Is the Achievement of Moral Character the Ultimate Goal of Higher Education?

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Abstract

This article is to explore whether the achievement of moral character is the ultimate goal of higher education from a cross cultural approach. To discuss this study logically, three major research questions are addressed. First, what are the concepts of moral, ethics, and character? Second, what is the achievement of moral character from the Eastern and the Western perspectives? Third, what is the role of higher education for the achievement of moral character? To defend these research questions, the author uses a descriptive content analysis method, with a cross cultural approach. In order to explore the questions, the researcher in this study sets several limitations. Moral character is generally limited to the ancient Greek philosophy and Judeo-Christianity as well as to the classical Chinese thought and religion. Specifically, the study is mainly focused on not only Plato's *Republic* and Aristotle's *Nicomachean Ethics*, but Confucius' *Analects* and Mencius' *Scripture* (*The Works of Mengzi*). Additionally, this paper also adjusts the lenses on moral theories, especially moral character, cardinal virtues, social harmony, and the common good. Lastly, higher education is focused on the lenses of Canada and South Korea. The significance of this study is to provide basic theories and valuable resources about moral and character education for educational theorists and practitioners, finding the theories of moral and ethics in the Eastern and the Western thoughts and religions.

I.   Identification of the Problem

The problem to be examined in this paper is to explore whether the achievement of moral character is the ultimate goal of higher education. To review this study logically, three major research questions are stated. First, what are the concepts of moral, ethics, and character? Second, what is the achievement of moral character from the Eastern and the Western perspectives? Last, what is the role of higher education for the achievement of moral character? To defend these research questions, the author uses a descriptive content analysis method, with a cross cultural approach.

In order to explore the research questions, the author in this study sets several limitations. Firstly, moral character is generally limited to the ancient Greek philosophy and Judeo-Christianity as well as to the classical Chinese thought and religion. Specifically, the study is mainly focused on Plato's *Republic* and Aristotle's *Nicomachean Ethics* in the Western aspect, on the other hand Confucius' *Analects* and Mencius' *Scripture* (*The Works of Mengzi*) in the Eastern aspect. Secondly, moral theories are mainly discussed moral character, cardinal virtues, social harmony, and the common good. Lastly, higher education is focused on the lenses of Canada and South Korea.

The purpose of this study is to explore whether the achievement of moral character is the ultimate goal of higher education. The significance of the study is to provide basic theories and useful resources regarding moral and character education for educational theorists and practitioners, finding the theories of moral and ethics in the Eastern and the Western thoughts and religions. In the modern era, a great number of studies related to character, moral, or ethical theories have been researched by numerous scholars and theorists (Adkins, 2017; Bentham, 1789; Boyd & Thorsen, 2018; Cahn, 2011; Cessario, 2013; Curren et al., 2022; Durkheim, 1906; Durkheim, 2012; Edling et al., 2022; Enstedt, 2020; Flanagan & Rorty, 1990; Frankena, 1973; Gibbs, 2003; Haidt, 2011; Hume, 1751; Hume & Sayre-McCord, 2007; Hursthouse, 2016; Kant, 1785; Kohlberg, 1994; Korsgaard, 2012; Kupperman, 1995; Lapsley & Yeager, 2012; Lee, 2018; Lee, 2020; Lee, 2021; Levinas, 1985; Lickona, 1996, 2018;

MacIntyre, 1957; MacIntyre, 1981; McGrath, 2022; McKinnon, 1999; Mill, 1861; Moore, 1903; 1912; Morgan, 2011; Nietzsche, 1887; Prinz, 2007; Rickaby, 2014; Scanlon, 1998; Smith, 1994; Smith, 1996; Spinoza, 2000; Walker, 2022; Wong, 1984; Wren, 1990).

In addition, a number of scholars researched moral or ethical realms concerned with character or moral education in the aspect of higher education (Arthur, 2019; Barabino, 2020; Brennan & Magness, 2019; Brooks et al., 2019; Callahan & Bok, 2011; Carr, 2017; Collier, 2020; Croce, 2020; Felgendreher & Löfgren, 2018; Fitzmaurice, 2008; Glanzer, 2013; Grenberg, 2019; Harrison et al., 2016; Hart et al., 2022; Hill, 2009; Jubilee Centre for Character and Virtues at The University of Birmingham & The Oxford Character Project at the University of Oxford, 2017, 2021; Krettenauer, 2021; Kristjánsson, 2013; Kristjánsson, 2020; Lamb, Brant, & Brooks, 2021; Lamb & Henreckson, 2021; Lee, 2017, 2018, 2019, 2020; Liddell & Cooper, 2012; Long Jr.,1992; MacElroy, 2003; Mourad, 2016; Prisacariu & Shah, 2016; Roche, 2009; Seider, 2012; Shirreff, 2017; Sokol et al., 2021; Trow, 1976; Watson, 2009; Zembylas, 2021).

However, they seldom performed these themes not only from eastern and western religious or philosophical viewpoints but also from a higher education perspective. Thus, this paper will be examined the achievement of moral character in higher education focusing on philosophical and religious moral theories in the aspect of moral higher education, with a cross cultural approach.

II.   The Concepts of Moral, Ethics, and Character

A. Western Perspective

The concept of "moral" has been closely related to "ethics" and "character". First, the concept of moral has been explained etymologically, philosophically and theologically by numerous thinkers and theorists. Like the nature of life, it is not easy to simply define or clarify the concept of moral. Generally, moral is the standard of good or bad. In lexicology, according to Merriam-Webster

Dictionary, the definition of moral in the Western view is classified as the following:

> *Moral, adjective:*
> *1a: of or relating to principles of right and wrong in behavior:*
> *b: expressing or teaching a conception of right behavior a moral poem*
> *c: conforming to a standard of right behavior took a moral position on the issue though it cost him the nomination*
> *d: sanctioned by or operative on one's conscience or ethical judgment a moral obligation*
> *e1: capable of right and wrong action a moral agent*
> *2: probable though not proved: virtual a moral certainty*
> *3: perceptual or psychological rather than tangible or practical in nature or effect a moral victory moral support*
> *Moral, noun:*
> *1a: the moral significance or practical lesson (as of a story)*
> *b: a passage pointing out usually in conclusion the lesson to be drawn from a story*
> *2: morals plural*
> *a: moral practices or teachings: modes of conduct an authoritative code of morals has force and effect when it expresses the settled customs of a stable society.*
> *b: Ethics the science of morals endeavors to divide men into the good and the bad.*
> *3: Morale [functions exclusively as a noun and refers to a sense of enthusiasm shared by a group].*
> https://www.merriam-webster.com/dictionary/moral   Retrieved July 1, 2021.

The Merriam-Webster Dictionary additionally illustrates the difference between moral and morale: "Moral *can function as an adjective concerned with the principles of right and wrong (a "moral obligation") or as a noun referring to practices or modes of conduct (to have "good morals"), [while]* Morale *functions exclusively as a noun and refers to a sense of enthusiasm shared by a group*" (https://www.merriam-webster.com/ words-at-play/moral-vs-morale-difference-usage   Retrieved July 1, 2021).

The term, moral, is also closely related to "morality" and "ethics". *The Merriam-Webster Dictionary* describes the definition of "morality" as the following:

> *1a: a moral discourse, statement, or lesson*
> *b: a literary or other imaginative work teaching a moral lesson*
> *2a: a doctrine or system of moral conduct b:moralities plural: particular moral principles or rules of conduct*
> *3: conformity to ideals of right human conduct 4: moral conduct: virtue*

https://www.merriam-webster.com/dictionary/morality Retrieved July 1, 2021.

In etymology, moral is originally derived from Latin "*mos*"(genitive *moris,* "one's disposition"; plural *mores,* "customs, habits, behavior, manners, morals") which refers to custom, manner, habit, or disposition; and then from Latin "*moralis*"(adjective II class: moral, of philosophy, concerned with ethics, concerned with moral philosophy, relating to manners or morals); lastly from Late Latin "*moralitas*" (feminine noun III declension: morality, characteristics, character)(https://www.online-latin-dictionary.com/latin-dictionary-flexion.php?lemma=MORALITAS100; https://www.online-latin-dictionary.com/latin-english-dictionary.php?parola=moralis; http://latindictionary.wikidot.com/noun:mos; https://www.latinitium.com/latin-dictionaries?t=lsn29655; https://en.wiktionary.org/wiki/morality; https://en.wiktionary.org/wiki/morali; Woodhouse, 1910). The root of morality is equivalent to *moral + -ity* (https://en.wiktionary.org/wiki/morality). Morality is derived from Late Latin "*moralitas*" (morals, manners, character, proper behavior), which is a compound term "*moralis*"(moral) + "-*tas*"(suffix: used to form nouns indicating a state of being) (https://etymologeek.com/lat/-tas/34324576; https://en.wiktionary.org/wiki/morality). The word "morality" is originated from Latin "*moralis*" (adj. *mores*) formed by Cicero. In *De Fato, II.i,* Cicero writes:

> *"quia pertinet ad* **mores***, quos ἤθη Graeci vocant, nos eam partem philosophiae de* **moribus** *appellare solemus. Sed decet augentem linguam Latinam nominare* **moralem***."* *"Because it pertains to* **behavior***, which the Greeks call* **ethe (ἤθη)***, we are accustomed to call this branch of philosophy about* **morals***. But the growing Latin language should designate it* **moral philosophy***."* (Lewis and Short, Latin Dictionary (s.v. moralis); Oxford English Dictionary Online (s.v. moral adj., especially 3d and 8; s.v. morale n.). http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.04.0059
> Retrieved July 2, 2021.

In *De Fato,* 1.1, although Cicero formed *moralis* specifically in reference to *moralem* (accusative masculine/feminine singular of *moralis*; dative plural form of *morale*, moral philosophy), it was used as the adjective for all the meanings of Latin "*mos*"(*moribus,* dative plural of *mos*), disposition or habit (Founded on Andrews' edition of Freund's Latin dictionary, 1879; Sharples, 1991; Woodhouse,

1910). He also wrote ἤθη(*ếthē*) which is *nominative, accusative, vocative plural of* ἦθος (*âhos*: moral nature, character; manners, custom, habit) expanded form of Ancient Greek ἔθος (*ethos:* custom, habit). An Old Greek term, "ἠθικός" (*ethikos*: ethics), which means "of or for morals, moral, expressing character" from Ancient Greek ἦθος (*âhos*: moral nature, character; disposition, custom, habit, manners) (https://en.wiktionary.org/wiki/moralem; Founded on Andrews' edition of Freund's Latin dictionary, 1879; https://www.wordsense. eu/%E1%BC%A6%CE%B8%CE%BFCF%82/; Liddell & Scott, 1995; https://www.perseus.tufts.edu/hopper/text?Doc=Perseus%3Atext%3A1999.04.0059% 3Aentry%3Dmoralis; Woodhouse, 1910).

In this vein, the two terms, moral and morality, are originally derived from Latin "*mos*" and "*moralis*" as well as Ancient Greek "ἤθη" (*ếthē*) and "ἦθος" (*ethos).* Thus, the concept of moral is closely related to the principles of right and wrong in behavior, manner, habits, and customs, while the concept of morality is recognition or moral philosophy of the distinction between good and evil or between right and wrong.

Like the terms moral and morality, the terms ethics and morality are closely related to "*ēthike philosophia,*" moral philosophy. According to *Britannica Encyclopaedia*, ethics has referred to moral philosophy, the philosophical study of morality, as well as applied to any theory or system of moral values, principles, and the discipline concerned with what is not only morally good and bad but also morally right and wrong (https://www.britannica.com/topic/ethics-philosophy). Traditionally, *ethics* referred to the philosophical study of morality, particular philosophical theories of morality. The term morality being a more or less systematic set of beliefs, usually held in common by a group, about how people should live (ibid.).

In lexicology, the definition of ethics is as the following:

1: ethics plural in form but singular or plural in construction: the discipline dealing with what is good and bad and with moral duty and obligation

2a: a set of moral principles: a theory or system of moral values the present-day materialistic ethic an old-fashioned work ethic—often used in plural but singular or plural in construction an elaborate ethics

b: ethics plural in form but singular or plural in construction : the principles of conduct governing an individual or a group professional ethics
c: a guiding philosophy
d: a consciousness of moral importance forge a conservation ethic
3: ethics plural: a set of moral issues or aspects (such as rightness) debated the ethics of human cloning

- https://www.merriam-webster.com/dictionary/ethics   Retrieved July 3, 2021.

In etymology, like the roots of "moral" and "morality," the origin of "ethics" and "character" can be traced from ancient Greek and Latin. In *De Fato,* 1.1, Cicero coined *moralem* (accusative mas./fem. sing. of *moralis*; dative plural form of *morale,* moral philosophy) translated from an Old Greek word "*ἠθικός* (*ethikos*)" which means "of or for morals, ethical, moral; showing moral, character"(Liddell & Scott, 1995, p. 349). The term, ethics, is basically derived from Ancient Greek *ἠθική* (*ethike*, fem. of *ἠθικός, ethikos),* which from *ἦθος (ēthos),* "moral, moral character, form of *ἔθος,* an accustomed place, custom, usage, of manners" (Liddell & Scott, 1940; 1995, p. 349), related to *ἔθος* (*ethos:* custom, habit) (op. cit., *p. 226*). The Ancient Greek words *ἠθική* (*ethike),* feminine nominative singular and feminine vocative singular of *ἠθικός (ēthikos: of or for morals),* was translated into Latin *ethicae* (feminine nom. of *ethicus*; *ethica,* neuter nom. of *ethicus*), and Ancient Greek *ἠθικός* (*ēthikós, adj.,* singular masculine nominative) into Latin *ethicus* (adj., singular masculine nominative: moral, ethic) (https://www.wordsense.eu/ἠθικός/; http://llc12.www.definify.com/word/ἠθική; Liddell & Scott, 1940).

The concept of ethics etymologically forms a close connection with the concept of character because both terms have the same root of Ancient Greek words "*ἠθικός*" (*ethikos*: ethics, moral, expressing character) and "*ἦθος*" (*âhos*: moral nature, character, disposition, manners). In spite of this similarity etymologically, there are the difference between the former and the latter in lexicology. *The Merriam-Webster Dictionary* depicts the definition of character as follows:

1a: one of the attributes or features that make up and distinguish an individual

b(1): a feature used to separate distinguishable things into categories also: a group or kind so separated advertising of a very primitive character

(2): the aggregate of distinctive qualities characteristic of a breed, strain, or type a wine of great character

(3): the detectable expression of the action of a gene or group of genes
c: the complex of mental and ethical traits marking and often individualizing a person, group, or nation the character of the American people
d: main or essential nature especially as strongly marked and serving to distinguish excess sewage gradually changed the character of the lake

2a: one of the persons of a drama or novel

b: the personality or part which an actor recreates an actress who can create a character convincingly
c: characterization especially in drama or fiction a novelist good in both character and setting
d: person, individual a suspicious character
e: a person marked by notable or conspicuous traits quite a character
3: moral excellence and firmness 7a man of sound character
4a: a graphic symbol (such as a hieroglyph or alphabet letter) used in writing or printing
b: a symbol (such as a letter or number) that represents information mathematical characters also : a representation of such a symbol that may be accepted by a computer
c: a magical or astrological emblem
d: alphabet e(1): writing, printing (2): style of writing or printing (3): cipher
f: a conventionalized graphic device placed on an object as an indication of ownership, origin, or relationship

5: reputation 6: position, capacity 7: a short literary sketch of the qualities of a social type

-https://www.merriam-webster.com/dictionary/character   Retrieved July 3, 2021.

As the above, the definitions of character are various as a number of scholars and theorists have defined it diversely. The Oxford Character Project (2022) defines what character is as follows:

> *Character is the guiding core of who we are – a mosaic of personal qualities that are developed over time and govern how we consistently perceive, think, feel, and act. Our character includes both our aspiration to be a certain kind of person and how we act on our values and concerns.*
>
> -https://oxfordcharacter.org/leadership-and-character/heart-art-character   Retrieved July 5, 2021.

 In addition, the Oxford Character Project (2022) describes "the Heart and Art of Character":

> **The heart of character:** *Character has a motivational component. It is about our aspiration to be a certain kind of person – to live in accord with what matters to us and determine who we want to become.*

__The art of character:__ Character has a skill component. It is about successfully acting on our values and concerns, especially under pressure. Character can be developed over time by way of intentional practice.

-https://oxfordcharacter.org/leadership-and-character/heart-art-character
    Retrieved July 5, 2021.

In Ancient Greek and Latin etymology, Modern English term "character" can be traced back to the following: the word, "character," is originally derived from Latin *caracter* (branded, marking instrument, stamp, style) or *character*, *characteris* (branded/impressed letter/mark/etc., an instrument for branding or marking, etc., the mark or sign burned or imprinted, character, and style); from Ancient Greek χαρακτήρ (*kharakter*), "a mark engraved or impressed, a distinctive mark, character, characteristic"(Liddle & Scott, 1995, p. 882), from χαράσσω (*kharasso*) "to make shape or pointed, sharpen, whet; to cut into furrows, cut, scratch"(ibid.), and originated from χάραξ *(kharaks, charax),* "a pointed stake, a rampart" (https://www.etymonline.com/word/ character; https://biblehub.com/greek/5482.htm; Liddle & Scott, 1995, p. 882; https://www.latinitium.com/latin-dictionaries?t=lsn7733,sh4030,hl80; https://en. wiktionary.org/wiki/character).

B. Eastern Perspective

As reviewed the concepts and definitions of moral, ethics, and character in the Western view, the author of this paper intends to review the terms from the Eastern standpoint through Chinese character and etymology research.

First, the Chinese term "道德" (morals, 도덕 in Korean) is defined through character decomposition. According to Chinese character and etymology research (https://hanziyuan.net/; chineseetymology.org; vividict.com; zdic.net), a Chinese term, "道德" (morals) is a compound word, 道 (*dao*) + 德 (*de*). The original meaning of 道 (*dao*) is path (road, street; method, way), and 德 (*de*) is ethics. 道 (*dao*: way) is compound: from road-and-foot 辶辶辵 (*chuò*) and head 首 (*shǒu*), and 德 (*dé*) is also compound from road-left 彳 (*chì*) and straight (直) + mind (心) related phonetic simple-virtue 悳悳, simple 德 (name- virtue 德 *dé*. In this vein, 道 (*dao*: way) means "the way of humans," and 德 (*de:* virtue) "practice one's

virtuous mind." Thus, "道德" (*dao-de*) can be defined as 'moral virtue' which is the way of a human being to practice one's virtue.

Second, according to Chinese character and etymology research (https://hanziyuan.net/; chineseetymology.org; vividict.com; zdic.net), the Chinese term "倫理" (*lúnlǐ*/ ethics, moral principles, 윤리 in Korean) is a compound word, 倫 (*lún*) + 理 (*lǐ*). The original meaning of 倫 (*lún*) is normal human relations, and 理 (*lǐ*) is the graining of the wood, or of jade. The word 倫 (simp. 伦, "윤" in Korean) is composed of person-left 亻(*rén*) and phonetic read (仑)侖 (*lún*), The word 仑[侖] (*lún*, to arrange, to think; discussion, logical order, logical reasons) has been compound of a spoon or ladle (匕 *bǐ*) and (person 人 *rén*) from inverted-mouth 亼 (*jí*) and scroll or bamboo multi-pipes (册) 冊 (*cè*) (https://hanziyuan.net/#侖). The modern meaning of 倫 (*lún*) is natural relationships, right principles, constancy, regular, ordinary (Mathew's Chinese-English Dictionary, 1993, p. 602).

The Chinese term "理" (reason, logic; manage, "리" in Korean) is a compound word, 王 (rem. *wáng*) from jade 玉 (*yù*) + phonetic mile 里 (*lǐ*). The original meaning of 里 (*lǐ*) is a village, lane, and a unit of distance to measure land. The character has been compounded from field 田 (*tián*) and potters-clay, 土 (*tǔ*) (https://hanziyuan.net/#里). In brief, the modern meaning of 倫 (*lún*) is normal human relations, and the Chinese term "理" is reason, logic, and manage. Therefore, the character of "倫理" connotes the meaning of moral principles, norms, and ethics.

Third, the Chinese word, "人格" (character; style, personality, 인격 in Korean) is a compound word, 人 (*rén*, person) + 格 (*ko*, form). According to Chinese character decomposition and etymology research (https://hanziyuan.net/; chineseetymology.org; vividict.com; zdic.net), the original meaning of 格 (*gé*) is pattern or form (originally made of wood). In terms of character decomposition, the character 格 (*gé*) was compounded from tree 木 (*mù*) and phonetic each 各 (*gé*), and the word 各 (*gé*) is composed of 夂 (*zhi, chih*, to follow p. 133)＋口 (*kou*, an opening, a mouth, a hole, speech p. 511) (https://hanziyuan.net/; Mathew's Chinese-English Dictionary, 1993).

In *Pictographs Dictionary* (象形字典），the word 格 (*gé*) presents a wooden equipment using in a military march: 木 means a wooden tool, and 各 invasion

and attack（格　中　各　**既**是聲旁也是形旁　表示進犯，木　械具，造字本義　動詞用木械攻擊）（https://www.vividict.com/Public/index/page/details/details.html?rid=5986). In terms of *Explanation and Interpretation of the Word* (說文解字 - 汉典), 格 is a figure grown long branches, and the word is composed of 木（wood）and　各（phonetic each）(https://www.zdic.net/zd/sw/（格　木長皃从木各聲); https://www.zdic.net/hans/　格; https://hanziyuan.net/#格; chineseetymology.org　木長貌從木各聲).

In modern Chinese lexicology, the word 格(ko, *gé*) means to reach, to influence, to correct, a rule, a limit, a pattern, a frame, to attack, to resist, wise, intelligent (Mathew's Chines-English Dictionary, 1993, pp. 496-7). In this vein, "人格"（人 *rén*, person ＋ 格 *ko,* form, pattern) can be defined as one's character, style, or personality, that is, the goal or state which is a person has to reach or form his or her human pattern or intelligence.

In sum, the above three terms reviewed in this chapter are etymologically different origins and characters between the West and the East. In semantics, however, the terms connote similar or common meanings in general. The Chinese word 道德 means moral, morality, or the way of virtue; 倫理 implies moral principles, norms, ethics, or reason for normal human relations; and 人格 signifies one's character, personality, or the state which is a person has to reach or form. The three Chinese words are semantically associated with the Western terms, moral ethics, virtue, character, or personality.

III. The Achievement of Moral Character: From the Western and Eastern Perspectives

The author of this paper first of all intends to discuss moral virtue related to moral character in terms of ancient Greek and Chinese philosophers, and then to argue cardinal virtues from the ancient Western and Eastern classics. Lastly, he intends to mainly review social harmony and the common good in the aspects of Christianity and Confucianism.

A. Moral Virtue: Ancient Western and Eastern Great Thinkers

Moral virtue was a significant theme in the ancient Greek and Chinese great thinkers. Both thinkers considered that moral virtue was an essential mean to achieve moral character. First, the author discusses moral virtue from the ancient Western perspective, and next he intends to review moral virtue from the classical Eastern perspective.

1. Ancient Western Perspective

From a standpoint of the ancient Western thinkers, in particular, the Greek and the Latin philosophers thought the term "virtue" connoted the meaning of excellence, goodness, character, and moral virtue. In the Ancient Greek, ἀρετή (ar ête) means goodness, excellence, moral virtue, and character (Liddell & Scott, 1889; 1995). The Old Greek word ἀρετή (ar ête) was originated from Proto-Indo-European *wiHrós/Wi-ro* (husband, man, warrior, hero), which was translated into *vir* (foot soldier, brave man, hero, husband) in the Old Latin (Beekes & Van Beek, 2009; https://en.wiktionary.org/wiki/%E1%BC% 80%CF%81%CE%B5%CF%84%CE%AE; https://en.wiktionary.org/wiki/ Reconstruction:Proto-Indo-European/wiHr%C3%B3s; https://latinitium.com/la tin-dictionaries/). The Greek word ἀρετή (ar ête) was translated in Latin *virtutem* (nominative *virtus*) which represents the meanings as the following: moral strength, high character, goodness, manliness, valor, bravery, courage, excellence, and worth (https://etymologeek.com/eng/virtue; https://en.Wiktio nary.org/wiki/virtutem).

Based on the above explanation etymologically, the Merriam-Webster Dictionary lexicologically depicts the definition of virtue as the following:

1a: conformity to a standard of right: morality
 b: a particular moral excellence
2: a beneficial quality or power of a thing
3: manly strength or courage: valor
4: a commendable quality or trait: merit
5: a capacity to act: potency
6: chastity especially in a woman
7 virtues plural: an order of angels

In the aspect of the ancient Greek philosophy, Plato and Aristotle used the Old Greek word *ἀρετή* (*virtue,* moral excellence, or goodness of character) and *ἠθική* (*moral virtue*) in their philosophical works. Plato (*Πλάτων*, 428/427 or 424/423 – 348/347 BC) depicts his theory of virtue in two different works, *The Protagoras* (*Πρωταγόρας*) and *The Republic* (Greek: *Πολιτεία, Politeia*) (Frede, 2017). Plato in the *Republic and the Protagoras* argues that human virtue depends on his knowledge of the good, from which he developed his theory of cardinal virtues -- wisdom (*φρόνησις,* 442c5–8; 428b-d), courage (*ἀνδρεία*, 442b-442c; 429a-430b), temperance (*σωφροσύνη,* 430d-432a), and justice (*δικαιοσύνη,* 441d12–e2; cf. 443c9–e2; 433a-d) (419a-434c, Book IV, *The Republic*)(Nelson, 2006; Bonazzi, 2020).

In Book IV, The Republic, Plato mentions four virtues: *Clearly, then, it will be **wise, brave, sober,** and **just**(4.427e); δῆλον δὴ ὅτι **σοφή** τ᾽ ἐστὶ καὶ **ἀνδρεία** καὶ **σώφρων** καὶ **δικαία**([427ε])*(https://www.perseus.tufts.edu/hopper/text?doc= Perseus%3Atext%3A1999.01.0168%3Abook%3D4%3Asection%3D427e). Plato in Book IV elucidates the four virtues, that is, cardinal virtues, related to not only a community, which consists of the philosopher-rulers, guardians, and ordinary workers, described in Book II, but the human soul which is composed of three dispositions illustrated in Book IV, 435e-442a. Cardinal virtues will be specifically discussed in the next section.

On the other hand, Plato in *the Republic* furthermore upgrades his theory of virtue based on his metaphysical conception of "a tripartite soul theory" (435e-442a, Book IV, *The Republic*) (Frede, 2017). Plato contends that 'human souls' (*ψυχῇ ἀνθρωπίνην*) are determined by three distinct dispositions or components: reason (*λογιστικὸν*, Rep. 4.435e), appetite (*ἐπιθυμητικόν*, Rep. 4.439d-e), and spirit (*θυμοειδές*, 4.441e). Each of these components has a kind of moral expressions. Three dispositions of the human soul are as the following:

> [441e] *"Does it not belong to **the rational** part to rule, being wise and exercising forethought in behalf of the entire **soul**, and to the principle of **high spirit** to be subject to this and its ally?"*

*[441ε] οὐκοῦν τῷ μὲν **λογιστικῷ** ἄρχειν προσήκει, σοφῷ ὄντι καὶ ἔχοντι τὴν ὑπὲρ ἁπάσης τῆς **ψυχῆς** προμήθειαν, τῷ δὲ **θυμοειδεῖ** ὑπηκόῳ εἶναι καὶ συμμάχῳ τούτου;*
http://data.perseus.org/citations/urn:cts:greekLit:tlg0059.tlg030.perseus-grc1:4.441e
Retrieved   Aug. 3, 2021.

*[439d] shall we claim that they are two and different from one another, naming that in the soul whereby it reckons and reasons **the rational** and that with which it loves, hungers, thirsts, and feels the flutter and titillation of other desires, **the irrational and appetitive**—companion of various repletions and pleasures." "It would not be unreasonable but quite natural,*
*[439δ] ἀξιώσομεν αὐτὰ διττά τε καὶ ἕτερα ἀλλήλων εἶναι, τὸ μὲν ᾧ λογίζεται **λογιστικὸν** προσαγορεύοντες τῆς ψυχῆς, τὸ δὲ ᾧ ἐρᾷ τε καὶ πεινῇ καὶ διψῇ καὶ περὶ τὰς ἄλλας ἐπιθυμίας ἐπτόηται **ἀλόγιστόν τε καὶ ἐπιθυμητικόν**, πληρώσεών τινων καὶ ἡδονῶν ἑταῖρον. Plat. Rep. 4.439d*
https://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0168%3Abook%3D4%3Asection%3D439d   Retrieved Aug. 3, 2021.

In *the Republic*, Plato illustrates four cardinal virtues which interrelated to the citizens of three classes and the components of human soul: Wisdom (prudence, *φρόνησις*) is associated with the philosopher-rulers and assigned to reason; Courage (bravery, *ἀνδρεία*) with the guardians and to the spirited component in humanity; and Temperance (soberness, *σωφροσύνη*) is common to all citizens, but primarily associated with the ordinary workers, such as farmers and craftsmen, and the animal appetites, to whom no special virtue is assigned; Lastly, justice (*δικαιοσύνη*), as the most extensive and cardinal virtue, is considered as moral goodness. Justice includes all other three virtues. In Book IV, *the Republic* depicts that in case of three cardinal virtues – intelligence (wisdom), courage (bravery), and soberness (temperance) -- rule the proper relationship harmoniously among them as well as do their own functions and tasks by reason or order properly, and then justice emerges as the most important virtue:

*[433b] is a saying that we have heard from many and have often repeated ourselves.[1]" "We have." "This, then," I said, "my friend, if taken in a certain sense appears to be **justice,[2] this principle of doing one's own business**. Do you know whence I infer this?" "No, but tell me," he said. "I think that this is the remaining virtue in the state after our consideration of **soberness, courage, and intelligence,** a quality which made it possible for them all to grow up in the body politic and which when they have sprung up preserves them as long as it is present. And I hardly need to remind you that[3]*

*[433β] ἀκηκόαμεν καὶ αὐτοὶ πολλάκις εἰρήκαμεν. εἰρήκαμεν γάρ. τοῦτο τοίνυν, ἦν δ' ἐγώ, ὦ φίλε, κινδυνεύει τρόπον τινὰ γιγνόμενον ἡ **δικαιοσύνη εἶναι, τὸ τὰ αὑτοῦ***

*πράττειν. οἶσθα ὅθεν τεκμαίρομαι; οὐκ, ἀλλὰ λέγ', ἔφη. δοκεῖ μοι, ἦν δ' ἐγώ, τὸ ὑπόλοιπον ἐν τῇ πόλει ὧν ἐσκέμμεθα, **σωφροσύνης καὶ ἀνδρείας καὶ φρονήσεως,** τοῦτο εἶναι, ὃ πᾶσιν ἐκείνοις τὴν δύναμιν παρέσχεν ὥστε ἐγγενέσθαι, καὶ ἐγγενομένοις γε σωτηρίαν παρέχειν, ἕωσπερ ἂν* https://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0168%3Abook%3D4%3Asection%3D433 Retrieved Aug. 5, 2021.

> *[433d] A thing, then, that in its contribution to the excellence of a state vies with and rivals its **wisdom, its soberness, its bravery**, is this principle of everyone in it doing his own task.*

> *[433δ]ἐνάμιλλον ἄρα, ὡς ἔοικε, πρὸς ἀρετὴν πόλεως τῇ τε **σοφίᾳ αὐτῆς καὶ τῇ σωφροσύνῃ καὶ τῇ ἀνδρείᾳ** ἡ τοῦ ἕκαστον ἐν αὐτῇ τὰ αὑτοῦ πράττειν δύναμις.* https://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0168%3Abook%3D4%3Asection%3D433d   Retrieved Aug. 5, 2021.

Plato in *the Republic* describes the construction of a good city which is a relation to the human soul, and its cardinal virtues. The goal of Plato's theory of virtue is to establish a good city – an ideal society or state. He emphasizes that the ideal community needs to be unified harmoniously, with doing its function of each disposition. In sum, Plato in *the Republic* regards four cardinal virtues as indispensably important moral characters to build not merely a righteous society but also an ideal state.

On the other hand, Aristotle (*Ἀριστοτέλης, Aristoteles*, 384–322 BC), a notable student of Plato, developed his teacher's theory of virtue. In *Nicomachean Ethics* (*Ἠθικὰ Νικομάχεια, Ēthika Nikomacheia*), Aristotle defines moral virtue (*ἠθικὴ ἀρετὴ*) as a disposition (*ἕξις*) to behave in the right manner and as a due mean between excess and deficiency as follows:

> *Hence inasmuch as **moral virtue is a disposition of the mind in regard to choice, and choice is deliberate desire,** it follows that, if the choice is to be good, both the principle must be true and the desire right, and that desire must pursue the same things as principle affirms.*

> *ὥστ' ἐπειδὴ ἡ **ἠθικὴ ἀρετὴ ἕξις προαιρετική, ἡ δὲ προαίρεσις ὄρεξις βουλευτική,** δεῖ διὰ ταῦτα μὲν τόν τε λόγον ἀληθῆ εἶναι καὶ τὴν ὄρεξιν ὀρθήν, εἴπερ ἡ προαίρεσις σπουδαία, καὶ τὰ αὐτὰ τὸν μὲν φάναι τὴν δὲ διώκειν.* http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0054%3Abekker+page%3D1139a   Retrieved Aug. 6, 2021.

> *I refer to **moral virtue**, for this is concerned with emotions and actions, in which one can have excess or deficiency or a due mean.*

*λέγω δὲ τὴν **ἠθικήν**: αὕτη γάρ ἐστι περὶ πάθη καὶ πράξεις, ἐν δὲ τούτοις ἔστιν ὑπερβολὴ καὶ ἔλλειψις καὶ τὸ μέσον. Nic. Eth. 1106b 1106b15-29*

In lexicology, the Ancient Greek term "*ἕξις*"(*hexis*) means a having, possession, a habit of body, esp. a good habit, a habit of mind (Liddle & Scott, 1995, p. 274). Aristotle, however, views moral virtue as *ἕξις* (*hexis*), a tendency or disposition, induced by one's habits (*Nicomachean Ethics*, 1106a; 1139a). Aristotle develops the term *ἕξις* (*hexis*), as a disposition of the mind (1139a), related to not just the theory of moral virtue, but the doctrine of the mean in the course of his discussion of *ἀρετὴ* (*aretè*), 'moral excellence,' 'virtue,' or 'goodness of character' (1106a20). He also highlights that the disposition, as a component of virtue, renders a human being good, and that it causes also one to perform one's function well (1106a). In Book II, the *Nicomachean Ethics*, Aristotle writes:

> *If therefore this is true of all things, **excellence or virtue in a man will be the disposition which renders him a good man and also which will cause him to perform his function well.** Nic. Eth. 1106a.20*

> *εἰ δὴ τοῦτ' ἐπὶ πάντων οὕτως ἔχει, **καὶ ἡ τοῦ ἀνθρώπου ἀρετὴ εἴη ἂν ἡ ἕξις ἀφ' ἧς ἀγαθὸς ἄνθρωπος γίνεται καὶ ἀφ' ἧς εὖ τὸ ἑαυτοῦ ἔργον ἀποδώσει.***

> *Hence inasmuch as **moral virtue is a disposition of the mind in regard to choice, and choice is deliberate desire,** it follows that, if the choice is to be good, both the principle must be true and the desire right, and that desire must pursue the same things as principle affirms.*

> *ὥστ' ἐπειδὴ ἡ **ἠθικὴ ἀρετὴ ἕξις προαιρετική, ἡ δὲ προαίρεσις ὄρεξις βουλευτική,** δεῖ διὰ ταῦτα μὲν τόν τε λόγον ἀληθῆ εἶναι καὶ τὴν ὄρεξιν ὀρθήν, εἴπερ ἡ προαίρεσις σπουδαία, καὶ τὰ αὐτὰ τὸν μὲν φάναι τὴν δὲ διώκειν.*

In Book II, *Nicomachean Ethics*, Aristotle asserts two kinds of virtue (1103a1 -10; 1139a): intellectual (*διανοητικῆς*) and moral (*ἠθικῆς*). The former (the virtues of intellect or mind) is obtained by instruction, and engages in reasoning, while

the latter (the virtues of character, moral or ethical virtues) by habit, and is capable of following reason (1139a). Intellectual virtue is divided into two sorts: one pertains to the theoretical reasoning, and the other to the practical thinking (1139a3-8). He views moral virtue as a disposition of the mind in regard to *προαίρεσις* (*proairesis*: choice, preference; an end, a goal, a purpose, a resolution), and choice (*προαίρεσις*) as deliberate *ὄρεξις* (*orexis*: desire, yearning, longing)(Nic. Eth. 1139a; Liddell & Scott, 1940). Aristotle illustrates two kinds of virtue as follows:

the Virtues of the Character and the Virtues of the Intellect. The former, **the Moral Virtues,** *we have already discussed. Our account of the latter must be prefaced by some remarks about psychology.***1.** *[5] Aristot. Nic. Eth. 1139a*

τὰς μὲν εἶναι τοῦ ἤθους ἔφαμεν τὰς δὲ τῆς διανοίας. *περὶ μὲν οὖν τῶν* **ἠθικῶν** *διεληλύθαμεν, περὶ δὲ τῶν λοιπῶν, περὶ ψυχῆς πρῶτον εἰπόντες, λέγωμεν οὕτως.*

http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0054%3Abekker+page%3D1139a   Retrieved Aug. 12, 2021.

Virtue being, as we have seen, of two kinds, **intellectual and moral, intellectual virtue** *is for the most part both produced and increased by instruction, and therefore requires experience and time;* **whereas moral or ethical virtue is the product of habit (ethos), and has indeed derived its name, with a slight variation of form, from that word.**

διττῆς δὴ τῆς ἀρετῆς οὔσης, τῆς μὲν **διανοητικῆς** *τῆς δὲ* **ἠθικῆς,** *ἡ μὲν* **διανοητικὴ** *τὸ πλεῖον ἐκ διδασκαλίας ἔχει καὶ τὴν γένεσιν καὶ τὴν αὔξησιν, διόπερ ἐμπειρίας δεῖται καὶ χρόνου,* **ἡ δ᾽ ἠθικὴ ἐξ ἔθους περιγίνεται, ὅθεν καὶ τοὔνομα ἔσχηκε μικρὸν παρεκκλῖνον ἀπὸ τοῦ ἔθους.** *Aristot. Nic. Eth. 1103a*

http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0054%3Abekker+page%3D1103a   Retrieved Aug. 12, 2021.

Hence inasmuch as **moral virtue is a disposition of the mind in regard to choice, and choice is deliberate desire,** *it follows that, if the choice is to be good, both the principle must be true and the desire right, and that desire must pursue the same things as principle affirms. Aristot. Nic. Eth. 1139a*

ὥστ᾽ ἐπειδὴ ἡ **ἠθικὴ ἀρετὴ ἕξις προαιρετική, ἡ δὲ προαίρεσις ὄρεξις βουλευτική,** *δεῖ διὰ ταῦτα μὲν τόν τε λόγον ἀληθῆ εἶναι καὶ τὴν ὄρεξιν ὀρθήν, εἴπερ ἡ προαίρεσις σπουδαία, καὶ τὰ αὐτὰ τὸν μὲν φάναι τὴν δὲ διώκειν.*

http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0054%3Abekker+page%3D1139a   Retrieved Aug. 12, 2021.

Aristotle in *the Nicomachean Ethics* argues that "moral or ethical virtue" (*ἠθικὴ ἀρετὴ*) is fully developed only when it is combined with right principle, that

is, prudence (*φρόνησίς, phronesis,* practical wisdom) (1144b14–17). For Aristotle, *φρόνησίς* (*phronesis*) is considered as the excellence of the practical intellect. He also asserts that to be good is possible with practical wisdom, to be prudent with moral virtue (1144b).

> ***Virtue is not merely a disposition conforming to right principle, but one cooperating with right principle; and Prudence is right principle[4] in matters of conduct.*** *Socrates then thought that the virtues are principles, for he said that they are all of them forms of knowledge. We on the other hand say that the virtues cooperate with principle. [6]* ***These considerations therefore show that it is not possible to be good in the true sense without Prudence, nor to be prudent without Moral Virtue.*** *Aristot. Nic. Eth. 1144b*

> ***ἔστι γὰρ οὐ μόνον ἡ κατὰ τὸν ὀρθὸν λόγον, ἀλλ᾽ ἡ μετὰ τοῦ ὀρθοῦ λόγου ἕξις ἀρετή ἐστιν: ὀρθὸς δὲ λόγος περὶ τῶν τοιούτων ἡ φρόνησίς ἐστιν.*** *Σωκράτης μὲν οὖν λόγους τὰς ἀρετὰς ᾤετο εἶναι (ἐπιστήμας γὰρ εἶναι πάσας) , ἡμεῖς δὲ μετὰ λόγου.* ***δῆλον οὖν ἐκ τῶν εἰρημένων ὅτι οὐχ οἷόν τε ἀγαθὸν εἶναι κυρίως ἄνευ φρονήσεως, οὐδὲ φρόνιμον ἄνευ τῆς ἠθικῆς ἀρετῆς.***

http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0054%3Abekker+page%3D1144b   Retrieved Aug. 14, 2021.

In addition, Aristotle illustrates the virtue of faculty concerned with the special function. There are three elements in the soul: that is, sensation (*αἴσθησις, aisthesis*), intellect (*νοῦς, nous*), and desire (*ὄρεξις, orexis*), which control action and the attainment of truth (1139a). The three elements are explained: *αἴσθησις (aisthesis)* means sensation or perception by the senses; *νοῦς* (*nous*) "bears its usual philosophic sense of the intellect, or rational part of the 'soul,' as a whole, whose function is *διάνοια* (*dianoia*), thought in general" (http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0054%3Abekker+page%3D1139a); and *ὄρεξις* (*orexis*) means desire, yearning, and longing.

> *But the virtue of a faculty is related to the special function which that faculty performs.* ***2. Now there are three elements in the soul which control action and the attainment of truth: namely, Sensation, Intellect,[2] and Desire.*** *[2] Of these, Sensation never originates* ***action,*** *as is shown by the fact that animals have sensation but are not capable of* ***action.*** *Aristot. Nic. Eth. 1139a*

> *αὕτη γὰρ ἀρετὴ ἑκατέρου, ἡ δ᾽ ἀρετὴ πρὸς τὸ ἔργον τὸ οἰκεῖον.* ***τρία δή ἐστιν ἐν τῇ ψυχῇ τὰ κύρια πράξεως καὶ ἀληθείας, αἴσθησις νοῦς ὄρεξις.*** *τούτων δ᾽ ἡ αἴσθησις οὐδεμιᾶς ἀρχὴ* ***πράξεως:*** *δῆλον δὲ τῷ τὰ θηρία αἴσθησιν μὲν ἔχειν* ***πράξεως*** *δὲ μὴ κοινωνεῖν*

http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0054%3Abekker+page%3D1139a   Retrieved Aug. 14, 2021.

Aristotle insists that the aim of our present inquiry is not only to know what virtue is but also to become good, since otherwise the inquiry would be of no benefit to us (*Nicomachean Ethics,* Book II, 1103b).

> *As then our present study, unlike the other branches of philosophy, has a practical aim (**for we are not investigating the nature of virtue for the sake of knowing what it is, but in order that we may become good, without which result our investigation would be of no use**), we have consequently to carry our enquiry into the region of conduct, and to ask how we are to act rightly; since our actions, as we have said, determine the quality of our dispositions.*

> *ἐπεὶ οὖν ἡ παροῦσα πραγματεία οὐ θεωρίας ἕνεκά ἐστιν ὥσπερ αἱ ἄλλαι (**οὐ γὰρ ἵνα εἰδῶμεν τί ἐστιν ἡ ἀρετὴ σκεπτόμεθα, ἀλλ᾽ ἵν᾽ ἀγαθοὶ γενώμεθα, ἐπεὶ οὐδὲν ἂν ἦν ὄφελος αὐτῆς**), ἀναγκαῖον ἐπισκέψασθαι τὰ περὶ τὰς πράξεις, πῶς πρακτέον αὐτάς: αὗται γάρ εἰσι κύριαι καὶ τοῦ ποιὰς γενέσθαι τὰς ἕξεις, καθάπερ εἰρήκαμεν. Aristot. Nic. Eth. 1103b*

http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0054%3Abekker+page%3D1103b   Retrieved Aug. 16, 2021.

In *Nicomachean Ethics,* unlike Plato and Socrates assert that virtue is knowledge, Aristotle contends that the purpose of inquiry is not to know knowledge theoretically, but to become good practically. In other words, the goal of our inquiry is to achieve moral good or character. As he stresses in his ethical works, what human beings desire to know and produce is a good moral character in their community, that is, to obtain a good habit and to practice virtuous actions. Aristotle also asserts that human virtue is excellence of the soul *(Nicomachean Ethics* I, Ch. XIII, 1102a 5-6). He clearly describes that "happiness is a certain activity of soul in conformity with perfect virtue" (*ἐπεὶ δ᾽ ἐστὶν ἡ εὐδαιμονία ψυχῆς ἐνέργειά τις κατ᾽ ἀρετὴν τελείαν*) (1102a, *Nicomachean Ethics*, http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0054%3Abekker+page%3D1102a). Aristotle clarifies the nature of virtue which is related to human good as well as human happiness as the following:

> *Now the goodness that we have to consider is clearly human virtue, since the good or happiness which we set out to seek is human good and human happiness. [6] But **human virtue means in our view excellence of soul, not excellence of body; also our definition of happiness is an activity of the soul.***

περὶ ἀρετῆς δὲ ἐπισκεπτέον ἀνθρωπίνης δῆλον ὅτι: καὶ γὰρ τἀγαθὸν ἀνθρώπινον ἐζητοῦμεν καὶ τὴν εὐδαιμονίαν ἀνθρωπίνην. **ἀρετὴν δὲ λέγομεν ἀνθρωπίνην οὐ τὴν τοῦ σώματος ἀλλὰ τὴν τῆς ψυχῆς: καὶ τὴν εὐδαιμονίαν δὲ ψυχῆς ἐνέργειαν λέγομεν.** *Aristot. Nic. Eth. 1102a*

http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0054%3Abekker+page%3D1102a   Retrieved   Aug. 16, 2021.

In sum, Aristotle in his *Nicomachen Ethics* argues that virtue (*ἀρετὴ*) is the excellent of the soul, and that perfect virtue bears a certain activity of soul, namely happiness or excellent goodness. Thus, for Aristotle, the completion of moral character means to be excellent goodness or happiness (*εὐδαιμονία*), with not just learning and obtaining a good habit, but doing and practicing virtuous actions personally and socially.

2. Ancient Eastern Perspective

Eastern perspective is focused on the ancient Chinese philosophers, especially Confucius and Mencius. Confucius (孔子, *Kongzi,* 551 - 479 B.C.) has been regarded as a great thinker and the founder of Confucianism, whereas Mencius (孟子, *Mengzi*, 372 - 289 B.C.) as a student of Confucius′ grandson (子思, *Zisi*) and one of two pillars of orthodox Confucianism (Lee, 2018, pp. 36-7). The orthodox Confucian notion of virtue 德 (*de,* virtue) is closely related to the words 道 (*dao,* the way), 倫理 (*lunli*, ethics), and 道德 (*daode*, morals).

In terms of Chinese etymology, a Chinese word, 德 (*de*) means virtue, and its original meaning is ethics (倫理), as the author of this paper reviewed the etymological analysis of a Chinese term "道德" (morals, moral virtue) in the previous section. The Chinese term, "道德" (*daode*) is a compound word: 道 (*dao:* way, road, path, method) and 德 (*de:* virtue) (https://hanziyuan.net/; chineseetymology.org). On the basis of etymological research, 道 (*dao*) connotes the right way to perform righteous mind, whereas 德 (*de:* virtue) means not just "to do honest or right mind," but "to practice one's virtual mind." Therefore, "道德" (*dao-de*) can be defined as 'morals' or 'moral virtue' that is the right way of a human being to practice her or his virtuous mind. In this vein, the Chinese 道 (*dao*) is closely associated with 德 (*de:* virtue). We can say that the former is a guide or direction to

approach and do human virtue, while the latter is an action or a product moral virtue or character.

From a standpoint of orthodox Confucianism, Confucius in the Analects (論語) mentions 道 90 times, 德 40, 道德 0, 倫 2, 理 0, 倫理 0 ; Mencius in his work, Mencius (孟子) notes 道 150 times, 德 38, 道德 0, 倫 2, 理 7, 倫理 0 (https://ctext.org/analects; https://ctext.org/mengzi/). Confucius in the Analects asserts that propriety (禮) is essential to build moral character (Yao Yue 3), and Mencius in his work contends that the rectification of mind with benevolence (仁) is necessary to become a morally great man (Li Lou I, 20, *Mengzi*). Confucius and Mencius stress the establishment of moral character with a dispositional virtue (德) to be led by the way (道), benevolence (仁), propriety (禮), rectification (格), and knowing the force of the words (知). The two great thinkers in their works mention the above words. Several examples are here:

*The Master said, "**If the people be led by laws**, and uniformity sought to be given them by punishments, they will try to avoid the punishment, but have no sense of shame. **If they be led by virtue**, **and uniformity sought to be given them by the rules of propriety,** they will have the sense of shame, and moreover will become **good**. "*(Wei Jing 3, The Analects), *English translation: James Legge*
子曰：道之以政，齊之以刑，民免而無恥；道之以德，齊之以禮，有恥且格.
(論語, 為政 3), https://ctext.org/analects/wei-zheng   Retrieved Aug. 24, 2021.

*The Master said, "Let the will be set on **the path of duty**. Let every attainment in what is **good** be firmly grasped. Let **perfect virtue** be accorded with. Let relaxation and enjoyment be found in the polite **arts**."* (Shu Er 6, The Analects)
子曰：「志於道，據於德，依於仁，游於藝（論語, 述而 6).
https://ctext.org/analects/shu-er

*Ran Qiu said, "It is not that I do not delight in your **doctrines**, but my strength is insufficient." The Master said, "Those whose strength is insufficient give over in the middle of **the way** but now you limit yourself."* (Yong Ye 12, The Analects)
冉求曰：「非不說子之道，力不足也 °」子曰：「力不足者，中道而廢 °今女畫」（論語, 雍也 12). https://ctext.org/analects/yong-ye

*The Master said, "**The superior man thinks of virtue; the small man thinks of comfort**. The superior man thinks of the sanctions of law; the small man thinks of favors which he may receive.*"(Li Ren 11, The Analects)
子曰：「君子懷德，小人懷土；君子懷刑，小人懷惠」.（論語, 里仁 11），
https://ctext.org/analects/li-ren

Their words corresponded with reason, *and their actions were such as men are anxious to see*.(Wei Zi 8, The Analects) 言中倫，行中慮. (論語, 微子 8)， https://ctext.org/analects/wei-zi   Retrieved Aug. 24, 2021.

*The Master said, "Without recognizing the ordinances of Heaven, it is impossible to be a superior man. **Without an acquaintance with the rules of Propriety, it is impossible for the character to be established. Without knowing the force of words, it is impossible to know men.***" (Yao Yue 3, The Analects)
子曰：「不知命，無以為君子也, **不知禮，無以立也, 不知言，無以知人也**」.
(論語, 堯曰 3)， https://ctext.org/analects/yao-yue

*Mencius said, 'It is not enough to remonstrate with a sovereign on account of the mal-employment of ministers, nor to blame errors of government. **It is only the great man who can rectify what is wrong in the sovereign's mind. Let the prince be benevolent, and all his acts will be benevolent.** Let the prince be righteous, and all his acts will be righteous. Let the prince be correct, and everything will be correct. Once rectify the ruler, and the kingdom will be firmly settled.'* (Li Lou I, 20, Mengzi)
孟子曰：「人不足與適也，政不足間也 °**惟大人為能格君心之非** °君仁莫不仁，君義莫不義，君正莫不正,一正君而國定矣」(孟子, 離婁上 20)，https://ctext.org/mengzi/li-lou-i   Retrieved Aug. 24, 2021.

*Mr. Jing said to him, 'In the family, there is the relation of father and son; abroad, there is the relation of prince and minister. **These are the two great relations among men**. Between father and son the ruling principle is kindness. Between prince and minister the ruling principle is respect...* (Gong Sun Chou II, 11, Mengzi), English translation: James Legge. 景子曰：「內則父子，外則君臣，**人之大倫也**，父子主恩，君臣主敬…(孟子, 公孫丑下 11), https://ctext.org/mengzi/gong-sun-chou-ii

*The king Xuan of asked, saying, 'Is there **any way** to regulate one's maintenance of intercourse with neighbouring kingdoms?'* (Liang Hui Wang II, 10, Mengzi), English translation: James Legge.
齊宣王問曰：交鄰國有**道**乎？(孟子, 梁惠王下 10)，https://ctext.org/mengzi/liang-hui-wang-ii

*While their words were good, were distinguished for **their virtuous conduct**. Confucius united the qualities of the disciples in himself.* (Gong Sun Chou I, 2, Mengzi), 顏淵善言**德行** 孔子兼之. (孟子, 公孫丑上 2), https://ctext.org/mengzi/gong-sun-chou-i   Retrieved   Aug. 24, 2021.

In the Chinese Text Project: *The Hundred Schools of Thought* (諸子百家) (https://ctext.org/), however, 道德 (*dao-de*) 126 matched and 倫理 (*lunli*) 6 matched. For instance, *The Classic of Rites* (禮記) depicts several cardinal virtues as the following:

The course (of duty), virtue, benevolence, and righteousness cannot be fully carried out without the rules of propriety; nor are training and oral lessons for the rectification of manners complete; nor can the clearing up of quarrels and

discriminating in disputes be accomplished; (Qu Li I, 8, Liji/The Classic of Rites),
English translation: James Legge.

曲禮上：**道德仁義，非禮不成**，教訓正俗，非禮不備 分爭辨訟，非禮不決.
（小戴禮記，禮記，曲禮上 8），https://ctext.org/liji/qu-li-i

*All modulations of sound take their rise from the mind of man; and **music is the
intercommunication of them in their relations and differences**.*
(Yue Ji 5/Record of music, Liji/The Classic of Rites), English translation: James Legge.
凡音者，生於人心者也. **樂者，通倫理者也.**（禮記，樂記 5），
https://ctext.org/liji/yue-ji, cf. In Yue Ji, "倫理" means a different notion: namely not moral
principles, but natural relations.   Retrieved Aug. 25, 2021.

As the two great Confucian thinkers emphasize moral character, two
fundamental cannons of religious and philosophical Taoism, Laozi's *Tao Te
Ching*（道德經）and Zhuangzi's work (莊子: *The Zhuangzi*), also stress the way
and virtue:

*Abstaining from speech marks him who is obeying the spontaneity of his nature. A
violent wind does not last for a whole morning; a sudden rain does not last for the
whole day. To whom is it that these (two) things are owing? To Heaven and Earth. If
Heaven and Earth cannot make such (spasmodic) actings last long, how much less can
man! **Therefore when one is making the Dao his business, those who are also
pursuing it, agree with him in it, and those who are making the manifestation of its
course their object agree with him in that;** while even those who are failing in both
these things agree with him where they fail. **Hence, those with whom he agrees as to
the Dao have the happiness of attaining to it; those with whom he agrees as to its
manifestation have the happiness of attaining to it;** and those with whom he agrees
in their failure have also the happiness of attaining (to the Dao). (But) when there is
not faith sufficient (on his part), a want of faith (in him) ensues (on the part of the
others). Dao De Jing 23* (Absolute vacancy), English translation: James Legge
https://ctext.org/dao-de-jing   Retrieved Aug. 26, 2021.
希言自然，故飄風不終朝，驟雨不終日 ﹖孰為此者？天地 ﹖天地尚不能久，而
況於人乎？**故從事於道者，道者，同於道；德者，同於德**；失者，同於失 ﹖**同
於道者，道亦樂得之；同於德者，德亦樂得之**；同於失者，失亦樂得之 ﹖信不
足，焉有不信焉（道德經 23）.

**This is the Level of heaven and earth, and the perfection of the Dao and its
characteristics.** *Therefore the Dis, Kings, and Sages found in this their resting-place.
Resting here, they were vacant; from their vacancy came fullness; from their fullness
came the nice distinctions (of things). From their vacancy came stillness; that
stillness was followed by movement; their movements were successful. From their
stillness came their non-action. Doing-nothing, they devolved the cares of office on
their employs,* **Doing-nothing was accompanied by the feeling of satisfaction.
Where there is that feeling of satisfaction, anxieties and troubles find no place; and
the years of life are many.** *(The Way of Heaven 1, Outer Chapters, Zhuangzi),* English
translation: James Legge,   https://ctext.org/zhuangzi/tian-dao Retrieved Aug. 26,
2021.

天地之平而道德之至，故帝王聖人休焉，休則虛，虛則實，實者倫矣，虛則靜，靜則動，動則得矣,靜則無為，無為也，則任事者責矣,**無為則俞俞，俞俞者憂患不能處，年壽長矣**（天道 1, 外篇, 莊子）.

In *Tao Te Ching* (道德經), Laozi (老子: unknown, 6th century – 4th century B.C.) illustrates 'the way' (道) and 'its dispositional character' (德, virtue) to cultivate oneself to become a morally great man. Laozi asserts that someone who agrees with as to the *Tao* can attain pleasure or happiness. On the other hand, Zhuangzi (莊子: born in 369 B.C. – death around 301, 295, or 286 B.C.) in his Scripture (*Zhuangzi*, 莊子) stresses not only "the perfection of the *Tao* (道) and its characteristics (德)" to become sages or sage kings, but "doing nothing"(無為) to enjoy "longevity" (長壽) with the feeling of satisfaction (The Way of Heaven 1, Outer Chapters, *Zhuangzi*).

In sum, Confucius and Mencius argue that the *Tao* (道) is an essential principle or a compass to establish one's moral character, and to become a good person, namely a morally perfect person. Both thinkers view its characteristics (德, *de*: virtue) as essentially ethical components, such as benevolence (仁), righteousness（義）, propriety (禮), and knowing the force of the words (知), to do and produce one's moral character or one's dispositional virtue. In addition, Laozi and Zhuangzi consider *Tao* (道) and *Te* (德) as significant determinants to become sages, and especially Zhuangzi views "doing nothing"(無為) and "returning primordial nature"（自然回歸）as important actions to achieve *Tao* (道) and to live a long life with forming one's moral character.

B. Cardinal Virtue: From the Ancient Western and Eastern Classics

Cardinal virtue has been regarded as a significant ethical theme as well as an important moral value in ethical philosophy. First of all, the author in this paper will inquire into the notions of cardinal virtue and the Triad from Plato's moral character. Next, Mencius' ethical theories, especially four cardinal virtues and golden mean's three virtues will be discussed.

For the limitation of this study, in the Ancient Greek philosophy, Plato's four cardinal virtues – prudence (wisdom, intelligence, φρόνησις), courage (bravery, ἀνδρεία), temperance (soberness, σωφροσύνη), and justice

($\delta \iota \kappa \alpha \iota o \sigma \acute{\upsilon} \nu \eta$) will be focused, and the Platonic Triad of higher *Forms* (meaning eternal essence or Ideal) -- the *Form* of Truth, the *Form* of Good (Goodness), and the *Form* of Beauty will be discussed with Plato's four cardinal virtues. In general, we simply say the Triad: Truth ($\dot{\alpha}\lambda\acute{\eta}\theta\varepsilon\iota\alpha$), Good ($\dot{\alpha}\gamma\alpha\theta\grave{o}\varsigma$), and Beauty ($\kappa\acute{\alpha}\lambda\lambda o\varsigma$).

On the other hand, in the Old Chinese thought, Mencius' four cardinal virtues -- benevolence (仁), righteousness (義), propriety (禮), and wisdom（智） -- will be focused, and Golden Mean's three virtues -- 知 (knowledge), 仁 (benevolence), 勇 (courage) – will be reviewed with Mencius' four cardinal virtues.

1. Plato's Four Cardinal Virtues and Platonic Triad

From a viewpoint of ancient Greek thought, Plato in his dialogues depicts the Triad as Truth ($\dot{\alpha}\lambda\acute{\eta}\theta\varepsilon\iota\alpha$), Beauty ($\kappa\acute{\alpha}\lambda\lambda o\varsigma$), and Justice ($\delta\iota\kappa\alpha\iota o\sigma\acute{\upsilon}\nu\eta$) (Measure, Proportion, Virtue, or Excellence). In particular, Plato in his dialogue *Philebus* (61a-66b) explicates his Triad as Truth ($\dot{\alpha}\lambda\acute{\eta}\theta\varepsilon\iota\alpha$, *alethiea*), Beauty ($\kappa\acute{\alpha}\lambda\lambda o\varsigma$, *kallos*), and Measure ($\mu\varepsilon\tau\rho\iota\acute{o}\tau\eta\varsigma$, *metriotes*) or Proportion ($\sigma\upsilon\mu\mu\varepsilon\tau\rho\acute{\iota}\alpha$, *summetria*) (Burgin, 2018):

> [64e] So now **the power of the good** has taken refuge in **the nature of the beautiful**; for **measure and proportion are everywhere identified with beauty and virtue.** Plat. Phileb. 64e

> *νῦν δὴ καταπέφευγεν ἡμῖν ἡ **τοῦ ἀγαθοῦ δύναμις** εἰς τὴν **τοῦ καλοῦ φύσιν:** μετριότης γὰρ καὶ συμμετρία κάλλος δήπου καὶ ἀρετὴ πανταχοῦ συμβαίνει γίγνεσθαι. Plat. Phileb. 64e*

> http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01 .0174 %3Atext%3DPhileb.%3Asection%3D64e   Retrieved Sep. 16, 2021.

Furthermore, Plato suggests the third member of his Triad, Moral Goodness or Goodness ($\dot{\alpha}\gamma\alpha\theta\grave{o}\varsigma$), as one of Platonic Triad namely the Form of the Good. Thus, Plato in his works maps out his Triad on the basis of the theory of Forms or Ideas as follows: the Form of Truth (The Allegory of Cave in *The Republic* 7.514a–7.520a; Divided Line in *The Rep.* 6.509d–6.511e; 6.508b-509c), the Form of Beauty (Diotima's Ladder of Love in the *Symposium* 210a - 212c; *Phaedo* 65d, 75c-d; *The Republic* Book V. 454c–d, 476c; cf. *Phaedrus* 250d-e), and the Idea of

the Good (*ἡ τοῦ ἀγαθοῦ ἰδέα; ἀγαθοῦ ἰδέαν*), that is, the Form of the Good or the Form of Moral Goodness (Chariot Allegory in *the Phaedrus* 245e–254e; *The Republic* Book V. 454c–d; Book VI, 508b-509c; *Phaedo* 75c-d; *Philebus* 64e) (Burgin, 2018; Turley, 2014; Uebersax, 2014; Webb, 2020).

*[508e] This reality, then, that gives their **truth** to the objects of knowledge and the power of knowing to the knower, you must say is the **idea of good**, and you must conceive it as being the cause of **knowledge**, and of **truth** in so far as known….*
(The Republic, Book VI, 508e).

*[508ε] τοῦτο τοίνυν τὸ τὴν **ἀλήθειαν** παρέχον τοῖς γιγνωσκομένοις καὶ τῷ γιγνώσκοντι τὴν δύναμιν ἀποδιδὸν τὴν τοῦ **ἀγαθοῦ ἰδέαν** φάθι εἶναι: αἰτίαν δ' **ἐπιστήμης** οὖσαν καὶ **ἀληθείας**, …*
-Plato. Platonis Opera, ed. John Burnet. Oxford University Press. 1903. The Annenberg CPB/Project provided support for entering this text. Retrieved April. 5, 2022. http://data.perseus.org/citations/urn:cts:greekLit:tlg0059.tlg030.perseus-grc1:6.508e   Retrieved Oct. 1, 2021.

*[518a] I said, "would remember that there are two distinct disturbances of the eyes arising from two causes, **according as the shift is from light to darkness or from darkness to light,**[1] and, believing that the same thing happens to the soul too,*

*[518a]ἀλλ' εἰ νοῦν γε ἔχοι τις, ἦν δ' ἐγώ, μεμνῇτ' ἂν ὅτι διτταὶ καὶ ἀπὸ διττῶν γίγνονται ἐπιταράξεις ὄμμασιν, **ἔκ τε φωτὸς εἰς σκότος μεθισταμένων καὶ ἐκ σκότους εἰς φῶς.** ταὐτὰ δὲ ταῦτα νομίσας γίγνεσθαι καὶ περὶ ψυχήν,* Plat. Rep. Book VII, 518a

https://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0168%3Abook%3D7%3Asection%3D518a
Plato. Plato in Twelve Volumes, Vols. 5 & 6 translated by Paul Shorey. Cambridge, MA, Harvard University Press; London, William Heinemann Ltd. 1969.

*[211b] the earth or sky or any other thing; but existing ever in **singularity of form** independent by itself, while all the multitude of beautiful things partake of it in such wise that, though all of them are coming to be and perishing, it grows neither greater nor less, and is affected by nothing… Plat. Sym. 211b.*

*211β] ἢ ἔν τῳ ἄλλῳ, ἀλλ' αὐτὸ καθ' αὑτὸ μεθ' αὑτοῦ **μονοειδὲς** ἀεὶ ὄν, τὰ δὲ ἄλλα πάντα καλὰ ἐκείνου μετέχοντα τρόπον τινὰ τοιοῦτον, οἷον γιγνομένων τε τῶν ἄλλων καὶ ἀπολλυμένων μηδὲν ἐκεῖνο μήτε τι πλέον μήτε ἔλαττον γίγνεσθαι μηδὲ πάσχειν μηδέν…*
http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0174%3Atext%3DSym.%3Apage%3D211   Retrieved Oct. 5, 2021.

*[211c] or induction to love-matters. **Beginning from obvious beauties he must for the sake of that highest beauty be ever climbing aloft, as on the rungs of a ladder, from one to two, and from two to all beautiful bodies;** from personal beauty he proceeds to beautiful observances, from observance to beautiful learning, and from learning at last to that particular study which is concerned*

with the beautiful itself and that alone; so that in the end he comes to know [211d] the very essence of beauty.   Plat. Sym. 211c-d.

[211ξ] τὰ ἐρωτικὰ ἰέναι ἢ ὑπ᾽ ἄλλου ἄγεσθαι, ἀρχόμενον ἀπὸ τῶνδε τῶν καλῶν ἐκείνου ἕνεκα τοῦ καλοῦ ἀεὶ ἐπανιέναι, ὥσπερ ἐπαναβασμοῖς χρώμενον, ἀπὸ ἑνὸς ἐπὶ δύο καὶ ἀπὸ δυοῖν ἐπὶ πάντα τὰ καλὰ σώματα, καὶ ἀπὸ τῶν καλῶν σωμάτων ἐπὶ τὰ καλὰ ἐπιτηδεύματα, καὶ ἀπὸ τῶν ἐπιτηδευμάτων ἐπὶ τὰ καλὰ μαθήματα, καὶ ἀπὸ τῶν μαθημάτων ἐπ᾽ ἐκεῖνο τὸ μάθημα τελευτῆσαι, ὅ ἐστιν οὐκ ἄλλου ἢ αὐτοῦ ἐκείνου τοῦ καλοῦ μάθημα, καὶ γνῷ αὐτὸ τελευτῶν ὃ ἔστι [211δ] καλόν. Plat. Sym. 211c-d.
http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0174
%3Atext%3DSym.%3Apage%3D211
Plato. Plato in Twelve Volumes, Vol. 9 translated by Harold N. Fowler.
Cambridge, MA, Harvard University Press; London, William Heinemann Ltd.
1925.   Retrieved Oct. 5, 2021.

*[65d] the soul of the philosopher greatly despises the body and avoids it and strives to be alone **by itself**?" "Evidently." "Now how about such things as this, Simmias? **Do we think there is such a thing as absolute justice, or not?" "We certainly think there is." "And absolute beauty and goodness."***
*"Of course." "Well, did you ever see anything of that **kind [form]** with your eyes?" "Certainly not," said he. "Or did you ever reach them with any of the bodily senses? I am speaking of all such things, as size, health, strength, and in short **the essence*** (Plat. Phaedo 65d)

*[65δ] ἀτιμάζει τὸ σῶμα καὶ φεύγει ἀπ᾽ αὐτοῦ, ζητεῖ δὲ **αὐτὴ καθ᾽ αὑτὴν** γίγνεσθαι; φαίνεται. τί δὲ δὴ τὰ τοιάδε, ὦ Σιμμία; **φαμέν τι εἶναι δίκαιον αὐτὸ ἢ οὐδέν; φαμὲν μέντοι νὴ Δία. καὶ αὖ καλόν γέ τι καὶ ἀγαθόν**; πῶς δ᾽ οὔ; ἤδη οὖν πώποτέ τι τῶν τοιούτων τοῖς ὀφθαλμοῖς **εἶδες**; οὐδαμῶς, ἦ δ᾽ ὅς. ἀλλ᾽ ἄλλῃ τινὶ αἰσθήσει τῶν διὰ τοῦ σώματος ἐφήψω αὐτῶν; λέγω δὲ περὶ πάντων, οἷον μεγέθους πέρι, ὑγιείας, ἰσχύος, καὶ τῶν ἄλλων ἑνὶ λόγῳ ἁπάντων τῆς **οὐσίας** ὃ*

http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0170%
3Atext%3DPhae do%3Asection%3D65d   Retrieved Oct. 5, 2021.

Plat. Phaedo 65d, Plato. Plato in Twelve Volumes, Vol. 1 translated by Harold North Fowler; Introduction by W.R.M. Lamb. Cambridge, MA, Harvard University Press; London, William Heinemann Ltd. 1966.

*[476c] "I should certainly call that dreaming," he said. "Well, then, take the opposite case: the man whose thought recognizes **a beauty in itself,*** (Plat. Rep. 5.476c)

*ἐγὼ γοῦν ἄν, ἦ δ᾽ ὅς, φαίην ὀνειρώττειν τὸν τοιοῦτον. τί δέ; ὁ τἀναντία τούτων ἡγούμ ενός **τέ τι αὐτὸ καλὸν**[476ξ]*
http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0168
%3Abook%3D5%3Asection%3D476c
Plato. Plato in Twelve Volumes, Vols. 5 & 6 translated by Paul Shorey. Cambridge, MA, Harvard University Press; London, William Heinemann Ltd. 1969.

*[250d] ... **but beauty alone has this privilege, and therefore it is most clearly seen [250e] and loveliest.** Plat. Phaedrus 250d-e.*

[250δ] …νῦν δὲ κάλλος μόνον ταύτην ἔσχε μοῖραν, ὥστ᾽ ἐκφανέστατον εἶναι [250ε] καὶ ἐρασμιώτατον. Plat. Phaedrus 250d-e.

http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0174%3Atext%3DPhaedrus%3Asection%3D250d   Plato. Plato in Twelve Volumes, Vol. 9 translated by Harold N. Fowler. Cambridge, MA, Harvard University Press; London, William Heinemann Ltd. 1925.   Retrieved Nov. 1, 2021.

*"... **For our present argument is no more concerned with the equal than with absolute beauty and the absolute good and the just and the holy**, and, in short,* (Plat. Phaedo 75c) *[75d] with all those things which we stamp with the seal of absolute in our dialectic process of questions and answers; so that we must necessarily have acquired knowledge of all these before our birth."* (Plat. Phaedo 75d)

… οὐ γὰρ περὶ τοῦ ἴσου νῦν ὁ λόγος ἡμῖν μᾶλλόν τι ἢ καὶ περὶ αὐτοῦ τοῦ καλοῦ καὶ αὐτοῦ τοῦ (Phaedo 75c) *ἀγαθοῦ καὶ δικαίου καὶ ὁσίου [75δ] καί, ὅπερ λέγω, περὶ ἁπάντων οἷς ἐπισφραγιζόμεθα τὸ ῾αὐτὸ ὃ ἔστι᾽ καὶ ἐν ταῖς ἐρωτήσεσιν ἐρωτῶντες καὶ ἐν ταῖς ἀποκρίσεσιν ἀποκρινόμενοι. ὥστε ἀναγκαῖον ἡμῖν τούτων πάντων τὰς ἐπιστήμας πρὸ τοῦ γενέσθαι εἰληφέναι.(Phaedo 75d)*

https://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0170%3Atext%3DPhaedo%3Asection%3D75c
Plato. Plato in Twelve Volumes, Vol. 1 translated by Harold North Fowler; Introduction by W.R.M. Lamb. Cambridge, MA, Harvard University Press; London, William Heinemann Ltd. 1966.   Retrieved Nov. 1, 2021.

Plato illuminates the theory of forms or the theory of idea (*Πλάτων ἐν τῇ περὶ τῶν ἰδεῶν ὑπολήψει*) in his works and dialogues. Especially, in his *Phaedo*, *the Republic,* and *Phaedrus,* Plato depicts the mode and realm of the Forms. In the *Phaedo* (109a–111c), he illustrates the world of Forms as "*many regions, some deeper and wider than that where we live*" (*ἡμεῖς οἰκοῦμεν, τοὺς δὲ βαθυτέρους ὄντας τὸ χάσμα αὐτοὺς ἔλαττον ἔχειν τοῦ παρ᾽ ἡμῖν, Phaedo*, 111c). In 'the Allegory of the Cave' (*The Republic* 7.514a–7.520a), Plato describes that the sensible world is contrasted with "*the intelligible realm*" (*τὸν νοητὸν τόπον, ton noēton topon)(The Republic 7.517b;* cf. Parmenides 132b). In *Phaedrus,* he additionally explains that the Forms are in "*outside of the heaven*" (*δὲ ὑπερουράνιον τόπον*) (*Phdr.* 247c). For instance, the following Plato's work and dialogues depict the mode and realm of the Forms:

*[517b] likening the region revealed through sight to the habitation of the prison, and the light of the fire in it to the power of the sun. And if you assume that the ascent and the contemplation of the things above is **the soul's ascension to the intelligible***

region,[1] *you will not miss my surmise, since that is what you desire to hear.*(The Republic, 7.517b)

*[517β] προσαπτέον ἅπασαν τοῖς ἔμπροσθεν λεγομένοις, τὴν μὲν δι' ὄψεως φαινομένην ἕδραν τῇ τοῦ δεσμωτηρίου οἰκήσει ἀφομοιοῦντα, τὸ δὲ τοῦ πυρὸς ἐν αὐτῇ φῶς τῇ τοῦ ἡλίου δυνάμει· τὴν δὲ ἄνω ἀνάβασιν καὶ θέαν τῶν ἄνω τὴν εἰς **τὸν νοητὸν τόπον τῆς ψυχῆς ἄνοδον** τιθεὶς οὐχ ἁμαρτήσῃ τῆς γ' ἐμῆς ἐλπίδος, ἐπειδὴ ταύτης ἐπιθυμεῖς ἀκούειν.*

http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0168% 3Abook%3D7%3Asection%3D517b   Retrieved Nov. 14, 2021.

Plato. Plato in Twelve Volumes, Vols. 5 & 6 translated by Paul Shorey. Cambridge, MA, Harvard University Press; London, William Heinemann Ltd. 1969.

*[247c] pass outside and take their place on the outer surface of the heaven, and when they have taken their stand, the revolution carries them round and they behold the things **outside of the heaven** (Plat. Phaedrus 247c).*

*[247ξ] νώτῳ, στάσας δὲ αὐτὰς περιάγει ἡ περιφορά, αἱ δὲ θεωροῦσι τὰ ἔξω τοῦ οὐρανοῦ.τὸν δὲ **ὑπερουράνιον τόπον** οὔτε τις ὕμνησέ πω τῶν τῇδε ποιητὴς οὔτε ποτὲ ὑ μνήσει κατ' ἀξίαν.*

http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0174% 3Atext%3DPhaedrus%3Asection%3D247c

Plato. Plato in Twelve Volumes, Vol. 9 translated by Harold N. Fowler. Cambridge, MA, Harvard University Press; London, William Heinemann Ltd. 1925.   Retrieved Nov. 14, 2021.

In his works and dialogues, Plato expanded 'the theory of Forms' or 'the theory of Ideas' which was primarily Socrates' philosophical concept. According to this theory, *Idea* (*ἰδέα*, *idea*: idea, form, appearances) or Form (*εἶδος*, *eidos:* form, shape, figure, appearances) is the non-physical property or essence of all things because the world of substances or the physical world is not as true or real, absolute, timeless, and unchangeable ideas (Watt, 1997). Thus, the Form is truth, supremely real, absolute, eternal, changeless, and independent of ordinary objects.

In etymology, the Old Greek word *ἰδέᾱ* (*idea*) maybe from Proto-Hellenic *widéhā*, from Proto-Indo-European *wid ḗeh₂*, feminine derivation from *w ḗydos*, from *weyd-* ("to see"), and it is the feminine form of, the Old Greek word *εἶδος* (*eidos*) related to *ἰδέιν* (*idein:* to see) and *εἰδήναι* (*eidenai:* to know) (Liddell & Scott, 1995; https://en.wiktionary.org/wiki/*ἰδέᾱ*). In the classical Greek, *ἰδέᾱ* (*idea*) meant: 1. form, shape; 2. the look of thing, appearance, semblance; 3. a kind, sort, nature; 4. In Logic, *εἶδος* (*e îlos*); 5. a class, kind, sort, species (Liddell & Scott, 1940; 1995).

In addition, etymologically, the Old Greek word εἶδος (e îlos) originates from Proto-Indo-European *wéydos* ("seeing, image"), from *weyd-* ("to see") (https://en.wiktionary.org/wiki/εἶδος). The Old Greek term εἶδος (e îlos) meant: 1. that which is seen: "visible form" related terms μορφή (*morphē*: shape), form, figure; 2. φαινόμενα (*phainomena*: appearance), look, beauty (comeliness); 3. a form, sort, kind, nature; 4. a class, genus or species 5. wares, goods (Liddell & Scott, 1940; 1995; https://en.wiktionary.org/wiki/εἶδος). Accordingly, the terms ἰδέᾱ (idea) and εἶδος (form) are used interchangeably for the ancient Greek authors, including Plato.

Plato elicits the theory of Forms with various concepts in his works. In particular, *the Republic* presents several characteristics and the nature of Forms as follows:

Book III, 402–403: education (παιδεία, *paide ú)*, the pursuit of the Forms; Book IV, 508: the Form of the Good; Book V, 472–483: Philosophy, the love of the Forms, the Form of the Beauty; Book VI, 507-509: Metaphor of the Sun, Knowledge and Truth (508c), 509–511: Divided Line, two types of the world: the visible (ὁρατόν: *oraton*) and the intelligible (νοητόν: *noeton*); Book VII, 514–520: The Allegory of the Cave, the effect of education, nature vs. knowledge, The Form of The Good, the theory of Forms as one of three higher levels; and Books IX–X, 589–599: The ideal state and its citizens imitating the Good, the True, the Beautiful, the Just, etc.

According to his article, *Platonic Ideas or Forms,* Wyss (2014) suggests six key features of Platonic Forms as follows: (a) Commonality (cf. *Parmenides* 131c; *The Republic.* 476a, 597c), (b) Separation (cf. *Phaedo* 75; *The Rep.* 476b, 480a), (c) Self-Predication (cf. *Cratylus* 439d; *Euthydemus* 301b; *Hippias Major* 292e; *Parmenides* 132; *Protagoras* 230), (d) Purity (cf. *Phaedo* 74c; *Rep.* 514 ff., *Symposium* 211e), (e) Uniqueness (*Phaedo* 74d; *The Rep.* 479, 597c–d), and (f) Sublimity (*Parmenides* 132b; *Phaedo* 65d; *Phaedo* 78d; *Symposium* 211b; *The Rep.* 485b; *The* Rep. 508d).

On the basis of the theory of Forms or Ideas, Plato sets up not just essential concepts in his philosophy ontologically, epistemologically, and ethically, but

maps out his Triad: the Form of Truth, the Form of Goodness, and the Form of Beauty (Martin, 2017; https://www.newworldencyclopedia.org/entry/Idea). In *the Republic,* the two words *,"ἰδέα"(idea*: idea) *and "εἶδος"(eidos:* form)*,* are closely connected with "*κάλλος*"(*kallos*: beauty) (Book III, 401a-402d; Book V, 479a; Book X, 618a) and "*παιδεία*"(*paideia*: education/culture) (Book IV, 428b; 435d; Book VI, 505a; 508a; Book VII, 518c-d; 521d; 532a). Additionally, there are strong connections among knowledge (*ἐπιστήμη, epistȇmȇ*), truth (*ἀλήθεια*), good (*ἀγαθὸς*), and beauty (*κάλλος*) (Book VI, 508b-509d).

Furthermore, the Platonic Triad is also closely connected with four cardinal virtues. Plato considered his Triad as the cosmic values. In lexicology, three ancient Greek terms of the Triad are generally defined as the following: *ἀλήθεια* (*alethiea*) connotes truth, reality, truthfulness, nonconcealment, sincerity, candour, to elude notice, to be unseen, evident (Huebner, 1993; Liddell & Scott, 1995); *ἀγαθὸς* (*agathos*) means goodness, the significance or excellence of a thing or person, inner excellence, the most actualized from potential (Liddell & Scott, 1995); and *κάλλος* (*kallos*) connotes a beauty of persons, rich garments and stuffs, splendid and erotic in that it elicits desire (Liddell & Scott, 1995). In a socio-political context, two of the three terms utilized together.

For instance, the Ancient Greek phrase "*καλοὺς κἀγαθοὺς"* (*Thucydides* 8. 48. 6) or "*καλὸς κἀγαθός"* (*kalos kagathos* or shortened as *καλὸκἀγαθός* (*kalokagathos,* gentleman) is composed of *καλός* ("beautiful"), *καί* ("and"), and *ἀγαθός* ("good"), that is, "*καλός καὶ ἀγαθός"* ("beautiful and good") that means "an ideal of gentlemanly personal conduct," especially in a military context (Turley, 2014, P. 12). The term "*καλοκαγαθίᾱ"* (*kalokagathíā*: nobility, goodness, gentlemanliness) is compounded of *καλός* (*kalos: beautiful*), *καὶ* (*and*), *agathos* (*ἀγαθός: good*), and *íā* (*-íā*, "-ness") which shows not merely the traits and character of a *καλοκάγαθος* (*kalokagathos*, "gentleman") but also the harmonious combination of bodily, and moral and spiritual virtues in Platonic texts (Liddel & Scott, 1995). Additionally, the phrase "*καλοὶ κʹαγαθοὶ"* (*kaloi k'agathoi,* men of honor, *Thucydides* 4. 40. 2. cf. *Thucydides* 8. 48. 6) literally means "the beautiful (*καλός*) and (*καί*) the good (*ἀγαθός*)" but it is difficult to translate clearly the "*kaloi k'agathoi"* (*καλοὶ κʹαγαθοὶ*) which connotes the leading

citizens who embody the virtues of the Greek city-state (πόλις, *polis*) (Gomme, 2009; Turley, 2014, P. 12.). The Old Greek phrase "*σοφὸς ἀγαθός*" (*sophos agathos,* wise and good, *Plat. Rep. 1.350*) or "*ἀγαθὸς καὶ σοφός*" (*agathos kai sophos, Plat. Rep. 1.350*) literally means "good and wise" which is coined by Plato to depict the qualities of an honest man.

For Plato, three essential terms of Platonic Triad -- Truth, Goodness, and Beauty – are divine concepts which set up the εἶδον (*eidon*, to see mentally, to look at, to perceive, to investigate): the abstract, perfect, eternal, unchanging, or transcendent world of the ideas or forms (cf. *The Republic,* Book X, 620a). This Socratic-Platonic Triad is the eternal source or concept of life in which the totality of our cosmos participates as εἰκών (*eikon*: image, figure, likeness, reflection, effigy, *The Republic*, 510e; *Phaedo*, 70d; *Theaetetus*, 192e), a finite image of the eternal, unchanging, or transcendent world of the Ideas or Forms (Turley, 2014, p. 13.).

In his *Timaeus* (33b, 36e, 41d; 70a-72c), Plato describes the cosmogonic work, in other words, human beings are regarded as microcosmic duplications of the macrocosmic world, and the world is activated by a rational soul (Georgoulas, 2011; Turley, 2014). In his *Republic*, Plato illustrates humans comprise tripartite souls corresponding to the Socratic trinity: *logos* (*λόγος:* reason, speech, word), *thymos* (*thumos*, *θυμός:* soul, heart, principle of high spirit, the power of noble wrath) or *ethos* (*ἦθος:* moral character, habit, *ἔθος:* habit, custom, manner), and *eros* (*ἔρως*: love, desire, yearning) or *epithymetes*, *epithumia* (*ἐπῐθῡμῐᾱ:* desire, longing, craving) (*The Republic, Book IV, part 5*; Liddel & Scott, 1995; Turley, 2014, p. 13). He views that the *logos* (*λόγος*) involves one's rational capacities, and related to reason; the *thumos* (*θυμός*) or *ethos* (*ἦθος*) involves one's emotional, ethical, or moral capacities, and is related to spirit; and the *epithumia* (*ἐπῐθῡμῐᾱ*) or *eros* (*ἔρως*) involves one's aesthetic capacities, and is related to desire (*The Republic,* 435e, 439e, 439d; cf. *Timaeus* 69d; Hommel, 2019; Jones, 2009; Shorey, 1969).

For Aristotle, on the other hand, in his *Nicomachean Ethics*, he argues three elements in the soul: that is, sensation (αἴσθησις, *aisthesis*), intellect (νοῦς, *nous*), and desire (ὄρεξις, *orexis*), which control action and the attainment of truth

(1139a). In addition, in his *Rhetoric* (*Ῥητορική: Rhetorike*), Aristotle suggests three modes of persuasion corresponding to the Socratic trinity: *logos* (*λόγος*) as meaning argument from reason refers to persuasion by means of rational appeal; *ethos* (*ἦθος*), persuasion through convincing listeners of one's "moral character"; and *pathos* (*πάθος*), persuasion by means of emotional appeal, "putting the hearer into a certain frame of mind" (Matsen et al., 1990, p. 120; Rapp, 2022, https://plato.stanford.edu/ entries/aristotle-rhetoric/; Ross,1959).

Furthermore, Plato argues that the soul is composed of three parts located in different regions of the body: the *logos* or *logistikon* (*λογιστικόν*) is located in the head; the *thymos* or *thumoeides* (*θυμοειδές*) is located near the chest region; and the *eros* or *epithumetikon* (*ἐπιθυμητικόν*) is located in the stomach (Brown, 2017; Hommel, 2019; Jones, 2009; O'brien, 2011). Moreover, in the *Phaedrus* (*Φαῖδρος: Phaidros*), especially "the chariot allegory," Plato depicts *logos* (*λόγος*) as a charioteer driving two horses, *thumos* (*θυμός*) and *eros* (*ἔρως*), that is, spiritedness and erotic love are to be guided by *λόγος* (*logos*). In the *Republic* (Book IV), Plato insists that soul (*ψυχή*) becomes divided into three parts: *nous* (*νοῦς:* intellect, reason) is the controlling part which subjugates the appetites with the help of *thumos* (*θυμός*); *thumos* (*θῡμός*: soul, as the seat of emotion, feeling, life, breath, heart, desire, will, temper, passion, disposition) is the emotional element in virtue of which we feel anger, fear, etc.; *epithumia* (*ἐπῐθῡμῐ́ᾱ*: desire, yearning, longing, affection, appetite), to which are ascribed bodily desires.

Plato also argues that the three parts of the soul (*ψυχή*) also are associated with the three groups or classes of a society (*namely* the rulers, the military, and the ordinary citizens) (Brown,, 2017; Vlastos, 1971). First, the function of the *logistikon* (*λογιστικόν*) is to justly rule through the love of learning, and is related to the rulers. Second, the function of the *thumoeides* (*θυμοειδές*) is to obey the directions of the *logistikon,* whereas ferociously defending the whole from external invasion and internal disorder, and related to the military or guardians. Third, the function of the *epithymetikon* (*ἐπιθυμητικόν*) is to produce beauty and to seek pleasure, and related to the ordinary citizens.

Additionally, it is through three parts of the human psyche namely "the tripartite soul." It was engaged in the world of the forms before our birth and embodiment that an individual is able to image, mirror, or reflect the virtues of Truth, Goodness, and Beauty (Turley, 2014, p. 13.).

In *the Republic*, Plato explains four cardinal virtues which interrelated to the citizens of three classes and the components of human soul: wisdom (prudence, *φρόνησις*) is associated with the philosopher-rulers who love truth, and assigned to reason; courage (bravery, *ἀνδρεία*) with the guardians who love victory and honor, and to the spirited component in humanity; temperance (soberness, *σωφροσύνη*) is common to all citizens, but primarily associated with the ordinary citizens, such as farmers and craftsmen who love profit and money, and the animal appetites, to whom no special virtue is assigned; Lastly, justice (*δικαιοσύνη*), as the most extensive and most cardinal virtue, is considered as moral goodness. Justice includes all other three virtues (*The Republic,* 580d–581e, esp. 581c; Brown, 2017).

In particular, three essential terms of Platonic Triad are also closely interrelated to the three components of human soul as well as to the four cardinal virtues: Wisdom (prudence, *φρόνησις*), Courage (bravery, fortitude, *ἀνδρεία*), Temperance (soberness, *σωφροσύνη*), and Justice (*δικαιοσύνη*) (Martin, 2016; Turley, 2015). In the theory of Platonic Triad, Truth (*ἀλήθεια*) firstly relates to wisdom (*φρόνησις*) not only as a sub-kind of cardinal virtues but also as a component of justice, and corresponds to *logos* (*λόγος*, *λογιστικόν,* reason) as a faculty of the human soul. Goodness or Good (*ἀγαθὸς*) secondly relates to courage (*ἀνδρεία*) not merely as a sub-kind of cardinal virtues but also as a component of justice, and corresponds to *ethos* (*ἦθος*, morality) relates to spirit (*θυμός*, *θυμοειδές*) as a faculty of the human soul. Beauty (*κάλλος*) lastly relates to temperance not just as a sub-kind of cardinal virtues, but as a component of justice, and corresponds to *pathos* (*πάθος*, emotion) relates to appetite (*ἔρως*, *ἐπιθυμητικόν*) as a faculty of the Human Soul. In Platonic four cardinal virtues, justice (*δικαιοσύνη*) is the most essentially cardinal virtue, and other three cardinal virtues -- wisdom, courage, and temperance -- are essential parts. Cardinal Virtue, as a state of the soul, characterizes human soul, and is a fundamental constituent of what is good for a human being. Every human soul has three parts: reason, spirit, and appetite, which

constitute a single soul immortal (*The Republic,* 608c–611a) that is "the unified source of that human's life and is a unified locus of responsibility for that human's thoughts and actions" (Komáromi, 2019, https://philosophy-models.blog/2019/01/14/plato-about-cardinal-virtues-in-the-republic/ Retrieved April. 14, 2022.).

In sum, as reviewed in the above, Platonic four cardinal virtues, the tripartite theory of the soul, and the Platonic Triad have closely unavoidable interrelations within a single soul as a microcosmos. On the basis of a tripartite soul as metaphysical conception, Plato extended his theory of cardinal virtues as well as his Triad theory. The three essential terms of the Platonic Triad -- truth, goodness, and beauty -- are cosmic values related to these internal capacities, and bring forth human flourishing. As Stephen R. Turley (2015) points out, the essential dispositions or values "communicate divine meaning to the intellectual, moral, and aesthetic capacities of the human soul, which brings a balance in the soul, which, in turn, harmonizes the human person." With the cosmic values and the Platonic cardinal virtues, each human being who has an immortal soul can consider them as the prerequisite values or essential virtues for a human being's fulfillment and flourishing.

As reviewed and analyzed the cardinal virtues from a moral philosophical viewpoint of the Ancient Greece in this section, the researcher mainly discussed Platonic four cardinal virtues, the tripartite theory of the soul, and the Platonic Triad from a standpoint of Plato's moral philosophy.

2. Mencius' Four Cardinal Virtues and Golden Mean's Three Virtues

Now, from a viewpoint of the ancient Chinese thought, particularly Mencius' principles or cardinal virtues and his significant moral theory, especially the four innate ethical dispositions of the human mind, will be reviewed and discussed. In the Ancient Chinese thought, Mencius' four principles or four cardinal virtues -- benevolence (仁), righteousness (義), propriety (禮), and wisdom (智) -- will be focused. Additionally, Golden Mean's three virtues -- 知 (knowledge), 仁 (benevolence), 勇 (courage) – will be discussed.

Mencius (孟子), one of two pillars of traditional orthodox Confucianism, emphasizes four cardinal virtues or four principles, "仁義禮智" (benevolence, righteousness, propriety, and wisdom) (Gaozi I, 6 [告子上 6]；Gong Sun Chou I, 6 [公孫丑上 6]; Jin Xin I, 21 [盡心上 21]）based on the theory of human's inherent good（性善說）, that is, "human nature is good" (Gaozi I, 2 [告子上 2]; Teng Wen Gong I, 1 [滕文公上, 1]). Mencius asserts what belongs by his nature of a superior man or a gentleman (君子）are four cardinal virtues (Jin Xin I: 21 [盡心上 21]. Mencius in his work describes:

*Mencius discoursed to him how **the nature of man is good*** (Teng Wen Gong I: 1). 孟子道**性善**（滕文公上 1). English translation: *James Legge* https://ctext.org/mengzi/teng-wen-gong-i   Retrieved April. 16, 2022.

The tendency of man's nature to good *is like the tendency of water to flow downwards.* (Gaozi I: 2) 人性之善也，猶水之就下也 (告子上 2). https://ctext.org/mengzi/gaozi-i

What belongs by his nature to the superior man are benevolence, righteousness, propriety, and [wisdom]. These are rooted in his heart; *their growth and manifestation are a mild harmony appearing in the countenance, a rich fullness in the back, and the character imparted to the four limbs. Those limbs understand to arrange themselves, without being told.'*(Jin Xin I: 21)

君子所性，仁義禮智根於心 °其生色也，睟然見於面，盎於背，施於四體，四體不言而喻 °」（盡心上 21）   https://ctext.org/mengzi/jin-xin-i   Retrieved April. 16, 2022.

To attain the state of perfect virtue, and to become a man of complete virtue or a gentleman (Western sense), Mencius claims that four principles or four cardinal virtues "仁義禮智" (benevolence, righteousness, propriety, and **wisdom**) are essential moral values (Gaozi I, 6 [告子上 6]; Gong Sun Chou I, 6 [公孫丑上 6]; Jin Xin I, 21 [盡心上 21]). He also argues that human's nature has 'four beginnings or sprouts' ('四端') (Gaozi I, 6 [告子上 6]; Gong Sun Chou I, 6 [公孫丑上 6]). The four principles are rooted in one's heart, and are determinant virtues to become "君子" (a man of complete virtue, the superior man, or a gentleman) (Jin Xin I, 21 [盡心上 21]). In *the Works of Mencius*, Mencius depicts four principles:

*The feeling of commiseration implies the principle of **benevolence**; that of shame and dislike, the principle of **righteousness**; that of reverence and respect, the principle of*

propriety; and that of approving and disapproving, the principle of [wisdom]. *Benevolence, righteousness, propriety, and [wisdom] are not infused into us from without. (Gaozi I: 6)* 仁也；羞惡之心，義也；恭敬之心，禮也；是非之心，智也 仁義禮智，非由外鑠我也（告子上 6）　　https://ctext.org/mengzi/gaozi-i　Retrieved May, 1, 2022.

Mencius said, ... From this case we may perceive that the feeling of commiseration is essential to man, that the feeling of shame and dislike is essential to man, that the feeling of modesty and complaisance is essential to man, and that the feeling of approving and disapproving is essential to man. The feeling of commiseration is the principle of benevolence. The feeling of shame and dislike is the principle of righteousness. The feeling of modesty and complaisance is the principle of propriety. The feeling of approving and disapproving is the principle of knowledge. Men have these four principles just as they have their four limbs. ... (Gong Sun Chou I, 6, Mengzi) https://ctext.org/mengzi/gong-sun-chou-i, English translation: *James Legge*

孟子曰: … 由是觀之，無惻隱之心，非人也；無羞惡之心，非人也；無辭讓之心，非人也；無是非之心，非人也 惻隱之心，仁之端也；羞惡之心，義之端也；辭讓之心，禮之端也；是非之心，智之端也 人之有是四端也，猶其有四體也 …(孟子, 公孫丑上 6)

*Mencius said, 'The richest fruit of **benevolence** is this: the service of one's parents. The richest fruit of **righteousness** is this: the obeying one's elder brothers. The richest fruit of **wisdom** is this: the knowing those two things, and not departing from them. The richest fruit of **propriety** is this: the ordering and adorning those two things. (Li Lou I, 27)*
孟子曰：「**仁**之實，事親是也；**義**之實，從兄是也　　　**智**之實，知斯二者弗去是也；**禮**之實，節文斯二者是也；[離婁上，27] -translation: *James Legge* https://ctext.org/ mengzi/li-lou-i　　Retrieved　May 1, 2022.

Among the four cardinal virtues, benevolence (仁 *ren*, 158 matched in the text) is the most important virtuous value for rulers to become the sovereign of the kingdom flourishingly and peacefully (Gong Sun Chou I, 3-4 [公孫丑上 3－4]; Li Lou I, 33 [離婁上 33]; Liang Hui Wang II, 19 [梁惠王下 19]). Mencius highlights *ren* (仁) to rulers as the following:

*He who, using **virtue**, practices **benevolence** is the sovereign of the kingdom. To become the sovereign of the kingdom, a prince need not wait for a large kingdom. (Gong Sun Chou I, 3)* 以**德**行**仁**者王，王不待大　[公孫丑上 3] English translation: *James Legge*　　*https://ctext.org/mengzi*　Retrieved May 7, 2022.

***Benevolence** brings glory to a prince, and the opposite of it brings disgrace.* (Gong Sun Chou I, 4) 仁則榮，不仁則辱 [公孫丑上 4]**,** English translation: *James Legge*　　*https://ctext.org/mengzi*

*If you will put in practice a **benevolent government**, this people will love you and all*

above them, and will die for their officers. (Liang Hui Wang II, 19) 君行仁政，斯民親其上 `死其長矣 [梁惠王下 19], English translation: *James Legge https://ctext.org/mengzi* Retrieved May 7, 2022.

In Chinese etymology, the original meaning of the Chinese word 仁 (*ren*) is benevolence, but English senses are humaneness, benevolence, charity, humanity, love, kindheartedness (Multi-function Chinese Character Database, https://humanum.arts.cuhk.edu.hk/Lexis/lexi-mf/; Chinese Etymology, https://hanziyuan.net/仁). According to character decomposition, the word 仁 (*ren*) is compounded from person-left 亻 (*rén*) and number two 二 (*èr*), and decomposition notes that it means good relations between two people (Chinese Etymology, https://hanziyuan.net/仁). In terms of classical Confucian texts, the main meanings of Confucian *ren*（仁）include humanity, benevolence, love, charity, the feeling of commiseration, and the good virtual relation between people.

Furthermore, in order to become "a superior man" (君子, 82 matched in the text), Mencius firstly emphasizes "修身" (the cultivation of one's personal character, Jin Xin I, 1 (盡心上 1); cf. "成己": self-accomplishment, 中庸, *zhong-yong 26*,) and then "立命" (the *establishment of Heaven-ordained being,* Jin Xin I, 1 (盡心上 1); cf. "成物": accomplishment of other men and things, 中庸 26) or "善天下" (*the whole kingdom virtuous,* Jin Xin I, 9 (盡心上 9); cf. "成己成物": completing himself, and completing other men and things, 中庸 26) to find one's hidden perfect virtues. In this vein, Mencius asserts that the ultimate goal of learning is to seek for the lost mind (Gaozi I, 11; 學問之道無他，求其放心而已矣」 [孟子，告子上 11]). Mencius in his works describes the cultivation of one's character and the goal of learning as follows:

[But] he waits in **the cultivation of his personal character** *for whatever issue; this is the way in which he* **establishes his Heaven-ordained being.** (Jin Xin I, 1) 修身以俟之，所以立命也. （盡心上 1）, English translation: *James Legge,* https://ctext.org/mengzi/jin-xin-i Retrieved May 10, 2022.

If they did not realize their wishes, they **cultivated their personal character**, *and became illustrious in the world. If poor, they attended to their own virtue in solitude; if advanced to dignity,* **they made the whole kingdom virtuous as well.'** (Jin Xin I, 9), *https://ctext.org/mengzi/jin-xin-i* 不得志，脩身見於世。窮則獨善其身，達則兼善

天下. (盡心上 9), https://ctext.org/mengzi/jin-xin-1　　Retrieved May 10, 2022.

Mencius said, 'Benevolence is man's mind, and righteousness is man's path. How lamentable is it to neglect the path and not pursue it, to lose this mind and not know to seek it again! When men's fowls and dogs are lost, they know to seek for them again, but they lose their mind, and do not know to seek for it. The great end of learning is nothing else but to seek for the lost mind.' (Gaozi I, 11)

孟子曰：「仁，人心也；義，人路也 。舍其路而弗由，放其心而不知求，哀哉！人有雞犬放，則知求之；有放心，而不知求

學問之道無他，求其放心而已矣」[孟子, 告子上 11]

https://ctext.org/mengzi/gaozi-i　　　　Retrieved May 10, 2022.

The completing himself shows his perfect virtue. The completing other men and things shows his knowledge. But these are virtues belonging to the nature, and this is the way by which a union is effected of the external and internal. (Zhong Yong 26)

成己，仁也；成物，知也 性之德也，合外內之道也. (中庸 26)

https://ctext.org/liji/zhong-yong,　　English translation: James Legge

Retrieved May 10, 2022.

  The ruler or the sovereign who uses the four principles can make not just all the people of the state benevolent and righteous, but the state flourishing and peaceful (Li Lou I, 33, [離婁上 33]). Mencius particularly emphasizes two virtuous values, benevolence and righteousness, to rulers. He says, "*Benevolence is man's mind, and righteousness is man's path*" (Gaozi I, 11; 仁，人心也；義，人路也 [告子上 11]). We can say that the former is an ethical way, whereas the latter is a political way (Lee, 2020). On the other hand, Mencius argues that "*the virtual relation between the superior and the inferior is like that between the wind and grass. The grass must bend when the wind blows upon it*" (Teng Wen Gong I, 2; 君子之德，風也；小人之德，草也, 草尚之風必偃 [滕文公上 2]; cf. *The Analects,* Yan Yuan 19). Mencius additionally insists several important virtuous values, such as sincerity (誠), reverence (敬), loyalty (忠), filial piety (孝), especially sincerity(誠) as the way of Heaven (天之道也) (Li Lou I, 12, [離婁上, 12]). Mencius says:

> *If the sovereign be benevolent, all will be benevolent. If the sovereign be righteous, all will be righteous.* (Li Lou I, 33) 君仁莫不仁，君義莫不義 [離婁上 33]

> *There is a way to the attainment of sincerity in one's self: if a man do not understand what is good, he will not attain sincerity in himself. Therefore, sincerity is the way of Heaven. To think how to be sincere is the way of man. Never has there been one possessed of complete sincerity, who did not move others. Never has there*

been one who had not sincerity who was able to move others. (Li Lou I, 12)
誠身有道：不明乎善，不誠其身矣，是故**誠者**，'**天之道也**；
思誠者，人之道也 °至誠而不動者，未之有也；不誠，未有能動者也
[離婁上，12] -translation: James Legge https://ctext.org/mengzi Retrieved
May 10, 2022.

Mencius in his *Works* strongly suggests his political theory. He argues that a ruler who firstly cultivates cardinal virtues can establish a harmonious society and a peaceful state (Lee, 2020). Mencius in his *Works* illustrates:

*Mencius said, 'All things are already complete in us. There is no greater delight than to be conscious of sincerity on self-examination. If one acts with a vigorous effort at the law of reciprocity, when he **seeks for the realization of perfect virtue**, **nothing can be closer than his approximation to it.**'* (Jin Xin I, 4)
孟子曰：「萬物皆備於我矣 反身而誠，樂莫大焉 強恕而行，**求仁莫近焉**
[盡心上 4] -translation: James Legge https://ctext.org/mengzi Retrieved
May 10, 2022.

*To be **perfectly virtuous**." And so it is simply after this that **superior men** strive. Why must they all pursue the same course?'* (Gaozi II, 26) **仁也**
君子亦仁而已矣，何必同？ [告子下 26], -translation: James Legge
https://ctext.org/ mengzi Retrieved May 10, 2022.

*Let [**a superior man**] conduct his rule on principles of equal justice.* (Li Lou II, 30)
君子平其政 [離婁下 30]

*Mencius said, 'That whereby **the superior man** is distinguished from other men is what he preserves in his heart - namely, benevolence and propriety. **The benevolent man loves others. The man of propriety shows respect to others.** He who loves others is constantly loved by them. He who respects others is constantly respected by them.*(Li Lou II, 56)
君子所以異於人者，以其存心也,**君子**以仁存心，以禮存心，**仁者愛人，**
有禮者敬人, 愛人者人恆愛之，敬人者人恆敬之 [離婁下 56] -translation:
James Legge https://ctext.org/mengzi Retrieved May 10, 2022.

*Wide territory and a numerous people are desired by **the superior man,** but what he delights in is not here. To stand in the centre of the kingdom, and tranquillize the people within the four seas - **the superior man** delights in this, but the highest enjoyment of his nature is not here.* (Jin Xin I, 21)
廣土**眾**民，**君子**欲之，所樂不存焉 中天下而立， 定四海之民，
君子樂之， 所性不存焉 [盡心上 21]
-translation: James Legge https://ctext.org/mengzi Retrieved May 10, 2022.

***Good government** is feared by the people, while **good instructions** are loved by them. **Good government** gets the people's wealth, while **good instructions** get their hearts.'*
(Jin Xin I, 14) **善政**民畏之，**善教**民愛之；**善政**得民財，**善教**得民心 [盡心上
14] -translation: James Legge https://ctext.org/mengzi Retrieved May 10, 2022.

In brief, as reviewed in the above, Mencius views the attainment of perfect virtue as his ultimate goal ethico-politically. In his works, Mencius firstly a person should not only seek for the achievement of perfect virtue through self-cultivation or self-accomplishment, but recover the innate four cardinal virtues of the good human nature; secondly a virtuous person should amplify one's vast, flowing passion-nature to become 'a superior man' or 'a man of complete virtue'; lastly a virtuous ruler should govern one's people with the four cardinal virtues, especially benevolence and righteousness, to establish a harmonious society and a flourishing and peaceful kingdom (Lee, 2020).

With Mencius' four cardinal virtues or principles, Golden Mean's three virtues (中庸之三德) -- 知 (knowledge), 仁 (benevolence), 勇 (courage) – are also significant values in Confucianism and in East Asian countries. Supposing the Platonic Triad is three essential values in the Western people, Golden Mean's three virtues would be essential values in the East, especially Confucian Eastern Asian peoples. In *Zhong Yong* (中庸, *known as: Golden Mean or The State of Equilibrium and Harmony*), what we called, *these three Chinese terms --* 知 (Knowledge), 仁 (magnanimity or benevolence), and 勇 (braveness or courage) -- *are the virtues universally binding* (*Zhong Yong, 20;* 知仁勇三者，天下之達德也 [中庸, 20]*).

> ***The duties of universal obligation are five and the virtues wherewith they are practiced are three.*** *The duties are those between sovereign and minister, between father and son, between husband and wife, between elder brother and younger, and those belonging to the intercourse of friends. Those five are the duties of universal obligation.* ***Knowledge, magnanimity, and energy, these three, are the virtues universally binding.*** *And the means by which they carry the duties into practice is singleness. Some are born with the knowledge of those duties; some know them by study; and some acquire the knowledge after a painful feeling of their ignorance. But the knowledge being possessed, it comes to the same thing. Some practice them with a natural ease; some from a desire for their advantages; and some by strenuous effort. But the achievement being made, it comes to the same thing.* (Zhong Yong 20), https://ctext.org/liji/zhong-yong, translation: James Legge   Retrieved May 13, 2022.

天下之達道五，所以行之者三，曰：君臣也，父子也，夫婦也，昆弟也，朋友之交也，五者天下之達道也。知仁勇三者，天下之達德也，所以行之者一也。或生而知之，或學而知之，或困而知之，及其知之，一也；或安而行之，或利而行之，或勉強而行之，及其成功，一也. (中庸 20)

In addition, the *Zhong Yong* describes 知 (knowledge) is closely related to be fond of learning, 仁 (magnanimity or benevolence) related to practice with vigor

or power, and 勇 (braveness or courage) related to possess the feeling of shame (*Zhong Yong 21,* 中庸 21). In *the Analects,* Confucius also mentions these three virtues: "*The wise are free from perplexities; the virtuous from anxiety; and the bold from fear*" (Zi Han, 29, 知者不惑，仁者不憂，勇者不懼 (子罕, 29)). He suggests these three are essential virtues to become "a superior man" (君子)**.** After knowing the three things, one recognizes how to cultivate one's own character, and then one knows how to govern other people as well as his family and state (*Zhong Yong 21,* 中庸 21). In this vein, the three virtues are prerequisite or determinate virtuous values not just to cultivate one's own character (修己), but to govern the other people and state (治人).

> *The Master said, "To be fond of learning is to be near to **knowledge**. To practice with vigor is to be near to **magnanimity**. To possess the feeling of shame is to be near to **energy**. He who knows these three things knows how **to cultivate his own character**. Knowing how **to cultivate his own character**, he knows how to govern other men. Knowing how to govern other men, he knows how to govern the kingdom with all its states and families. (Liji, Zhong Yong 21),* English translation: James Legge, https://ctext.org/liji/zhong-yong   Retrieved May 15, 2022.
>
> 子曰：「好學近乎**知**，力行近乎**仁**，知恥近乎**勇**
> 知斯三者，則知所以**修身**；知所以**修身**，則知所以治人；知所以治人，則知所以治天下國家矣.（中庸 21）

> *The Master said, "**The wise** are free from perplexities; **the virtuous** from anxiety; and **the bold** from fear."* (Zi Han, 29, Analects), English translation: James Legge, https://ctext.org/analects/zi-han   Retrieved May 15, 2022.
> 子曰：「**知者**不惑，**仁者**不憂，**勇者**不懼 (子罕, 29).

In other words, cultivate oneself through knowing and practicing the three virtues as the way of self-cultivation, and then influence other people for good and govern the state with benevolence and righteousness. This notion is similar to the Confucian words, "脩己以安人" (*cultivates oneself so as to give rest to others)* in the *Analects* (Xian Wen 42). Confucius told that the superior man (君子）cultivates himself in order to give rest to others (Xian Wen 42):

> *Zi Lu asked what constituted the superior man. The Master said, "The cultivation of himself in reverential carefulness." "And is this all?" said Zi Lu. "**He cultivates himself so as to give rest to others**," was the reply. "And is this all?" again asked Zi Lu. The Master said, "**He cultivates himself so as to give rest to all the people**. He cultivates himself so as to give rest to all the people - even Yao and Shun were still solicitous about this."* (Xian Wen 42)

子路問君子,子曰：「脩己以敬」曰：「如斯而已乎？」曰：「脩己以安人」曰：「如斯而已乎？」曰：「**脩己以安百姓**,脩己以安百姓，堯舜其猶病諸！」（憲問 42）https://ctext.org/analects/xian-wen　　English translation: James Legge Retrieved May 18, 2022.

In sum, Golden Mean's three virtues -- 知 (knowledge), 仁 (benevolence), 勇 (courage) – are essential values to cultivate or complete oneself in Confucianism, with Mencius' four cardinal virtues or principles -- benevolence (仁), righteousness (義), propriety (禮), and wisdom (智). These virtues or values are inter-related with each other, and are necessary in harmony with each other. Among these virtues or values, benevolence (仁) is the most cardinal virtue for individual aims, while benevolence (仁) and righteousness (義) are essential virtues for social aims to make a family happy and to govern the state peacefully and harmoniously. The word 勇 (courage) is closely related to righteousness (義). Propriety (禮) is a guiding virtue to carry out benevolence (仁) and righteousness (義) (Qu Li I, Ch. 8, *Liji: The Classic of Rite*) as well as a significant value to cultivate oneself and to give comfort to all the people (Book 14, Chs. 41-42, *The Analects*). Wisdom (智) and knowledge (知) are frequently used indistinguishably, but the former is inherently knowing, while the latter a posteriori knowing in general. Thus, Mencius' four cardinal virtues and Golden Mean's three virtues are essential values to complete oneself and to give rest to all the people.

C. Social Harmony: From the Ancient Western and Eastern Thought

Social harmony will be firstly argued in terms of the ancient Greek and Chinese thinkers, in particular, Plato and Aristotle vs. Confucius and Mencius. Next, social harmony is focused on the common good from the Western perspectives, Catholicism including Augustinian Platonism and Thomism, especially St. Augustine and St. Thomas Aquinas, while from the Eastern perspectives, Confucianism, especially Confucius and Mencius.

1. Social Harmony: From the Perspective of The Ancient Greek Philosophy

Social harmony and unity plays a significant role in public politics as well as individual and societal ethics. Each cardinal virtue is closely related to both realms. It has not just self-cultivation function and role, but societal harmonious and integrated function and role. Supposing the former plays the ethical role for the character completion of individual, the latter would do the socio-political role for the establishment of society and nation righteous and peaceful.

In this vein, the ancient Greek philosophers, such as Socrates, Plato, and Aristotle, deeply considered both individual and social aims. In this study, the author will focus on social or civil harmony of Plato and Aristotle. Plato illustrates the theory of *harmonia* in *the Phaedo*, *the Gorgias, the Timaeus, and the Republic,* while Aristotle presents this theory in *De Anima, Eudemus*, *Politics,* and *Nicomachean Ethics* (Chaturvedi, 2017; Ross, 1925; Taylor, 1986; Vogiatzi, 2020; Young, 2012). To review the theory of social or civil harmony, this paper directs the lens to Plato's *Phaedo* and *the Republic* as well as Aristotle's *De anima, Politics,* and *the Nicomachean Ethics*. The *harmonia* theory is simply defined: the human soul is the *harmonia* of the material parts of the body (Vogiatzi, 2020; Young, 2006). Plato explicates the theory by Simmias and Echecrates in Plato's *Phaedo* (85e-86a, 86b-88d) and *The Republic*, Books II, III, and IV (Campbell, 2022; Long, 2013; Vlastos, 1969). In addition, the theory is also explained in *De Anima* (*On the Soul,* 1.4.407b27-30; 407b30-33), Politics (Books IV, VII), and *the Nicomachean Ethics* (Book VIII) by Aristotle (Arnold, 2021; Betegh, 2021; Chaturvedi, 2017; Taylor, 1986; Young, 2012).

In the *Phaedo*, Plato describes a *harmonia* theory after Socrates has presented at least four different arguments for the soul's immortality to his interlocutors (69e-84b, 85e-88d; Apolloni, 1996; Chaturvedi, 2017).

> *[70b] there would be good reason for the blessed hope, Socrates, that what you say is true. But perhaps no little argument and proof is required to show that **when a man is dead the soul still exists and has any power and intelligence.**"* (Plat. Phaedo 70b)

> *[70β] Σώκρατες, ὡς ἀληθῆ ἐστιν ἃ σὺ λέγεις: ἀλλὰ τοῦτο δὴ ἴσως οὐκ ὀλίγης παραμυθίας δεῖται καὶ πίστεως, **ὡς ἔστι τε ψυχὴ ἀποθανόντος τοῦ ἀνθρώπου καί τινα δύναμιν ἔχει καὶ φρόνησιν.**

http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0170%3Atext%3DPhaedo%3Asection%3D70b   Retrieved May 18, 2022,   Plato. Plato in Twelve Volumes, Vol. 1 translated by Harold North Fowler; Introduction by W.R.M. Lamb. Cambridge, MA, Harvard University Press; London, William Heinemann Ltd. 1966. Retrieved June 1, 2022.

In addition, he follows namely the "Affinity Argument" (78b-84b) (Apolloni, 1996; Chaturvedi, 2017). In accordance with the Affinity Argument (78b-84b), "the soul is akin to the divine Forms since it is immutable, invisible, and divine and, consequently, imperishable" (Chaturvedi, 2017, p. 94.). In other words, the soul is the invisible world of Forms which one can access only with one's mind (Connolly, 2021; *The Phaedo,* 78c-79e, 80b). In the Affinity Argument, the soul has a likeness to a higher level of reality (78c-82b). Simmias argues a counter-argument (85e-86a):

> *"In this," said he, "that one might use the same argument about harmony and a lyre with its strings. **Once might say that the harmony is invisible and incorporeal, and very beautiful and** (Plat. Phaedo 85e) [86a] divine in the well attuned lyre, but the lyre itself and its strings are bodies, and corporeal and composite and earthy and akin to that which is mortal (Plat. Phaedo 86a).*

> *ταύτῃ ἔμοιγε, ἦ δ᾽ ὅς, ᾗ δὴ καὶ περὶ ἁρμονίας ἄν τις καὶ λύρας τε καὶ χορδῶν τὸν αὐτὸν τοῦτον λόγον εἴποι, **ὡς ἡ μὲν ἁρμονία ἀόρατον καὶ ἀσώματον καὶ πάγκαλόν τι καὶ** (Plat. Phaedo 85e) [86a] θεῖόν ἐστιν ἐν τῇ ἡρμοσμένῃ λύρᾳ, αὐτὴ δ᾽ ἡ λύρα καὶ αἱ χορδαὶ σώματά τε καὶ σωματοειδῆ καὶ σύνθετα καὶ γεώδη ἐστὶ καὶ τοῦ θνητοῦ συγγενῆ* (Plat. Phaedo 86a).

> https://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0170%3Atext%3DPhaedo%3Asection%3D85e-86a,   Retrieved May 18, 2022,   Plato. Plato in Twelve Volumes, Vol. 1 translated by Harold North Fowler; Introduction by W.R.M. Lamb. Cambridge, MA, Harvard University Press; London, William Heinemann Ltd. 1966. Retrieved June 1, 2022.

However, Plato in *the Phaedo* explicates that human soul is a blending and a harmony of these same elements when they are blended with each other in due proportion (Phd. 86c) as well as is related and akin to the divine and immortal (Phd. 86b). *The Phaedo* depicts the relations between soul and harmony:

> 86b] *which is related and akin to the divine and the immortal, perish before that which is mortal. He would say that the harmony must still exist somewhere, and that the wood and the strings must rot away before anything could happen to it. And I fancy, Socrates, **that it must have occurred to your own mind that we believe the soul***

to be something after this fashion; that our body is strung and held together by heat, cold, moisture, dryness, and the like (Plat. Phaedo 86b).

[86β] ἀπολωλέναι τὴν τοῦ θείου τε καὶ ἀθανάτου ὁμοφυῆ τε καὶ συγγενῆ, προτέραν τοῦ θνητοῦ ἀπολομένην--
ἀλλὰ φαίη ἀνάγκη ἔτι που εἶναι αὐτὴν τὴν ἁρμονίαν, καὶ πρότερον τὰ ξύλα καὶ τὰς χορδ ὰς κατασαπήσεσθαι πρίν τι ἐκείνην παθεῖν--
καὶ γὰρ οὖν, ὦ Σώκρατες, οἶμαι ἔγωγε καὶ αὐτόν σε τοῦτο ἐντεθυμῆσθαι, ὅτι τοιοῦτό ν τι μάλιστα ὑπολαμβάνομεν τὴν ψυχὴν εἶναι, ὥσπερ ἐντεταμένου τοῦ σώματος ἡμῶν καὶ συνεχομένου ὑπὸ θερμοῦ καὶ ψυχροῦ καὶ ξηροῦ καὶ ὑγροῦ καὶ τοιούτων τινῶν, κρᾶσ ιν εἶναι καὶ ἁρμονίαν (Plat. Phaedo 86b).

[86c] and the soul is a mixture and a harmony of these same elements, when they are well and properly mixed. Now if the soul is a harmony, ... (Plat. Phaedo 86c)

86ξ] αὐτῶν τούτων τὴν ψυχὴν ἡμῶν, ἐπειδὰν ταῦτα καλῶς καὶ μετρίως κραθῇ πρὸς ἄλληλα-εἰ οὖν τυγχάνει ἡ ψυχὴ οὖσα ἁρμονία τις, ... (Plat. Phaedo 86c)

In *the Phaedo*, Plato intends to establish the probability of immortal soul through Socrates' four different arguments for 'the immortality of the soul.' That is, the human soul is continued existence after the death of the body.

Furthermore, in the Republic, Plato specifically describes the relations between soul and harmony linked with cardinal virtues and societal strata. In particular, Plato in Books III and IV asserts that "justice consists in a harmonious soul and that it is, thus, desired for its own sake and for the sake of happiness" (Chaturvedi, 2017, p. 112.). Plato in Book III mentions that Socrates has considered musical and gymnastic *harmonia* in his discussions of the educational program for training the youth (ibid.; *Plat. Rep.* 377a; 403c-e) as follows:

*[377a] of both, but first of the false?" "I don't understand your meaning." "Don't you understand," I said, "that we begin by telling children fables, and the fable is, taken as a whole, false, but there is truth in it also? And we make use of fable with children before gymnastics." "That is so." "That, then, is what I meant by saying that **we must take up music before gymnastics.**" "You were right," he said. "**Do you not know, then, that the beginning in every task is the chief thing, especially for any creature that is young and tender?**

*[377a]*παιδευτέον δ᾽ ἐν ἀμφοτέροις, πρότερον δ᾽ ἐν τοῖς ψευδέσιν;
οὐ μανθάνω, ἔφη, πῶς λέγεις.οὐ μανθάνεις, ἦν δ᾽ ἐγώ, ὅτι πρῶτον τοῖς παιδίοις μύθους λέγομεν; τοῦτο δέ που ὡς τὸ ὅλον εἰπεῖν ψεῦδος, ἔνι δὲ καὶ ἀληθῆ. πρότερον δὲ μύθοις πρὸς τὰ παιδία ἢ γυμνασίοις χρώμεθα.
ἔστι ταῦτα.τοῦτο δὴ ἔλεγον, **ὅτι μουσικῆς πρότερον ἁπτέον ἢ γυμναστικῆς.**
ὀρθῶς, ἔφη. **οὐκοῦν οἶσθ᾽ ὅτι ἀρχὴ παντὸς ἔργου μέγιστον, ἄλλως [377b] τε δὴ καὶ νέῳ καὶ ἁπαλῷ ὁτῳοῦν;**

*[403c] on penalty of being stigmatized for want of taste and true musical culture." "Even so," he said. "Do you not agree, then, that our discourse on music has come to an end? It has certainly made a fitting end, for surely the end and consummation of culture be love of the beautiful." "I concur," he said. "**After music our youth are to be educated by gymnastics?" "Certainly." "In this too they must be carefully trained [from boyhood through]** (Plat. Rep. 3.403c)

[403ξ] τούτων συγγίγνεσθαι: εἰ δὲ μή, ψόγον ἀμουσίας καὶ ἀπειροκαλίας ὑφέξοντα.
οὕτως, ἔφη.ἆρ᾽ οὖν, ἦν δ᾽ ἐγώ, καὶ σοὶ φαίνεται τέλος ἡμῖν ἔχειν ὁ περὶ μουσικῆς λόγος;
οἷ γοῦν δεῖ τελευτᾶν, τετελεύτηκεν: δεῖ δέ που τελευτᾶν τὰ μουσικὰ εἰς τὰ τοῦ καλοῦ ἐρω τικά. σύμφημι, ἦ δ᾽ ὅς. **μετὰ δὴ μουσικὴν γυμναστικῇ θρεπτέοι οἱ νεανίαι. τί μήν; δεῖ μὲν δὴ καὶ ταύτῃ ἀκριβῶς τρέφεσθαι ἐκ παίδων διὰ**

[403d] life, and the way of it is this, I believe; but consider it yourself too. *For I, for my part, do not believe that a sound body by its excellence makes the soul good, but on the contrary that a good soul by its virtue renders the body the best that is possible.*[1] *What is your opinion?" "I think so too." "Then if we should sufficiently train the mind and turn over to it the minutiae of the care of the body,*

[403δ] **βίου.** ἔχει δέ πως, ὡς ἐγῷμαι, ὧδε: σκόπει δὲ καὶ σύ. **ἐμοὶ μὲν γὰρ οὐ φαίνεται, ὃ ἂν χρηστὸν ᾖ σῶμα, τοῦτο τῇ αὑτοῦ ἀρετῇ ψυχὴν ἀγαθὴν ποιεῖν, ἀλλὰ τοὐναντίον ψυχὴ ἀγαθὴ τῇ αὑτῆς ἀρετῇ σῶμα παρέχειν ὡς οἷόν τε βέλτιστον: σοὶ δὲ πῶς φαίνεται;**καὶ ἐμοί, ἔφη, οὕτως.οὐκοῦν εἰ τὴν διάνοιαν ἱκανῶς θεραπεύσαντες παραδοῖμε ν αὐτῇ τὰ περὶ τὸ σῶμα ἀκριβολογεῖσθαι, ἡμεῖς δὲ ὅσον τοὺς

Plato describes that music concerns the soul, gymnastics the body, and that a good soul takes care of the body the best (*Plat. Rep.* 403d). Additionally, in order to build the ideal city-state (*Καλλίπολις*), the true guardians of the *Καλλίπολις* (*Kallipolis*: the utopian city-state ruled by philosopher), as philosopher-kings, are to be educated in *μουσῐκή* (*mousike*) and *γυμναστικῇ* (*gumnastike*) as the training of soul and body for the sake of excellence (*Plat. Rep.* 404d-e; 413c-414a), and especially "*μουσῐκή*" (music) includes not only *ἁρμονία* (harmony) but also *ρυθμοί* (rhythms) and *λόγοι* (discourses, argument, words) (*Plat. Rep.* 404d-e; Chaturvedi, 2017, p. 114.; Rheins, 2021).

> *[404d] … "Inevitably." "In general, I take it, if we likened that kind of food and regimen to music and song expressed in the pan-harmonic mode and [404e] in every variety of rhythm it would be a fair comparison." "Quite so." "And here variety engendered licentiousness, did it not, but here disease?* **While simplicity in music begets sobriety in the souls, and in gymnastic training it begets health in bodies."** *"Most true," he said.* (Plat. Rep. 3.404e)

> *[404δ] … ἀνάγκη.*
> *ὅλην γὰρ οἶμαι τὴν τοιαύτην σίτησιν καὶ δίαιταν τῇ μελοποιίᾳ τε καὶ ᾠδῇ τῇ ἐν τῷ πανα*
> *ρμονίῳ καὶ ἐν πᾶσι [404ε] ῥυθμοῖς πεποιημένη ἀπεικάζοντες ὀρθῶς ἂν ἀπεικάζοιμεν.*
> *πῶς γὰρ οὔ;οὐκοῦν ἐκεῖ μὲν ἀκολασίαν ἡ ποικιλία ἐνέτικτεν, ἐνταῦθα δὲ νόσον,* **ἡ δὲ ἁπ**
> **λότης κατὰ μὲν μουσικὴν ἐν ψυχαῖς σωφροσύνην, κατὰ δὲ γυμναστικὴν ἐν σώμασιν**
> **ὑγίειαν;** *ἀληθέστατα, ἔφη.*

> *[413e] and again pass them into pleasures, testing them much more carefully than men do gold in the fire, to see if the man remains immune to such witchcraft and preserves his composure throughout,* **a good guardian of himself and the culture which he has received, maintaining the true rhythm and harmony of his being in all those conditions, and the character that would make him most useful to himself and to the state. And he who as boy, lad, and man endures the test**

> *[413ε] αὖ μεταβλητέον, βασανίζοντας πολὺ μᾶλλον ἢ χρυσὸν ἐν πυρί—εἰ δυσγοήτευτος καὶ εὐσχήμων ἐν πᾶσι φαίνεται,* **φύλαξ αὑτοῦ ὢν ἀγαθὸς καὶ μουσικῆς ἧς ἐμάνθανεν, εὔρυθμόν τε καὶ εὐάρμοστον ἑαυτὸν ἐν πᾶσι τούτοις παρέχων, οἷος δὴ ἂν ὢν καὶ**

ἑαυτῷ καὶ πόλει χρησιμώτατος εἴη. καὶ τὸν ἀεὶ ἔν τε παισὶ καὶ νεανίσκοις καὶ ἐν ἀνδράσι βασανιζόμενον

Plato explicates that "*one who best blends gymnastics with music and applies them most suitably to the soul is the man whom we should most rightly pronounce musician.*" (*τὸν κάλλιστ᾽ ἄρα μουσικῇ γυμναστικὴν κεραννύντα   καὶ μετριώτατα τῇ ψυχῇ προσφέροντα, τοῦτον ὀρθότατ᾽ ἂν φαῖμεν εἶναι τελέως μουσικώτατον καὶ εὐαρμοστότατον, Plat. Rep.* 412a). In this text, we can say that the most perfect and harmonious musician is a typology of a harmoniously true gentleman. Socrates mentions that *harmonia* (*ἁρμονία*) appropriately imitate the sounds (*φθόγγους*) and tones (*προσῳδίας*) of a brave and temperate man (*Plat. Rep.* 399a-c):

[399a] **"I don't know[1] the musical [harmony]," I said, "but leave us that [harmony] that would fittingly imitate the utterances and the accents of a brave man who is engaged in warfare or in any enforced business, and who, when he has failed, either meeting wounds or death or having fallen into some other mishap,**

[399a] οὐκ οἶδα, ἔφην ἐγώ, τὰς ἁρμονίας, ἀλλὰ κατάλειπε ἐκείνην τὴν ἁρμονίαν, ἣ ἔν τε πολεμικῇ πράξει ὄντος ἀνδρείου καὶ ἐν πάσῃ βιαίῳ ἐργασίᾳ πρεπόντως ἂν μιμήσαιτο φθόγγους τε καὶ προσῳδίας, καὶ ἀποτυχόντος ἢ εἰς τραύματα ἢ εἰς   θανάτους ἰόντος ἢ εἴς τινα ἄλλην συμφορὰν πεσόντος,

[399c] and acquiescing in the outcome. **Leave us these two modes—the forced and the voluntary—that will best imitate the utterances of men failing or succeeding, the temperate, the brave—leave us these."** *"Well," said he, "you are asking me to leave none other than those I just spoke of." "Then," said I, "we shall not need in our songs and airs instruments of many strings or whose compass includes all the harmonies." "Not in my opinion," said he. "Then we shall not maintain makers of triangles and harps and all other*

[399ξ] πράττοντά τε καὶ τὰ ἀποβαίνοντα ἀγαπῶντα. **ταύτας δύο ἁρμονίας, βίαιον, ἑκούσιον, δυστυχούντων, εὐτυχούντων, σωφρόνων, ἀνδρείων ἁρμονίας αἵτινες φθόγγους μιμήσονται κάλλιστα, ταύτας λεῖπε.**
ἀλλ᾽, ἦ δ᾽ ὅς, οὐκ ἄλλας αἰτεῖς λείπειν ἢ ἃς νυνδὴ ἐγὼ ἔλεγον.
οὐκ ἄρα, ἦν δ᾽ ἐγώ, πολυχορδίας γε οὐδὲ παναρμονίου ἡμῖν δεήσει ἐν ταῖς ᾠδαῖς τε καὶ μέλεσιν. οὔ μοι, ἔφη, φαίνεται. τριγώνων ἄρα καὶ πηκτίδων καὶ πάντων ὀργάνων ὅσα

After a human soul has been properly cultivated, the person becomes beautiful and good (*Plat. Rep.* 401e):

[401e] and otherwise the contrary? And further, because omissions and the failure of beauty in things badly made or grown would be most quickly perceived by one who was properly educated in music, and so, feeling distaste[1] rightly, **he would praise beautiful things and take delight in them and receive them into his soul to foster its growth and become himself beautiful and good.**

[401ε] ἐάν τις ὀρθῶς τραφῇ, εἰ δὲ μή, τοὐναντίον; καὶ ὅτι αὖ τῶν παραλειπομένων καὶ μὴ καλῶς δημιουργηθέντων ἢ μὴ καλῶς φύντων ὀξύτατ᾽ ἂν αἰσθάνοιτο ὁ ἐκεῖ τραφεὶς ὡς ἔδει, **καὶ ὀρθῶς δὴ δυσχεραίνων τὰ μὲν καλὰ ἐπαινοῖ καὶ χαίρων καὶ καταδεχόμενος εἰς τὴν ψυχὴν τρέφοιτ᾽ ἂν ἀπ᾽ αὐτῶν καὶ γίγνοιτο καλός τε κἀγαθός,**

In Book IV, Plato describes the virtuous city related between tripartite soul and tripartite city from the another aspect of *harmonia* or modes (*ἁρμονίας*). Socrates' *kallipolis* (*καλλίπολις*) will "completely good," which he parses as "wise, courageous, moderate, and just" (*Plat. Rep.* 427e 10; Chaturvedi, 2017, p. 129.). **Wisdom** is related to ruler-guardians or "complete guardians" (414a-b, 428d) who govern the city, **courage** to the auxiliary-guardians, **moderation** (temperance or soberness, *σωφροσύνη*) to all citizens, but primarily associated with the ordinary citizens, such as farmers and craftsmen. Particularly, the guardians should not merely possess two natures, sober and brave (*σώφρων καὶ ἀνδρεία*), but also should attune both virtues (*Plat. Rep.* 410e; 431e). Lastly, justice (*δικαιοσύνη*), as the most cardinal virtue or moral goodness, includes all other three virtues harmoniously (*Plat. Rep.,* 580d–581e). Among the four cardinal virtues, soberness (*σωφροσύνη*: moderation) is a kind of beautiful order as well as resembles a kind of concord and *harmonia* (*Plat. Rep.* 430e).

[410e] a quality which the philosophic nature would yield? This if relaxed too far would be softer than is desirable but if rightly trained gentle and orderly?” “That is so.” ***“But our requirement, we say,[1] is that the guardians should possess both natures.” “It is.” “And must they not be harmoniously adjusted to one another?” “Of course.” “And the soul of the man thus attuned is sober and brave?”***

[410e]τί δέ; τὸ ἥμερον οὐχ ἡ φιλόσοφος ἂν ἔχοι φύσις, καὶ μᾶλλον μὲν ἀνεθέντος αὐτοῦ μαλακώτερον εἴη τοῦ δέοντος, καλῶς δὲ τραφέντος ἥμερόν τε καὶ κόσμιον; ἔστι ταῦτα. ***δεῖν δέ γέ φαμεν τοὺς φύλακας ἀμφοτέρα ἔχειν τούτω τὼ φύσει.δεῖ γάρ.οὐκοῦν ἡρμόσθαι δεῖ αὐτὰς πρὸς ἀλλήλας; πῶς δ᾽ οὔ;***
καὶ τοῦ μὲν ἡρμοσμένου σώφρων τε καὶ ἀνδρεία ἡ [ψυχή];

[430e] be very wrong[1] of me not to desire it,” said I. “Go on with the inquiry then,” he said. “I must go on,” I replied, “and ***viewed from here it bears more likeness to a kind of concord and harmony than the other virtues did.” “How so?” “Soberness is a kind of beautiful order[2] and a continence of certain pleasures and appetites, as they say, using the phrase ‘master of himself’ I know not how; and there are other similar expressions that as it were point us to the same trail. Is that not so?”*** *“Most certainly.” “Now the phrase ‘master of himself’ is an absurdity, is it not? For he who is master of himself would also be subject to himself,*

[430e]ἀλλὰ μέντοι, ἦν δ᾽ ἐγώ, βούλομαί γε, εἰ μὴ ἀδικῶ.σκόπει δή, ἔφη.σκεπτέον, εἶπον: καὶ ὥς γε ἐντεῦθεν ἰδεῖν, ***συμφωνίᾳ τινὶ καὶ ἁρμονίᾳ προσέοικεν μᾶλλον ἢ τὰ πρότερον.πῶς;κόσμος πού τις, ἦν δ᾽ ἐγώ, ἡ σωφροσύνη ἐστὶν καὶ ἡδονῶν τινων καὶ ἐπιθυμιῶν ἐγκράτεια, ὥς φασι κρείττω δὴ αὑτοῦ ἀποφαίνοντες οὐκ οἶδ᾽ ὅντινα τρόπον, καὶ ἄλλα ἄττα τοιαῦτα ὥσπερ ἴχνη αὐτῆς λέγεται.*** *ἦ γάρ;πάντων μάλιστα, ἔφη.οὐκοῦν τὸ μὲν “κρείττω αὑτοῦ” γελοῖον; ὁ γὰρ ἑαυτοῦ κρείττων καὶ ἥττων δήπου ἂν αὑτοῦ εἴη καὶ ὁ ἥττων κρείττων:*

[431e] the rulers and the ruled are of one mind as to who ought to rule, that condition will be found in this. Don't you think so?” “I most emphatically do,” he said. “In which class of the citizens, then, will you say that the virtue of soberness has its seat when this is their condition? In the rulers or in the ruled?” “In both, I suppose,[1]” he said. “Do you see then,” said I, ***“that our intuition was not a bad one just now that discerned a likeness between soberness and a kind of harmony?” “Why so?” “Because its operation is unlike that of courage and wisdom, which residing in separate parts***

[431e] τε ἄρχουσι καὶ ἀρχομένοις περὶ τοῦ οὕστινας δεῖ ἄρχειν, καὶ ἐν ταύτῃ ἂν εἴη τοῦτο ἐνόν. ἢ οὐ δοκεῖ; καὶ μάλα, ἔφη, σφόδρα.
ἐν ποτέροις οὖν φήσεις τῶν πολιτῶν τὸ σωφρονεῖν ἐνεῖναι ὅταν οὕτως ἔχωσιν; ἐν τοῖς ἄρχουσιν ἢ ἐν τοῖς ἀρχομένοις; ἐν ἀμφοτέροις που, ἔφη.

*ὁρᾷς οὖν, ἦν δ' ἐγώ, **ὅτι ἐπιεικῶς ἐμαντευόμεθα ἄρτι ὡς ἁρμονίᾳ τινὶ ἡ σωφροσύνη ὡμοίωται; τί δή;ὅτι οὐχ ὥσπερ ἡ ἀνδρεία καὶ ἡ σοφία ἐν μέρει τινὶ***

http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0168%3A book%3D4%3Asection%3D431e   Retrieved June 23, 2022.   Plato. Plato in Twelve Volumes, Vols. 5 & 6 translated by Paul Shorey. Cambridge, MA, Harvard University Press; London, William Heinemann Ltd. 1969.

The complete guardians, as the soul of the harmonized persons, possess and attune the nature of moderate (σώφρων) and courageous (ἀνδρεία) (*Plat. Rep.* 410e-411a). The rulers and the ruled respectively made the city, especially both guardians, the one wise (σοφήν) and the other brave (ἀνδρείαν) (*Plat. Rep.* 432a). In order that we have to be quite right in affirming this 'unanimity' (ὁμόνοιαν: oneness of mind) to be moderation, the 'concord' (συμφωνίαν: unison of sound) of the naturally superior and inferior [as to which ought to rule both in the state and the individual] (*Plat. Rep.* 432a).

*[432a] **respectively made the city, the one wise and the other brave**. That is not the way of soberness, but it extends literally through the entire gamut[1] throughout, bringing about[2] the unison in the same chant of the strongest, the weakest and the intermediate, whether in wisdom or, if you please,[3] in strength, or for that matter in numbers, wealth, or any similar criterion. **[In order] that we should be quite right in affirming this unanimity[4] to be soberness, the concord of the naturally superior and inferior [as to which ought to rule both in the state and the individual].***

*|[432α] **ἑκατέρα ἐνοῦσα ἡ μὲν σοφήν, ἡ δὲ ἀνδρείαν τὴν πόλιν παρείχετο,** οὐχ οὕτω ποιεῖ αὕτη, ἀλλὰ δι᾽ ὅλης ἀτεχνῶς τέταται διὰ πασῶν παρεχομένη συνάδοντας τούς τε ἀσθενεστάτους ταὐτὸν καὶ τοὺς ἰσχυροτάτους καὶ τοὺς μέσους, εἰ μὲν βούλει, φρονήσει, εἰ δὲ βούλει, ἰσχύι, εἰ δέ, καὶ πλήθει ἢ χρήμασιν ἢ ἄλλῳ ὁτῳοῦν τῶν τοιούτων: **ὥστε ὀρθότατ᾽ ἂν φαῖμεν ταύτην τὴν ὁμόνοιαν σωφροσύνην εἶναι, χείρονός τε καὶ ἀμείνονος κατὰ φύσιν συμφωνίαν ὁπότερον δεῖ ἄρχειν καὶ ἐν πόλει καὶ ἐν ἑνὶ ἑκάστῳ.***

http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0168%3A book%3D4%3Asection%3D432a   Retrieved June 24, 2022.

In brief, the Four Cardinal Virtues of the City (427d-434b) are closely associated with tripartite soul and tripartite city (435c-441c). In Book IV, Plato illustrates that the virtuous city is built by the three parts of the soul as well as the three classes in the city with *harmonia (ἁρμονίας)* respectively and reciprocally. Both harmony and concord play indispensable roles to establish the ideal state and the virtuous individual. Plato in the Republic highlights the importance of unity and harmony

as well as four cardinal virtues, especially justice as one of the most significant concepts in his ethico-politics.

In Plato's ethico-political theories, justice (*δικαιοσύνη*) is considered as individual virtue and socio-political concept or order. The former may refer to moral righteousness or goodness, while the latter may refer to the common good of the entire socio-political community which is not to any specific group's special advantage or benefit, but to everyone's common benefit. Plato in *the Republic* strongly emphasizes that justice provides not merely concord and unity for a community which is fundamental for a healthy society, but peace and harmony for all different social groups whereby each benefits and contributes to the societal common good (UKEssays, 2018). Thus, we can say that harmony and unity are essential socio-political elements to achieve the common good of the society as well as to achieve the righteous or just community. In this vein, the two elements, harmony and unity, are significant determinants not merely to virtuously attain an individual excellence or goodness, but to harmoniously establish a common good society.

Like Plato's argument about the *harmonia* theory, Aristotle reviews and refutes his predecessors' ideas of the *harmonia* theory, and then explicites this theory in his work, On the Soul (Greek: *Περὶ Ψυχῆς*, *Peri Psyches*; Latin: *De Anima*). Aristotle illustrates the *harmonia* theory which is a relation between the soul and the body, as both popular and persuasive (*On the Soul*, 1.4.407b27 - 408a30; Nussbaum & Rorty, 1992; Ross, 1925; Young, 2012). He also describes how the *harmonia* theory is generally understood. That is, supporters mention that "the soul is a kind of *harmony*; for "a *harmony* is a blend [and] composition" (*ἁρμονίαν κρᾶσιν καὶ σύνθεσιν*) of contraries, and the body is compounded out of contraries" (1.4.407b30-32). Aristotle refutes that "*Harmony, however, is a certain proportion or composition (σύνθεσις) of the constituents blended, and soul can be neither the one nor the other of these*" (1.4.407b32-33). In other words, Aristotle rejects the general view of the *harmonia* theory. He argues that a *harmonia* (*ἁρμονία*) is either a proportion or composition of certain parts of the living body. Thus, he claims that "the soul is the structure of the living body" (Young, 2012, P. 54.). Aristotle

in his *Περὶ Ψυχῆς* (*Peri Psyches: On the Soul*) elucidates "Soul and Harmony" (Book I, Part 4, 407b27-408a30) specifically. The text shows:

*[407b27] There is yet another theory about soul, which has commended itself to many as no less probable than any of those we have hitherto mentioned, and has rendered public account of itself in the court of popular discussion. **Its supporters say that the soul is a kind of harmony, for (a) harmony is a blend or composition of contraries, and (b) the body is compounded out of contraries. Harmony, however, is a certain proportion or composition of the constituents blended, and soul can be neither the one nor the other of these.** Further, the power of originating movement cannot belong to a harmony, while almost all concur in regarding this as a principal attribute of soul. [408a] It is more appropriate to call health (or generally one of the good states of the body) a harmony than to predicate it of the soul. The absurdity becomes most apparent when we try to attribute the active and passive affections of the soul to a harmony; the necessary readjustment of their conceptions is difficult. [408a4]*

On the Soul, By Aristotle Written 350 B.C.E, Translated by J. A. Smith Book I Part 4, http://classics.mit.edu/Aristotle/soul.1.i.html   Retrieved June 30, 2022.

[407b27] *Καὶ ἄλλη δέ τις δόξα παραδέδοται περὶ ψυχῆς, πιθανὴ μὲν πολλοῖς οὐδεμιᾶς ἧττον τῶν λεγομένων, λόγον δ' ὥσπερ εὐθύνοις δεδωκυῖα κἀν τοῖς ἐν κοινῷ γεγενημένοις λόγοις. **ἁρμονίαν γάρ τινα αὐτὴν λέγουσι· καὶ γὰρ τὴν ἁρμονίαν κρᾶσιν καὶ σύνθεσιν ἐναντίων εἶναι, καὶ τὸ σῶμα συγκεῖσθαι ἐξ ἐναντίων. καίτοι γε ἡ μὲν ἁρμονία λόγος τίς ἐστι τῶν μιχθέντων ἢ σύνθεσις, τὴν δὲ ψυχὴν οὐδέτερον οἷόν τ' εἶναι τούτων.** ἔτι δὲ τὸ κινεῖν οὐκ ἔστιν ἁρμονίας, ψυχῇ δὲ (408a) πάντες ἀπονέμουσι τοῦτο μάλισθ' ὡς εἰπεῖν. ἁρμόζει δὲ μᾶλλον καθ' ὑγιείας λέγειν ἁρμονίαν, καὶ ὅλως τῶν σωματικῶν ἀρετῶν, ἢ κατὰ ψυχῆς. φανερώτατον δ' εἴ τις ἀποδιδόναι πειραθείη τὰ πάθη καὶ τὰ ἔργα τῆς ψυχῆς ἁρμονίᾳ τινί· χαλεπὸν γὰρ ἐφαρμόζειν. [408a4]*

ΒΙΒΛΙΟΝ ΠΡΩΤΟΝ Κεφ. Δ'.— Η ψυχή ως αρμονία
http://www.mikrosapoplous.gr/aristotle/psyxhs/contents.html   Retrieved June 30, 2022.

Furthermore, Aristotle elucidates the notion of civil harmony in his *Nicomachean Ethics and his Politics.* In the *Nicomachean Ethics* (Ancient Greek: *Ἠθικὰ Νικομάχεια, Ethika Nikomacheia),* Aristotle illustrates the theory of civil harmony which is the political application of friendship (Vogiatzi, 2020). Friendship (*φιλίας*) is not merely the highest form of justice but also as a virtue (*Nico. Ethics,* Book 8, 1155a). He argues that a true friend must be a good person, and that true friendship harmonizes between or among other groups as well as involves mutual affection between people. Additionally, friendship, namely civic friendship (*πολιτικὴ φιλία/politike philia*), promotes affection and unity between different groups of the city, and shares a common good for a life of moral virtue (*Nico. Ethics,* Book 8,

1155a). Book VIII of *the Nicomachean Ethics* illustrates the role of friendship in the doctrine of civil harmony as follows:

*Our next business after this will be to discuss **Friendship. For friendship is a virtue, or involves virtue**; and also it is one of the most indispensable requirements of life.*

*μετὰ δὲ ταῦτα περὶ **φιλίας** ἕποιτ' ἄν διελθεῖν: **ἔστι γὰρ ἀρετή τις ἢ μετ' ἀρετῆς***, ἔτι δ' ἀν αγκαιότατον εἰς τὸν βίον.*

http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0053%3Ab ekker+page%3D1155a, Aristot. Nic. Eth. Book VIII, 1155a   Retrieved June 30, 2022.

*Moreover, as friendship appears to be the bond of the state; and lawgivers seem to set more store by it than they do by justice, for to promote concord, which seems akin to friendship, is their chief aim, while faction, which is enmity, is what they are most anxious to banish. And if men are friends, there is no need of justice between them; whereas merely to be just is not enough—a feeling of friendship also is necessary. **Indeed the highest form of justice seems to have an element of friendly feeling in it.** And friendship is not only indispensable as a means, it is also noble in itself. We praise those who love their friends, and it is counted a noble thing to have many friends; and some people think that a true friend must be a good man. (Nicomachean. Ethics. 1155a)*

*ἔοικε δὲ καὶ τὰς πόλεις συνέχειν ἡ φιλία, καὶ οἱ νομοθέται μᾶλλον περὶ αὐτὴν σπουδάζειν ἢ τὴν δικαιοσύνην: ἡ γὰρ ὁμόνοια ὅμοιόν τι τῇ φιλίᾳ ἔοικεν εἶναι, ταύτης δὲ μάλιστ' ἐφίεν ται καὶ τὴν στάσιν ἔχθραν οὖσαν μάλιστα ἐξελαύνουσιν: καὶ φίλων μὲν ὄντων οὐδὲν δεῖ δι καιοσύνης, δίκαιοι δ' ὄντες προσδέονται φιλίας, **καὶ τῶν δικαίων τὸ μάλιστα φιλικὸν εἶν αι δοκεῖ.** οὐ μόνον δ' ἀναγκαῖόν ἐστιν ἀλλὰ καὶ καλόν: τοὺς γὰρ φιλοφίλους ἐπαινοῦμεν, ἥ τε πολυφιλία δοκεῖ τῶν καλῶν ἔν τι εἶναι: καὶ ἔτι τοὺς αὐτοὺς οἴονται ἄνδρας ἀγαθοὺς εἶ ναι καὶ φίλους. (Nicomachean. Ethics. 1155a)*

ed. J. Bywater, Aristotle's Ethica Nicomachea. Oxford, Clarendon Press. 1894. The Annenberg CPB/Project provided support for entering this text. http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0053%3Ab ekker+page%3D1155a   Retrieved June 30, 2022.

    Furthermore, Aristotle in his *Politics* (Greek: *Πολιτικά, Politika*) alleges the theory of civil harmony not merely with providing a basic and practical theory of the best regime harmonizing different groups through constitutional government, but with stressing the idealistic goal of virtuous government (Arnold, 2021). Especially, Book IV and Book VII present and elucidate the doctrine of civil harmony.

    Book IV illustrates what is the one possible of achievement as well as what is the best constitution (Pol. 4.1288b). In addition, not only did the political society administer by the middle class is the best, with keeping harmony and unity in different groups or classes in the city, but it is the greatest good fortune if the persons who have

political power possess a moderate and sufficient substance (Pol. 4.1295b). Simply put, the Book IV of *the Politics* offers the constitutional mechanisms providing for unity and harmony which keep the security and peace of the city, and illustrates that the legislator should bring about one's purpose for the balance or harmony of interests in the community (Arnold, 2021).

δεῖ γνωρίζειν, ὥσθ' οἱ πλεῖστοι τῶν ἀποφαινομένων περὶ πολιτείας, καὶ εἰ τἆλλα λέγουσι καλῶς, τῶν γε χρησίμων διαμαρτάνουσιν. οὐ γὰρ μόνον τὴν ἀρίστην δεῖ θεωρεῖν, ἀλλὰ καὶ τὴν δυνατήν, ὁμοίως δὲ καὶ τὴν ῥᾴω καὶ κοινοτέραν ἁπάσαις: (*Politics,* Book 4.1288b)

For it is proper to consider not only what is the best constitution but also what is the one possible of achievement, and likewise also what is the one that is easier and more generally shared by all states. Aristot. (Pol. 4.1288b)

http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0058%3Ab ook%3D4%3Asection%3D1288b   Retrieved July 1, 2022.

"πολλὰ μέσοισιν ἄριστα: μέσος θέλω ἐν πόλει εἶναι."
*δῆλον [35] **ἄρα ὅτι καὶ ἡ κοινωνία ἡ πολιτικὴ ἀρίστη ἡ διὰ τῶν μέσων,** καὶ τὰς τοιαύτας ἐνδέχεται εὖ πολιτεύεσθαι πόλεις ἐν αἷς δὴ πολὺ τὸ μέσον καὶ κρεῖττον, μάλιστα μὲν ἀμφοῖν , εἰ δὲ μή, θατέρου μέρους: προστιθέμενον γὰρ ποιεῖ ῥοπὴν καὶ κωλύει γίνεσθαι τὰς ἐναντία ς ὑπερβολάς. **διόπερ εὐτυχία [40] μεγίστη τοὺς πολιτευομένους οὐσίαν ἔχειν μέσην καὶ ἱ κανήν,*** (Pol. 4.1295b)

"In many things the middle have the best; Be mine a middle station."
It is clear therefore also that the political community administered by the middle class is the best, *and that it is possible for those states to be well governed that are of the kind in which the middle class is numerous, and preferably stronger than both the other two classes, or at all events than one of them, for by throwing in its weight it sways the balance and prevents the opposite extremes[4] from coming into existence.* ***Hence it is the greatest good fortune if the men that have political power possess a moderate and sufficient substance,*** (Pol. 4.1295b)

Aristotle. Aristotle in 23 Volumes, Vol. 21, translated by H. Rackham. Cambridge, MA, Harvard University Press; London, William Heinemann Ltd. 1944. http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0058%3Ab ook%3D4%3Asection%3D1295b   Retrieved July 1, 2022.

On the contrary, Book VII represents the idealistic goal of civil harmony, that is, virtuous government. Harmony can offer citizens virtuous and happy life as well as security and peace. Without possessing and doing good virtues, neither of a man nor of a state to live virtuously and happily (1323a-b). Aristotle highlights that "*the greatest good is happiness, and this is some perfect activity or employment of virtue*" (1328a). He also emphasizes that a state will be best governed under the happy constitution (1332a). Thus, It is important for the individual's virtue to cultivate

harmoniously as much as for the citizen's unity to harmonize the different groups in the city.

For as regards at all events one classification of things good, putting them in three groups, external goods, goods of the soul and goods of the body, assuredly nobody would deny that the ideally happy are bound to possess all three. [1323a] **For nobody would call a man ideally happy that has not got a particle of courage nor of temperance nor of justice nor of wisdom,** (*Politics. Book 7, 1323a*)

ἂν ὡς οὐ, τριῶν οὐσῶν μερίδων, τῶν τε ἐκτὸς καὶ τῶν ἐν τῷ σώματι καὶ τῶν ἐν τῇ ψυχῇ, πάντα ταῦτα ὑπάρχειν τοῖς μακαρίοις χρή. [1323a] ***οὐδεὶς γὰρ ἂν φαίη μακάριον τὸν μηθὲν μόριον ἔχοντα ἀνδρείας μηδὲ σωφροσύνης μηδὲ δικαιοσύνης μηδὲ φρονήσεως, ἀλλὰ δεδιότα μὲν τὰς παραπετομένας*** (1323a)

http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0058%3Abook%3D7%3Asection%3D1323a   Retrieved July 2, 2022.

that it is also the best state, and the one that does well,[3] that is happy. But to do well is impossible save for those who do good actions, and **there is no good action either of a man or of a state without virtue and wisdom; and courage, justice and wisdom belonging to a state have the same meaning and form as have those virtues whose possession bestows the titles of just and wise and temperate on an individual human being.** (7.1323b)

ἐχόμενον [30] δ' ἐστὶ καὶ τῶν αὐτῶν λόγων δεόμενον καὶ πόλιν εὐδαίμονα τὴν ἀρίστην εἶναι καὶ πράττουσαν καλῶς. ἀδύνατον δὲ καλῶς πράττειν τοῖς μὴ τὰ καλὰ πράττουσιν: ***οὐθὲν δὲ καλὸν ἔργον οὔτ' ἀνδρὸς οὔτε πόλεως χωρὶς ἀρετῆς καὶ φρονήσεως: ἀνδρεία δὲ πόλεως καὶ δικαιοσύνη καὶ φρόνησις [35] τὴν αὐτὴν ἔχει δύναμιν καὶ μορφὴν ὧν μετασχὼν ἕκαστος τῶν ἀνθρώπων λέγεται δίκαιος καὶ φρόνιμος καὶ σώφρων.*** (7.1323b)

http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0058%3Abook%3D7%3Asection%3D1323b   Retrieved July 2, 2022.

And the state is one form of partnership of similar people, and its object is the best life that is possible. **And since the greatest good is happiness, and this is some perfect activity or employment of virtue,** *and since it has so come about that it is possible for some men to participate in it, but for others only to a small extent or not at all, it is clear that this is the cause for there arising different kinds and varieties of state and several forms of constitution;* (7.1328a)

πολλὰ δ' ἔμψυχα μέρη τῆς κτήσεώς ἐστιν: ἡ δὲ πόλις κοινωνία τίς ἐστι τῶν ὁμοίων, ἕνεκεν δὲ ζωῆς τῆς ἐνδεχομένης ἀρίστης. ***ἐπεὶ δ' ἐστὶν εὐδαιμονία τὸ ἄριστον, αὕτη δὲ ἀρετῆς ἐνέργεια καὶ χρῆσίς τις τέλειος,*** *συμβέβηκε δὲ οὕτως ὥστε τοὺς μὲν ἐνδέχεσθαι μετέχειν αὐτῆς τοὺς δὲ μικρὸν ἢ [40] μηδέν, δῆλον ὡς τοῦτ' αἴτιον τοῦ γίγνεσθαι πόλεως εἴδη καὶ διαφορὰς καὶ πολιτείας πλείους:* (7.1328a)

http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0058%3Abook%3D7%3Asection%3D1328a   Retrieved July 2, 2022.

But the object before us is to discern the best constitution, and this is the one under which a state will be best governed, and **a state will be best governed under the constitution**

under which it has the most opportunity for happiness; *it is therefore clear that we must know what happiness is.* (Aristot. Pol. 7.1332a)

ἐξουσίας ὑπαρχούσης. ἐπεὶ δὲ τὸ προκείμενόν ἐστι τὴν ἀρίστην πολιτείαν ἰδεῖν, αὕτη δ᾽ [5] ἐστὶ καθ᾽ ἣν ἄριστ᾽ ἂν πολιτεύοιτο πόλις, **ἄριστα δ᾽ ἂν πολιτεύοιτο καθ᾽ ἣν εὐδαιμονεῖν μάλιστα ἐνδέχεται τὴν πόλιν,** *δῆλον ὅτι τὴν εὐδαιμονίαν δεῖ, τί ἐστι, μὴ λανθάνειν.* (7.1332a)

In sum, as Arnold (2021) points out, there is a fundamental harmony between Book IV and Book VII: the former teaches that harmony protects the security of the city, while the latter depicts the idealistic goal of civil harmony, namely virtuous self-government. The final goal of harmony is individual's happiness as well as community's harmony based on moral virtue and virtuous government. Aristotle claims that happiness is impossible without moral virtue based on virtuous individual and harmonious government. For Aristotle, the two terms, virtue and harmony, are key notions of his ethico-political philosophy.

From a viewpoint of the common good, Aristotle's notion of the common good is not the same as the good life, but it is a standard for evaluating "political justice" (*πολιτικὸν δίκαιον/ politikon dikaion*) in light of what the city-state "actually is" (Hoipkemier, 2018). Aristotle *in the Politics* asserts that the purpose of political communities is to secure not just the conditions of living but also those of living well (1252b29; Jaede, 2017). In Book III of his *Politics*, Aristotle explains the concept of the "common good" (*κοινόν ἀγαθὸν: koinon agathon*) to distinguish several good and corrupt constitutions, or forms of government (Jaede, 2017). In Book III, Aristotle argues that "*since although it is possible for one man or a few to excel in virtue, when the number is larger it becomes difficult for them to possess perfect excellence in respect of every form of virtue*" (1279a28–29). Namely, in order for common good (*κοινόν ἀγαθὸν*) or common advantage (*κοινῇ συμφέρον*: common interest), the virtuous life may be one way for an individual or a few persons, but 'constitutional government' (*πολιτεία*) is necessary for all groups in the city-state (1279a). Aristotle claims that "*those constitutions that aim at the common advantage are in effect rightly framed in accordance with absolute justice* (ἁπλῶς δίκαιον)" (1279a).

The partnership finally composed of several villages is the city-state; it has at last attained the limit of virtually complete self-sufficiency, and thus, while it comes into existence for the sake of life, it exists for the good life. (Aristot. Pol. 1.1252b)

ἡ δ' ἐκ πλειόνων κωμῶν κοινωνία τέλειος πόλις, ἤδη πάσης ἔχουσα πέρας τῆς αὐταρκείας ὡς ἔπος εἰπεῖν, γινομένη μὲν τοῦ [30] ζῆν ἕνεκεν, οὖσα δὲ τοῦ εὖ ζῆν. διὸ πᾶσα πόλις φύσει ἔστιν,

*while when the multitude govern the state with a view to the **common advantage**, it is called by the name common to all the forms of constitution, **'constitutional government.'** (And this comes about reasonably, **since although it is possible for one man or a few to excel in virtue, when the number is larger it becomes difficult for them to possess perfect excellence in respect of every form of virtue,*** Aristot. Pol. 3.1279a

*ὅταν δὲ τὸ πλῆθος πρὸς τὸ **κοινὸν** πολιτεύηται **συμφέρον**, καλεῖται τὸ κοινὸν ὄνομα πασῶν τῶν πολιτειῶν, **πολιτεία**.(συμβαίνει δ' εὐλόγως: **ἕνα μὲν γὰρ διαφέρειν [40] κατ' ἀρετὴν ἢ ὀλίγους ἐνδέχεται, πλείους δ' ἤδη χαλεπὸν ἠκριβῶσθαι πρὸς πᾶσαν ἀρετήν,***

*It is clear then that those constitutions that aim at the **common advantage** are in effect rightly framed in accordance with **absolute justice**, while those that aim at the rulers' own advantage only are faulty,* Aristot. Pol. 3.1279a

*φανερὸν τοίνυν ὡς ὅσαι μὲν πολιτεῖαι τὸ **κοινῇ συμφέρον** σκοποῦσιν, αὗται μὲν ὀρθαὶ τυγχάνουσιν οὖσαι κατὰ τὸ **ἁπλῶς δίκαιον,** ὅσαι δὲ τὸ σφέτερον μόνον τῶν ἀρχόντων,*

In conclusion, the notion of the common good is closely related to the concepts of harmony and justice. The former is associated with not merely the security and welfare of the regime, but the happy and virtuous life of all citizens, whereas the latter is associated with a constitutional government as well as an individual's moral excellence. Especially, individual virtue and community harmony on the basis of moral goodness and justice are essential for cultivating the individual's soul virtuously as well as for promoting the community's flourishing happily. Thus, Plato's and Aristotle's notions of the common good are community's essential social values and virtues for the good life as well as socio-political justice. Accordingly, the common good is absolutely necessary to fulfill one's and community's happy life.

2. Social Harmony: From the Perspective of The Ancient Chinese Philosophy

Social harmony will be discussed from the Eastern perspective, especially the Chinese ancient thinkers, Confucius and Mencius. The philosophical notion of harmony (和) in Classical Confucianism is a prominent or central subject as well as maybe the most cherished ideal in Chinese culture (Li, 2006; Li, 2008, p. 583; Sim, 2012). The idea of harmony in the Old Chinese culture came from music and food in general (Chang, 1977; Guo, 2000; Ko, 2006; Li, 2006; Sim, 2012). During the Eastern Zhou Dynasty (東周: 770–256 BCE), the notion of music discussed flourishingly under Confucius who was a founder of Confucianism, which played a key role in the formulation of the ancient Chinese music (Li, 2006; Li, 2008). On the other hand, in terms of culinary context, "和" [*he*: harmony] was derived from the word, 盉 [*he*, ancient ritual vessel] which referred to a wine-mixing utensil used to adjust the thickness and concentration of rice wine (which was often consumed) by diluting it with water" (Li, 2008, p. 84).

In the ancient Chinese etymology (字源), the original meaning of the Chinese word 和 (*he*) is harmony, but English senses are harmony, peace, peaceful, and calm (Multi-function Chinese Character Database, https://humanum.arts.cuhk. edu.hk/Lexis/lexi-mf/; Chinese Etymology, https://hanziyuan.net/和). According to character decomposition, the word 和 (*he*) is compounded from "禾" (*hé*) meaning a seedlings and "口" (*kǒu*) meaning a mouth, and character decomposition notes that "compound 和 flip-variant 咊 from mouth 口 (*kǒu*) and phonetic grain 禾 (*hé*)" (Chinese Etymology, https://hanziyuan.net/和; https://www.zdic.net/hans/和). According to the *Shuowen Jiezi* (說文解字: *Explaining Simple and Analyzing Compound Characters*) as the oldest lexicon of ancient China, "*the word [和] (he)*

primarily used to articulate the notion of harmony, as "mutually responding (相應也)" (http://www.chinaknowledge.de/Literature/Science/shuowenjiezi.html).

From this character composition, we can deduce that the original notion of "和" is: making harmonic sound by using the stalks of seedlings, which one plays with one's mouth (Shuowen Jiezi, http://www.chinaknowledge.de/Literature/Science/ shuowenjiezi. html; Li, 2008).

In terms of classical Confucianism, the Chinese word 和 (*he*: harmony) and its notions or theories were described in a number of ancient Confucian texts, such as *Shi Jing* (詩經: *The Book of Odes or The Book of Poetry*), *I Ching* (Yi Jing 易經; *The Book of Changes:*周易), *Li Ji* (禮記: *The Classic of Rites*), *The Analects of Confucius* (論語: *Lun Yu*), and *The Work of Mencius* (孟子: *The Mencius*).

In *the Book of Poetry* (詩經: *Shi Jing*) of the Confucian classics, harmony (和) is not just a prominent subject, but an important human ideal which is in close connection with a happy life (Li, 2008, p. 424). The happy life is an individual in harmony with other people and with nature (op. cit., p. 424). The Book of Poetry depicts harmony (和) as follows:

Your dishes may be set in array, And you may drink to satiety;
But it is when your brothers are all present, That you are harmonious and happy,
with child-like joy.
 (Chang Di: 6, Decade of Lu Ming, Minor Odes of the Kingdom, Book of Poetry)

儐爾籩豆、飲酒之飫。兄弟既具、和樂且孺。(**詩經，　小雅，　鹿鳴之什，　常棣**:6)

English translation: *James Legge,* https://ctext.org/book-of-poetry/chang-di Retrieved July 10, 2022.

Loving union with wife and children, Is like the music of lutes;
But it is the accord of brothers, Which makes the harmony and happiness lasting.
 (Chang Di: 7, Decade of Lu Ming, Minor Odes of the Kingdom, Book of Poetry)

妻子好合、如鼓瑟琴。兄弟既翕、和樂且湛。(**詩經, 小雅, 鹿鳴之什, 常棣**:7)

English translation: *James Legge,* https://ctext.org/book-of-poetry/chang-di?searchu=harmony%20&searchmode=showall#result Retrieved July 10, 2022.

Confucius in *the Analects* emphasizes three subjects – poetry (詩), propriety (禮), and music (樂) -- and the significance of the *The Book of Poetry* (詩經) in order to learn the art of sociability as well as to build one's character as the following:

子曰：「興於詩，立於禮。成於樂。」泰伯 8:

The Master said, "It is by the Odes that the mind is aroused. It is by the Rules of Propriety that the character is established. It is from Music that the finish is received." Tai Bo 8. The Analects
English translation: James Legge, https://ctext.org/analects/tai-bo   Retrieved July 10, 2022.

子曰：「小子！何莫學夫詩？詩，可以興，可以觀，可以群，可以怨。邇之事父，遠之事君。多識於鳥獸草木之名。」 陽貨 9

The Master said, "My children, why do you not study the Book of Poetry? The Odes serve to stimulate the mind. They may be used for purposes of self-contemplation. They teach the art of sociability. They show how to regulate feelings of resentment. From them you learn the more immediate duty of serving one's father, and the remoter one of serving one's prince. From them we become largely acquainted with the names of birds, beasts, and plants." Yang Huo 9, *English translation: James Legge, https://ctext.org/analects/yang-huo*   Retrieved July 10, 2022.

子曰：「誦詩三百，授之以政，不達；使於四方，不能專對；雖多，亦奚以為？」子路 5

The Master said, "Though a man may be able to recite the three hundred odes, yet if, when entrusted with a governmental charge, he knows not how to act, or if, when sent to any quarter on a mission, he cannot give his replies unassisted, notwithstanding the extent of his learning, of what practical use is it?" Zi Lu 5,
English translation: *James Legge,* https://ctext.org/analects/xi-lu   Retrieved July 10, 2022.

子曰：「詩三百，一言以蔽之，曰『思無邪』 為政 2
The Master said, "In the Book of Poetry are three hundred pieces, but the design of them all may be embraced in one sentence - 'Having no depraved thoughts." Wei Zheng 2

The *I Ching* (易經), as a canonized Confucian classics, expands the notion of 'harmony' cosmically. It describes that heaven and earth not merely communicate each other for the people but also harmonize together:

(The trigrams for) **heaven and earth in communication together form Tai.** *The (sage) sovereign, in harmony with this, fashions and completes (his regulations) after the courses of heaven and earth, and assists the application of the adaptations furnished by them, - in order to benefit the people.* (Tai 1, Xiang Zhuan, Yi Jing)

天地交泰，后以財成天地之道，輔相天地之宜，以左右民 (易經, 象傳, 1 泰)

The *I Ching* (易經) elucidates three approaches of change: cosmology, ontology, and moral-metaphysics (Hon, 2019). As the cosmos and the human world are closely connected with each other, so the human world and an individual's moral cogitations are strongly tied. In brief, this Scripture highlights the harmonization of three potencies -- heaven, earth, and human beings.

On the other hand, the Confucian concept and theory of harmony seek after music, which has influence on human mind. The *Yue Ji* (樂記) of the *Li Ji* (禮記) mentions that "music is the harmony between heaven and earth" (*Yue Ji*, 14), and that "all the modulations of the voice arise from the mind" (*Yue Ji, 1*). Additionally, music is able to move one's mind deeply and to influence one's moral things (*Yue Ji*, 2). The *Yue Ji* depicts music and harmony in the following:

All the modulations of the voice arise from the mind, *and the various affections of the mind are produced by things (external to it). The affections thus produced are manifested in depicts the sounds that are uttered.*

凡音之起，由人心生也。人心之動，物使之然也。(禮記, 樂記 1)

(Yue Ji, 1, Liji: The Book of Rites)

Music is (thus) the production of the modulations of the voice, and its source is in the affections of the mind as it is influenced by (external) things. When the mind is moved to sorrow, the sound is sharp and fading away; when it is moved to pleasure, the sound is slow and gentle; when it is moved to joy, the sound is exclamatory and soon disappears; when it is moved to anger, the sound is coarse and fierce; when it is moved to reverence, the sound is straightforward, with an indication of humility; when it is moved to love, the sound is harmonious and soft. (Yue Ji 2, Liji).

樂者，音之所由生也；其本在人心之感於物也。是故其哀心感者，其聲噍以殺。其樂心感者，其聲嘽以緩。其喜心感者，其聲發以散。其怒心感者，其聲粗以厲。其敬心感者，其聲直以廉。其愛心感者，其聲和以柔 (禮記, 樂記 2).

English translation: James Legge, https://ctext.org/liji/yue-ji   Retrieved July 20, 2022.

In music of the grandest style there is the same harmony that prevails between heaven and earth; in ceremonies of the grandest form there is the same graduation that exists between heaven and earth. **Through the harmony, things do not fail (to fulfil their ends);** through the graduation we have the sacrifices to heaven and those to earth. (Yue Ji, 12, Liji)

大樂與天地同和，大禮與天地同節。**和故百物不失**，節故祀天祭地 (禮記, 樂記, 12) English translation: James Legge, https://ctext.org/liji/yue-ji   Retrieved July 20, 2022.

Music is (an echo of) the harmony between heaven and earth; ceremonies reflect the orderly distinctions (in the operations of) heaven and earth. **From that harmony all things receive their being;** (Yue Ji, 14, Liji)

樂者，天地之和也；禮者，天地之序也 。**和故百物皆化** (禮記, 樂記 14)
English translation: James Legge,   https://ctext.org/liji/yue-ji
Retrieved July 20, 2022.

The Confucian classic *Zhong Yong* (中庸; *The Doctrine of the Mean* or *The State of Equilibrium and Harmony*) was actually a chapter of the ritual classic *LIJI* (禮記), and it was extracted from this book (*LIJI*: 禮記), and treated as a separate book, which is a part of the Four Books (*Sishu* 四書) from the Song period (宋 960-1279) (http://www.chinaknowledge.de/Literature/Classics/zhongyong.html). In Chinese etymology (https://hanziyuan.net/), the original meaning of the Chinese word "中" (*Zhong*) is "middle;" or "center," and "庸" (*Yong*) is need, adopt (orig.); usual, common, ordinary, mediocre (now) (https://hanziyuan.net/庸). The Chinese word "庸" (*yong*) refers to usefulness, common sense, constancy, or application (Cheung et al. 2003; Li 2004;

Sim 2007; Suh, 2020).

According to character decomposition, the word 庸 (*yong*) is compounded from pestle 庚 (*gēng*) and related phonetic water-bucket 用 (*yòng*), and English senses are usual, common, ordinary, mediocre (Chinese Etymology, https://hanziyuan.net/).

Thus, the term *Zhong Yong* (中庸) can be translated into ʹthe state of equilibrium and harmony', 'the Mean as a useful principle', 'the middle way as common sense', 'the constant practice of the middle way in everyday life', 'the Constant Mean', 'the doctrine of the mean', or 'the Golden Mean' (Legge, 1885; Suh, 2020). The Golden Mean is regarded as the central theme of orthodox Confucian thought.

In general, the *Zhong Yong* means countless or unchangeable things: "moderation, rectitude, objectivity, sincerity, honesty, truthfulness, propriety, equilibrium, and lack of prejudice" (https://www.britannica.com/topic/Zhongyong).

The *Zhong Yong* (中庸) views harmony (和) as a main concept. Nonetheless, the opening chapter of the text begins that human beings are the subject of feelings (Li, 2008) as follows:

What Heaven has conferred is called The Nature; an accordance with this nature is called The Path of duty; the regulation of this path is called Instruction. The path may not be left for an instant. If it could be left, it would not be the path. On this account, the superior man does not wait till he sees things, to be cautious, nor till he hears things, to be apprehensive. There is nothing more visible than what is secret, and nothing more manifest than what is minute. Therefore the superior man is watchful over himself, when he is alone. While there are no stirrings of pleasure, anger, sorrow, or joy, the mind may be said to be in the state of Equilibrium.

天命之謂性，率性之謂道，修道之謂教。道也者，不可須臾離也，可離非道也。

是故君子戒慎乎其所不睹，恐懼乎其所不聞。莫見乎隱，莫顯乎微。

故君子慎其獨也。**喜怒哀樂之未發，謂之中.** (中庸 1)

(Zhong Yong 1) <u>Liji</u>, Zhong Yong, "The state of equilibrium and harmony,

English translation: James Legge, https://ctext.org/liji/zhong-yong   Retrieved July 30,

2022.

The Chapter 1 of the *Zhong Yong* (中庸) also clearly mentions that 'Equilibrium

(中) is the great root, and Harmony (和) is the universal path' (*Zhong Yong* 1):

> **When those feelings have been stirred, and they act in their due degree, there**
>
> **ensues what may be called the state of Harmony. This Equilibrium is the great**
>
> **root from which grow all the human actings in the world, and this Harmony is**
>
> **the universal path which they all should pursue. Let the states of equilibrium**
>
> **and harmony exist in perfection,** *and a happy order will prevail throughout heaven*
>
> *and earth, and all things will be nourished and flourish.(Zhong Yong 1)*

發而皆中節，謂之和；中也者，天下之大本也；和也者，天下之達道也。

致中和，天地位焉，萬物育焉.(中庸 1)

Zhong Yong 中庸，禮記 – Liji, https://ctext.org/liji/zhong-yong

English translation: James Legge   Retrieved July 30, 2022.

This Equilibrium (中) and this Harmony (和) can support 'the transforming and

nourishing powers of Heaven and Earth' (*Zhong Yong 22*):

> *Being able to fully actualize the essence of all things, he can assist*
>
> **Heaven and Earth in their transformation and sustenance. Able to**
>
> **assist in Heaven and Earth's transformation and sustenance,** *he forms*
>
> *a trinity with Heaven and Earth. (Zhong Yong 22).*
>
> Translated by *A. Charles Muller*, 1991.
>
> http://www.acmuller.net/con-dao/docofmean.html   Retrieved July 30, 2022.

能盡物之性，**則可以贊天地之化育；可以贊天地之化育**，則可以與天地參矣。

(the 中庸 22).

Zhong Yong (中庸) stipulates that a man or woman is in the state of harmony (和) when one's emotion arises and is moderated at the Mean (中) (Cheung et al. 2003). Li (2008) illuminates that "*it means that when Heaven and Earth transform and nourish everything, and when humans form a triad with Heaven and Earth, which presupposes the appropriate places of both, the world is a great harmony*" (Li, 2008, p. 425). In other words, when the Equilibrium (中) and the Harmony (和) are accomplished, Heaven and Earth can be taken their place, and everything can be nourished. With the Harmony (和), the notion of "the mean" (中) is one of key concepts of classical Confucianism.

In the Analects (論語), Confucius frequently mentions the importance of the Harmony (和). Achieving harmony is the most valuable function for perfect virtue and ritual propriety:

子路 23: 子曰：「君子**和**而不同，小人同而**不和**。」
*The Master said, "The superior man is **affable**, but not adulatory; the mean man is adulatory, but **not affable**." Zi Lu: 23,* <u>The Analects</u> *-> English translation: James Legge,*
https://ctext.org/analects/zi-lu   Retrieved August 1, 2022.

有子曰：「**禮之用，和為貴**。先王之道斯為美，小大由之。有所不行，**知和而和，不以禮節之**，亦不可行也。 學而 12

*The philosopher You said, "**In practicing the rules of propriety, a natural ease is to be prized. In the ways prescribed by the ancient kings, this is the excellent quality, and in things small and great we follow them. Yet it is not to be observed in all cases. If one, knowing how such ease should be prized, manifests it, without regulating it by the rules of propriety,** this likewise is not to be done." (Xue Er 12)*
https://ctext.org/analects/xue-er   Retrieved August 1, 2022.

子曰：「志於道，據於德，**依於仁**，游於藝。」 述而 8:

The Master said, "Let the will be set on the path of duty. Let every attainment in what

*is good be firmly grasped. **Let perfect virtue be accorded with**. Let relaxation and enjoyment be found in the polite arts."* (Shu Er 8):

In the Analects (論語), Confucius explains the meaning of 中庸 (*Zhong Yong*), and asserts that perfect virtue is caused by the Constant Mean (中庸):

*Zi Gong asked which of the two, Shi or Shang, was the superior. The Master said, "Shi goes beyond the due mean, and Shang does not come up to it." "Then," said Zi Gong, "the superiority is with Shi, I suppose." The Master said, "**To go beyond is as wrong as to fall short.**"* Xian Jin:16,

子貢問：「師與商也孰賢？」子曰：「師也過，商也不及。」曰：「然則師愈與？」子曰：「**過猶不及。**」 先進:16, https://ctext.org/analects/xian-jin Retrieved August 1, 2022.

*The Master said, "**Perfect is the virtue which is according to the Constant Mean**! Rare for a long time has been its practice among the people."* Yong Ye: 29,

子曰：「**中庸之為德也**，其至矣乎！民鮮久矣。」 雍也:29, https://ctext.org/analects/yong-ye   Retrieved   August 1, 2022.

Mencius also emphasizes the term "和" (harmony), especially harmony between

or among human beings (human harmony: 人和). Harmony is a core notion in

Mencian socio-political philosophy as well as individual ethical philosophy.

In Gong Sun Chou II, The Work of Mengzi depicts "和" (harmony) as the following:

Mencius said, 'Opportunities of time vouchsafed by Heaven are not equal to advantages of situation afforded by the Earth, and advantages of situation afforded by the Earth are not equal to the union arising from the accord of Men. … When the being assisted by many reaches its highest point, the whole kingdom becomes obedient to the prince. When one to whom the whole kingdom is prepared to be obedient, attacks those from whom their own relations revolt, what must be the result? Therefore, the true ruler will prefer not to fight; but if he do fight, he must overcome.'- Gong Sun Chou II, 10-

孟子曰：「**天時不如地利，地利不如人和**…多助之至，天下順之。以天下之所順，

攻親戚之所畔；故君子有不戰，戰必勝矣。」

公孫丑下 - Gong Sun Chou II, 10 Mengzi -> Gong Sun Chou II
English translation: *James Legge*   https://ctext.org/mengzi/gong-sun-chou-ii
Retrieved   August 1, 2022.

In brief, Confucius and Mencius view the harmony as the ethical and human oriented notions. The former emphasizes valuable functions for perfect virtue and ritual propriety, while the latter highlights human unison between individuals and among social strata. The concepts of the Common Good are closely related to their harmony notions and theories. For Confucius and Mencius, the Common Good will be simply reviewed in the next section.

On the other hand, from a standpoint of Taoism, the term 'harmony' (和) is frequently used both in the *Tao Te Ching* (道德經) and *the Zhuangzi* (莊子), two main Scriptures of Taoism. Taoism is either a school of an ancient Chinese philosophy [道家] or a religion [道教] that instructs believers on how to exist in harmony with the *Tao* (道) (National Geographic, 2020, https://education.national geographic.org resource/Taoism; https://en.wikipedia.org/wiki/Taoism). Laozi's

In the aspect of harmony, *Tao Te Ching* (道德經) and Zhuang Zhou's (莊周) work, *Zhuangzi* (莊子) are much alike. Maliavin (2008) mentions that "harmony [in the two Scriptures] presents the possibility of every existence, a condition of all conditions" (Maliavin, 2008, p. 106).

In the *Zhuangzi*, Zhuang Zhou describes three categories or dimensions of harmony: natural or celestial harmony (天和), human harmony (人和), and heart -mind harmony (心和) (Chen, 2018). *Zhuangzi*'s harmony theory emphasizes mutual integration between or among each dimensional harmony. In particular, the unison between the heaven and the earth or human beings with the *Tao* (道) is the key notion of Zhuangzi's harmony theory. In the first Chapter of 'the Adjustment of Controversies' [齊物論: literally meaning: 'the Discussion of Equalizing Things'] in the *Zhuangzi*, this ʹParable of the Celestial Pipesʹ presents the symbolic matrix of the Taoist philosophy:

Zi-Qi said, 'Yan, you do well to ask such a question, I had just now lost

*myself; but how should you understand it? You may have heard the notes of Man, but have not heard those of Earth; you may have heard the notes of Earth, but have not heard those of Heaven.' Zi-You said, 'I venture to ask from you a description of all these.' The reply was, **'When the breath of the Great Mass (of nature) comes strongly, it is called Wind.***

…

*Zi-You said, **'The notes of Earth then are simply those which come from its myriad apertures;** and the notes of Man may just be compared to those which (are brought from the tubes of) bamboo- allow me to ask about **the notes of Heaven**.' Zi-Qi replied, **'Blowing the myriad differences, making them stop [proceed] of themselves, sealing their self-selecting - who is it that stirs it all up?'***

子綦曰：「偃，不亦善乎而問之也！今者吾喪我，汝知之乎？女聞人籟而未聞地籟，女聞地籟而未聞天籟夫！」子游曰：「敢問其方。」子綦曰：「**夫大塊噫氣，其名為風。**

…

子游曰：「**地籟則眾竅是已**，人籟則比竹是已。敢問**天籟**。」

子綦曰：「**夫吹萬不同，而使其自已 [1] 也，咸其自取，怒者其誰邪！**」 莊子, 內篇, 齊物論 1

The Adjustment of Controversies: 1, Inner Chapters, Zhuangzi
https://ctext.org/zhuangzi/adjustment-of-controversies
English translation: James Legge   Retrieved   August 2, 2022.

In particular, it is notable that 'the story **of the Great Mass (of nature)'** or 'the story **of the Great Clod'** (大塊) in the *Zhuangzi*. The story is issuing forth from the original unity of human life (莊子, 內篇, 大宗師 2), and it presents the transformational Oneness, which pervades everything (莊子, 齊物論 1; 莊子, 天道 1; Maliavin, 2008, P. 113). In addition, The Great and Most Honoured Master 2 (大宗師 2) of the *Zhuangzi* shows the Great Mass of nature (The Great Cloud or The Great Clump) as follows:

*There is **the great Mass (of nature)** - I find the support of my body on it; my life is spent in toil on it; my old age seeks ease on it; at death I find rest in it.* (The Great and Most Honoured Master 2, Inner Chapters, Zhuangzi)

夫**大塊**載我以形，勞我以生，佚我以老，息我以死. (莊子, 內篇, 大宗師 2)

English translation: James Legge   https://ctext.org/zhuangzi/great-and-most-

honoured-master Retrieved August 2, 2022.

In his Scripture, *Zhuangzi* presents "a radical concept of harmony which comprises chaos as the world of singularities without ontological unity" (Maliavin, 2008, p. 118). Zhuangzi claims that the understanding of the virtue of Heaven and Earth is The Great Origin (大宗) and the Great Root (大本), that is, in harmony between Heaven and Earth as well as among Heaven, Earth, and human beings, and that all things in the world are produced equal arrangements (天道 1). He also argues not only the Tao (道) and its characteristics (德) as rulers' Lord, but doing-nothing (無為) as their constant rule in accordance with the law of nature.

In brief, with the Tao (道) and its virtue (德), harmony (和) and "doing-nothing in nature" (無爲自然) are core notions of Zhuangzi's doctrine. In his text, the *Zhangzi*, Zhuang Zhou illustrates the key concepts as the following:

> **The Way of Heaven operates (unceasingly), and leaves no accumulation (of its influence) in any particular place, so that all things are brought to perfection by it;** *so does the Way of the Dis operate, and all under the sky turn to them (as their directors); so also does the Way of the Sages operate, and all within the seas submit to them….*
>
> *The clear understanding of the virtue of Heaven and Earth is what is called 'The Great Root,' and 'The Great Origin;' -* **they who have it are in harmony with Heaven, and so they produce all equable arrangements in the world** *- they are those who are in harmony with men. Being in harmony with men is called the joy of men; being in harmony with Heaven is called the joy of Heaven.*

天道運而無所積，故萬物成；帝道運而無所積，故天下歸；聖道運而無所積，故海內服。…

夫明白於天地之德者，此之謂大本大宗，**與天和者也；所以均調天下**，與人和者也。與人和者，謂之人樂；與天和者，謂之天樂. (莊子，天道 1)

The Way of Heaven 1, Outer Chapters, Zhuangzi
English translation: James Legge, https://ctext.org/zhuangzi/tian-dao

Retrieved August 2, 2022.

> *It was the Way of the Dis and Kings to regard* **Heaven and Earth as their Author, the Dao and its characteristics as their Lord, and**

Doing-nothing as their constant rule. Doing-nothing, they could use the whole world in their service and might have done more; …

夫帝王之德，以天地為宗，以道德為主，以無為為常。無為也，則用天下而有餘； (莊子，天道 2)

The Way of Heaven 2, Outer Chapters, Zhuangzi,
English translation: James Legge, https://ctext.org/zhuangzi/tian-dao
Retrieved August 2, 2022.

Like Zhuang Zhou's *Zhangzi* (莊子), Laozi's *Tao Te Ching* (*Dao De Jing* (道德經) also describes 'harmony'(和) on the basis of Tao (道) and its characteristics (德 virtues) from a socio-political and a natural-cosmic viewpoints. In *the Tao Te Ching* (道德經), the Chinese word "和" (harmony) was written 8 times (https://ctext.org/dao -de-jing). The Tao Te Ching describes harmony as the follows:

When the Great Dao (Way or Method) ceased to be observed, benevolence and righteousness came into vogue. (Then) appeared wisdom and shrewdness, and there ensued great hypocrisy. **When harmony no longer prevailed throughout the six kinships, filial sons found their manifestation; when the states and clans fell into disorder, loyal ministers appeared.** Dao De Jing 18,
English translation: James Legge, https://ctext.org/dao-de-jing
Retrieved August 2, 2022.

大道廢，有仁義；智慧出，有大偽；六親不和，有孝慈；國家昏亂，有忠臣。 道德經 18.

All things leave behind them the Obscurity (out of which they have come), and go forward to embrace the Brightness (into which they have emerged), while they are harmonised by the Breath of Vacancy. Dao De Jing 42, English translation: James Legge,   https://ctext.org/dao-de-jing   Retrieved August 2, 2022.

萬物負陰而抱陽，沖氣以為和. 道德經 42.

Laozi asserts that *Tao* (道) is the root of virtues such as benevolence, righteousness, and wisdom; harmony is the foundation of moral values such as filial piety and love in family relations, and loyalty in political affairs (道德經 *Dao De Jing 18*). In addition, the harmony (和) is the ground for brightness and obscurity of

all things (*Dao De Jing 42*). Thus, Laozi (老子)'s theory of harmony is on the basis

of the Way (道 *Tao*) and its virtues (德 *Te*) as well as harmony (和) between nature

and humans.

   In sum, for Zhangzi and Laozi, the final goal of harmony is self-cultivation for

promoting virtues and family unison as well as socio-political and universal harmony

based on the Tao, its virtues, and nature.

D. The Common Good: From the Ancient Western and Eastern Thought

   The Common Good as part of social harmony will be discussed in terms of

traditional Christianity, on the other hand orthodox Confucianism and Taoism.

From the Western perspective, Catholicism including Augustinism and Thomism,

particularly St. Augustine and St. Thomas Aquinas, will be focused, whereas

Confucianism, mainly Confucius and Mencius, will be limited from the Eastern

perspective..

1. The Common Good: From the Perspective of Traditional Christianity

   The Common Good has been an important notion of Western philosophy and

theology, and has played a prominent role since ancient times. Aristotle is generally

regarded as a foundational thinker on this subject, although Plato had an idea or

notion of the common good in his philosophy (Jaede, 2017; Morrison, 2012). In the

Middle Ages, St. Thomas Aquinas (1225 –1274: an Italian Dominican friar and

priest) as the predominant theologian and philosopher adapted the political theory

of Aristotle to the requirements of Christian theology in many ways. The Common

Good doctrine of St. Thomas Aquinas was not just to translate the ancient Greek

philosophy into Christian theology but also to rethink as well the theory of the

Common Good in a different dimension (Marhold, 2015). St. Thomas Aquinas

argued that 'a natural harmony exists between Christian faith and reason'(Pope

Benedict XVI's weekly catechesis. June 2, 2010, https://www.ncregister.com/

news/st-thomas-aquinas-harmony-between-faith-and-reason).

   Although St. Thomas Aquinas doesn't have a specific question on the common

good, a number of his texts, especially his discussion of law and legal justice, describe the common good (Chapman, 2014). In the treatise on "The essence of law" (Question 90) in the *Summa Theologiae* (*Summa Theologica*; English: *The Summary of Theology*), St. Thomas Aquinas answers the Article 2, Whether the law is always something directed to the common good? (Question 90):

> *Reply to Objection 2. Actions are indeed concerned with particular matters: but those particular matters are referable to the common good, not as to a common genus or species, but as to a common final cause, according as **the common good is said to be the common end**. (ST* I-II, q. 90, a. 2, objection 2)
> http://www.logicmuseum.com/wiki/Authors/Thomas_Aquinas/Summa_Theologiae/Part_IIa/Q90
> http://www.logicmuseum.com/wiki/Authors/Thomas_Aquinas/Summa_Theologiae/Part_IIa/Q90#q90a2arg1   Retrieved August 5, 2022.

> *I ªIIae q. 90 a. 2 ad 2 Ad   secundum dicendum quod operationes quidem sunt in particularibus, sed illa particularia referri possunt ad bonum commune, non quidem communitate generis vel speciei, sed communitate causae finalis, secundum quod **bonum commune dicitur finis communis.***

This text which is related to the notion of the Common Good found in the *Compendium of Social Doctrine* and the teaching of many popes (Chapman, 2014).

In Question 58, Article 1, Part IIb, *Summa Theologiae*, St. Thomas Aquinas quotes justice from the ancient Greek Philosopher who says: "*justice is a habit whereby a man is said to be capable of doing just actions in accordance with his choice.*" *(ST II-II, q. 58, a. 1, 1 Answer: https://www.newadvent.org/summa/3058.htm#article1*; "*iustitia est habitus secundum quem aliquis dicitur operativus secundum electionem iusti.*" (II ªIIae q. 58 a. 1 co.: http://www.logicmuseum.com/wiki/Authors/Thomas_Aquinas/Summa_Theologiae/Part_IIb/Q58#q58a1arg1   Retrieved August 5, 2022). However, he quotes the Biblical definition of Justice from the Apostle in Romans 3:22: "*the justice of God is by faith of Jesus Christ*" (*quod iustitia Dei est per fidem Iesu Christi*). He argues that justice is not always towards another people because "*faith does not concern the dealings of one man with another*" (*Sed fides non dicitur per comparationem unius hominis ad alterum.* Article 2, Q. 58, Part IIb, *Summa Theologiae*: https://www.newadvent.org/summa/3058.htm; http://www.logicmuseum.com/wiki/Authors/Thomas_Aquinas/Summa_Theologiae/Part_IIb/Q58#q58a2arg1   Retrieved August 5, 2022).

Nonetheless, St. Aquinas views justice as two ways: firstly one's relation
with individuals, secondly his relations with others, that is, community in
general. Thus, justice can be associated with both in general. St. Aquinas claims
that justice as general virtue which belongs to the law to direct to the common
good (Q. 58, Article 5). He illustrates the concept of totality or wholeness in his
discussion of Justice (Chapman, 2014; *ST* I-II, q. 90, a. 2, objection 2; *ST* II-II, q.
58: https://www.dominicanajournal.org/st-thomas-and-the-common-good/
Retrieved Aug. 5, 2022):

> *It is in this sense that justice is called **a general virtue**. And since it belongs to
> the law to direct to **the common good**, as stated above (I-II:90:2), it follows
> that the **justice** which is in this way styled general, is called "**legal justice**,"
> because thereby man is in harmony with the law which directs the acts of
> all the virtues to the common good.*(Q, 58, Article 5) https://www.newadvent.
> org/summa/3058.htm#article5   Retrieved Aug. 5, 2022.

> *Et quantum ad hoc iustitia dicitur **virtus generalis**. Et quia ad legem pertinet
> ordinare in **bonum commune**, ut supra habitum est, inde est quod talis **iustitia**,
> praedicto modo generalis, **dicitur iustitia legalis, quia scilicet per eam homo
> concordat legi ordinanti actus omnium virtutum in bonum commune**
> (II ªIIae q. 58 a. 5 co.).* http://www.logicmuseum.com/wiki/Authors/Thomas_
> Aquinas/Summa_Theologiae/Part_IIb/Q58#q58a5arg1   Retrieved Aug. 5, 2022.

In brief, St. Thomas Aquinas views the common good as the good of the whole
social community, that is to say the whole body of the universe actually, so that
all moral and legal actions in some way are directed towards the common good.
St. Thomas Aquinas in *Summa Theologiae* asserts that a natural harmony exists
between Christian faith and reason, and that a human being is in harmony with

the law which directs the acts of all the virtues to the common good (*ST* II-II, Q, 58, a. 5). Thus, St. Thomas Aquinas concludes that the common good is the common end in human society (*ST* I-II, q. 90, a. 2, ob. 2).

For St. Augustine (Augustine of Hippo: A.D. 354–430) as a priest and bishop, he sometimes preached and described what the Bible depicts social justice issues (O'Donnell, 2022; https://www.catholicfaithandreason.org/christian-truths.html Retrieved Aug. 9, 2022.). In A.D. 397, he wrote a rule of common life for Christian laymen what we call, *The Rule of St. Augustine* or *Augustine's Rule* which is short on regulations and ascetic advice focusing on getting right the foundation of Christian community life (Zumkeller et al., 1987). In *the Rule of St. Augustine*, the most important rule is mentioned in the opening line: *"Before all things, dearly beloved brothers, love God and then your neighbor, because these were the first commandments given to us"* (*Ante omnia, fratres carissimi, diligatur Deus, deinde proximus, quia ista sunt praecepta principaliter nobis data.*) (Lawless, 1987; https://opeast.org/about/our-order/rule-st-augustine/ Retrieved Aug. 9, 2022.).

St. Augustin begins the Rule, Chapter I with an exhortation referencing Matthew 22: 36-40 (cf. Mark 12:28-34):

> *[36] "Teacher, which is the great commandment in the Law?" [37] And He said to him, "'YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND.' [38] This is the great and [a]foremost commandment. [39] The second is like it, 'YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.' [40] Upon these two commandments [b]hang the whole Law and the Prophets."* Matthew 22:36-40 New American Standard Bible, https://www.biblegateway.com/versions/New-American-Standard-Bible-NASB/

[36] Διδάσκαλε, ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ; [37] ὁ [a]δὲ ἔφη αὐτῷ ·Ἀγαπήσεις κύριον τὸν θεόν σου ἐν ὅλῃ [b]τῇ καρδίᾳ σου καὶ ἐν ὅλῃ [c]τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου· [38] αὕτη ἐστὶν [d]ἡ μεγάλη καὶ πρώτη ἐντολή. [39] Δευτέρα [e]δὲ ὁμοία [f]αὐτῇ · Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. [40] ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ

νόμος [g]*κρέμαται καὶ οἱ προφῆται.* ΚΑΤΑ ΜΑΤΘΑΙΟΝ 22:36-40, SBL Greek New Testament

https://www.biblegateway.com/passage/?search=Matthew+22%3A36-40&version

=SBLGNT   Retrieved Aug. 10, 2022.

Upon the Acts of the Apostles 4: 32-35 in the New Testament, Augustine's Rule highlights that the community should share one's possessions among Christian believers with common good love as well as living in unity and harmony together (The Rule, Chapter I). However, the most fundamental messages of the Rule are not just the love of God with all your heart, soul, and mind, but the love of neighbor as yourself (Matthew 22: 36-40; cf. Mark 12:28-34). That is, love is the core or key of Christian life and community.

[32] And the [a]congregation of those who believed were of one heart and soul; and not one of them [b]claimed that anything belonging to him was his own, but all things were common property to them. [33] And with great power the apostles were giving testimony to the resurrection of the Lord Jesus, and abundant grace was upon them all. [34] For there was not a needy person among them, for all who were owners of land or houses would sell them and bring the [c]proceeds of the sales [35] and lay them at the apostles' feet, and they would be distributed to each to the extent that any had need.
*(Acts 4:32-35, New American Standard Bible, **Sharing among Believers**)*

[32] Τοῦ δὲ πλήθους τῶν πιστευσάντων ἦν καρδία καὶ ψυχὴ μία, καὶ οὐδὲ εἷς τι τῶν ὑπαρχόντων αὐτῷ ἔλεγεν ἴδιον εἶναι, ἀλλ ἦν αὐτοῖς πάντα κοινά. [33] καὶ δυνάμει μεγάλῃ ἀπεδίδουν τὸ μαρτύριον οἱ ἀπόστολοι τοῦ Κυρίου Ἰησοῦ τῆς ἀναστάσεως, χάρις τε μεγάλη ἦν ἐπὶ πάντας αὐτούς. [34]Οὐδὲ γὰρ ἐνδεής τις ἦν ἐν αὐτοῖς· ὅσοι γὰρ κτήτορες χωρίων ἢ οἰκιῶν ὑπῆρχον, πωλοῦντες ἔφερον τὰς τιμὰς τῶν πιπρασκομένων[35]καὶ ἐτίθουν παρὰ τοὺς πόδας τῶν ἀποστόλων· διεδίδετο δὲ ἑκάστῳ καθότι ἄν τις χρείαν εἶχεν. Acts 4, 32-35, Berean Greek Bible, https://biblehub.com/bgb/acts/4.htm   Retrieved   Aug. 10, 2022

Augustine's Rule which emphasizes the ascetic Christian life focusing on unity and harmony on the basis of common good charity influenced on the principle of Catholic Social Teaching. One of the Four Basic Principles of Catholic Social Teaching highlights that Christians are called to place significant emphasis on those who are the poor and vulnerable (Pope Benedict XVI, *Deus Caritas Est*, 22)

as the *preaching of the Gospel:"As you did to one of the least of these my brothers, you did it to me."*(Matthew 25:40**)**

"Love for widows and orphans, prisoners, and the sick and needy of every kind is as essential to [the church] as the ministry of the sacraments and preaching of the Gospel" (Pope Benedict XVI's *Deus Caritas Est*, 22 (Dec. 25, 2005), https://www.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf_ben -xvi_enc_20051225_deus-caritas-est.html).   Retrieved   Aug. 10, 2022.

40And the King will answer them, 'Truly, I say to you, as you did it to one of the least of these my brothers, you did it to me.' Matthew 25:40, English Standard Version,   https://biblehub.com/esv/matthew/25.htm   Retrieved Aug. 10, 2022

40Καὶ ἀποκριθεὶς ὁ Βασιλεὺς ἐρεῖ αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ἐφ ὅσον ἐποιήσατε ἑνὶ τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε. Matthew 25: 40, Berean Greek Bible, https://biblehub.com/bgb/matthew/25.htm

Retrieved   Aug. 10, 2022.

From a viewpoint of the common good, St. Augustine in his Rule describes:

For charity, as it is written, is not self seeking (1 Cor. 13:5) meaning that it places the common good before its own, not its own before the common good. So whenever you show greater concern for the common good than for your own, you may know that you are growing in charity. (The Rule V.31) https://augustinianspirituality.org/the-rule-of-st-augustine/   Retrieved Aug. 10, 2022

The chief motivation for your sharing life together is to live harmoniously in the house and to have one heart and one soul seeking God. The Rule I.2
Do not call anything your own; possess everything in common … in the Acts of the Apostles: 'They possessed everything in common', and 'distribution was made to each in proportion to each one's need.' The Rule I.3
Those who owned anything in the world should freely consent to possess

everything in common in the monastery. The Rule I.4

Live then, all of you, in harmony and concord; honour God mutually in each

other; you have become His temples. The Rule I.8

https://opeast.org/about/our-order/rule-st-augustine/   Retrieved Aug. 10, 2022

    St. Augustine argues that the common good is one of the best ways to grow charity. The First Corinthians 13:5 in the New Testament defines love (charity):

"it is not rude, it does not seek its own interests, it is not quick-tempered, it does not brood over injury" New American Bible (Revised Edition): *"οὐκ ἀσχημονεῖ, οὐ ζητεῖ τὰ ἑαυτῆς, οὐ παροξύνεται, οὐ λογίζεται τὸ κακόν"*   1 Corinthians 13:5, Berean Greek Bible, https://biblehub.com/bgb/1_corinthians/13.htm. Retrieved Aug. 10, 2022

    As the New Testament mentioned (Matthew 25:40; Acts 4), St. Augustine in his Rule also claims that we should concern for the common good than for our own, and that we should possess everything in common. Additionally, he suggests the ideal Christian community (Acts 4: 32-35) that we should live in harmony and unity; honour God mutually in each other to become citizens of the Kingdom of God.

    In sum, St. Augustine highlights that the common good charity is one of the best ways not only for building an ideal Christian community, but for establishing the City of God. From a standpoint of Roman Catholic church, the notion of the common good has been traditionally regarded as one of significant doctrines or principles. Moreover, the contemporary papal teaching has concerned and identified four permanent principles of Catholic social doctrine: the dignity of the human person, the common good, subsidiarity, and solidarity. The four basic principles of social teaching in *Compendium of the Social Doctrine of the Church* (CSDC) present a moral framework for Catholic believers (https://www.vatican. va/roman_curia/pontifical_councils/justpeace/documents/). *The Compendium of the Social Doctrine of the Church* illustrates the principle of the common good (164):

The principle of the common good, to which every aspect of social life must be related if it is to attain its fullest meaning, stems from the dignity, unity and equality of all people. According to its primary and broadly accepted sense, the common good indicates "the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfilment more fully and more easily".[346]

-Libreria Editrice Vaticana *(2004):* https://www.vatican.va/roman_curia/pontifical_councils/justpeace/documents/rc_pc_justpeace_doc_20060526_compendio-dott-soc_en.html   Retrieved Aug. 12, 2022.

In terms of Christian theology, the common good is mentioned in Pope John XXIII's encyclical *Materet Magistra: "the demands of the common good of the particular country and of the whole human family*" (May 15, 1961: https://www.vatican.va/content/john-xxiii/en/encyclicals/documents/hf_j-xxiii_enc_15051961_mater.html). In addition, Paragraph #1924 - Catechism of the Catholic Church defines the common good: "*the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfillment more fully and more easily.*" (Haile, 2017: https://uscatholic.org/articles/201710/what-is-the-common-good/ ; U.S. Catholic*, 2017, Vol. 82, No. 11, P. 49*; http://www.scborromeo.org/ccc/para/1924.htm; https://www.vatican.va/archive/ENG0015/_INDEX.HTM).

From a standpoint of Roman Catholic church, the common good is regarded as a basic principle described by the Encyclical Letters of Pope Benedict XVI and Pope John Paul II as the following:

"To love someone is to desire that person's good and to take effective steps to secure it. Besides the good of the individual, there is a good that is liked to living in society: the common good. It is the good of 'all of us', made up of individuals, families and intermediate groups who together constitute society … To take a stand for the common good is on the one hand to be solicitous for, and on the other hand to avail oneself of, that complex of institutions that give structure to the life of society, juridically, civilly, politically and culturally, making it the polis, or 'city'." Caritas in Veritate, n 7. The Common Good, Pope Benedict XVI on June 29, 2009.

https://www.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate.html
https://social-spirituality.net/social-spirituality-catholic-social-teaching/introduction-to-catholic-social-teaching/principles/   Retrieved Aug. 14, 2022.

When interdependence becomes recognized in this way, the correlative
response as a moral and social attitude, as a "virtue," is solidarity. This then
is not a feeling of vague compassion or shallow distress at the misfortunes
of so many people, both near and far. On the contrary, it is a firm and
persevering determination to commit oneself to the common good; that is to
say to the good of all and of each individual, because we are all really
responsible for all. (Sollicitudo Rei Socialis, para. 38)
Pope John Paul II, *Sollicitudo Rei Socialis,* on December 30, 1987.

https://www.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_
enc_30121987_sollicitudo-rei-socialis.html   Retrieved Aug. 14, 2022.

In Catholic social teaching, "the common good" typically refers to the political common good, namely, that total set of "social conditions which favor the full development of human personality" (*Mater et Magistra*, 65; Encyclical of Pope John XXIII on Christianity and Social Progress, May 15, 1961). These social conditions are the end for which persons act as a socio-political unit (Matava, 2020). For the groups [*the numerous intermediary bodies and corporate enterprises*] should "*themselves necessarily present the form and substance of a true community, and this will only be the case if they treat individual members as human persons and encourage them to take an active part in the ordering of their lives*" (*Mater et Magistra*, 65, Pope John XXIII, May 15, 1961: https://www.vatican.va/content/john-xxiii/en/encyclicals/documents/hf_j-xxiii_enc_15051961_mater.html   Retrieved Aug. 14, 2022).

In sum, the common good is viewed as one of fundamental principles in Catholic social teaching. The common good in Roman Catholic Church refers to not just the ethico-theological dimension but also the socio-political dimension. The former is based on the Christian Scripture and the ancient Greek philosophy, especially the ethico-political theories of Plato and Aristotle, while the latter is grounded on the socio-political Encyclics of Popes and the Catechism of the Catholic Church. The ancient philosophical theories to enrich the common good doctrine of Roman Catholic Church.

In particular, St. Augustine and St. Thomas Aquinas argue that the concept of a cosmic common good has deep roots on the basis of not only Christian Scriptures and theologies regarding systematic dogmata and theories, but classical Greek philosophy regarding moral ethics and political theories. Both theologians

view the common good as a theocentric valuation of all creation (Scheid, 2016). As Scheid points out, both Catholic theologians *"offer a theocentric and doxological ecological ethic that stresses the interdependence of humans and nonhuman creatures and their common destiny of glorifying and serving God"* (Scheid, 2016, p. 45; https://doi.org/10.1093/acprof:oso/9780199359431.003.0003).

The common good principle of Roman Catholic Church based on the theories of patristic philosophy theologians has still maintained the doctrine of theocentric and religious oriented dimensions, even though the contemporary papal encyclicals present socio-political dimensions as well as include social justice for national and global human families.

From the theocentric and cosmic aspect, the common good principle of Roman Catholic Church as a way of charity growth needs a religious dimension for the poor and the weak in the categories of individuals and groups or communities that can become a member or family of the Kingdom of God. Moreover, the common good in Catholic social teaching emphasizes moral and legal actions practically in national and global levels.

2. The Common Good: From the Perspectives of Traditional Confucianism

The notion of the common good will be reviewed from the Eastern perspective, especially the classical Chinese thinkers, Confucius and Mencius. In the traditional Confucian texts, the concept of the common good was not specifically and clearly mentioned in the Western sense. However, we can draw an inference from several classical Confucian books, such as Confucius' *Analects* (論語), *Mencius' Works* (孟子), *The Great Learning* (大學), and *The State of Equilibrium and Harmony* (中庸). In classical Confucian texts, the notion of the common good is closely related with the concept of harmony (和) which is one of prominent subjects as well as one of valuable socio-political ideas in East Asian countries.

In the Analects, Confucius first of all emphasizes self-cultivation (脩己) in

order to provide rest or comfort (安) for all other people, with harmony (和) and

equity (均) as the following:

子路問君子。子曰：「**脩己以敬。**」曰：「如斯而已乎？」曰：「**脩己以安人。**」
曰：「如斯而已乎？」曰：「**脩己以安百姓。**脩己以安百姓，堯舜其猶病諸！」
憲問 42

*Zi Lu asked what constituted the superior man. The Master said, **"The cultivation**
of himself in reverential carefulness." "And is this all?" said Zi Lu. **"He cultivates**
himself so as to give rest to others," was the reply. "And is this all?" again asked
Zi Lu.* The Master said, **"He cultivates himself so as to give rest to all the people.**
He cultivates himself so as to give rest to all the people - even Yao and Shun were still
solicitous about this." (Xian Wen 42),
English translation: *James Legge,* https://ctext.org/analects/xian-wen
Retrieved Aug. 16, 2022.

蓋均無貧，和無寡，安無傾 (季氏 1)

For when the people keep their several places, there will be no poverty; when

harmony prevails, there will be no scarcity of people; (Ji Shi 1)

English translation: *James Legge*, https://ctext.org/analects/ji-shi
Retrieved Aug. 16, 2022.

In addition, Confucius highlights benevolence (仁) and priority (禮) which

are the significant moral values for socio-political leaders to make social

harmony. In his Analects, Confucius emphasizes propriety and perfect virtue as

the following:

顏淵問仁。子曰：「**克己復禮為仁。**一日克己復禮，天下歸仁焉。為仁由己，
而由人乎哉？」顏淵曰：「請問其目。」子曰：「**非禮勿視，非禮勿聽，**
非禮勿言，非禮勿動。」顏淵曰：「回雖不敏，請事斯語矣。」<1> 顏淵

*Yan Yuan asked about perfect virtue. The Master said, **"To subdue one's self and***

***return to propriety, is perfect virtue.** If a man can for one day subdue himself*

*and return to propriety, all under heaven will ascribe perfect virtue to him. Is the practice of perfect virtue from a man himself, or is it from others?" Yan Yuan said, "I beg to ask the steps of that process." The Master replied, "**Look not at what is contrary to propriety; listen not to what is contrary to propriety; speak not what is contrary to propriety; make no movement which is contrary to propriety**." Yan Yuan then said, "Though I am deficient in intelligence and vigor, I will make it my business to practice this lesson."* (Yan Yuan 1)

English translation: *James Legge,* https://ctext.org/analects/yan-yuan

Retrieved Aug. 16, 2022.

From a viewpoint of the Western sense, Confucius argues self-cultivation and the practice of perfect virtue are the determinant factors to do the common good as well as to give rest to others. In this vein, he asserts the definition of government: "*when the prince is prince, and the minister is minister; when the father is father, and the son is son*" (Yan Yuan 11, Analects). Confucius argues that socio-political leaders' harmony on the basis of benevolence and priority is able to make all society harmony and good. Thus, the common good of Confucius is to practice perfect virtue in order to make other people comfortable as well as to subdue oneself and to return propriety.

With mutual harmony between different social groups, Confucius in *the Analects* (論語) stresses the reciprocal relations of humanity as follows:

The duke Ding asked how a prince should employ his ministers, and how ministers should serve their prince. Confucius replied, "A prince should employ his minister according to the rules of propriety; ministers should serve their prince with faithfulness." Ba Yi 19.

定公問：「君使臣，臣事君，如之何？」孔子對曰：「君使臣以禮，臣事君以忠.」（論語，八佾 19），https://ctext.org/analects/ba-yi

English translation: *James Legge,* Retrieved Aug. 16, 2022.

Confucius said, "Among us, in our part of the country, those who are upright are different from this. The father conceals the misconduct of the son, and the son conceals the misconduct of the father. Uprightness is to be found in this."

(Zi Lu 18)，孔子曰：「吾黨之直者異於是。父為子隱，子為父隱，直在其中矣。」

(論語，子路 18)， https://ctext.org/analects/zi-lu   English translation: *James Legge,* Retrieved Aug. 16, 2022.

Like Confucius, Mencius argues reciprocally mutual human relationships between or among social strata. In *the Mencius*, Mencius emphasizes harmonious relationships based on five relations of humanity:

> *… This was a subject of anxious solicitude to the sage Shun,*
> *and he appointed Xie to be the Minister of Instruction, to teach the relations of humanity: how, between father and son, there should be affection; between sovereign and minister, righteousness; between husband and wife, attention to their separate functions; between old and young, a proper order; and between friends, fidelity.* - Teng Wen Gong I, 4, *Mengzi-* English translation: James Legge,   https://ctext.org/mengzi/teng-wen-gong-i   Retrieved Aug. 16, 2022.
>
> … 聖人有憂之，使契為司徒，教以人倫：父子有親，君臣有義，
>
> 夫婦有別，長幼有序，朋友有信。 (孟子，滕文公上 4)

He also argues that the common good is basically caused by the unison of humanity. Mutual assistance is the basic of the common good for the people and the kingdom. Mencius said:

> **'Opportunities of time vouchsafed by Heaven are not equal to advantages of situation afforded by the Earth, and advantages of situation afforded by the Earth are not equal to the union arising from the accord of Men. …**
> **When the being assisted by many reaches its highest point, the whole kingdom becomes obedient to the prince.** *When one to whom the whole kingdom is prepared to be obedient, attacks those from whom their own relations revolt,*

what must be the result? Therefore, the true ruler will prefer not to fight; but if
he do fight, he must overcome.' - Gong Sun Chou II, 10, *-Mengzi-*
English translation: James Legge   https://ctext.org/mengzi/gong-sun-chou-ii
Retrieved Aug. 16, 2022.

「天時不如地利，地利不如人和… 多助之至，天下順之。
以天下之所順，攻親戚之所畔；故君子有不戰，戰必勝矣。」
(孟子, 公孫丑下 10)

In addition, *The Great Learning* (大學), one of the Four Classical
Confucian Books, also mentions the common good. It can be achieved: first of
all cultivate oneself morally, secondly govern one's family harmoniously,
thirdly govern one's nation righteously, and lastly make all people happy and
peaceful. Chapter 2 in *The Great Learning* depicts:

古之欲明明德於天下者，先治其國；欲治其國者，先齊其家；

欲齊其家者，先修其身；欲修其身者，先正其心；欲正其心者，

先誠其意；欲誠其意者，先致其知，致知在格物。物格而後知至，

知至而後意誠，意誠而後心正，心正而後身修，**身修而後家齊，**

家齊而後國治，國治而後天下平。自天子以至於庶人，

壹是皆以修身為本。其本亂而末治者否矣，

其所厚者薄，而其所薄者厚，未之有也！此謂知本，此謂知之至也。

-禮記, 大學 2. https://ctext.org/liji/da-xue   Retrieved August 18, 2022.

The ancients who wished to illustrate illustrious virtue throughout the
kingdom, first ordered well their own states. Wishing to order well their
states, they first regulated their families. Wishing to regulate their families,
they first cultivated their persons. Wishing to cultivate their persons, they

first rectified their hearts. Wishing to rectify their hearts, they first sought
to be sincere in their thoughts. Wishing to be sincere in their thoughts,
they first extended to the utmost their knowledge. Such extension of
knowledge lay in the investigation of things. Things being investigated,
knowledge became complete. Their knowledge being complete, their
thoughts were sincere. Their thoughts being sincere, their hearts were then
rectified. Their hearts being rectified, their persons were cultivated. ***Their***
persons being cultivated, their families were regulated. Their families
being regulated, their states were rightly governed. Their states being
rightly governed, the whole kingdom was made tranquil and happy.
From the Son of Heaven down to the mass of the people, all must consider
the cultivation of the person the root of everything besides. It cannot be,
when the root is neglected, that what should spring from it will be well
ordered. It never has been the case that what was of great importance has
been slightly cared for, and, at the same time, that what was of slight
importance has been greatly cared for. - Da Xue 2, Also knowm as
"The Great Learning" in Liji,   https://ctext.org/liji/da-xue
English translation: James Legge   Retrieved August 18, 2022

In sum, as reviewed in this section, the *above classical Confucian texts*
view the practice of perfect virtue as his common good and his happiness
principles ethico-politically. To achieve the common good, a person firstly
should not only seek for the realization of perfect virtue through self-
cultivation, but keep reciprocal relationships on the basis of the five relations
of humanity; secondly should govern one's family harmoniously, and lastly
should establish a harmonious society and a tranquil order of the kingdom.

IV. The Role of Higher Education for the Achievement of Moral Character

The author intends to discuss the role of higher education for the achievement of moral character from the approach of comparative education, in particular, Canadian vs. South Korean higher education. The author addresses three questions. First, why higher education ought to teach moral and character education? Second, what is the role of higher education for the establishment of moral character? Last, what are the educational strategies, Canadian higher education vs. South Korean higher education, for the achievement of moral character?

A. Why higher education ought to teach moral and character education?

The author briefly defends the first question: Moral and character education is important in a mammonic and scientific oriented society. In the 4th Industrial Revolution era, the global community emphasizes politico-economic power, with emerging new high-technologies and pursuing competitive national power. In particular, a number of theorists have mentioned that the new scientific technologies have offered a lot of advantages and disadvantages which have a major impact on industry, business, economy, society, employment, human life, humanity, education, and so on (Davis, 2015; Duggal, 2022; Kavanagh, 2019; Magyar, 2016; Marr, 2017; Morgan, 2016;

Qureshi, 2020; Ross, 2017; Schwab, 2017; Vogels et al., 2020).

Under these situations, a number of socio-ethical problems or moral issues will be happened in various organizations and communities (Lee, 2018). Moreover, higher education institutions are not exception. In general, the common goal of contemporary higher education is to pursue social success. In spite of this general goal, happiness and good moral character as other common goals of higher education are significant ethical values or determinant factors in a human's happy life. However someone who has several reliable educational credentials achieved his or her social success socio-politically, materially, or famously, one who does not have a good moral character being able to share one's interest and benefit with other people cannot be a truly good or happy man/woman from a moral standpoint.

In this point of view, higher education needs to teach moral and character education. It is natural that the more one has educational credentials, socio-political power, and material things, the more he or she should do the common good. Despite of a matter of course, the more one possesses rich, power, fame, or reputable educational quality, the more one frequently has a tendency to depress the weak, to do unfairness, injustice, or disadvantage to other people directly or indirectly (Collins, 2019; Jelonek, 2021; Lee, 2018: Maire, 2021). To build healthy moral character, there are not a few of various organizations or institutions, such as religious denominations, educational institutions, and charity bodies, being able to play the important roles. In particular, higher education institutions can play an important role to build healthy moral character through various ways of education, such as religion

education, happiness education, moral education, character education, multi-cultural education, or liberal-humanistic education.

B. What is the role of higher education for the establishment of moral character?

The author defends the second question as follows:

The traditional purpose and role of a university, higher education is a center of teaching universal knowledge and skill to up-bring human power and resources having professional knowledge and scientific technology for building a welfare society as well as for developing the individual's life quality (Malden, 1835; Lee, 2012; Lee, 2018). From this viewpoint, the major roles of a modern university stress the practicing of scientific and pragmatic skills as well as the learning of cognitive and universal knowledge, whereas university education has treated happiness and moral education slightly.

From a viewpoint of higher education history, "*the orientation of higher education towards human flourishing has been central to universities since the foundation of the earliest medieval institutions*" (The Jubilee Centre for Character and Virtue, 2021, p. 3). In the 20th century, this theme was displaced by significant economic considerations and a focus on the expansion of university provision, but it has not disappeared (ibid.). Now, "*the cultivation of character is integral to the core research, education, and civic mission that universities share*" (The Jubilee Centre for Character and Virtue, 2021, p. 3).

Supposing happiness is the ultimate goal of human beings, and moral and character education would be a significant factor to live the moral life of each person and society (Lee, 2018).

Therefore, with educating the new megatrends technologies and skills, one of the major roles of the future university should teach and research pragmatic or utilitarian knowledge and skill to enhance one's life quality socio-economically. On the other hand, another major role of the future university should teach moral and character education not merely to establish a harmoniously welfare society but also to foster a morally healthy individual being able to cope with ethical and moral issues or risks occurring in the 4th Industrial Revolution era (Lee, 2018, pp. 124-5).

In particular, from a functional standpoint of university education, to build one's moral character as well as to cultivate one's virtue is an important role or function for self-actualization and social harmonization. The main policy and curricula of colleges and universities for moral and character education should be considered: how to teach virtue and character; how to cultivate virtue; how to develop character; what are strategies for character development; how to plan for the establishment of moral character; what can we learn from the ancient great thinkers about moral character education; how can we plan moral and character education; and how can we build a moral or ethical college/university.

In general, moral and character education aims to develop the moral person who forms good habits and virtues (Hanson and Johnson, 2002; Sharp, 2018; Walker and Thoma, 2017). "*For the past few decades moral-character*

education was bifurcated into two traditions, one of moral (ME) and the other of character education (CE)" (Lapsley and Yeager, 2013, p. 295). Several theorists illustrate the aim or concept of moral and character education as the following:

Traditionally, moral education is concerned with the interpretation and strategies one uses to understand moral phenomenon and defines the moral person as a predominantly thinking entity, whereas character education emphasizes the development of habits and dispositions as a precondition for the moral person. (Walker and Thoma, 2017, https://doi.org/10.1093/acrefore/9780190264093.013. 119, Retrieved August 20, 2022);

The objectives of character education in the schools today? In some schools, it's about promoting pro-social thoughts, values, and behaviors and having students act as good citizens should in school. In others, it's about developing specific desirable values. For schools in general, character education is about finding some way to help students develop good habits or virtues (Hanson and Johnson, 2002, https://www.scu.edu/mcae/publications/iie/v13n1/interview.html, Retrieved August 20, 2022);

Character education is a learning process that enables students and adults in a school community to understand, care about and act on core ethical values such as respect, justice, civic virtue and citizenship, and responsibility for self and others. Upon such core values, we form the attitudes and actions that are the hallmark of safe, healthy and informed communities that serve as the foundation

of our society. (US Department of Education, 2005, https://www2.ed.gov/

admins/lead/character/brochure.html,   Retrieved August 20, 2022);

In the average family the aim of moral education seems to be restricted to the
formation of habits. In this way it is sought to develop not merely the virtues of
punctuality, order, obedience, and industry, but also veracity, honesty, and
selfcontrol. (FC Sharp, 1899, P. 214),
https://www.journals.uchicago.edu/doi/pdf/10.1086/intejethi.9.2.2375235
Retrieved August 20, 2022

Basically, moral education (ME) and character education (CE) are oriented

from the same roots on the basis of ethical or moral philosophy from a viewpoint

of traditional liberal education. In spite of such an identical origin, for the past

few decades, both education paradigms have oriented and developed toward

different ethical theories, moral philosophy, preferred educational strategies,

educational policy, and traditions of liberal education (Lapsley and Yeager, 2013;

Watson, 1990). Moral education follows Kantian deontology emphasizing the

primacy of reason, obligation, judgment, and decision making, and thus the goal

of ME is to cultivate powers of reasoning to understand what the moral law

requires, and to know what one should do as well as to judge one's obligation

(Lapsley and Yeager, 2013, p. 295; Watson, 1990).

In *The Critique of Practical Reason* (*Kritik der praktischen Vernunft*),

Immanuel Kant (1724–1804), a German philosopher, describes "*Pflicht*"

(obligation or duty) as the following:

P f l i c h t ! du erhabener, großer Name, der du nichts Beliebtes, was
Einschmeichelung bei sich führt, in dir fassest, sondern Unterwerfung verlangst,

doch auch nichts drohest, was natürliche Abneigung im Gemüthe erregte und schreckte, um den Willen zu bewegen, sondern blos ein Gesetz 25 aufstellst, welches von selbst im Gemüthe Eingang findet und doch sich selbst wider Willen Verehrung (wenn gleich nicht immer Befolgung) erwirbt, vor dem alle Neigungen verstummen, wenn sie gleich ingeheim ihm entgegen wirken: welches ist der deiner würdige Ursprung, und wo findet man die Wurzel deiner edlen Abkunft, welche alle Verwandtschaft mit 30 Neigungen stolz ausschlägt, und von welcher Wurzel abzustammen, die unnachlaßliche Bedingung desjenigen Werths ist, den sich Menschen allein selbst geben können?

Erster Theil. Elementarlehre der reinen praktischen Vernunft, Erstes Buch. Die Analytik der reinen praktischen Vernunft, <Drittes Hauptstück. Von den Triebfedern der reinen praktischen Vernunft>

https://www.gutenberg.org/files/49543/49543-h/49543-h.htm#Pg071
Retrieved August 25, 2022.

Duty! *Thou sublime and mighty name that dost embrace nothing charming or insinuating, but requirest submission, and yet seekest not to move the will by threatening aught that would arouse natural aversion or terror, but merely holdest forth a law which of itself finds entrance into the mind, and yet gains reluctant reverence (though not always obedience), a law before which all inclinations are dumb, even though they secretly counter-work it; what origin is there worthy of thee, and where is to be found the root of thy noble descent which proudly rejects all kindred with the inclinations; a root to be derived from which is the indispensable condition of the only worth which men can give themselves?*

First Part — Elements of Pure Practical Reason.
BOOK I. The Analytic of Pure Practical Reason.
Chapter III. Of the Motives of Pure Practical Reason,
https://gutenberg.org/files/5683/5683-h/5683-h.htm#link2HCH0003
Retrieved August 25, 2022.

Furthermore, Kant in the *Metaphysics of Morals* (*Die Metaphysik der Sitten*)

argues that duty or obligation which forms the subject matter of the *Doctrine of Right* related to justice or law, while views the other duty which forms the subject matter of the *Doctrine of Virtue* related to ethics or virtue.

In terms of Kantian moral philosophy, moral education pursues Kantian ethic of duty which stresses the judgment of obligation as well as cultivates reasoning and decision making (Lapsley and Yeager, 2013).

On the other hand, character education (CE) follows Aristotelian virtue ethics accentuating virtue as a purposive disposition, virtuous character lying in a mean and being determined by the right reason. Thus, the goal of CE is to cultivate disposition, traits, and virtue to understand what kind of person I should become as well as to attain the virtuous character (Lapsley and Yeager, 2013).

Considering Aristotle's ethical virtue, in the *Nicomachean Ethics* he describes ethical virtue as ἕξις (*hexis*: possession, a being in a certain state, a permanent condition, produced by practice, a state or habit of mind, skill as the result of practice, experience, https://www.wordsense.eu/ἕξις), that is, a tendency or disposition induced by one′s habits to have appropriate feelings (1105b25–6), while the Old Greek term, ἕξεις (*hexeis*: plural of *hexis*), as the defective states of character, are tendencies to have inappropriate feelings. Additionally, "*virtue therefore is **a mean state** in the sense that it is able to hit the mean*" (Aristotle, *Nicomachean Ethics*, 1106a13) : "***μεσότης** τις ἄρα ἐστὶν ἡ ἀρετή, στοχαστική γε οὖσα τοῦ μέσου*", https://plato.stanford.edu/entries/aristotle-ethics/#EthiVirtDisp, Retrieved Aug. 27, 2022).

In *the Nicomachen Ethics*, Aristotle illustrates ethical virtue as follows:

The dispositions are the formed states of character in virtue of which we are well or ill disposed in respect of the emotions (1105b).
ἕξεις δὲ καθ᾽ ἃς πρὸς τὰ πάθη ἔχομεν εὖ ἢ κακῶς, οἷον πρὸς τὸ ὀργισθῆναι, εἰ μὲν

σφοδρῶς ἢ ἀνειμένως, κακῶς ἔχομεν, εἰ δὲ μέσως, εὖ:

http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0054%3

Abekker+page%3D1105b   Retrieved Aug. 27, 2022.

Aristotle in 23 Volumes, Vol. 19, translated by H. Rackham. Cambridge, MA, Harvard University Press; London, William Heinemann Ltd. 1934.

But it is not enough merely to define virtue generically as a disposition; we must also say what species of disposition it is (Aristot. Nic. Eth. 1106a).

δεῖ δὲ μὴ μόνον οὕτως εἰπεῖν, ὅτι ἕξις, ἀλλὰ καὶ ποία τις. ῥητέον οὖν ὅτι πᾶσα ἀρετή, οὗ ἂν ᾖ ἀρετή, αὐτό τε εὖ ἔχον ἀποτελεῖ καὶ τὸ ἔργον αὐτοῦ εὖ ἀποδίδωσιν,

Aristot. Nic. Eth. 1106a,

http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.

0053%3Abekker%20page%3D1106a). Retrieved Aug. 27, 2022.

Furthermore, ethical virtue is a condition intermediate (a mean state as a "golden mean") between two other states, one involving excess, and the other deficiency (1106a26–b28). "*Virtue, therefore is **a mean state** in the sense that it is able to hit the mean*" (1106a13: "***μεσότης*** *τις ἄρα ἐστὶν ἡ ἀρετή, στοχαστική γε οὖσα τοῦ μέσου").* In brief, Aristotle defines ethical virtue as disposition (ἕξις) and the mean (μεσότης).

In terms of Aristotelian moral philosophy, character education pursues Aristotelian ethical virtue which accentuates not merely virtue as a purposive disposition, but moral character lying in a mean and being determined by the right reason (Lapsley and Yeager, 2013). Therefore, the goal of character education is to attain what sort of person I should be as well as to achieve the virtuous moral character.

On the basis of aims and goals of moral education and character education, the author discourses upon the role of higher education for the establishment of moral character. For moral education in colleges and universities, higher education institutions should become change agents to develop reasoning and

decision making regarding one′s obligation and personality as well as to determine what should I do and what is to be done. In contrast, for character education, colleges and universities as change agents must be approached comprehensively to develop virtuous habits, traits, and characters of an individual, group, and community intellectually, physically, emotionally, and socially. Furthermore, ME and CE in higher education institutions should emphasize what is good for one and others to live harmoniously as well as what kind of person I should be and what I should do to live well happily. These main roles also have preferred important educational paradigms and strategies for moral and character education in colleges and universities.

C. What are the educational strategies, Canadian higher education vs. South Korean higher education, for the achievement of moral character?

The last question will be defended as the following:

As the author discussed in the previous section, colleges and universities as change agents for moral and character education to achieve moral character individually and socially. In this section, the author intends to discuss what the educational strategies are for the achievement of moral character in the aspect of Canadian vs. South Korean higher education.

The cultural and ideological roots of Canadian higher education were commonly not merely Christianity based on Roman Catholic and Protestant ethos and dogmata but also a democratic political ideology and a capitalistic economic doctrine on the basis of European and American public tertiary education systems (Lee, 2021). The former which was oriented on Christian factors is closely associated with religious denominations and normative

hedonism, whereas the latter which was based on democratic and capitalistic ideals are directly and indirectly related to utilitarianism or pragmatism and mammonism (ibid.).

From a viewpoint of Canadian educational history, higher education in Canada has been built through three eras or steps in general as Davies and Aurini (2021) briefly point out:

> *Higher education in 'Old Canada' before WWII was mostly a small collection of colleges that bore imprints of American and British institutions and provided personnel needed to develop a vast and sparsely populated territory. The 'Hey Day of Canadian Nationalism' from 1950 to 1990 greatly expanded universities and colleges in a broader project of modern state building and social uplift, borrowing organizational models from mass-access American state colleges. The third era, 'Transnational Nation-Building,' spanning the past 20 years, uses Canadian degrees and diplomas to lure selective immigrants who seek Canadian citizenship and entrée to an emerging transnational class of English-speaking professionals* (Davies and Aurini, 2021). https://www.tandfonline.com/doi/abs/10.1080/21568235.2021.1942946   Retrieved Aug. 30, 2022

Simply put, first of all, the Christian seeds of European higher education had been firstly scattered over the new field of Canadian education, and then the public institutional models of American higher education were adopted as Canadian public colleges/universities with Canadian nationalism. Canadian higher education has rapidly expansion, with the educational policy of 'Transnational

Nation-building' on the ground of Canadian nationalism.

In terms of higher education universalization, Canada already achieved massive-education (Lee, 2021; OECD, Education at a Glance 2020). 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 college and university graduates (OECD, Education at a Glance 2020: Educational Attainment and Labour-force Status, Education, *https://data.oecd.org/eduatt/population-with-tertiary-education.htm* Retrieved June 30, 2021). For educational finance, total expenditure on Canadian educational institutions as a percentage of GDP (2018) was 5.8% (including all tertiary education, 2.3%) (OECD, Education at a Glance 2021: OECD Indicators, Indicator C2, *https://www.oecd-ilibrary.org/sites/b35a14e5 en/1/3/4/3/index.html* Retrieved Sep. 18, 2022). According to the World Factbook (2021) of World Bank, Canada's GDP ranked the 9th (2.12% share) in the world (https://statisticstimes.com/economy/countries-by-gdp.php Retrieved September 18, 2022).

In contemporary Canada, education sought ″*to attain what are generally defined as the four major goals for schooling: cultivation of mind; vocational preparation; moral and civic development; and individual development*″ (Principles and General Objectives of Education, Canada, World Data on Education, 6th edition 2006/7 www.ibe.unesco.org/sites/default/files/Canada.pdf Retrieved Sep. 18, 2022). Contemporary Canadian higher education has also pursued the new goals in accordance with "the Principles and General Objectives of Education, Canada." In spite of seeking for the new goals, higher education sector in Canada comprises individually several provincial systems with their own values, features, cultures, and aims (Kirby, 2021). Therefore, the educational planning, strategy, and policy of provincial higher education institutions can but stress uniqueness and differences in goals, priorities, values, and cultures amongst the provinces (ibid.).

With opening the 21st century, higher education in Canada has played a critical role in teaching, researching, and service the universal knowledge and scientific skills required to response the various global challenges and agenda faced by its

state and society. Furthermore, contemporary Canadian higher education has met new challenges and responses against new trends and issues under the knowledge based high tech society getting a more globalized world and the coronavirus disease (COVID -19) pandemic era.

The major challenges in current higher education in Canada are: the conflict between liberal-humanist objectives and econo-pragmatic objectives (Kirby, 2021); the promotion of equity, diversity, and inclusion (EDI) education in colleges and universities (Campbell, 2021); the enhancement of educational quality through higher education professional training courses (Daumiller et al., 2022); internationalization in higher education through the United Nations' sustainable development goals for the betterment of society (Ramaswamy, et al., 2021); and the insurance of inclusive and equitable quality education and the promotion of lifelong learning opportunities for all (Government of Canada: *https://www144.statcan.gc.ca/sdg-odd/goal-objectif04-eng.htm;* United Nations: *https://sdgs.un.org/2030agenda* Retrieved Sep. 18, 2022).

In this section, the author mainly intends to discuss the conflict between liberal -humanist objectives and econo-pragmatic objectives.

First of all, one of the major challenges in current Canadian higher education is the conflict between liberal-humanist objectives on the basis of individual and social moral philosophy and econo-pragmatic or economic-utilitarian objectives on the basis of market-driven and commercially-oriented dogmata (Kirby, 2021). The former is closely related to moral character education, while the latter is closely associated with utilitarian pragmatic education. Thus, Canadian higher education should make suitable plans and strategies: how to cultivate oneself morally and how to harmonize socially between or among other people; and how to teach vocational and pragmatic oriented education being suitable to the aims of social success or econo-pragmatic objectives reflected in recent higher education trends, strategies, policies.

From a standpoint of liberal-humanist objectives, moral and character education is regarded as a part of liberal-humanist education. Dale Kirby (2021) asserts:

Liberal-humanist objectives recognize the benefits of higher and advanced learning

for the sake of the learning itself and its contribution to the growth, development, and fulfillment of both the individual and the collective benefit of society. This outlook values the pursuit of higher education more so for its moral, civic, cultural, and broader intellectual purposes. This includes the full development of the human personality beyond opportunities for personal advancement to the promotion of understanding, tolerance, friendship, and community. These objectives encompass education for citizenship, which promotes and strengthens equality, human rights, and fundamental freedoms (Kirby, 2021). https://infonomics-society.org/wp-content/uploads/Current-Trends-and-Recurrent-Themes-in-Canadian-Higher-Education-.pdf   Retrieved Aug. 31, 2022.

In reality, current Canadians generally regard higher education as a useful and valuable means or tool to obtain social success and wealth in the capitalistic and multicultural Canadian society, to enjoy one's materialistically prosperous life in this world. In this vein, we can say that contemporary higher education in Canada has pursued the attainment of one's social success rather than the development of one's moral character.

Thus, as Kirby (2021) points out, Canadian higher education should pursue moral, social, cultural, and broader intellectual purposes not just to cultivate oneself as a moral person but also to harmonize oneself with others as a philanthropist having humane friendship and morality.

On the other hand, for Korean higher education, the cultural and ideological roots were generally not just traditional Buddhism and Confucianism based on religious and ethico-political philosophy, but Christianity based on Roman Catholic and Protestant ethos and a democratic political ideology and a capitalistic economic doctrine on the basis of the Western thought and American higher education system. From the perspective of Koran cultural history, Korean elite or higher education in the 4th century had been influenced by traditional Buddhism and Confucianism, and was modelled on ancient Chinese elite or higher education institutions (Iryon, 1285; Kim, 1145; Lee, 2000, p. 26; Lee, 2021).

However, modern higher education in Korea has been largely influenced by two cultural factors: Japanese imperialism on the basis of Shinto-Confucianism as well as Christianity and Americanism based on the Western thought and science. The former built Japanese colonial postsecondary institutions in Korea to mainly foster the pro-Japanese elite for denationalization and assimilation of the Korean people (Lee, 2000; Rim, 1952), whereas the latter established modern Korean

colleges/universities with adopting the American university models through the U.S. military government. The U.S. military government actively promoted higher education for South Koreans regardless of social status and gender. Contemporary higher education in South Korea has rapidly and widely spread its root through industrialization, socio-political democratization, and education fever of the Korean people (Lee, 2006; Lee, 2021). Particularly, the Korean people have regarded education as a driving force of national development as well as a valuable tool of individual success. Historically, "*Korean society has traditionally long respected the need and desire for learning, which worked as the driving force in making Korea an education stronghold*" (The Ministry of Education, S. Korea: as a driving force of national development, 2015, p. 4).

From a standpoint of higher education, South Korea already 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).

For educational finance, total expenditure on South Korean educational institutions as a percentage of GDP (2018) was 5.1% (including all tertiary education, 1.6%) (OECD, Education at a Glance 2021: OECD Indicators, Indicator C2, *https://www.oecd-ilibrary.org/sites/b35a14e5en/1/3/4/3/index.html*   Retrieved Sep. 18, 2022). According to the World Factbook (2021) of World Bank, S. Korea's GDP ranked the 10th (1.92% share) in the world (https://statisticstimes.com/economy/countries-by-gdp.php   Retrieved September 18, 2022).

In brief, Buddhism and Confucianism as two significant religious or philosophical factors adopted not merely as national religions and cults, but as governmental and educational systems in the traditional age. However, Christianity, Shinto-Confucianism, and American ideas have dominated contemporary South Korean higher education systematically or practically. Although traditional two significant cultural factors, Confucianism and Buddhism, have exerted little influence on modern South Korean higher education practically and systematically,

Confucianism has still greatly influenced the present South Korean higher education, either internally or culturally in the aspects of educational administration and organizational culture. In the history of Korean culture, the noble attitude of Confucian scholar and humanitarianism have been deeply embedded in the Korean society and people, and still highly valued in contemporary Koreans (The Ministry of Education, S. Korea, 2015).

From the perspective of moral and character education, the two major religious factors, Confucianism and Christianity, highlight the development and promotion of one's moral character and a morally good life, although econo-pragmatic oriented education pursues a prosperous life and social success or arrivism to practically achieve wealth, power, and fame under the materialistic South Korean society (Lee, 2021). Traditionally, the Korean people have highly valued learning and cultivating oneself to achieve one's social success and one's family honor.

In reality, the Ministry of Education in the Republic of Korea mentions:

> *The purposes of universities and colleges are to develop students' personality, teach and research the profound theories of science and arts necessary for the development of the nation and human society (Article 28 of the Higher Education Act). Higher education is provided to high school graduates or individuals with equivalent academic abilities approved by relevant laws in Korea,* http://english.moe.go.kr/sub/info.do?m=020105&s=english   Retrieved Sep. 12, 2022

In spite of the above written description in the *Higher Education Act*, contemporary Korean higher education has neglected the development of students' personality, instead mainly emphasized econo-utilitarian education to enhance national power as well as to obtain valuable or useful occupations so as to materially flourish one's life. Moreover, with a rapid development of national power, the traditional Korean religious and philosophical thoughts, such as Buddhism 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). Accordingly, social success or material flourishing has been generally viewed as an important aim in one's life, but the cultivation of one's moral character has been neglected or ignored (Lee, 2021). Simply put, it is not too much to say that pragmatic value to achieve social success or material

flourishing has been considered as an ultimate aim in contemporary higher education in South Korea.

Like Canadian higher education, as Kirby (2021) points out, Korean higher education should also seek for moral, social, cultural, and broader intellectual purposes not merely to cultivate oneself as a moral person, but to harmonize oneself with other people as well as to do the common good as a humanist having humane friendship and morality.

A few years ago, to promote the moral character education, under the theme of *Happy Education for All Students,* the Korean government set up the Character Education Promotion Act (2015), and built the Character Education 5 Year Comprehensive Plan (2016):

> *Korea promotes character education to raise intelligent learners who are able to communicate well with others and have balanced growth of strength, virtue, and wisdom. These are reinforced through the Character Education Promotion Act (2015) and the Character Education 5 Year Comprehensive Plan (2016). Based on a distinctive character education plan, schools are encouraged to implement experience and project-based curricula, providing 1 sports activity per student and 1 music instrumental instruction per student. In addition, Korea aims to raise all teachers as professionals in character education and build their capacity to support them to become key persons in establishing school-based character education. The government announced 2016 to be the first year to implement such character education, and campaigns have been disseminated nationwide through advertisement and so forth to establish a consensus among citizens.*
> http://english.moe.go.kr/sub/info.do?m=040101&s=english; The Ministry of Education (2016), S. Korea, Policies & Programs Key Policies Major Tasks, *Happy Education for All Students,*   Retrieved Sep. 1, 2022

Fortunately, the policy makers of Korean education recognized the importance of a happiness education to build students' moral character and happiness. Accordingly, the Ministry of Education, Korea changed in educational paradigm from the system of uniform academic competition to the system of opening happy classes.

As reviewed in this section, two countries, Canada and South Korea, have different historical backgrounds and cultural roots in terms of higher education history. In spite of these differences, the higher education of the two countries has the common challenges and issues in the aspect of moral character education

overall.

　For the achievement of one's moral character, a college/university should be built up as a moral community (Hill, 2009), an ethical university (Teays & Renteln, 2022), a moral enterprise (Long Jr., 1992), or a moral ivory tower (Brennan & Magness, 2019). The policy makers and administrators of higher education make suitable strategies, plans, and policies. In this vein, the author suggests educational strategies and visions not just for the enhancement of moral character education, but for the achievement of one's moral character as the following:

> *To provide formal curricula to promote and strengthen moral and character education in colleges/universities,*
> *To provide religion education or happiness education for promoting each student's moral character for pursuing a happy life,*
> *To teach moral and character education for doing social justice and common good,*
> *To make various and frequent opportunities for religious participation and volunteering service,*
> *To build a moral college/university, first of all, administrators, instructors, and professors should become key persons or core members as exemplars who have good moral characters,*
>
> *To build a bridge between college/university campuses and community stakeholders through cross-college/university and university-community partnerships to promote individual student's moral character.*
> (Universities Canada, 2020, https://www.univcan.ca/sustainable-development-goals/ Agendaforthe2030SustainableDevelopment; https://www.univcan.ca/sustainable-development-goals/). Retrieved September 10, 2022.
>
> *To enhance sustainable development and sustainable lifestyles, strengthen moral character, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship and appreciation of cultural diversity and contribution to continuous development* (Government of Canada, 2020:
> https://www144.statcan.gc.ca/sdg-/goal-objectif04-eng.htm)
> Retrieved September 10, 2022.
>
> *To successfully implement character education, colleges/universities are encouraged to:*
>
> *Take a leadership role to bring the staff, parents and students together to identify and*

Provide training for staff on how to integrate character education into the life and

culture of the school;

Form a vital partnership with parents and the community so that students hear a

consistent message about character traits essential for success in school and life; and

Provide opportunities for school leaders, teachers, parents and community partners

to model exemplary character traits and social behaviors (US Department of
Education, 2005), https://www2.ed.gov/admins/lead/character/brochure.html.
Retrieved September 10, 2022.

Character and practical wisdom can be... • Caught: the university community of both
staff and students provide the example, culture and inspirational influence in a positive
ethos that motivates and promotes character development. • Taught: the university
provides educational experiences across campus that equip students with the
language, knowledge, understanding, skills and attributes that enable character
development. • Sought: the university provides varied opportunities that help students
over time to seek, desire and freely pursue their character development (The JCCV,
2021, p. 9).

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V. Conclusion

This article is to explore whether the achievement of moral character is the
ultimate goal of higher education from a cross cultural approach. To discuss this
study logically, three major research questions are addressed. First, what are the
concepts of moral, ethics, and character? Second, what is the achievement of
moral character from the Eastern and the Western perspectives? Third, what is
the role of higher education for the achievement of moral character?

To defend these three research questions, the author used a descriptive content analysis method, with a cross cultural approach. In order to defend the research questions, the author in this study set several limitations. Moral character is generally limited to the ancient Greek philosophy and Judeo-Christianity as well as to the classical Chinese thought and religion. Specifically, the study is mainly focused on not only Plato's *Republic* and Aristotle's *Nicomachean Ethics* but also Confucius' *Analects* and Mencius' *Scripture* (*The Works of Mengzi*). In addition, this paper also adjusts the lenses on moral theories, especially moral character, cardinal virtues, social harmony, and the common good. Lastly, higher education is focused on the lenses of Canada and South Korea. The significance of this study is to provide basic theories and valuable resources about moral and character education for educational administrators, theorists, and practitioners, finding the theories of moral and ethics in the Eastern and the Western thoughts and religions.

On the basis of the research results of this paper, the author suggests that moral character education in colleges/universities should consider several questions as the following: what should I become?; What kind of person I should be?; What should I do?; How do I live?; What is a meaningful life?; and What makes life happy?

As reviewed in this paper, to obtain right answers, the author suggests that we ought to explore the worthy thought of the ancient great thinkers who left immortal footprints philosophically and culturally as well as of the religious founders who left eternally incorporeal or corporeal hereditament. The great philosophical or religious thinkers are regarded as moral or ethical exemplars who can provide a good moral or ethical lesson and wisdom for peoples. To promote and to achieve one's moral character, the great ethical or moral thought of the West and the East should be designed as the core curriculum of colleges/universities.

Furthermore, the author suggests that both Canadian and South Korean higher education institutions, as the moral-academic towers, should devote themselves as valuable means to cultivate oneself and to promote one's moral character as well as to develop one's ability and talent for obtaining better occupations and for pursuing a prosperous life.

Finally, the author suggests that the future higher education should on the one hand stress how to harmoniously live well together, and how to morally cultivate oneself, on the other hand emphasize what I should do practically, and how I do live well pragmatically. The former should be focused on moral and character education to promote ethical life and moral prosperity, while the latter be centered on pragmatic and utilitarian education to enhance material prosperity or wealth. Although contemporary higher education less emphasizes moral character oriented curriculums, happiness higher education in the future should be highlighted, as a part of liberal-humanistic education. The main theme of higher education should be: what makes life happy? Supposing happiness is the ultimate goal in life, the end of higher education should be happiness, and colleges/universities should become the Moral Ivory Towers where students can achieve their dreams happily and meaningfully.

For the future study, it is recommended that the study would be comparatively or empirically researched to explore and to analyze the strength and weakness of moral character education in contemporary Canadian and South Korean higher education related to the two countries, with various research methods. Finally, the author hopes that this position paper will provide basic theories and useful resources for the educational practitioners and theorists of the world as well as for the future moral character education and happiness education.

In conclusion, based on the research results of this study, the author clearly suggests that both Canadian and South Korean higher education as ethical or moral agents should promote new education policy and curricula not merely to achieve the ideal moral character individually and the common good socially, but to enhance a harmonious and flourishing society ethically and happily.

thinkers and scholars who produced the spiritual fruit of the historical footprints.

 Our Grandson (III)

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

Be like an angel

Our Grandson

Theo!

Smells angelically sweet

Our God!

Please give our Theo

Health and happiness

Physically and spiritually

Bless our grandson

Like salt and stars

Fulfill the precious and the bright

*Theo's grandma and grandpa congratulate **our lovely grandson, Theo,** on his sixth happy birth day on October 15, 2022.

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