*- near+*cedo* meaning “to go from under, go up, mount, ascend; to follow, follow after, take the place of, relieve, succeed, receive by succession; to approach, draw near, march on, advance, march up; to come under, submit to; and to follow, follow after, succeed” (https://latinlexicon.org/word_study_tool.php Retrieved March 2, 2021).

The English word, “success,” as a noun form of “succeed, can be generally defined and evaluated as well as be identified different types and meanings, according to one’s life style and thought, individual’s aim and accomplishment, and objective or subjective historic-cultural backgrounds. In other words, the flower or fruit of success can be not merely evaluated as individual or relative validity, and socio-economic or politico-cultural value, but also be measured differently or variously in accordance with one’s life philosophy, achievement, or measurement degree.

Now, what is your own concept or definition of success? Like the various definitions or concepts of happiness, each individual can have different concept or definition regarding success. Furthermore, each success can be evaluated or measured by individual’s accomplishment or outcome economically, socio-politically, popularly, culturally, historically, and so forth. Thus, there are able to be diverse types of success, according to a standpoint and priority of each person.

In this vein, social success, as a type of success, can be defined as “the accomplishment or attainment of an individual aim or purpose related to fame, wealth, political power, and social status in his or her society” (Lee, 2017). In addition, social success can include several types of success, such as mammonic, material, physical, cultural, socio-emotional, socio-economic, and political success.

II. For Whom and What Is Social Success: From the Eastern and the Western Perspectives

A. The Eastern Perspective

In the cultural history of the East and the West, social success has been traditionally regarded as not simply one of important aims in education, but one of significant goals in human life. The peoples of East Asian countries, such as Korea, China, and Japan, have conventionally adhered to Confucianism and Taoism values, with Buddhism thought. In particular, Confucianism and Taoism have greatly influenced the East Asian people's practical life and philosophy. The former has emphasized 'moral virtue' as well as 'filial piety' (孝, 孝道) through consistent 'learning and practice' (學習), whereas the latter has stressed 'doing nothing'(無爲) and 'naturalness'(自然) through following 'the Way' (道) and 'absolute freedom' (絕對自由).

One of the classical Confucian scriptures, *the Classic of Filial Piety* (효경 in Korean, 孝經 in Chinese) describes:

*The Master said, "(It was filial piety.) Now filial piety is the root of (all) virtue, and (the stem) out of which grows (all moral) teaching. Sit down again, and I will explain the subject to you. Our bodies - to every hair and bit of skin - are received by us from our parents, and we must not presume to injure or wound them. This is the beginning of filial piety. **When we have established our character by the practice of the (filial) course, so as to make our name famous in future ages and thereby glorify our parents, this is the end of filial piety. It commences with the service of parents; it proceeds to the service of the ruler; it is completed by the establishment of character. It is said in the Major Odes of the Kingdom: Ever think of your ancestor, Cultivating your virtue.**" -1 The Scope and Meaning of the Treatise, *The Classic of Xiaojing [Filial Piety]*, English translation by James Legge)*

子曰：「夫孝，德之本也，教之所由生也。復坐，吾語汝。身體髮膚，受之父母，不敢毀傷，孝之始也。立身行道，揚名於後世，以顯父母，孝之終也。夫孝，始於事親，中

於事君，終於立身。《大雅》云：『無念爾祖，聿脩厥德。』(孝經：開宗 明義 1)

<https://cetxt.org/xiao-jing/scope-and-meaning-of-the-treatise> Retrieved March 10, 2021.

The Classic of Filial Piety emphasizes that filial piety is the root of all virtues, and that the end of filial piety is to make one's name famous in future age and glorify his or her parents. The former accentuates the establishment of ethical or moral virtue in one's life, while the latter highlights making one's name famous.

In Chapter I, *the Filial Piety* notes the amplification of the perfect virtue as the following:

It is said in the Book of Poetry: The happy and courteous sovereign Is the parent of the people. If it were not a perfect virtue, how could it be recognized as in accordance with their nature by the people so extensively as this?" -The Amplification of the Perfect Virtue in Chapter 1, The Classic of Xiaojing [Filial Piety], English translation by James Legge-

《詩》云：『愷悌君子，民之父母。』非至德，其孰能順民如此其大者乎！」(孝經：

廣至德 1, -<https://cetxt.org/xiao-jing/amplification-of-the-perfect-virtue> Retrieved March 10, 2021.

Furthermore, the Master of *the Filial Piety* emphasizes the amplification of making one's name famous:

The Master said, "The filial piety with which the superior man serves his parents may be transferred as loyalty to the ruler. The fraternal duty with which he serves his elder brother may be transferred as submissive deference to elders. His regulation of his family may be transferred as good government in any official position. Therefore, when his conduct is thus successful in his inner (private) circle, his name will be established (and transmitted) to future generations." -Amplification of Making Our Name Famous in Chapter 1, The Classic of Xiaojing [Filial Piety], English translation by James Legge-

子曰：「君子之事親孝，故忠可移於君。事兄悌，故順可移於長。居家理，故治可移

於官。是以行成於內，而名立於後世矣。」-孝經：廣揚名 1, <https://ctext.org/xiao-jing/amplification-of-making-our-name-famous> Retrieved March 10, 2021.

The Amplification of the Perfect Virtue (廣至德) and the Amplification of Making Our Name Famous (廣揚名) are two pillars in the Confucian aspects of theory and practice. The former is considered as the ideal theory, while the latter is regarded as the practical reality. From a theoretical standpoint, Confucianism has attached importance to the amplification of the perfect virtue through ethical cultivation of oneself. In terms of practical Confucianism, social success has been a significant goal or aim for the learned men under the achievement of academic credentials. The writer of “*The Great Learning*”(大學) ideally states that the ultimate way of great learning is firstly to clarify illustrious virtue. As shown in *the Great Learning*, the establishment of perfect virtue is the ultimate aim to achieve social success in Confucianism. Chapter 1 of *The Great Learning* (大學: Da Xue) notes:

What the Great Learning teaches, is to illustrate illustrious virtue; to renovate the people; and to rest in the highest excellence. The point where to rest being known, the object of pursuit is then determined; and, that being determined, a calm unperturbedness may be attained to. To that calmness there will succeed a tranquil repose. In that repose there may be careful deliberation, and that deliberation will be followed by the attainment of the desired end. Things have their root and their branches. Affairs have their end and their beginning. To know what is first and what is last will lead near to what is taught in the Great Learning (Chapter 1, Da Xue (The Great Learning), Liji (The Classic of Rites). English translation by James Legge, <https://ctext.org/liji/da-xue> Retrieved April 1, 2021.

大學之道，在明明德，在親民，在止於至善。知止而后有定，定而后能靜，靜而后能安，安而后能慮，慮而后能得。物有本末，事有終始，知所先後，則近道矣。-禮記，大學 1, -<https://ctext.org/liji/da-xue> Retrieved April 1, 2021.

Nonetheless, Confucius (孔子) rejects unjust social success, but praises a poor but honest life. In his *Analects*, Confucius describes simple life and bad riches:

*The Master said, "With coarse rice to eat, with water to drink, and my bended arm for a pillow; I have still joy in the midst of these things. **Riches and honors acquired by unrighteousness, are to me as a floating cloud**"*

(Shu Er 16, *The Analects*). -English translation by James Legge, <https://ctext.org/analects/shu-er> Retrieved April 1, 2021.

子曰：「飯疏食飲水，曲肱而枕之，樂亦在其中矣。不義而富且貴，

於我如浮雲。」-論語，述而 16.

On the other hand, Taoism regards “long life” and “absolute freedom” as the ultimate aims or the highest values of life instead of social success, such as the amplification of virtue and fame. Laozi (老子/ the 6th-5th century B.C.? in China) in *Tao Te Ching* (道德經), as one of the two foundational scriptures of Taoism, renounces not only benevolence and righteousness, but selfish and lust (Ch. 19). He disregards fame and wealth (Ch. 44), but accentuates free long life (Ch. 44) as well as ‘doing nothing’ (無為: Ch. 48) and ‘the Way’ (道: Ch. 38; Ch. 40). In *the Tao Te Ching (Dao De Jing)*, Laozi describes as the following:

(Returning to the unadulterated influence)

If we could renounce our sageness and discard our wisdom, it would be better for the people a hundredfold. If we could renounce our benevolence and discard our righteousness, the people would again become filial and kindly. If we could renounce our artful contrivances and discard our (scheming for) gain, there would be no thieves nor robbers.

Those three methods (of government)

Thought olden ways in elegance did fail

And made these names their want of worth to veil;

But simple views, and courses plain and true

Would selfish ends and many lusts eschew. -Chapter 19, *Dao De Jing*, English translation by James Legge, <https://ctext.org/dao-de-jing>

絕聖棄智，民利百倍；絕仁棄義，民復孝慈；絕巧棄利，盜賊無有。此三者以為文不足。故令有所屬：見素抱樸，少私寡欲。(道德經19) -<https://ctext.org/dao-de-jing>, Retrieved April 23, 2021.

About the attributes of the Dao

(Those who) possessed in highest degree the attributes (of the Dao) did not (seek) to show them, and therefore they possessed them (in fullest measure).

(Those who) possessed in a lower degree those attributes (sought how) not to lose them, and therefore they did not possess them (in fullest measure).

(Those who) possessed in the highest degree those attributes did nothing (with a purpose), and had no need to do anything. (Those who) possessed them in a lower degree were (always) doing, and had need to be so doing.

-Chapter 38, *Dao De Jing*, English translation by James Legge, <https://ctext.org/dao-de-jing>

上德不德，是以有德；下德不失德，是以無德。上德無為而無以為；下德為之而有以為。(道德經 38) - <https://ctext.org/dao-de-jing>, Retrieved April 23, 2021.

*Or fame or life, Which do you hold more dear? Or life or wealth, To which would you adhere? Keep life and lose those other things; Keep them and lose your life: - which brings Sorrow and pain more near? Thus we may see, Who cleaves to fame Rejects what is more great; Who loves large stores Gives up the richer state. Who is content Needs fear no shame. Who knows to stop Incurs no blame. **From danger free Long live shall he.*** -Chapter 44, *Dao De Jing*, English translation by James Legge, <https://ctext.org/dao-de-jing>

名與身孰親？身與貨孰多？得與亡孰病？是故甚愛必大費；多藏必厚亡。知足不辱，知止不殆，可以長久。(道德經 44) -<https://ctext.org/dao-de-jing>, Retrieved April 23, 2021.

In addition, Zhuangzi (莊子/ or Zhuang Zhou (莊周, known as "Master

Zhuang", c. the 4th century B.C.) discards honor and power, whereas he emphasizes free longevity (莊子, 秋水 11/ Chapter 11, The Floods of Autumn, *The Zhuangzi*). In his Scripture, *the Zhuangzi* (莊子), one of the two foundational texts of Taoism, describes:

*Zhuangzi was (once) fishing in the river Pu, when the king of Chu sent two great officers to him, with the message, 'I wish to trouble you with the charge of all within my territories.' Zhuangzi kept on holding his rod without looking round, and said, 'I have heard that in Chu there is a spirit-like tortoise-shell, the wearer of which died 3000 years ago, and which the king keeps, in his ancestral temple, in a hamper covered with a cloth. Was it better for the tortoise to die, and leave its shell to be thus honoured? Or would it have been better for it to live, and keep on dragging its tail through the mud?' The two officers said, 'It would have been better for it to live, and draw its tail after it over the mud.' 'Go your ways. **I will keep on drawing my tail after me through the mud.**'* -Chapter 11: The Floods of Autumn, *The Zhuangzi*, English translation by James Legge, <https://ctext.org/zhuangzi/floods-of-autumn>

莊子釣於濮水，楚王使大夫二人往先焉，曰：「願以境內累矣！」莊子持竿不顧，曰：「吾聞楚有神龜，死已三千歲矣，王巾笥而藏之廟堂之上。此龜者，寧其死為留骨而貴乎，寧其生而曳尾於塗中乎？」二大夫曰：「寧生而曳尾塗中。」莊子曰：「往矣！吾將曳尾於塗中。」-莊子(南華真經)，秋水 11, <https://ctext.org/zhuangzi/floods-of-autumn> Retrieved April 28, 2021.

Furthermore, Zhuangzi highlights breaking away from the yoke of 'human doing' (人為) and 'outward things' (外物) such as treasure, honor, knowledge, and possessions (Chapters 3-5: The Floods of Autumn, *The Zhuangzi*). He additionally emphasizes not merely no difference among all creatures (萬物一齊: "all things are equally regarded"/ Chapter 6: The Floods of Autumn), but the

transformation of things (物化). In Inner Chapter, *the Zhuangzi* illustrates the transformation of things as the following:

*Formerly, I, Zhuang Zhou, dreamt that I was a butterfly, a butterfly flying about, feeling that it was enjoying itself. I did not know that it was Zhou. Suddenly I awoke, and was myself again, the veritable Zhou. I did not know whether it had formerly been Zhou dreaming that he was a butterfly, or it was now a butterfly dreaming that it was Zhou. But between Zhou and a butterfly there must be a difference. This is a case of what is called **the Transformation of Things.**'* -14 The Adjustment of Controversies, Inner Chapters, *The Zhuangzi*, English translation by James Legge- <https://ctext.org/zhuangzi/adjustment-of-controversies>

昔者莊周夢為胡蝶，栩栩然胡蝶也，自喻適志與！不知周也。俄然覺，則蘧蘧然周也。不知周之夢為胡蝶與，胡蝶之夢為周與？周與胡蝶，則必有分矣。此之謂物化 -莊子，內篇，齊物論 14, <https://ctext.org/zhuangzi/adjustment-of-controversies> Retrieved April 28, 2021.

In brief, both thinkers, Laozi and Zhuangzi, discard outward things such as fame, wealth, power, and possessions. The two great thinkers commonly highlight inaction (無爲) and naturalness (自然). Although Laozi generally interests socio-political affairs for socio-political leaders, he puts emphasis on the Way (道) and virtue (德) to cultivate oneself. On the contrary, Zhuangzi accentuates “fasting of the mind”(心齋) (人間世篇 2: Man in the World, Associated with other Men 2) and “sit and forget everything”(坐忘) (大宗師篇 9: The Great and Most Honoured Master 9) to edify one’s spirituality as well as to forget the ideal value of artificiality. Zhuangzi is concerned for individual life, especially wishing for a stage of absolute freedom for everyone. In sum, both thinkers are not interested in social success, but in ethical and simple life on the basis of the Way, virtue, and nature in general.

B. The Western Perspective

In the western world, social success has been traditionally considered as not simply one of significant goals in human life, but one of important aims in education. The peoples of the western world have generally adhered to the values of Hellenism and Judeo-Christianity.

In the ancient Greek period, a number of philosophers advocated various ideas or theories regarding physics, metaphysics, deity, and so forth. For instance, hedonism was a kind of philosophical theories which several pre-Socratic philosophers represented the advocacy of hedonistic philosophy. Additionally, Epicurism is one of philosophical theories based upon the teachings of Epicurus (c. 341– c. 270 BC), who claimed that the greatest good was to seek modest, sustainable "pleasure" in the form of a state of tranquility from fear (*ἀταραξία*, *ataraxia*/imperturbability, equanimity, or tranquility) and absence of bodily pain (*ἀπονία*, *aponia*) through knowledge of the workings of the world and the limits of our desires (Konstan, 2018; Liddell & Scott, 1995). Although Epicureanism is a form of hedonism in general, it is very different from hedonism: The former asserts a simple life, and that the absence of pain and fear is strongly related to the greatest pleasure; On the other hand, the latter stresses the inherent good is pleasure, which meant not simply the absence of fear and pain, but positively enjoyable momentary sensations (Berryman, 2016; Tsouna, 2017, https://www.researchgate.net/publication/325953059_Epicureanism_and_Hedonism Retrieved May 5, 2021).

In terms of etymology, the term "hedonism" derives from the classical Greek *ἡδονισμός* (*hedonismos*: delight), which is a compound word from *ἡδονή* (*hedone*: delight, joyment, pleasure) or *ἡδύς* (*hedus*: sweet, pleasant, well-pleased) + suffix *ισμός* (*ismos*: ism) (Liddell & Scott, 1995).

From a standpoint of ancient Greek pre-Socratic philosophy, a hedonistic philosophy was broadly advocated by the earliest philosophers. For instance, Democritus (*Δημόκριτος*, *Demokritos*, c. 460 – c. 370 BC, a hedonistic philosopher) claims the supreme goal of life is "contentment" or "cheerfulness"(Warren, 2002). Antisthenes (*Ἀντισθένης*; c. 446– c. 366 BC, a

pupil of Socrates) stresses an ascetic life lived in accordance with virtue (Prince, 2015). He was regarded as the founder of Cynic philosophy, Cynicism (*κυνισμός*, Latin, *Cynici*). In Cynicism, *adiaphora* (*ἀδιάφορα*) represents indifference to the vicissitudes of life, that is, rejects conventional human desires such as wealth, power, and fame (Desmond, 2006). For the Cynics, they seek for a simple life based on moral virtue in accordance with nature. In his book, *De Officiis* (*On Duties* or *On Obligations*), Cicero (Marcus Tullius, 106–43 BC, a Roman statesman, lawyer, scholar) illustrates the Cynics as the following:

[148] But no rules need to be given about what is done¹ in accordance with the established customs and conventions of a community; for these are in themselves rules; and no one ought to make the mistake of supposing that, because Socrates or Aristippus did or said something contrary to the manners and established customs of their city, he has a right to do the same; it was only by reason of their great and superhuman virtues that those famous men acquired this special privilege. But the Cynics' whole system of philosophy must be rejected, for it is inimical to moral sensibility, and without moral sensibility nothing can be upright, nothing morally good. -

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus:abo:phi,0474,055:1:148>; M. Tullius Cicero, *De Officiis*. With An English Translation. Walter Miller (1913), Retrieved May 10, 2021.

[148] Quae vero more agentur institutisque civilibus, de iis nihil est praecipendum; illa enim ipsa praecepta sunt, nec quemquam hoc errore duci oportet, ut, si quid Socrates aut Aristippus contra morem consuetudinemque civilem fecerint locutive sint, idem sibi arbitretur licere; magnis illi et divinis bonis hanc licentiam assequebantur. Cynicorum vero ratio tota est eicienda; est enim inimica verecundiae, sine qua nihil rectum esse potest, nihil honestum. M. Tullius Cicero, *De Officiis*. -

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus:abo:phi,0474,055:1:148> Retrieved May 10, 2021.

As shown in the above book, Cicero's *De Officiis*, Aristippus of Cyrene (*Ἀρίστιππος ὁ Κυρηναῖος*, c. 435 – c. 356 BC, as a pupil of Socrates) was the

founder of the Cyrenaic school of philosophy, the Cyrenaics or Kyrenaics (*Κυρηναῖκοί*; *Kurenaikoí*) (3.116, *De Officiis*, M. Tullius Cicero).

Moreover, Pyrrho of Elis (*Πύρρων ὁ Ἠλεῖος*, c. 360 – c. 270 BC, the founder of Pyrrhonism) asserts that the primary goal of his philosophy is the achievement of a state of *ataraxia*, or freedom from mental perturbation (Bett, 2018). In addition, Epicurus (*Ἐπίκουρος*, 341–270 BC, the founder of Epicureanism) argues that the greatest good or happiness is to seek modest, sustainable pleasure in the form of a state of tranquility from fear as well as a state of the absence of bodily pain (DeWitt, 1954). He advocates his “*Principal Doctrines*”: “It is impossible to live a pleasant life without living wisely and well and justly, and it is impossible to live wisely and well and justly without living pleasantly” (Hicks, R. D. trans., <http://classics.mit.edu/Epicurus/princdoc.html> Retrieved May 14, 2021).

In a viewpoint of the Epicurean, the highest pleasure is obtained by living a virtuous and temperate life as well as knowledge and friendship. In Book 1, Section 1215b, *Eudemian Ethics*, Aristotle (*Ἀριστοτέλης Aristoteles*, 384–322 BC) explains how he prepared the way for the hedonism of Epicurus, with utilizing cardinal virtues which he emphasized:

Of these the philosophic life denotes being concerned with the contemplation of truth, the political life means being occupied with honorable activities (and these are the activities that spring from goodness), and the life of enjoyment is concerned with the pleasures of the body. Owing to this, different people give the name of happy to different persons, as was said before too; and Anaxagoras of Clazomenae when asked 'Who is the happiest man?' said 'None of those whom you think, but he would seem to you an odd sort of person.' But Anaxagoras answered in that way because he saw that the man who put the question supposed it to be impossible to receive the appellation 'happy' without being great and beautiful or rich, whereas he himself perhaps thought that the person who humanly speaking enjoys bliss is he that lives by the standard of justice without pain and in purity, or participates in some form of divine contemplation. -<http://data.perseus.org/citations/urn:cts:greekLit:tlg0086>.

tlg009.perseus-eng1:1.1215b, Aristotle. Aristotle's *Eudemian Ethics*, ed. F. Susemihl. Leipzig: Teubner. 1884.

τούτων γὰρ ὁ μὲν φιλόσοφος βούλεται περὶ φρόνησιν εἶναι καὶ τὴν θεωρίαν τὴν περὶ τὴν ἀλήθειαν, ὁ δὲ πολιτικὸς περὶ τὰς πράξεις τὰς καλὰς (αὗται δ' εἰσὶν αἱ ἀπὸ τῆς ἀρετῆς), ὁ δ' ἀπολαυστικὸς περὶ τὰς [5] ἡδονὰς τὰς σωματικὰς. διόπερ ἕτερος ἕτερον τὸν εὐδαίμονα προσαγορεύει, καθάπερ ἐλέχθη καὶ πρότερον. Ἀναξαγόρας μὲν ὁ Κλαζομένιος ἐρωτηθεὶς τίς ὁ εὐδαιμονέστατος, "οὐθεὶς", εἶπεν, "ὧν σὺ νομίζεις: ἀλλ' ἄτοπος ἂν τίς σοι φανείη": τοῦτον δ' ἀπεκρίνατο τὸν τρόπον ἐκεῖνος, ὁρῶν τὸν ἐρόμενον ἀδύνατον [10] ὑπολαμβάνοντα μὴ μέγαν ὄντα καὶ καλὸν ἢ πλούσιον ταύτης τυγχάνειν τῆς προσηγορίας, αὐτὸς δ' ἴσως ᾔετο τὸν ζῶντα ἀλύπως καὶ καθαρῶς πρὸς τὸ δίκαιον ἢ τινος θεωρίας κοινωνοῦντα θείας, τοῦτον ὡς ἄνθρωπον εἰπεῖν μακάριον εἶναι[15]. -<http://data.perseus.org/citations/urn:cts:greekLit:tlg0086.tlg009.perseus-grc1:1.1215b> Retrieved May 18, 2021.

On the other hand, Zeno of Citium (*Ζήνων ὁ Κιτιεύς*, *Zenon ho Kitieus*; c. 334 – c. 262 BC, the founder of the Stoic school of philosophy) argues that goodness and peace of mind are obtained from living a life of virtue in accordance with nature (Mason & Scaltsas, 2002). Although the ideas of pleasure as well as the aims of life are various according to a family or school of ancient Greek philosophy, achieving the state of *ἀταραξία* (*ataraxia*: tranquility) is a common goal for Pyrrhonism, Epicureanism, and Stoicism (O'Keefe, 2010; Strange & Zupko, 2004; Striker, 1990).

Nonetheless, the Stoics argues that virtue is the only good for human beings, and those external things—such as wealth, health, and pleasure—are not good or bad in themselves, that is, *ἀδιάφορα*: *adiaphora*, indifference (Strange & Zupko, 2004). In Stoicism, it indicates actions that morality neither mandates nor forbids, and the doctrine of things *adiaphora* (indifference) arose in the Stoic school (O'Keefe, 2010; Strange & Zupko, 2004).

In the classical Greek pre-Socratic philosophy, hedonism and Epicureanism commonly pursue pleasure motivationally or normatively, while cynicism and Stoicism not merely reject conventional human desires such as wealth, power, and fame, but seek for moral virtue axiologically, aesthetically, or ethically. Cynicism emphasizes that the purpose of life is to live in virtue, in agreement with nature, and that pursues a simple life free from all possessions, whereas Stoicism emphasizes that the ultimate goal is *εὐδαιμονία* (*eudaimonia*: happiness, welfare, blessedness), that is, to live a happy or good life.

According to Cicero's *Paradoxa Stoicorum* (*Stoic Paradoxes*), the Epicurus principal doctrines are not just 'virtue is the sole good,' but 'virtue is the sole requisite for happiness' (*macaria* or *eudaimonia*) which is the goal of human life for the Stoics (Konstan, 2018; Sharpe, 2013, pp. 28-30; Webb, 1985). Alongside of virtue ethics which began with Socrates, it was subsequently developed further by Plato, Aristotle, and the Stoics (Sharpe, 2013). Aristotelian ethics emphasizes normative ethical theory based on the concepts of moral virtue, the Stoicism forms one of the major founding approaches to virtue ethics or Aretaic ethics (Robertson, 2018; Sharpe, 2013).

In sum, the ancient Greek pre-Socratic philosophy has two main concepts: one is pleasure (*ἡδονή/hedone*, *Latin, voluptas*) related to human desire, value, motivation, and right action, the other is virtue (*ἀρετή/arete*, *Latin, virtus*) related to morally good and normative ethics. The former became a seed or root for developing hedonism, utilitarianism, pragmatism, materialism, and mammonism, while the latter became a cornerstone or foundation for building Catholic patristic philosophy, consequentialism, deontology, and utilitarianism.

Especially, the seeds of utilitarianism can be found in the hedonists Aristippus and Epicurus, whereas the branches of utilitarianism can be grown from a family of normative ethical theorists such as Plato, Aristotle, and Zeno, with the other branches of hedonistic philosophers. Modern utilitarianism considers the benefits or interests of all humans equally. In terms of social success, hedonism generally has two faces: one is motivational hedonism based on conventional human desire, while the other is ethical hedonism on the basis of moral virtue.

Likewise of the ancient Greek philosophy, Judeo-Christianity as one of Abrahamic religions, especially, has greatly influenced on the Western thought and culture. From a standpoint of social success, Judeo-Christianity has been closely related to several types of hedonism, such as psychological or motivational hedonism, normative or ethical hedonism, axiological or value hedonism, and aesthetic hedonism (Moore, 2013; Sobel, 2002; Weijers, 2021; <https://iep.utm.edu/hedonism/> Retrieved May 5, 2021).

For instance, first, as one of motivational hedonism examples, the Book of Ecclesiastes (2:24) in the Old Testament describes: "*There is nothing better for a man than that he should eat and drink, and make his soul enjoy good in his labour. This also I saw, that it is from the hand of God*" (ERV/<https://biblehub.com/erv/ecclesiastes/2.htm> Retrieved June 20, 2021). Second, Psalm 40:8 in the Old Testament, as an example of ethical hedonism, describes that "*I delight to do thy will, O my God; yea, thy law is within my heart*" (ERV/<https://biblehub.com/erv/psalms/40.htm> Retrieved June 20, 2021). Third, Leviticus in the Old Testament also shows an axiological hedonism verse, "*the priest shall value it, whether it be good or bad: as thou the priest valuest it, so shall it be*" (ERV/ Leviticus 27:12, <https://biblehub.com/leviticus/27-12.htm> Retrieved June 20, 2021). Last, the medieval Catholic theologian Thomas Aquinas (1225-1274) in *Summa Theologiae* or *Summa Theologica* (*Summary of Theology*) demonstrates that beauty things have three necessary elements: *integritas* (integrity, wholeness), *consonantia* (composition, proportionality, harmony), and *claritas* (clarity, radiance) (First Part, Question 39, Article 8, ST: <https://www.newadvent.org/summa/1039.htm> Retrieved June 20, 2021). He mentions that beauty is essentially related to pleasure. In this vein, St. Thomas Aquinas advocates for aesthetic hedonism as a Christian hedonist who has a view based on understanding that the greatest happiness or pleasure can be found in God.

Like hedonism, mammonism is also frequently represented in Hebrew and Christian Scriptures. In terms of etymology, it has been suggested that the term "mammon" derives from the Aramaic word "מַמּוֹנָא" (*mamona*, an emphatic form of the word "mamon" (wealth, profit) (Oxford University Press,

<https://www.oed.com/page/oed-online/>; <https://en.wikipedia.org/wiki/Mammon> Retrieved June 22, 2021), which was transliterated from Mishnaic Hebrew “מָמוֹן” (mamon: money, wealth, or possessions)(Covitz, 2000; Fernandez, 1999; Sokoloff, 2003), and which was not intrinsically good or bad. This word was in turn borrowed from the ancient Greek *μαμωνᾶς* (*mamonas*), which appears in the New Testament (France, 1979; Liddell & Scott, 1995; Pope, 1910). The old Greek word *μαμωνᾶς* or *μαμμωνᾶς* refers to "a Syrian deity, god of riches; hence riches, wealth" (Liddell & Scott, 1995, p. 486). The ancient Greek word, *μαμμωνᾶ* was adopted to the classical Latin *mammona* to mean “riches, wealth” used in the Vulgate Bible ((latin-dictionary.net/definition/26307/mammona-mammonae; <https://www.biblestudytools.com/vul/luke/16-9.html> Retrieved June 20, 2021),.

In the Gospels of the New Testament, the old Greek word *μαμωνᾶ* (from *μαμωνᾶς* or *μαμμωνᾶς*) was translated into English "mammon" in the Sermon on the Mount at Matthew 6:24, and in the Parable of the Unjust Steward at Luke 16:9,11,13 (Scrivener, 1949; Pope, 1910; Liddell & Scott, 1995; Westcott & Hort, 1885). The classical Greek term *μαμωνᾶ* (*mamona: mammon*) showing in the Gospels of the Christian Bible is generally viewed as material wealth or money, and is related with the greedy pursuit of wealth or gain (Pope, 1910). In the New Testament of the Christian Bible, mammon has a negative sense which corruptively leads to the love of money and possessions. The Gospels of Matthew and Luke quote Jesus using the word, *μαμωνᾶ* (*mamona: mammon*), as the following:

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. - Matthew 6:24 (KJV), <https://biblehub.com/kjv/matthew/6.htm> Retrieved June 25, 2021.

Οὐδεὶς δύναται δυοῖν κυρίοις δουλεύειν: ἢ γὰρ τὸν ἓνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἐνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει: οὐ δύνασθε θεῶ δουλεύειν καὶ μαμωνᾶ. - Matthew 6:24

-The New Testament in the original Greek. The text revised by. Brooke Foss Westcott, D.D. Fenton John Anthony Hort, D.D. New York. Harper & Brothers, Franklin

Square. 1885. <http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0155%3Abook%3DMatthew%3Achapter%3D6%3Averse%3D24>
Retrieved June 25, 2021.

*[9] I tell you, make for yourselves friends by means of unrighteous **mammon**, so that when you fail, they may receive you into the eternal tents. [10] He who is faithful in a very little is faithful also in much. He who is dishonest in a very little is also dishonest in much. [11] If therefore you have not been faithful in the unrighteous **mammon**, who will commit to your trust the true riches? [12] If you have not been faithful in that which is another's, who will give you that which is your own? [13] No servant can serve two masters, for either he will hate the one, and love the other; or else he will hold to one, and despise the other. You aren't able to serve God and **mammon**. - Luke 16:9-13 (ERV), <https://biblehub.com/erv/luke/16.htm> Retrieved June 25, 2021.*

*9] Καὶ ἐγὼ ὑμῖν λέγω, ἑαυτοῖς ποιήσατε φίλους ἐκ τοῦ **μαμωνᾶ** τῆς ἀδικίας, ἵνα ὅταν ἐκλίπη δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς. [10] ὁ πιστός ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστός ἐστίν, καὶ ὁ ἐν ἐλαχίστῳ ἄδικος καὶ ἐν πολλῷ ἄδικός ἐστίν. [11] εἰ οὖν ἐν τῷ ἀδίκῳ **μαμωνᾶ** πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει; [12] καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ἡμέτερον τίς δώσει ὑμῖν; [13] Οὐδεὶς οἰκέτης δύναται δυσεὶ κυρίοις δουλεύειν: ἢ γὰρ τὸν ἕνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἐνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε θεῷ δουλεύειν καὶ **μαμωνᾶ**. - Luke 16:9-13.*

-The New Testament in the original Greek. The text revised by. Brooke Foss Westcott, D.D. Fenton John Anthony Hort, D.D. New York. Harper & Brothers, Franklin Square. 1885. <http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.01.0155:book=Luke:chapter=16>,
<http://data.perseus.org/citations/urn:cts:greekLit:tlg0031.tlg003.perseus-grc1:16>
Retrieved June 25, 2021.

As the authors of the Gospel in the New Testament wrote Jesus' discourse, Jesus explicitly mentions that unrighteous mammon is not true rich, and rejects a

deification of mammon or riches. Jesus also warns mammon as an intrinsic evil or a hindrance of faith in a number of verses in the Gospels as follows:

And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in; it chokes the Word, which becomes unfruitful.; και αι μέριμναι τοῦ αἰῶνος και ἡ ἀπάτη τοῦ πλούτου και αι περι τὰ λοιπὰ ἐπιθυμῖαι εἰσπορευόμεναι συνπνίγουσιν τὸν λόγον, και ἄκαρπος γίνεται. -Mark 4:19

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0155%3Abook%3DMark%3Achapter%3D4%3Averse%3D19> Retrieved June 26, 2021.

He charged them that they should take nothing for their journey, except a staff only: no bread, no wallet, no money in their purse.; και παρήγγειλεν αὐτοῖς ἵνα μηδὲν αἴρωσιν εἰς ὁδὸν εἰ μὴ ράβδον μόνον, μη ἄρτον, μη πήραν, μη εἰς τὴν ζώνην χαλκόν. -Mark 6:8

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0155%3Abook%3DMark%3Achapter%3D6%3Averse%3D8> Retrieved June 26, 2021.

Jesus looking at him loved him, and said to him, "One thing you lack. Go, sell whatever you have, and give to the poor, and you will have treasure in heaven; and come, follow me, taking up the cross." ; ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ ἠγάπησεν αὐτὸν και εἶπεν αὐτῷ "Ἐν σε ὕστερεῖ: ὕπαγε ὅσα ἔχεις πώλησον και δὸς [τοῖς] πτωχοῖς, και ἔξεις θησαυρὸν ἐν οὐρανῷ, και δεῦρο ἀκολούθει μοι - Mark 10:21

It is easier for a camel to go through a needle's eye than for a rich man to enter into the Kingdom of God."; εὐκοπώτερόν ἐστιν κάμηλον διὰ τρυμαλιᾶς ραφίδος διελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν. -Mark 10:25

Again I tell you, it is easier for a camel to go through a needle's eye, than for a rich man to enter into the Kingdom of God.; πάλιν δὲ λέγω ὑμῖν, εὐκοπώτερόν ἐστιν κάμηλον διὰ τρήματος ραφίδος εἰσελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ. -Matthew 19:24

-The New Testament in the original Greek. The text revised by. Brooke Foss Westcott, D.D. Fenton John Anthony Hort, D.D. New York. Harper & Brothers, Franklin Square. 1885. <http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0155%3Abook%3DMatthew%3Achapter%3D19%3Averse%3D24>
Retrieved June 26, 2021.

*Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also.... [24] **No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.** - Matthew 6:19-21, 6:24 (KJV)*
<https://biblehub.com/kjv/matthew/6.htm> Retrieved June 26, 2021.

*Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σὴς καὶ βρῶσις ἀφανίζει, καὶ ὅπου κλέπται διορύσσουσιν καὶ κλέπτουσιν: θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σὴς οὔτε βρῶσις ἀφανίζει, καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν: ὅπου γὰρ ἐστὶν ὁ θησαυρός σου, ἐκεῖ ἔσται [καὶ] ἡ καρδία σου.... [24] **Οὐδεὶς δύναται δυοὶ κυρίοις δουλεύειν: ἢ γὰρ τὸν ἓνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἐνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει: οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ.** - Matthew 6:19-21, 6:24.*

-The New Testament in the Original Greek. The text revised by. Brooke Foss Westcott, D.D. Fenton John Anthony Hort, D.D. New York. Harper & Brothers, Franklin Square. 1885. <http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0155%3Abook%3DMatthew%3Achapter%3D6%3Averse%3D24>
Retrieved June 26, 2021.

Following to the neutral or negative views of Judeo-Christianity regarding mammon or the pursuit of wealth, modern Christians have largely had two different views on poverty and wealth. The author in this paper focuses on wealth. One is a negative view which casts the excessive love of money and the

greedy pursuit of wealth or material prosperity as an intrinsic evil as well as an obstacle or hindrance of Christian faith (Mark 4:19, 6:8-9, 10:17-31; Matt 6:19-24; Matt 12:35; 19:23-27; Luke 6:45; 16:9-15). The other is a positive view which casts prosperity and well-being as a religious calling or duty (Romans 11:29; 1 Corinthians 7:17; 1 Peter 4:10-11) as well as prosperity or bliss from God (Job 36:11; Joshua 1:8; Malachi 3:10; Psalm 128:5; Matthew 25: 14-30; John 10:10; 3 John 1:2; Philippians 4:19).

Unlike conventional Judaism, modern Protestant Christianity, especially several Protestant denominations, has gradually viewed "*mammon*" as a pejorative or deteriorative term that has been used to describe greed, excessive materialism, and unjust worldly gain (France, 2007). According to the assertion of John B. Cobb, Jr. (1925-present, an American theologian, philosopher, and environmentalist), "Western society is organized in the service of wealth," and thus wealth has triumphed over God in the West (Cobb, 2010, <https://www.religion-online.org/article/eastern-view-of-economics/> Retrieved June 26, 2021).

On the contrary of the above view, modern Protestant theology has regarded the pursuit of wealth or gaining wealth as not just religious calling, but also spiritual acts or the outcome of Christian faith. Several Protestant denominations, such as Calvinist, Puritan, and Methodist, have generally accepted this perspective (Coleman, 2016). In the late 19th and early 20th centuries, prosperity theology (also known as the prosperity gospel, the health and wealth gospel, televangelism, and the gospel of success) was formed from several Christian Protestant ideologies: Pentecostalism, New Thought, and the American Gospel of pragmatism, individualism, and upward mobility (Bowler, 2013; Garber, 2008; Peck, 1993). It rapidly rose from the flourishing of capitalism in the United States of America (Bowler, 2013; Peck, 1993; Wilson, 2007). The prosperity gospel is a modern Christian dogma or creed, which claims that gaining wealth and health is God's will as well as God's blessing for Christians (Bowler, 2013; Hinn, 2019; Wilson, 2007).

On the contrary of the Catholic social thought tradition, Catholicism has taught that the pursuit of excessive bad riches is an intrinsic evil as well as a

hindrance of faith (Clark, 2015; Pope John Paul II, 1993, Encyclical, *Veritatis Splendor/ The Splendour of Truth*). The Catholic also has taught that common good is good or righteous wealth (Clark, 2015). This distinction between “good” and “bad” wealth has been one of controversial issues in Catholicism. Pope Benedict XVI’s encyclical (2009), “*Caritas in Veritate*”(Charity in Truth) describes: “Once profit becomes the exclusive goal, if it is produced by improper means and without the common good as its ultimate end, it risks destroying wealth and creating poverty”(CV 29).

Unlike Catholicism’s standpoint of good or bad rich, prosperity theology particularly views the Christian Bible as a faith contract between God and Christians: if Christians have faith in God, God will offer them peace and prosperity as His will and grace (Walton, 2009; Wilson, 2007). Thus, prosperity theology regards well-being and material wealth, such as physical health, material success, and the accumulation of riches through industrious individual effort and prudence, as the grace of God as well as the outcome of one’s Christian faith (Coleman, 2016; Hunt, 2000; Walton, 2009).

Furthermore, the majority of Christian Protestants view one’s chosen occupation as a “calling” given by God, and highlight personal empowerment (Coleman, 2000; The New Testament: Matthew 6: 33-34; 1 Corinthians 7: 17; 1 Peter 4: 10-11), promoting a positive view of the spirit and body. As Max Weber’s assertion in his book, “*Die protestantische Ethik und der Geist des Kapitalismus*” (*The Protestant Ethic and the Spirit of Capitalism*), the *Christian ethics* or its value which attached to hard work, thrift, and efficiency in one’s worldly calling based on Christian belief is viewed as a key factor in creating the conditions not just for the accumulation of capital or wealth, but for the creation of an industrious and disciplined labour force (Augustyn, 2020; Weber, 1905). The Protestant ethical values have been considered signs of an individual’s election or eternal salvation (Augustyn, 2020; The New Testament: 2 Timothy 1:10).

In spite of this positive view about well-being and material wealth, prosperity theology has been frequently criticized by leaders and observers from various Protestant denominations (Coleman, 2000, 2016; Chu & van Biema, 2006;

Rosin, 2009). They have insisted: first, it is contrary to the Bible; second, it has promoted idolatry as mammon; third, it has exploited the poor irresponsibly; and last, some religious leaders or preachers have become scandals such as sexual morality problems and financial fraud (Chu & van Biema, 2006; Coleman, 2000; Vu, 2010).

In sum, Christianity has chronologically had various views on wealth, but it generally has not merely two different views, but also often intertwines the unilateral and the bilateral. Based on Roman Catholicism, a negative view which casts the excessive love of money and the greedy pursuit of wealth or materialism as not merely an intrinsic evil, but an obstacle or hindrance of Christian faith. The negative view is closely related to normative and aesthetic hedonism. On the other hand, a positive view on the basis of several modern Christian Protestant denominations' dogmata or creeds which casts prosperity and well-being as a religious calling or duty as well as flourishing or bliss from God. This positive view is disposed to "Christian mammonism" and the prosperity gospel for modern Christians.

Moreover, the positive view has expanded its root into capitalism and arrivism under the name of God. Before the real expansion of capitalism and arrivism, in his *Der Große Katechismus (The Large Catechism)*, Martin Luther (1483 –1546, German theologian, priest, Augustinian monk) describes mammon as the following:

Siehe, dieser hat auch einen Gott, der heisst Mammon, das ist Geld und Gut, darauf er alle sein Herz setzt, welches auch der allergemeinste Abgott ist auf Erden.”; *Lo, such a man also has a god, Mammon by name, i.e., money and possessions, on which he sets all his heart, and which is also the most common idol on earth.* -LC, Part 1, paragraph 6, <https://www.checkluther.com/wp-content/uploads/1529-Der-Gro%C3%9Fe-Katechismus.pdf>; <https://bookofconcord.org/large-catechism/> Retrieved June 28, 2021; Zarling, 2019).

If this view can be applied to modern Christianity, we can ironically say that the good Christian life is one of wealth and success, storing up treasures in earth instead of heaven. In practice, this view is the quite opposite of Jesus' teaching

appeared in the Gospels. According to the description of the Gospels' authors, the researcher of this article rewrites as follows: the good Christian life is one of poverty and charity in spirit and reality, storing up treasures in heaven instead of earth. It is possible for the true rich who has Jesus' love to enter into the heavenly kingdom of God. Do truly believe and worship only God, neither money nor social success.

III. Social Success and Higher Education

The author of this paper intends to discuss the relevance between social success and higher education, focusing on conventional Korean and Canadian higher education, from the perspectives of the Eastern and the Western culture and thought.

Social success is one of wishing dreams in one's life. In terms of higher education, the word "success" is also an important aim in reality. In practice, social success is a common wish as well as a general concern in the standpoints of life and education. Supposing the ultimate goal of life is happiness, social success would be one of positive determinants. Under the capitalism and mammonism society, social success may be a significant factor to attain or achieve individual prosperity. In addition, education has become an essential means or tool not simply to attain one's social success, but to pursue his or her happiness in a materialism era.

For all ages and countries, happiness which is the highest good and value has been considered as the ultimate goal and purpose of every human being, while education which is the best effective means for developing manpower has taken on the important functions to develop human intelligence for promoting the quality of individual life, social welfare, and national competitiveness (Lee, 2018; Lee, 2020). Moreover, education has been utilized as a useful tool to cultivate oneself and to obtain valuable wisdom, knowledge, and skill, but it has been ultimately considered as a major means to pursue social success or individual prosperity (Lee, 2018, p. 27).

In particular, higher education has played a significant role to attain one's

social success. From a viewpoint of the history of education, “higher education has traditionally performed the preservation, transmission, and advancement of knowledge from the beginning of elite education, but in modern times the major functions of university have changed into instruction, research, and community service” (Lee, 2012; Lee, 2018, p.71; Millet, 1962). Higher education institutions originally taught universal knowledge for fostering socio-political leaders and professionals (Lee, 2017; Millet, 1962; Newman, 1959).

Now a days, the major functions of higher education have focused on pragmatic and scientific education being coincident with capitalism, utilitarianism, scientism, hedonism, and mammonism (Lee, 2018, p. 71). In addition, higher education has played its important role to upgrade one’s social position as well as to obtain one’s better occupation or high-level jobs through educational credentials (Lee, 2020, p. 69). In this vein, higher education has practiced its missions as not merely the ladder of social success, but also the means of one’s better livelihood.

In terms of the relevance between social success and post-secondary education, higher education between the East and the West has basically different culture and thought. First of all, higher education in Canada is traditionally dated from 1635 in the French Canada period, when the Jesuits established a college in Quebec, its curricula offered classical college course (Harris, 1976). Canadian post-secondary education in the 17th century had strong religious affiliations, particularly Christianity, and was generally modelled on European universities, especially English institutes (Anisef et al., 2015; Choquette, 2004; Elbrekht, 2015; Harris, 1976; Rawlyk, 1988; Sheehan, 1985). Furthermore, Protestant denominations, such as Methodist, Baptist, and Anglican, brought the democratic ideals of the English and Scottish universities (Anisef et al., 2015; Elbrekht, 2015; Harris, 1976; Rawlyk, 1988). Roman Catholics brought their own ethos and missions of Catholic higher education institutions of Europe to the eastern Canada. Christianity in the educational history of Canada has been a significant cultural factor: Roman Catholicism has exerted an important effect upon French-speaking Canada, while Protestantism has greatly influenced in English-speaking Canada (Choquette, 2004; Porter &

Fawcett, 2020; Wagner, 2017).

At the time of Confederation (1867), 17 degree-granting universities existed in the founding provinces (Anisef et al., 2015). On the other hand, the western provinces -- Alberta, British Columbia, and Saskatchewan -- adopted the American state university as their model, with its emphasis on collectivity and group oriented systems as well as on applied research and extension work (Anisef et al., 2015; Lipset, 1986).

In sum, the ideological roots of Canadian higher education were generally not just Christianity based on Protestant and Catholic ethos and dogmata, but democratic and capitalistic ideals on the basis of European and American public post-secondary systems. Considering the above synthetic analysis, this Christianity factor is closely related to normative hedonism, while democratic and capitalistic ideals are directly and indirectly related to mammonism and pragmatism.

From the cultural and ideological viewpoints, Canadian higher education has been firstly scattered the new land with the Christian seeds of European higher education, and then has taken its root to the ground of democratic capitalism, with American public higher education. Thus, in the aspect of the relations between higher education and social success, Canadian higher education has been intimately oriented to not merely Christianity to maintain an ethically good life, but arrivism -- “the practice or conduct of an arriviste, one that is a new and uncertain arrival (as in social position or artistic endeavor)” (<https://www.merriam-webster.com/dictionary/arrivism> Retrieved June 25, 2021) -- to obtain social success and money in the capitalistic and multicultural Canadian society, enjoying one’s materialistically prosperous life in general. We can say that contemporary higher education in Canada has been regarded as a useful and valuable tool to attain one’s social success rather than to cultivate one’s ethical virtue or moral character.

On the other hand, higher education in Canada has aggravated not merely credentialism which is “the insistence and overemphasis on academic or educational qualifications (e.g., certificates, degrees, and diplomas) as evidence

of an individual's qualification in hiring people for a job and for promotion" (Bell, 2013, <https://sociologydictionary.org/credentialism/> Retrieved June 27, 2021), but meritocracy which a system turns on various demonstrated merits, like intelligence, credentials, performance, and education through many forms of examinations and evaluations (Young, 1958; Young, 1994). In particular, educational inflation and meritocracy have been adhered to contemporary Canadian society.

In terms of higher education, Canada already achieved massive-education. In 2020, 62.97% of Canadians aged 25 to 34 had either college or university qualifications. Canada ranked the 2nd among the Organisation for Economic Co-operation and Development (OECD) countries in the proportion of college and university graduates (OECD, 2020 Education at a Glance: Educational Attainment and Labour-force Status, Education, <https://data.oecd.org/eduatt/population-with-tertiary-education.htm> Retrieved June 30, 2021). In addition, according to the World Factbook (2020) of World Bank, Canada's GDP ranked the 9th (1.94% share) in the world (<https://statisticstimes.com/economy/countries-by-gdp.php> Retrieved June 30, 2021).

Unlike Canadian higher education, earliest Korean elite or higher education in the 4th century had been influenced by Buddhism and Confucianism, and was modelled on ancient Chinese elite or higher education institutions (Iryon, 1285; Kim, 1145; Lee, 2000, p. 26). In particular, the Silla Kingdom (57 BC – AD 935) as one of ancient Korean Kingdoms had a unique educational and social institute for the elite youth of the aristocratic class who was trained in Buddhistic doctrines, Confucian values, and Taoist philosophy as well as practiced military skills and other activities based on the native folk belief and various religious dogmata (Iryon, 1285; Kim, 1145; Lee, 2000, pp. 64-66).

During the Koryo Dynasty (918-1392), Buddhism was a state religion. The national academy called *Kukchagam* (Korean: 국자감), including six colleges existed, and its curricula were mainly the Chinese classics on the basis of Confucianism despite the Buddhist kingdom (Lee, 2000, pp. 30-31). In the late 14th century, however, Buddhism gradually declined, while Confucianism vibrantly awakened. Chosun dynasty was built, and Confucianism was a national

cult and religion during the Chosun Kingdom era (1392-1910). For elite education to foster Confucian bureaucrats, the National Confucian Academy, *Seongkyunkwan* (Korean: 성균관), as the highest Confucian institute was established in the end of the 14th century, and its curricula were mainly composed the four Confucian Books and the Five Chinese Classics to mainly prepare the “*Kwa-keo* Examinations” (Korean: 과거시험) which were the national civil service examination systems to select national public officials (Lee, 2000). In the late 19th century, the advent of modern post-secondary institutions in Korea appeared in three streams: the first type of institutions set up by Western Christian missionaries, Roman Catholic and Protestant denominations; the second type schools were built by patriotic natives; and the last type was the royal government operated-schools (Lee, 2000, pp. 39-41).

Modern higher education in Korea can be largely examined in three branches: Japanese colonial education (1910-1945), U.S. military government education (1945-1948), and the Republic of Korea education (1948-present). From the perspectives of Korean education history, first, Japanese colonial higher education was based on Shinto-Confucianism and Japanese imperialism, and opened *Keijo* Imperial University as the first modern university in 1924 to mainly foster the pro-Japanese elite for denationalization and assimilation of the Korean people (Lee, 2000; Rim, 1952). Second, U.S. military government planted the seeds of democracy as well as Western thought and science in South Korea through adopting the American university model. In addition, the U.S. military government promoted higher education for the South Korean people regardless of social status and gender. Last, higher education in the Republic of Korea has rapidly and widely spread its root through industrialization, democratization, and Koreans’ education fever (Lee, 2006).

In terms of higher education, South Korea achieved universalization. In 2020, 69.80% of Koreans aged 25 to 34 had either college or university qualifications. South Korea ranked the 1st among the Organisation for Economic Co-operation and Development (OECD) countries in the proportion of college and university graduates (OECD, 2020 Education at a Glance: Educational Attainment and Labour-force Status, Education, <https://data.oecd.org/eduatt/population-with->

tertiary-education.htm Retrieved June 30, 2021). Furthermore, according to the World Factbook (2020) of World Bank, Korea's GDP ranked the 10th (1.93% share) in the world (<https://statisticstimes.com/economy/countries-by-gdp.php> Retrieved June 30, 2021).

Summing up the above discussion and analysis, Buddhism and Confucianism as two significant religious or philosophical factors adopted not merely as national religions and cults, but as governmental and educational systems. The two factors had a great effect on Korean culture and elite education in the traditional age. However, Buddhism has exerted little influence on modern South Korean higher education, while Confucianism has influenced present South Korean higher education, either internally or culturally. Moreover, Christianity, Shinto-Confucianism, and American ideas have dominated present South Korean higher education systematically or practically.

From the cultural and ideological standpoints, the earliest Korean elite education in the traditional period has been firstly scattered several Korean Kingdoms with the Buddhist and Confucian seeds of Chinese elite education. And then various religious and philosophical ideas, such as Christianity, Shinto-Confucianism, and Western ideas, have greatly had an effect on the development of modern higher education in South Korea, with adopting the Japanese and American higher education models.

From the perspective of the relevance between higher education and social success, the contemporary South Korean higher education has been closely related to not just Confucianism and Christianity to ideally maintain a morally good life, but arrivism to practically achieve one's social success including wealth, power, and fame under the capitalistic or materialistic South Korean society. With a rapid expansion of higher education in South Korea, the traditional Korean thoughts, such as the philosophy of Buddhism, Taoism, and Confucianism, have gradually decreased, while capitalism, materialism, and scientism on the basis of Western ideas and values have broadly increased in contemporary South Korean education and society (Lee, 2000, p. 157). In addition, credentialism and educational inflation as well as meritocracy have been spread out contemporary South Korean society. Thus, social success has

been generally considered as one's significant aim, but the cultivation of one's moral virtue has been forgotten or ignored. In brief, it is not too much to say that social success has been regarded as an ultimate goal or aim in contemporary South Korean higher education.

IV. Summary and Conclusion

The purpose of this paper is to examine whether social success is the ultimate goal in higher education. To discuss this study logically, three research questions have been addressed. First, what are the concepts of success and social success? Second, for whom and what is social success? Last, is social success indeed the ultimate goal in higher education? The research questions were defended through a descriptive analysis, with a cross cultural approach. As for the limitations of the paper, social success has been focused on the lenses of the Eastern and the Western aspects in conventional higher education, especially Canada and Korea. The significance of this article is to provide valuable resources and useful information for global education theorists and practitioners regarding the ultimate goal in higher education and social success.

The research results and summary of this paper are as the following:

First, the concepts of success and social success are defined: In terms of lexicology, a major English dictionary generally defines 'success' as "the achieving of the results wanted or hoped for: something that achieves positive results." Success can be variously evaluated or measured by individual's accomplishment or outcome economically, socio-politically, popularly, culturally, historically, and so forth. Thus, there are able to be diverse types of success, according to a standpoint and priority of each person.

Like the concept of success, social success, as a type of success, has been commonly defined as "the accomplishment or attainment of an individual aim or purpose related to fame, wealth, political power, and social status in his or her society" (Lee, 2017). Social success also includes various types of success, such as mammonic, material, physical, cultural, socio-emotional, socio-economic, and political success.

The results and summary of the second research question are as follows:

From the Eastern standpoint, especially in Confucianism, the Amplification of the Perfect Virtue (廣至德) and the Amplification of Making Our Name Famous (廣揚名) are two pillars in *the Classic of Filial Piety*. The former is considered as the ethically ideal theory, whereas the latter is regarded as the practical reality. From a theoretical viewpoint, Confucianism has attached importance to the amplification of the perfect virtue through ethical cultivation of oneself. In terms of practical Confucianism, social success has been a significant goal or aim for the learned men under the achievement of academic credentials. The writer of “*The Great Learning*” (大學) ideally states that the ultimate way of great learning is firstly to clarify illustrious virtue. As shown in the Great Learning, the establishment of perfect virtue is the ultimate aim for the learned-men to achieve social success in Confucianism.

In terms of Taoism, Laozi and Zhuangzi discard outward things such as fame, wealth, power, and possessions. The two great thinkers commonly highlight inaction (無爲) and naturalness (自然). Laozi puts emphasis on the Way and virtue to cultivate oneself, and is mainly interested in socio-political concerns for socio-political leaders, while Zhuangzi accentuates “fasting of the mind”(心齋) (人間世篇 2: Man in the World, Associated with other Men 2) and “sit and forget everything”(坐忘) (大宗師篇 9: The Great and Most Honoured Master 9) to edify one’s spirituality as well as to forget the ideal value of artificiality. Zhuangzi is generally concerned for individual life, especially wishing for a stage of absolute freedom for everyone. In sum, both thinkers are not concerned about social success in general, but emphasize ethical or moral life.

From the Western standpoint, especially the ancient Greek pre-Socratic philosophy, it has two main concepts: one is pleasure (ἡδονή/hedone, Latin, voluptas) related to human desire, value, motivation, and right action, and the other is virtue (ἀρετή/arete, Latin, virtus) related to morally good and normative ethics. The former became a seed or root for developing hedonism,

utilitarianism, pragmatism, materialism, and mammonism, whereas the latter became a cornerstone or foundation for building Catholic patristic philosophy, consequentialism, deontology, and utilitarianism. In particular, the seeds of utilitarianism can be found in the hedonists Aristippus and Epicurus, while the branches of utilitarianism can be grown from a family of normative ethical philosophers, such as Plato, Aristotle, and Zeno, with the other branches of hedonistic theorists. Modern utilitarianism considers the benefits or interests of all humans equally. In terms of social success, hedonism generally has two faces: one is motivational hedonism based on conventional human desire, whereas the other is ethical hedonism on the basis of moral virtue.

In terms of Christianity, it has generally had not only two different views on wealth, but also often intertwines the unilateral and the bilateral. Based on conventional Judaism and the Roman Catholicism, a negative view which casts the excessive love of money and the greedy pursuit of wealth or materialism not just as an intrinsic evil, but as an obstacle or hindrance of Christian faith. The negative view is closely related to normative and aesthetic hedonism. On the other hand, a positive view, on the basis of several modern Christian Protestant denominations' dogmata or creeds, which casts prosperity and well-being as religious calling or duty as well as flourishing or bliss from God. This positive view is disposed to 'Christian mammonism' or 'hedonistic Christian utilitarianism' and the prosperity gospel for modern Christians.

Furthermore, the positive view has expanded its root into capitalism and arrivism under the name of God. Before the expansion of capitalism and arrivism, as Martin Luther's view, mammon has become the most common idol in this world. In reality, capitalism already became the religion of modernity in the contemporary society, as McCarragher (2019) asserted in his book, *The Enchantments of Mammon: How Capitalism Became the Religion of Modernity*. If those views could be applied to modern Christianity, we would ironically say that a good Christian life is one of wealth and success, with storing up treasures on earth instead of heaven. In terms of the Bible, this view is the quite opposite of Jesus' teaching. According to the description of the Gospels' authors, the researcher of this article rewrites as follows: The good Christian life is one of

poverty and charity in spirit and reality, storing up treasures in heaven instead of earth. It is possible for the true rich who has Jesus' love to enter into the heavenly kingdom of God. Do truly believe and worship only God, neither money nor material prosperity.

The results and summary of the third research question are as the following:

In the aspect of the relevance between social success and post-secondary education, higher education between the East and the West has basically different culture and thought.

Canadian higher education has been firstly scattered the new land with the Christian seeds of European higher education, and then has taken its root to the ground of democratic capitalism, with American public higher education. Christianity as an important cultural factor has played a significant role in the educational history of Canada. Thus, in the aspect of the relations between higher education and social success, Canadian higher education has been intimately oriented to not merely Christianity to maintain an ethically good life, but also arrivism to obtain social success and money in the capitalistic and multicultural Canadian society, enjoying one's prosperous and materialistic life in general. We can say that contemporary higher education in Canada has been regarded as a useful and valuable tool to attain one's social success rather than to cultivate one's ethical virtue or moral character.

Unlike Canadian higher education, the contemporary South Korean higher education has been related to not simply Confucian traditions and Christian ethics to ideally maintain a morally good life, but arrivism to practically achieve one's social success including wealth, power, and fame in the capitalistic or materialistic South Korean society. With a rapid expansion of post-secondary education in South Korea, the traditional Korean thoughts on the basis of the Oriental ideas, such as Buddhism, Taoism, and Confucianism, have gradually decreased, while the Western ideas and values, such as Christianity, capitalism, materialism, and scientism, have broadly increased in South Korean education and society (Lee, 2000, p. 157). In other words, social success has been generally considered as one's significant aim, but the cultivation of one's moral virtue has been forgotten or ignored. In brief, it is not too much to say that social success

has been regarded as an ultimate goal or aim in contemporary South Korean higher education and society.

Based on the research results of this article, the author on the one hand concludes that both Canadian and South Korean higher education institutions have devoted themselves as worthy means to promote one's social success and arrivism as well as to develop one's ability for finding better jobs. On the other hand, both have aggravated educational credentialism and inflation as well as meritocracy in their societies. Therefore, both countries have already got a chronic "Diploma Disease"(Dore, 1976) and become serious 'credential societies'(Collins, 1979).

Now a days, higher education has been regarded as the most common form of meritocratic screening (Karabell, 1999), and the college/university degree as the most reliable credential. Nonetheless, higher education is neither a perfect meritocratic screening system nor a perfect educational credential for various reasons: the lack of uniform standards worldwide on the basis of talent, effort, and achievement qualitatively and systematically; lack of variety scope and process including all occupations and talents; and lack of equal access and opportunity, socio-economically or environmentally (Furlong & Cartmel, 2009; Karabell, 1999; Lampert, 2012).

To make up for the weak points in the current credentialism and meritocracy of both countries, Canada and South Korea, their systems of higher education and society should firstly consider or accept not only Plato's definition of justice, "to do one's own business and not to be a busybody is justice"(Plato, *Republic* 4.433a), but the Christian Bible's "righteousness" and 'distributive justice' on the basis of fairness and justice (Leviticus, 25:23; Psalm, 33:5; 85:10; Matthew 6:23-24; 6:33; 10:10; Luke 3;10-14; 12:31). As Plato's assertion, "no one shall have what belongs to others or be deprived of his own"(*Republic*, 4.443e). Furthermore, John Rawls' theory, "Difference Principle"(Rawls, 2001) -- to be to the greatest benefit of the least-advantaged members of society -- should be adopted to our society. Thus, everyone should do according to one's ability and talent, and receive one's own rights and gains based on equal opportunity and just competition.

In addition, Confucius and Laozi discard unjust social success, but praise a poor but honest life ethically or spiritually. The thoughts of the two great thinkers should be considered as good exemplars, and be applied their moral thoughts to Canadian and South Korean societies.

Finally, the author suggests that the future higher education should emphasize how to ethically cultivate oneself as well as how to practically harmoniously live well. The former should be centered on moral and religion education to enhance ethical life and spiritual prosperity, whereas the latter focused on pragmatic and utilitarian education to promote physical prosperity or good wealth harmoniously. In particular, contemporary higher education has to emphasize happiness oriented curriculums as well as social success centered curricula. Moreover, happiness higher education should be also highlighted, with philanthropic and multicultural education.

For future study, it is recommended that the study would be empirically researched to analyze the strength and weakness of social success in contemporary Canadian and South Korean higher education related to the two societies, with various research methodology. Finally, the author hopes that this position paper will provide basic theories and valuable resources for the educational practitioners and theorists of the world.

In conclusion, based on the research findings of this study, the author strongly suggests that both Canadian and South Korean higher education should strengthen new education policy and curricula not simply to achieve self-cultivation and self-actualization, but to maintain a harmonious and affluent society morally and pragmatically.

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Where Happiness Stays

-By Grandpa, Jeong-Kyu Lee, Ph.D.-

Happiness which you search for is

In warm sunshine

In cold moon light too
In beautiful smiles
In sorrowful tears too
In those clouds calmly flowing
In field flowers lonely blooming too

Happiness which you wish is
In the mystically bright light of dawn
In the majestically dark light of dusk too
In your mind
In others' heart too
In your snowman
In God's words too

-Cited from the Author's Korean poem, <행복이 머무는 곳>, 가톨릭신문 제2248호(2021년 6월 6일) 22면 게재 시;
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