

Higher Education and Happiness: The Perspectives of the Bible and Tao Te Ching

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<Abstract>

The purpose of this paper is to discuss the concepts and principles of happiness shown in the Bible and Tao Te Ching for implications in higher education. To review the paper systematically, three research questions are addressed. First, what are happiness concepts and principles in the Bible? Second, what are happiness concepts and principles in Tao Te Ching? Third, what are the implications of happiness concepts and principles for higher education in terms of moral education? The questions will be defended through a descriptive analysis, with a cross cultural approach. As for the limitations of the paper, happiness themes will be restricted to the Bible and to the Tao Te Ching. Particularly, in the Christian Bible, the Proverbs of Solomon and the Ecclesiastes (The Preacher) in the Old Testament will be analyzed. Higher education is mainly discussed in contemporary Korean higher education in the aspects of moral education. The findings of this paper are: First, the significant principles of happiness in the Proverbs and the Ecclesiastes are to fear God, to seek wisdom in God, and to enjoy your portion in this life in the Lord; Second, the core principles of happiness in Tao Te Ching are 'doing nothing' and 'returning primordial nature or rustic life' based on the Way(*Tao*) and virtue(*Te*); Third, both Christian and Taoist happiness theories stress altruistic common good and naturalistic life style. Thus, the happiness theories can be useful alternatives to rebuild moral education in current Korean higher education.

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Introduction

Higher education had traditionally performed the preservation, transmission, and advancement of knowledge from the beginning of elite education, but in modern times the major functions of university have changed into instruction, research, and community service, including the traditional purpose of a university (Lee, 2012). A university is a place not only of teaching universal knowledge, but also for fostering leaders and professionals (Millet, 1962; Newman, 1959). Recently, passing the tough trend of globalization with taking a ride in the systems of new liberalism economy and in the tendency of politico-cultural internationalization, the university is faced with new requirements for the sudden change of world politico-economic situations as well as for the rapid development of newly high technology science. The main functions of a current university focus on scientific and pragmatic education being coincident with the current of utilitarianism, scientism, hedonism, and mammonism. Without being strongly ethical norms and righteously moral virtue in each individual, society, or nation, it may not be sustained ethically, harmoniously, and peacefully.

From the above viewpoint, in order to maintain a morally righteous person, society, and nation, a university has necessity for opening the moral or well-being education. Considering this change and necessity, the purpose of this paper is to discuss the concepts and principles of happiness shown in the Bible and Tao Te Ching for implications in higher education. To review this paper systematically, three research questions are addressed. First, what are happiness concepts and principles in the Bible? Second, what are happiness concepts and principles in Tao Te Ching? Third, what are the implications of happiness concepts and principles for higher education in terms of moral education? The questions will be defended through a descriptive analysis, with a cross cultural approach.

As for the limitations of the paper, happiness themes will be restricted to the Bible and to the Tao Te Ching. Particularly, in the Christian Bible, the Proverbs of

Solomon and the Ecclesiastes (The Preacher) in the Old Testament will be analyzed. Higher education is mainly discussed in contemporary Korean higher education in the aspects of moral education.

Happiness Concepts and Principles in the Bible

The Proverbs of Solomon (Proverbs) and the Preacher (Ecclesiastes) in the Old Testament are important examples of the Biblical wisdom tradition (Alter, 2010). Both scriptures are part of the seven Sapiential Books or wisdom books of the Septuagint Old Testament, which include Job, Psalms, Proverbs, Ecclesiastes (Kohelet), Song of Solomon, the Book of Wisdom (Wisdom of Solomon), and Sirach. In the Hebrew Bible (the Tanakh), the Book of Proverbs is called *Mishley Shelomoh* (Proverbs of Solomon) as the second book of the Ketuvim (Writings) as well as one of *Sifrei Emet* (the Three poetic books), on the other hand, it became "*Paroimiai*" (Proverbs) in the Greek Septuagint (Berlin, 2011). In the Vulgate (Latin translation of the Bible), "*Proverbia*" from which the English name is derived. It is called "Proverbs" as a scripture in the Christian Old Testament. The Book of Proverbs is 'a collection of collections' as well as an anthology which was edited from 10 century B.C. to 4 century B.C.(Clements, 2003). The authorship of the Proverbs mainly belongs to Solomon, a king of Israel (Prov. 1:1), but a few authors involved in writing or editing this book.

Ecclesiastes in the Roman Catholic Bible is called "*Kohelet (Qoheleth)*" which is an English translation of the Hebrew, and means 'gatherer', while in the Protestant Bible, Ecclesiastes is a Latin translation of the Greek, and means 'teacher' or 'preacher'. It is one of 24 books of the Tanakh (the Hebrew Bible) as one of the Ketuvim (Writings) as well as a book of five scrolls (*Hamesh Megillot*). The authorship of the Ecclesiastes traditionally belongs to the son of David who was a king of Israel, Solomon. The Book was presumptively written about mid 3 century B.C. to 2 century B.C.

The Proverbs and the Preacher mainly present wisdom for worldly and religious life from both theological and anthropological perspectives. The former raises questions about life values, wisdom of life, moral behavior, avoiding immorality, the meaning of life, and following the teaching of God (Alter, 2010), the latter brings assignment regarding human desire, wisdom of life, real happiness, and afraid of God.

In terms of happiness, the Proverbs emphasizes the precious wisdom and instruction of religious and daily life as the principle of happiness. The book mentions if anyone follows and practices this wisdom and instruction, everyone can be ensured the success and happiness of life. The emphatic theme is that "the fear of God" is the beginning of knowledge or wisdom (Prov. 1: 7; 9:10). That is, "the fear of the Lord is the instruction of wisdom" (Prov. 15: 33). To seek wisdom is the essence and goal of both the worldly and the religious life (Boccaccini, 2002). The core principle of happiness in the Proverbs is to fear God, and to seek wisdom in God.

On the other hand, the Preacher (Ecclesiastes) in the Old Testament stresses not only 'enjoy your life' (Ecc. 8: 15; 9: 7-9; 11: 7-10) but also 'remember and fear the Lord' (Ecc. 3: 14; 5: 7; 7: 18; 8: 12-13; 12: 1-8; 12: 12-14). This scripture suggests that the fear of God is utmost owing to the limits of human desire, wisdom, and life. The highlight theme as the principle of happiness is that "enjoy your portion in this life"(Ecc. 9: 7-9), and 'the fear of God is utmost'(Ecc. 12: 12-14). In consideration of both themes in the two scriptures, the significant principles of happiness are to fear God, to seek wisdom in God, and to enjoy your portion in this life in the Lord.

From the perspective of happiness, the Proverbs shows several important concepts, such as knowledge (1: 7; 2: 6; 2: 10; 3: 20; 12: 1; 15: 7; 18: 15; 22: 17), wisdom (1: 7; 2: 2; 2: 6; 2: 10; 3: 13-19; 4: 1-9; 7: 1-4; Ch. 8; 9: 10; 13: 1; 16: 16), righteousness (2: 9; 4: 14-19; 10: 6-7; 11: 30; Ch. 12; 20: 7; 24: 15-16; 24: 30-34; 29: 2), morality (3: 27-34; 4: 20-27; 6: 6-11; Ch. 11; Ch. 13; Ch. 14; Ch. 15; Ch. 20; Ch. 26; 27: 1; Ch. 28; Ch. 31), avoid immorality (5: 1-14; 6: 12-33; 7: 6-27; Ch.

23; Ch. 24), fear of the Lord (3: 13-18; 9: 10; 14: 26-27; 15: 33; 19: 23; 23: 17-18; 28: 14; 31: 30), and trust in the Lord (3: 5; 16: 20; 22: 19; 29: 25).

Several chapters and verses of the Proverbs concerned with happiness concepts are cited from the English Revised Version as follows:

Happy is the man that findeth wisdom, and the man that getteth understanding (Prov. 3: 13)... She [Wisdom] is a tree of life to them that lay hold upon her [wisdom]: and happy is every one that retaineth her [wisdom] (Prov. 3:18).

Now therefore, my sons, hearken unto me: for blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors (Prov. 8: 32-34).

The fruit of the righteous is a tree of life; and he that is wise winneth souls (Prov. 11: 30).

A just man that walketh in his integrity, blessed are his children after him (Prov. 20: 7).

Happy is the man that feareth always: but he that hardeneth his heart shall fall into mischief (Prov. 28: 14).

Where there is no vision, the people cast off restraint: but he that keepeth the law, happy is he (Prov. 29: 18).

Like Proverbs, the Preacher (Ecclesiastes, Kohelet) offers several important concepts of happiness, such as futility of life (2: 1-11; 2: 24-26; 4: 13-14; 5: 10-12;

6: 1-6), limits of human desire and life (3:1-8; 3: 16-22; 6: 3-6; 6: 7-9; 8: 16-17; 9: 11; 12: 1), authentic happiness (2: 24; 3: 13; 4: 7-12; 5: 17-18; 7: 1-14; 8: 15; 9: 7-9; 11: 8-9; 12: 13; 13: 11-12), wisdom of life (7: 4-5; 7: 11-12; 9: 13-18; 10: 1-2), fear of God (3: 14; 5: 2-6; 7: 18; 8: 12; 12: 13-14), predestination by the Lord (9: 1-6; 9: 11-12), and God's sovereignty (3: 10-15; 3: 16-22; 9: 16-17).

The author of the Ecclesiastes (Kohelet) suggests the concepts of happiness with ironical expressions, such as futility of pleasures, work, power, and life; limits of human wisdom, desire, and life; and meaningless wealth. In addition, the author presents true or authentic happiness with indicative expressions: 'Enjoy your portion in this life' (9: 7-9); To everything there is season (3: 1-8); and 'Enjoy your years' (11: 8-9). Despite these various expressions, the Ecclesiastes in the beginning and the conclusive chapters shows "Vanity of vanities, saith the Preacher; all is vanity"(1: 2; 12: 8), This sentence is the conclusion as well as the theme of the Book. The author of the Ecclesiastes frequently proclaims "*hevel*" which means vain or futile. Although Kohelet laments over the limits of human power, wealth, wisdom, works, and life, he clearly argues the wisdom and injunction of God as precious means for happily earthly life. He concludes that "Fear God, and keep his commandments; for that is the whole duty of everyone"(12: 13).

Several chapters and verses of the Ecclesiastes related to happiness concepts are cited from the English Revised Version as the following:

To everything there is a season, and a time to every purpose under the heaven(3: 1).

Two are better than one; because they have a good reward for their labour. For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth, and hath not another to lift him up (4: 9-10).

Behold, that which I have seen to be good and to be comely is for one to eat and to drink, and to enjoy good in all his labour, wherein he laboureth under the sun, all the days of his life which God hath given him: for this is his portion(5: 18).

Then I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry: for that shall abide with him in his labour all the days of his life which God hath given him under the sun(8: 15).

Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God hath already accepted thy works. Let thy garments be always white; and let not thy head lack ointment. Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which he hath given thee under the sun, all the days of thy vanity: for that is thy portion in life, and in thy labour wherein thou labourest under the sun(9: 7-9).

Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun. Yea, if a man lives many years, let him rejoice in them all; but let him remember the days of darkness, for they shall be many. All that cometh is vanity(11: 7-8).

Remember also thy Creator in the days of thy youth, or ever the evil days come, and the years draw nigh, when thou shalt say, I have no pleasure in them(12: 1).

And furthermore, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh. This is the end of the matter; all hath been heard: fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every hidden thing, whether it be good or whether it be evil(12: 12-14).

In consideration of the above words and discussion, happiness in Ecclesiastes is summed up in the following: enjoy simple, mutual, and joyful life; remember and fear God; and follow God's wisdom and instruction.

Happiness Concepts and Principles in Tao Te Ching

Tao Te Ching is one of important Chinese classics, and is translated as "the Book of the Way and Virtue." This classic book is called as "Five Thousand Character Classic" that means five thousand Chinese characters in 81 chapters or sections. The book has two main part: the Tao Ching (chapters 1-37), and the Te Ching (chapters 38-81). "Tao" literally means "way" or "the Way", "Te" means "virtue", "goodness", or "moral excellence", and "Ching" means "cannon", "classic", or "great book". The compound word, "Tao Te (Taote)" means "ethics", "morals", or "morality". Thus, Tao Te Ching can be translated as "The Cannon of the Way and Virtue" or "The Classic of Morality". The "Taoteching" as the cannon of Taoism is called "The True Classic of the Way and Virtue".

The authorship and date of composition or compilation are still debated, although the Cannon is traditionally ascribed to Laozi (6th-5th Century B.C. ?) which literally means "Old Master"(Eliade, 1984; Kaltenmark, 1969). The oldest excavated cannon dates back to the 4th century B.C.(Stanford Encyclopedia of Philosophy, 1995). Along with the Zhuangzi (a classic of Taoism), the Tao Te Ching is a fundamental cannon for both religious and philosophical Taoism, which greatly influenced other religions and schools, such as Confucianism, Legalism, and Chinese Buddhism.

In the Tao Te Ching, "Tao" and "Te" are significant happiness concepts and principles in Laozi's happiness theory. "Tao" has variously complex meanings, and is considered as 'a spiritual state of cultivated mind', or 'harmony and happiness', whereas "Te" is viewed as Tao's inner nature virtue that is the active living or cultivation of the Tao (Bodde & Fung, 1997; LaFargue, 1992; Lee, 2016; Marinoff,

2014; Maspero, 1981). The Tao Te Ching highlights "doing nothing" and "nature". This canon emphasizes that a human being is the fundamental of cosmos, and that he or she should live in sympathy with nature according to the natural law to achieve the "Tao" (Lee, 2016).

From a viewpoint of happiness theory, Laozi in the Tao Te Ching suggests 'doing nothing' (Ch. 3; Ch. 48) and 'returning primordial nature or rustic life' (Ch. 40; Ch. 80) based on the Way (*Tao*) and virtue (*Te*) (Lee, 2016). The main concepts and theories of happiness in the Tao Te Ching are related to the Way and virtue which seek after harmony, inner peace, and happiness (Johnston, 2013; Lee, 2016; Marinoff, 2014; Wilson, 2014). As Jeong-Kyu Lee (2016) points out in his article, "*Education and Happiness in Ancient Asian Wisdom: Reflections from Indian & Chinese Classics*," the Tao Te Ching presents hidden or metaphorical concepts and principles of happiness: knowing the *Tao* as the Mother of all things (Ch. 1), doing nothing (Ch. 3; Ch. 48), following the Way like water (Ch. 8; Ch. 78), repletion of emptiness (Ch. 11), balancing *Yin and Yang* (Ch. 28; Ch. 76), knowing oneself and others (Ch. 33), hiding the light (Ch. 36), returning primordial nature (Ch. 40), knowing satisfaction (Ch. 46), pursuing the *Tao* (Ch. 48), taking pleasure in one's rustic tasks (Ch. 80), and knowing and doing the Tao (Ch. 81)(Lee, 2016, p. 17). Several major chapters of the Tao Te Ching related to these topics are cited as follows:

In Chapter 3: *Empty Minds, Fill Bellies*

Not to value and empty men of superior ability is the way to keep the people from rivalry among themselves; not to prize articles which are difficult to procure is the way to keep them from becoming thieves; not to show them what is likely to excite their desires is the way to keep their minds from disorder....

He constantly (tries to) keep them without knowledge and without desire, and where there are these who have knowledge, to keep them from presuming to act

(on it). When there is this abstinence from action, good order is universal (trans. James Legge).

In Chapter 8: *Following the Way like Water*

The highest excellence is like (that of) water. The excellence of water appears in its benefiting all things, and in its occupying, without striving (to the country), the low place which all men dislike, Hence (its way) is near to (that of) the Tao (trans. James Legge).

In Chapter 33: *Knowing Others and the Self*

Knowing others is wisdom; knowing the self is enlightenment. Mastering others requires force; mastering the self requires strength (trans. James Legge).

In Chapter 46: *Knowing Satisfaction*

There is no guilt greater than to sanction ambition; no calamity greater than to be discontented with one's lot; no fault greater than the wish to be getting. Therefore, the sufficiency of contentment is an enduring and unchanging sufficiency(trans. James Legge).

In Chapter 48: *Doing Nothing; Pursuing the Tao*

He who devotes himself to learning (seeks) from day to day to increase (this knowledge); he who devotes himself to the Tao (seeks) from day to day to diminish (this doing). He diminished it and again diminishes it, till he arrives at doing nothing (on purpose). Having arrived at this point of non-action, there is nothing which he does not do (trans. James Legge).

In Chapter 80: *Rustic Life*

They should drink their (coarse) food sweet; their (plain) clothes beautiful; their (poor) dwellings places of rest; and their common (simple) ways sources of enjoyment (trans. James Legge).

In Chapter 81: *The Way of Heaven*

Sincere words are not fine; fine words are not sincere. Those who are skilled (in the Tao) do not dispute (about it)... The more that he gives to others, the more does he have himself. With all the sharpness of the Way of Heaven, it injures not; with all the doing in the way of the sage he does not strive (trans. James Legge).

Implications for Higher Education

From the discussion of the two texts, the researcher weighs the implications of happiness concepts and principles for higher education in terms of moral education. Taoistic and Christian happiness values and principles are mainly focused on examinations in contemporary South Korean higher education (Korean higher education). To defend the research question specifically, first of all, Taoism impact on organizational culture and ethical values in Korean higher education will be simply reviewed, and then Christianity impact on organizational culture will be analyzed in the light of ethical values.

From the perspective of Korean cultural history, education has traditionally been a seriously important matter for the people of Korea. In particular, higher education has been regarded as the driving force for the country's development as well as the fulfillment of the strong desire of South Koreans who considered elite or tertiary education as an effective means to enhance their socio-economic positions on the basis of Confucian socio-political values (Lee, 2002). Indeed, South Korean higher education has evolved into universal education during the 1990s periods due to the ardent education fever of the Korean people as well as the

expansion policy of higher education of the Korean government.

According to "Education at a Glance 2016: OECD Indicators", "South Korea has achieved one of the highest levels in educational attainment across the OECD and partner countries, [and] is one of the highest educated nations in the world" (Retrieved in December 3, 2016, <http://dx.doi.org/10.1787/eag-2016-en>). Owing to the fruit of education attainment and national economic development plans, South Korea has not only amazingly developed its socio-politics and economy over the past 50 years, but also highly lauded for having an education system which helped transform the nation as a model of developing countries.

Korean higher education, as a motive power for rapidly socio-economic development, has had a strong impact in the labour market and the societal system. Although South Korea is commonly estimated as an economic marvel by some metrics and indicators, and remains one of Asia's most developed nations, now it copes with significant socio-economic problems and difficulties, such as income inequality, a gap between the rich and the poor, political instability, the division between North and South Korea, pollution and environmental issues, youth unemployment, inequality education and highly intense education system, social welfare issues, and other social problems (Retrieved in December 3, 2016, monitor.icef.com/2014/01/; time.com/4583033/).

In particular, Korean higher education directly fostered human resources in need of Korean society and greatly contributed to the national economic plans, as well as met the requirements of educational zeal for individuals' access to higher education(Lee, 2002). Despite of significant contribution to the national development and reform socio-economically and politically, Korean higher education is faced with a number of serious problems and issues: oversupply of higher education, academic capitalism and commercialism, academic credentialism and factionalism, hierarchically closed educational system, academic neo-colonialism, excessive education expense, no guarantee of academic credentials, rigid authoritative Confucian values and culture, and other critical

socio-educational issues.

In the retrospect of current protests against South Korean President Park in the largest ongoing series of demonstration in Seoul, South Korea, the severe incompetency and corruption of political leadership as well as the close ties between politicians and conglomerates has been the major cause of these epochal protests. In addition, the intensively competitive educational system of South Korea may be one of significant factors continuing series of huge demonstration. Furthermore, the intensive educational system has directly or indirectly brought the following problems: academic factionalism, paternalistically bureaucratic elitism, politico-economic collusion, and egoistic ambitions for success in life.

Traditionally, Korean elite education based on Confucian norms and values has pursued self-cultivation, a harmonious moral society, and a virtually ethical nation. Confucian elite education in the cultural history of Korea also largely contributed for the production of public officials or bureaucratic scholars, as the governing class or the highest social level, who acquired their vested interests, and who monopolized highly societal position and politico-economic power. In terms of socio-economic functions, Confucian elite education has largely transmitted from the old generations of the Choson Dynasty (AD 1392-1910) to the new generations of the Republic of Korea, with Confucian norms and values as well as Confucian officials' vested rights and socio-economic power. The monopolistic function of a Confucian elite education institution has broadly been transformed into a Korean prestigious university. In addition, Confucian officials' vested rights and politico-economic power have been generally transformed into Korean educated intellectuals' acquired interests and conservative social codes.

Under the hierarchically competitive higher education system in South Korea, the graduates of the prestigious university who neither learn healthy moral education nor exercise virtually ethical practice, they may easily become egoistic intellectuals who prefer to academic factionalism, paternalistically bureaucratic elitism, and close ties between politico-economic power. Many of them regard

higher education as an effective means or investment for achieving their egoistic ambitions for success in life. In the present Korean society, a number of the rich or the educated people have arrogation power or monopoly regarding socio-economic or political position and interest. The main function of Korean higher education has become a tool or means for achieving not others' common good, but one's egoistic ambition based on materialism, commercialism, mammonism, or self-power social, economic, and political.

In a viewpoint of moral education, knowledge or learning fundamentally seeks after truth and goodness besides utility and skill. Thus, education also pursues ethical or moral values and norms as well as pragmatic or economic theory and practice. It is right time for Korean higher education to need revision or renovation. In this vein, the researcher discusses the happiness wisdom and instruction of the Bible and the Tao Te Ching reviewed in this paper for implication in Korean higher education.

Like Confucianism, Taoism and Christianity have much influenced upon organizational culture and ethical values in contemporary Korean higher education (Lee, 2002). Confucian impacts on organizational culture in Korean higher education are: a hierarchically closed system, reciprocally humanitarian relationship, academic collectivism and sectarianism, an age-ranking system, and masculine dominant culture (Lee, 2002, pp. 101-103). Indeed, Korean Confucianism is closely related to Chinese Neo-Confucianism affected by philosophical and religious ideas of orthodox Confucianism, Buddhism, and Taoism. Now, Christianity and Buddhism play active roles in private higher education, while Confucianism and Taoism do not directly contribute to the development of contemporary Korean higher education (Lee, 2002). However, Confucianism and Taoism have had much influence on ethical values and organizational culture in Korean higher education.

In terms of higher education, Taoistic and Christian happiness concepts and principles are good exemplars to rebuild moral or ethical education. In particular,

the core principles of happiness shown in the Proverbs and the Ecclesiastes may be main ethical values or norms in Christian higher education. In addition, the happiness theory of Laozi can be valuable ethical norms in intensively competitive Korean higher education. Both Christian and Taoist happiness theories emphasize altruistic common good and naturalistic life style. For this reason, the above happiness theories can be useful alternatives to rebuild current Korean higher education oriented to achieve egoistic ambitions for success in life as well as to compete with each other for self-interest and position socio-economically or politically.

Conclusion

The purpose of this study is to discuss the concepts and principles of happiness shown in the Bible and Tao Te Ching for implications in higher education. To review this paper systematically, three research questions are addressed. First, what are happiness concepts and principles in the Bible? Second, what are happiness concepts and principles in Tao Te Ching? Third, what are the implications of happiness concepts and principles for higher education in terms of moral education? The questions defended through a descriptive analysis, with a cross cultural approach.

The research results of this article are simply put: First, the significant principles of happiness in the Proverbs and the Ecclesiastes are to fear God, to seek wisdom in God, and to enjoy your portion in this life in the Lord; Second, the core principles of happiness in Tao Te Ching are 'doing nothing' and 'returning primordial nature or rustic life' based on the Way (*Tao*) and virtue (*Te*); Third, both Christian and Taoist happiness theories stress altruistic common good and naturalistic life style. Thus, the happiness theories can be useful alternatives to rebuild moral education in current Korean higher education.

In conclusion, based on the research results of this study, the author suggests

that the principles and concepts of happiness may seem to impart the valuable theories of moral education or happiness studies to contemporary educational practitioners and theorists to rebuild the sound morals of individuals and societies. For future study, it is recommended that the study be broadly undertaken to explore the merits of religious and philosophical thought in the classics of the West and the East. Finally, the researcher asserts that the main functions of a current university focusing on scientific and pragmatic education under the current of utilitarianism, scientism, hedonism, and mammonism should be strengthened moral and ethical education stressing on strongly ethical norms and righteously moral virtue in each individual, society, or nation being sustained ethically, harmoniously, and peacefully.

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