

"All persons want to be happy; and no persons are happy who do not have what they want." St. Augustine's *On the Happy Life (De beata vita 2.10)*

## **Augustine and Mozi on Happiness and Education**

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### **<Abstract>**

The purpose of this paper is to investigate the happiness and education principles of St. Augustine and Mozi through the primary and the secondary language resources. To review the paper logically, three research questions are addressed. First, what are the happiness principles of Augustine and Mozi? Second, what are the educational principles of Augustine and Mozi? Third, what are significant similarities and differences between the two sages? In order to defend the research questions, a descriptive content analysis method will be used with a culturally comparative approach. As for the limitations of the paper, the principle of education is mainly discussed from a viewpoint of educational philosophy. The principle of happiness is also reviewed in terms of moral and political theories. This academic paper is mainly focused on *The Canon of Mozi*, on *The City of God*, and *On Christian Teaching* of St. Augustine. The author in the paper intends to utilize modern English second resources as well as the classical Chinese and Latin primary languages. Finally, the author concludes this position paper with the suggestion of future research. The significance of the study is to provide the basic theories and the valuable resources of contemporary and future education, especially happiness, moral, religion, pragmatic, or multicultural education, for educational theorists and practitioners in the world in the aspect of the mutual understanding of the Eastern and the Western cultures.

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## I. Introduction

The examination of happiness principle and educational philosophy from the great sages of the East and the West is a valuable study to reveal something to be desired in educational theory and happiness principle (Lee, 2020). In particular, two sages, St. Augustine of Hippo and Mozi, have much influenced spiritual and pragmatic worlds in the East and the West.

First of all, St. Augustine of Hippo (354 –430 AD, Latin: *Aurelius Augustinus Hipponensis*, English: *Saint Augustine, Saint Austin*) was a Roman African, a priest and bishop of the Latin Church, early Christian theologian, and Neoplatonic philosopher from Numidia whose writings influenced the development of the Western Church and Western philosophy, and indirectly all of Western Christianity (Brown, 1969; 2013; Chadwick, 1986; 2010; Salway, 1994; Wells, 2000). He was born in Tagaste, Numidia, Northern Africa in 354 AD. His family was not rich, and his father was a pagan, but his mother Monica who was a devout Christian fostered Augustine under Christian education (Catholic Encyclopedia: St. Augustine of Hippo, 2020, <http://www.newadvent.org/cathen/02084a.htm>). He was lastly recognized as a saint, a preeminent Doctor of the Church, or a theological father in the Catholic Church, the Eastern Orthodox Church, the Anglican Communion, and many Protestants (Brown, 1969; 2013; Gonzalez, 1975; Hägglund, 2007). The most famous works are *The City of God, Confessions, and On Christian Teaching*. St. Augustine's works formed the foundation for much of what would become Western Christendom (Halsall, 1998).

Next, Mozi (c. 470- c. 391 BC or c. 476- c. 390 BC, Chinese: 墨子, Latinized: Mo Tzu, original name, Mo Di, 墨翟) was a classical Chinese philosopher who founded the school of Mohism on the basis of the teachings of Mozi during the Hundred Schools of Thought period (c. 475-221 BC/ Master Mo, fl. ca. 430 BCE) (Fraser, 2016; Watson, 2003; Zhou & Cheng, 2014). The *Mozi* (墨子) as the Mohist Canon (*Mojing* 墨經) is also the name of the text compiled by Mozi and his disciples from Mozi's thought and teaching. There have been doubts and debates over the real name of Mozi and over the birth origin. Although the details of Mozi's life have been little unknown and uncertain, a number of historians and scholars

assume that Mozi was born of a humble origin and belonged to a lower class artisan family (Fraser, 2015; Watson, 2003). Mohist thought originated from Mozi and his disciples was widespread at that time, and Mozi and his followers against Confucianism and Taoism represented well-known competitors for Confucian scholars during the Warring States period (475 - 221 BC). Unfortunately, Mohism was severely suppressed under the *Qin Dynasty* (221 - 207 BC) and the *Han Dynasty* (206 BC - 220 AD), which made Confucianism the official doctrine (Zhou & Cheng, 2014; [www.britannica.com/topic/Han-dynasty](http://www.britannica.com/topic/Han-dynasty)).

However, the influence of Mozi and Mohism has been still alive in a number of classical Chinese works written hundreds of years later. Since the 19<sup>th</sup> century, Mozi and his philosophy in China have been rediscovered and reappraised not only as an exemplar of the dedicated socio-political reformer, but as a paragon or model of proletarian ideology for the Chinese people and communism (Kirkland,?; [www.britannica.com/biography/Mozi-Chinese-philosopher](http://www.britannica.com/biography/Mozi-Chinese-philosopher), 2020).

In the light of both sages' significant influence on the western and the eastern cultural history, a great number of western and eastern scholars have studied and analyzed the ideas and theories of two thinkers. In the contemporary period, St. Augustine's ideas on happiness or education have been researched by a number of theorists (Austin, 2011; Colleran, 1964; Elcoat, 1975; Foley, 2019; Gangel & Benson, 1983; Howie, 1962, Howie, 1969; Lehman, 2018; McCloskey, 2008; Morahan, 2001; Papanicolaou, 1971; Reed & Prevost, 1993; Schaff, 1892; Topping, 2012; Yogis, 2008).

Additionally, Mozi's theories on happiness or education have been studied by several researchers (Changchi, 2006; Fraser, 2016; Hao, 2006; Johnson, 2011; Yan, 2018). Only a few contemporary scholars and encyclopedia briefly examined or reviewed the ideas and theories between Augustine and Mozi (Black, 2016; Grayling, 2019; <https://www.britannica.com/topic/Britannica-Online>; Internet Encyclopedia of Philosophy, [www.iep.utm.edu](http://www.iep.utm.edu)). Black (2016) and Grayling (2019) generally describe the thought and philosophy of Augustine and Mozi in terms of the history of political thought and philosophy. However, the author could not find any books and academic articles which specifically compare education and happiness principles between Augustine and Mozi yet. Thus, the author of this

study intends to entirely examine the education and happiness principles of Augustine and Mozi through the primary and the secondary language resources.

To review this paper logically, three research questions are addressed. First, what are the happiness principles of Augustine and Mozi? Second, what are the educational principles of Augustine and Mozi? Third, what are significant similarities and differences between the two sages? In order to defend the research questions, a descriptive content analysis method will be used with a culturally comparative approach. As for the limitations of the paper, the principle of education is mainly discussed from a viewpoint of educational philosophy. The principle of happiness is also reviewed in terms of moral and political theories. This academic paper is mainly focused on “*Mozi’s Canon*”(墨經), and on St. Augustine’s two Texts: “*De Civitate Dei contra Paganos*” (*The City of God against Pagans, that is, The City of God*); and “*De Doctrina Christiana*”(On Christian Doctrine or On Christian Teaching). The author in the paper intends to utilize modern English second resources as well as the classical Chinese and Latin primary languages. Finally, the author concludes this academic paper with the suggestion of future research. The significance of the study is to provide the basic theories and the valuable resources of contemporary and future education, especially moral, multicultural, pragmatic, religion, or happiness education, for educational theorists and practitioners in the world in the aspect of the mutual understanding of the Eastern and the Western cultures.

## **II. The Happiness Principles of Augustine and Mozi**

### **A. Saint Augustine’s Happiness Principle**

The author in this paper intends to review the happiness principle of St. Augustine focusing on *the City of God*. Augustine wrote *The City of God* (*De civitate Dei contra paganos/The City of God against Pagans*) about 413–426 AD in response to pagan claims that the sack of Rome by the Vandals was one of the consequences of the abolition of pagan worship by Christian emperors, in order to defend the Latin Church by tracing the history of two cities from the beginning of the world (Halsall, 1998; <https://www.britannica.com/topic/The-City-of-God>). St. Augustine in his famous text, “*De Civitate Dei contra Paganos*,” especially Part II (Books XI–XXII), discusses the Heavenly City and its relationship to the Earthly

City: Of these twelve Books, the first four Books describe the origin of these two cities—the city of God, and the city of the world; the second four Books depict the history or progress of the two cities; and the third four Books draw their deserved destinies (Halsall, 1998; Knight, 2017).

In particular, Book XIV, Chapter 28 describes *'The Nature of the Two Cities, The Earthly and The Heavenly'*; Book XV, Chap. 4 draws *'The Conflict and Peace of The Earthly City'*; Book XIX, Chap. 17 depicts *'What Produces Peace and Happiness, and What Discord, Between the Two Cities'* (Halsall, 1998; Knight, 2017). A few Books of the Part II (Books XI–XXII) specifically explain the two cities as follows:

*Accordingly, two cities have been formed by two loves: the earthly by the love of self, even to the contempt of God; the heavenly by the love of God, even to the contempt of self. The former, in a word, glories in itself, the latter in the Lord. For the one seeks glory from men; but the greatest glory of the other is God, the witness of conscience.* (Book XIV, Chapter 28, <https://ccel.org/ccel/schaff/npnf102/npnf102.iv.XIV.28.html>, Retrieved on Feb. 14, 2020)

*Fecerunt itaque ciuitates duas amores duo, terrenam scilicet amor sui usque ad contemptum Dei, caelestem uero amor Dei usque ad contemptum sui. Denique illa in se ipsa, haec in Domino gloriatur. Illa enim quaerit ab hominibus gloriam; huic autem Deus conscientiae testis maxima est gloria.* (LIBER XIV, 28, <http://www.thelatinlibrary.com/augustine/civ14.shtml>, Retrieved on Feb. 14, 2020)

*But the earthly city, which shall not be everlasting (for it will no longer be a city when it has been committed to the extreme penalty), has its good in this world, and rejoices in it with such joy as such things can afford.... But if they neglect the better things of the heavenly city, which are secured by eternal victory and peace never-ending, and so inordinately covet these present good things that they believe them to be the only desirable things, or love them better than those things which are believed to be better,—if this be so, then it is necessary that misery follow and ever increase.* (Book XV, Chap. 4, <https://ccel.org/ccel/schaff/npnf102/npnf102.iv.XV.4.html>, Retrieved on Feb. 14, 2020)

*Terrena porro ciuitas, quae sempiterna non erit (neque enim, cum extremo supplicio damnata fuerit, iam ciuitas erit), hic habet bonum suum, cuius societate laetatur, qualis esse de talibus laetitia rebus potest.... Sed si neglectis melioribus, quae ad supernam pertinent ciuitatem, ubi erit uictoria in aeterna et summa pace segura, bona ista sic concupiscuntur, ut uel sola esse credantur uel his, quae meliora creduntur, amplius diligantur: necesse est miseria consequatur et quae inerat augeatur.* (LIBER XV, 4, <http://www.thelatinlibrary.com/augustine/civ15.shtml>, Retrieved on Feb. 14, 2020)

*The earthly city, which does not live by faith, seeks an earthly peace, and the end it proposes, in the well-ordered concord of civic obedience and rule, is the combination of men's wills to attain the things which are helpful to this life. The heavenly city, or rather the part of it which sojourns on earth and lives by faith, makes use of this peace only because it must, until this mortal condition which necessitates it shall pass away.... In its pilgrim state the heavenly city possesses this peace by faith; and by this faith it lives righteously when it refers to the attainment of that peace every good action towards God and man; for the life of the city is a social life.* (Book XIX, Chap. 17, <https://ccel.org/ccel/schaff/npnf102/npnf102.iv.XIX.17.html>, Retrieved on Feb. 14, 2020)

*Ita etiam terrena ciuitas, quae non uiuit ex fide, terrenam pacem appetit in eoque defigit imperandi oboediendique concordiam ciuium, ut sit eis de rebus ad mortalem uitam pertinentibus humanarum quaedam compositio, uoluntatum. Ciuitas autem caelestis uel potius pars eius, quae in hac mortalitate peregrinatur et uiuit ex fide, etiam ista pace necesse est utatur, donec ipsa, cui talis pax necessaria est, mortalitas transeat;... Hanc pacem, dum peregrinatur in fide, habet atque ex hac fide iuste uiuit, cum ad illam pacem adipiscendam refert quidquid bonarum actionum gerit erga Deum et proximum, quoniam uita ciuitatis utique socialis est.* (LIBER XIX, 17, <http://www.thelatinlibrary.com/augustine/civ19.shtml>, Retrieved on Feb. 14, 2020)

In Book XIX, St. Augustine describes the end of the two cities, the earthly and the heavenly cities, and reviews the opinions of philosophers regarding happiness in this life as well as the supreme good. Additionally, he refutes these themes, and illustrates what peace and happiness belonging to the heavenly city or the people of Christ are both now and hereafter from eschatologically ethico-theological viewpoints (Knight, 2017: <http://www.newadvent.org/fathers/120119.htm>; Leithart, 2008; O'Donovan, 1987; Schaff, 1892).

In order to review happiness principle, the author in this paper directs the lens to the Book XIX of “*The City of God*.” In Chapter 1, St. Augustine discusses the fit destinies of the two cities, ‘the earthly and the heavenly’ (*terrenae scilicet et caelestis*), and asserts that the supreme good is the reason of philosophizing, which makes him happy. Chapter 2 reaches three definitions of the Chief Good (*finis boni*) or the supreme good (*summum bonum*). Augustine in Chapter 2 asserts, “For this good, as soon as a man finds it, makes him happy” (*Finis enim boni, cum ad eum quisque peruenerit, protinus beatum facit*). Chapter 3 mentions that the Chief Good should be preferred because it makes humans “the happiest of all, if it lacks not one of the good things which pertain to the body and the soul” (*si autem prorsus omnibus, ut nullum omnino bonum desit uel animi uel corporis, beatissima*).

Chapter 4 describes what the Christians believe regarding “the supreme good and evil” (*summum bonum et malorum*), and who have maintained that the Supreme Good is in themselves. Augustine illustrates the relations between happiness and salvation as the following:

*How could it be happy? And therefore the Apostle Paul, speaking not of men without prudence, temperance, fortitude, and justice, but of those whose lives were regulated by true piety, and whose virtues were therefore true, ... we are saved, so we are made happy by hope. And as we do not as yet possess a present, but look for a future salvation, so is it with our happiness, and this patiently.... Salvation, such as it shall be in the world to come, shall itself be our final happiness.*(Book XIX, Ch. 4, <https://ccel.org/ccel/schaff/npnf102/npnf102.iv.XIX.4.html>, Retrieved on Feb. 23, 2020)

*Quo modo enim beata est, quae nondum salua est? Vnde et apostolus Paulus non de hominibus imprudentibus impatientibus, intemperantibus et iniquis, sed de his, qui secundum ueram pietatem uiuerent .et ideo uirtutes, quas haberent, ueras haberent, ... Sicut ergo spe salui, ita spe beati facti sumus, et sicut salutem, ita beatitudinem non iam tenemus praesentem, sed expectamus futuram, et hoc per patientiam ...Talis salus, quae in futuro erit saeculo, ipsa erit etiam finalis beatitudo.* (LIBER XIX, 4, <http://www.thelatinlibrary.com/augustine/civ19.shtml>, Retrieved on Feb. 23, 2020)

As shown in the Chapter 4, Book XIX, Augustine claims that those who have true piety in God can be happy and shall look for a future salvation, that is, final happiness. In Chapter 11, he asserts that “the end or supreme good of this city is either peace in eternal life, or eternal life in peace” (*profecto finis ciuitatis huius, in quo summum habebit bonum, uel pax in uita aeterna uel uita aeterna in pace dicendus est*). Augustine in Chapter 20 delineates that “the supreme good of the city of God is perfect and eternal peace, not such as mortals pass into and out of by birth and death, but the peace of freedom from all evil, in which the immortals ever abide” (*Quam ob rem summum bonum ciuitatis Dei cum sit pax aeterna atque perfecta, non per quam mortales transeant nascendo atque moriendo, sed in qua immortales maneant nihil aduersi omnino patiendo*), and that in the end “God shall be all and all in a secure eternity and perfect peace.” In Chapter 27, he explains that the perfect and eternal peace cannot be achieved in this earthly mortal life, but can be attained with God by faith in heavenly immortal life. He argues that in this condition, we shall be assured of its eternity, and thus “the peace of this blessedness and the blessedness of this peace shall be the supreme good” (*pax*

*beatitudinis huius uel beatitudo pacis huius summum bonum erit*). In other words, Augustine asserts the peaceful happiness of this blessedness and the blissful happiness of this peace with God, the Supreme Good, in heavenly city. In the last Chapter, he eschatologically concludes the end of the wicked, “as it is through the last judgment that men pass to these ends, the good to the supreme good, the evil to the supreme evil” (Chapter 28, Book XIX, The City of God).

As shown in the above, the happiness principle of St. Augustine is briefly summarized: as the perfect and eternal peace cannot be achieved in this earthly mortal life, but can be attained with God by pious faith in heavenly immortal life, so perfect and eternal happiness cannot be even achieved in this earthly mortal life, but can be attained with God in heavenly blissful life.

## **B. Mozi’s Happiness Principle**

The author in this study intends to discuss the happiness principle of Mozi focusing on *the Canon of Mozi* (墨經: *The Mozi*, 墨子). Mozi and his followers compiled the Text (墨子) in the early Chinese Warring States period (5th Century-221 BCE). According to “*Yiwenzhi*” (藝文志: *The bibliography*) in *Hanshu* (漢書: *The Official Dynastic History of Han*), *the Mozi* originally composed 71 chapters which contain the essence of Mozi’s teaching religious, ethical, political, practical, and military, but now 53 chapters (15 Books) remain (Fraser, 2015; Theobald, 2010; Mei & Ames, 2020).

Mozi was educated in Confucianism in his early days, but he viewed Confucianism as being too much emphasis on rituals and too little on religious teaching (非儒下, 卷 9: Anti-Confucianism II, Book 9; Mei & Ames, 2020). At that time, Mohism was main axes of the classical Chinese thought with Confucianism and Taoism. In particular, Mozi’s teaching was concerned among the common and the low class people. The Mohists were socially very different from the Confucians whose representatives came from among the lower nobility, and Mozi's followers came from among the lower classes of society (Mei, 1934; Theobald, 2010). The major doctrines of Mozi are “*jian xiang ai*” (兼相愛: *mutually universal love; reciprocally undifferentiated love*), “*jiao xiang li*” (交相利: *mutual*

*profits; mutual aid; sharing benefit each other*), and “*feigong*” (非攻: *condemning offensive warfare; the prohibition of offensive war*). The “*jian ai*” (兼愛: *impartial solicitude; universal love*) is the core ethical concept of Mohism in the aspects of utilitarian justification and divine sanction (Mei, 1934).

The author focuses on “*jian ai*” in order to examine the happiness principle of Mozi. *The Canon of Mozi* discusses “*jian ai*” (兼愛: *universal love*) in Book 4, and illustrates not only the great treatise about universal love (*Daqu* 大取: *Choosing the Greater*) but also the small treatise about universal love (*Xiaoqu* 小取: *Choosing the Lesser*) in Book 11. First of all, Mozi introduces the ancient Chinese sage kings who practiced “*universal love*” (兼愛) in Book I as follows:

*The ancient sage-kings, Yu, Tang, Wen, and Wu loved the people of the world universally, leading them to reverence Heaven and worship the spirits.*  
昔之聖王禹 `湯 `文 `武，兼愛 天下之百姓，率以尊天事鬼。(Book 1, On the Necessity of Standards 5/ 卷一，法儀 5, English translation: W. P. Mei, <https://ctext.org/mozi/book-1>; <https://ctext.org/mozi/on-the-necessity-of-standards>, Retrieved on February 27, 2020)

In the Book 4 of the Canon, Mozi defines “*universal love*” (兼愛) as “*loving others as one's self*” (愛人若愛其身/ Universal Love I, 4: 兼愛上 4). He also views “*the way of universal love and mutual profit*” as “*it is to regard the state of others as one's own, the houses of others as one's own, the persons of others as one's self*” (視人之國若視其國，視人之家若視其家，視人之身若視其身/ Book 4, Universal Love II, 3/卷四，兼愛中 3). Mozi demonstrates “*universal love and mutual profit*” in one breath, and he asserts that this principle is both the way of human and the way of heaven (Mei, 1934). From a Western standpoint, the former belongs to utilitarian justification, while the latter to divine sanction (op. cit.).

The Book 4 specifically depicts “*universal love*” as the following:

*Suppose everybody in the world loves universally, loving others as one's self.*  
若使天下兼相愛，愛人若愛其身。(Book 4, Universal Love I, 4/ 卷四，兼愛上 4, (Trans.) W. P. Mei, <https://ctext.org/mozi/book-4>, Retrieved on February 27, 2020)

*Every one in the world will love universally; states not attacking one another; houses not disturbing one another.*

若使天下兼相愛，國與國不相攻，家與家不相亂。(Book 4, Universal Love I, 5/

卷四, 兼愛上 5, (Trans.) W. P. Mei, <https://ctext.org/mozi/book-4>, Retrieved on February 27, 2020)

*Mozi said it is to be altered by the way of universal love and mutual aid. But what is the way of universal love and mutual aid? Mozi said: It is to regard the state of others as one's own, the houses of others as one's own, the persons of others as one's self.*

(子墨子言曰：「以兼相愛交相利之法易之」然則兼相愛交相利之法將奈何哉？子墨子言：視人之國若視其國，視人之家若視其家，視人之身若視其身。(Book 4, Universal Love II, 3/ 卷四, 兼愛中 3, (Trans.) W. P. Mei, <https://ctext.org/mozi/book-4>, Retrieved on February 27, 2020)

In addition, Mozi asserts that “*the way of universal love and mutual aid*” is the way of the sage kings and the will of Heaven (天):

*It is to say that the love of King Wen is so wide and universal that it is like the sun and the moon shining upon the world without partiality. Here is universal love on the part of King Wen; what Mozi has been talking about is really derived from the example of King Wen.* 即此言文王之兼愛天下之博大也，譬之日月，兼照天下之無有私也 即此文王兼也 雖子墨子之所謂兼者，於文王取法焉。(Book 4, Universal Love III, 6/ 卷四, 兼愛下 6, <https://ctext.org/mozi/book-4>, Retrieved on February 28, 2020)

*Therefore, universal love is really the way of the sage-kings. It is what gives peace to the rulers and sustenance to the people. The gentleman would do well to understand and practise universal love; then he would be gracious as a ruler, loyal as a minister, affectionate as a father, filial as a son, courteous as an elder brother, and respectful as a younger brother.*

故兼者聖王之道也，王公大人之所以安也，萬民衣食之所以足也，故君子莫若審兼而務行之，為人君必惠，為人臣必忠，為人父必慈，為人子必孝，為人兄必友，為人弟必悌。(Book 4, Universal Love III, 12/ 卷四, 兼愛下 12, (Trans.) W. P. Mei, <https://ctext.org/mozi/book-4>, Retrieved on February 28, 2020)

*What is the will of Heaven that is to be obeyed? It is to love all the people in the world universally. How do we know it is to love all the people in the world universally? Because (Heaven) accepts sacrifices from all.*

曰順天之意何若？曰兼愛天下之人 何以知兼愛天下之人也？以兼而食之也。(Book 7, Will of Heaven III, 3/ 卷 7, 天志下 3, (Trans.) W. P. Mei, <https://ctext.org/mozi/book-7>, Retrieved on February 28, 2020)

Mozi also claims that the practice of universal love can bring the peace of the world as well as the happiness of humanity (Mei, 1934). *The Canon of Mozi* describes as the following:

*Therefore Mozi said: If the rulers sincerely desire the empire to be wealthy and dislike to have it poor, desire to have it orderly and dislike to have it chaotic, they should bring about universal love and mutual aid. This is the way of the sage-kings and the way to order for the world, and it should not be neglected.*

是故子墨子言曰：「今天下之君子，忠實欲天下之富，而惡其貧；欲天下之治，而惡其亂，當兼相愛，交相利，此聖王之法，天下之治道也，不可不務為也。(Book 4, Universal Love II, 8/ 卷四, 兼愛中 8, <https://ctext.org/mozi/book-4>, Retrieved on March 2, 2020)

*To love all the people universally is alike. 兼愛之，有相若.* (Book 11, Major Illustrations 14/卷十一, 大取 14, (Trans.) W. P. Mei, <https://ctext.org/mozi/book-11>, Retrieved on March 2, 2020)

*Caring for people requires caring for all people to count as caring for people; not caring for people does not require not caring for all people to count as not caring for people. 愛人，待周愛人而後為愛人 °不愛人，不待周不愛人.* (Book 11, Minor Illustrations 7, 卷十一, 小取 7), (Trans.) Donald Sturgeon, <https://ctext.org/mozi/book-11>, Retrieved on March 2, 2020)

*Hence those who love and benefit others Heaven will bless. Those who hate and harm others Heaven will curse.*

愛人利人者，天必福之，惡人賊人者，天必禍之。(卷一，法儀 4, Book 1, On the Necessity of Standards 4, English translation: W. P. Mei, <https://ctext.org/mozi/on-the-necessity-of-standards>, Retrieved on March 2, 2020)

*And Yu, Tang, Wen, and Wu are those that loved and benefited the people and obtained blessings. Thus we have those who obtained blessings because they loved and benefited the people as well as those who were visited by calamities because they hated and harmed the people.*

愛人利人以得福者，禹 `湯 `文 `武是也 °愛人利人以得福者有矣，惡人賊人以得禍者亦有矣。(卷一，法儀 5, Book 1, On the Necessity of Standards 5, English translation: W. P. Mei, <https://ctext.org/mozi/on-the-necessity-of-standards>, Retrieved on March 2, 2020)

In the aspect of happiness principle, as shown in the above, Mozi mentions that “*those who love and benefit others Heaven will bless*” (卷一，法儀 4, Book 1, On the Necessity of Standards 4). In *the Mozi*, the word “福”(bliss) is shown 35 times. In the ancient Chinese etymology, “bliss” is closely related to the concept of Western word “happiness.” Mozi in the Scripture consistently argues that “*universal love and mutual aid*,” as the will of Heaven, can bring the people blessings and give the nation peace. Mozi views that the will of Heaven is to be obeyed by all the peoples and accepted as the unifying standard of human thought and action (Mei, 1934; Mei & Ames, 2020). Particularly, he strongly claims if the rulers sincerely practice the *universal love and mutual aid*, the nation will be wealthy and peaceful. From this viewpoint of Mozi, *the universal love and mutual aid* is not merely a core doctrine of Mohism, but an essential factor for human

happiness and national peace. Mozi's core doctrine, 'loving others as one's self' (Book 4, Universal Love I, 4) is in notable parallel with Jesus' core teaching, 'Love your neighbor as yourself' (Matthew, 22: 39). The principle of universal love is to be applied to the peace of the state and of the world as well as the happiness of the individual and of the family.

### **III. The Educational Principles of Augustine and Mozi**

#### **A. Saint Augustine's Educational Principle**

St. Augustine, as a great teacher of the Christian doctrine, ranks among the most profound and influential of the Fathers of the early Roman Church (Papanicolaou, 1971). He received a typical Roman education, such as Latin grammar and rhetoric, with pagan literature and liberal arts in his young days, and then became a professor of rhetoric, practicing Carthage, Rome, and Milan (Baxter, 1930; Papanicolaou, 1971). St. Augustine was not merely as a great theologian and philosopher but also as an educator, who provided as much of an educational philosophy as has ever developed within Roman Catholic thought (Anderson, 2015; Elcoat, 1975; Papanicolaou, 1971; Price, 1962; Russell (trans.), 1968). In this vein, Augustine was interested in education with his theology and philosophy as arising from his pragmatically pedagogical work and his educational thought (Kevane, 1964; Leinenweber, 1992; Yogis, 2008). He practically suggests important educational principles in his several works, such as *De Magistro*, *De Doctrina Christiana*, and *De Ordine* (Kevane, 1964; Papanicolaou, 1971; Reed & Prevost, 1993).

The author in this study intends to discuss the educational principle of St. Augustine focusing on "*De Doctrina Christiana*" (*On Christian Teaching*). The text is a compend of exegetical theology, and consists of Prologue and four Books which describe how to understand, interpret, and teach the Scriptures, according to the analogy of faith (Augustine & Green, 1996; Green (trans.), 1997). Four Books are: Book I, Fundamentals of Christian doctrine: things and signs; Book II, Interpretation required by ignorance of the meaning of signs; Book III, Interpretation required by the ambiguity of signs; and Book IV, The Christian Orator. Augustine's treatise has two parts: Books I-III, *De inveniando* (*On which is to be found*), were published in A.D. 397; Book IV, *De proferendo* (*On which*

*is to be proffered*), added in A.D. 426 (Kevane, 1964; O'Donnell, 1983); and each Book has Argument. Book I of Part One depicts that the fulfilment and end of Scripture is the twofold of love, the love of God and neighbour (Chap. 35), and that wisdom is the knowledge of those human and divine things that pertain to a happy life (Kirwan, 1999). Part Two traces the hermeneutical project for those who engage in preaching and homiletics (Long, 2015).

In Book II, he first of all enunciates 'the 7 Steps to Wisdom': the first step, *the fear of God to seek the knowledge of His will*; second, *to have our hearts subdued by piety*; third, *to get knowledge of which I have now undertaken to treat, such a love for God and such a love for his neighbour as Scripture enjoins*; fourth, *strength and resolution in which someone hungers and thirsts after righteousness*; fifth, *the counsel of compassion he cleanses his soul*; sixth, *purify the eye itself which can see God*; the seventh and the last step, *such a son ascends to wisdom, which someone enjoys in peace and tranquility* (Chapter 7). St. Augustine in the last paragraph of Chapter 7 proclaims that "*the fear of God is the beginning of wisdom*" (*initium enim sapientiae timor Domini*). He also asserts that human beings can achieve wisdom through the above seven steps and reach peace and tranquility (Chapter 7, Book II).

In addition, St. Augustine in Book II presents several Christian education principles to teachers and preachers: Every good and true Christian should understand that wherever he discovers truth it is the Lord's (Ch.18); It teaches the art of defining and dividing the matter in question, without this no exposition of truth is possible. Moreover, dialectics is absolutely indispensable (Ch. 31); Emphasis on the use of rhetoric and dialectic (Ch. 37); And the Christian students will take from secular learning whatever is useful to them in understanding and following the church doctrines (Ch. 40).

In Book IV, Augustine illustrates how to communicate scriptural teaching (Augustine & Green, 1996). By writing this text, Saint Augustine sets three tasks for Christian teachers and orators: to understand the truth of the Scriptures, to teach the truth from the Scriptures, and to communicate to others what we have understood (Kevane, 1964). In terms of pedagogy, the text, *De Doctrina Christina*, is called '*A Treatise on Christian Education*' which presents guidelines not only

to teachers who teach the Bible, but to planners and administrators who are responsible for the planning of teaching and the supervision of teachers. Augustine discusses the theory of teaching and learning in *De Doctrina Christiana* including explicit and implicit references (Topping, 2012).

The several guidelines in Book IV for Christian teachers are: It is lawful for a Christian teacher to use the art of rhetoric (Chap. 2); The duty of the Christian teacher (Chap. 4); Wisdom of more important than eloquence to the Christian teacher (Chap. 5); The Christian teacher must speak clearly, but not inelegantly (Chap. 11); The aim of the orator, according to Cicero, is to teach, to delight, and to move. Of these, teaching is the most essential (Chap. 12); and the Christian teacher should pray before preaching (Chap. 15). Augustine strongly emphasizes the duty of the Christian teacher:

*It is the duty, then, of the interpreter and teacher of Holy Scripture, the defender of the true faith and the opponent of error, both to teach what is right and to refute what is wrong, and in the performance of this task to conciliate the hostile, to rouse the careless, and to tell the ignorant both what is occurring at present and what is probable in the future. (Chapter 4, Book IV, <http://www.intratext.com/IXT/ENG0137/>, Retrieved on March 15, 2020)*

In addition, St. Augustine in Book IV recommends a Christian teacher: to use the art of rhetoric being available for the enforcing either of truth or falsehood (Ch. 2); to use the heavenly wisdom which comes down from the Father of Lights (Ch. 5); to speak clearly and elegantly, with the truth in words (Ch. 11); to pray before preaching, not you that speak, but the Spirit of your Father which speaks in you (Ch. 15).

In terms of educational philosophy, Augustine in *De Doctrina Christiana* mentions that wisdom is the knowledge of those human and divine things that pertain to a happy life (Kirwan, 1999, p. 20). He additionally illustrates that the fulfilment and end of Scripture is the love of God and neighbour (Book I, Chapter 35), and that “the purpose of knowledge is always the attainment of happiness by a closer union with God” (Colleran, 1964, p. 8). Augustine argues that the Bible is the core of the Christian curriculum, which provides its educational principle (Elcoat, 1975), and emphasizes the use of rhetoric and dialectic. St. Augustine equates education with happiness through God (Yogis, 2008). Thus, the ultimate

purpose of education for Augustine is to attain happiness in God who presents the supreme source of happiness and fulfilment (Teske, 2009).

## **B. Mozi's Educational Principle**

Mozi was not only a reformatively great thinker but also a pragmatically pacifistic educator in the classical Chinese era. He received Confucianism in his early days, and then followed Confucian teachings, but he highlighted pragmatic affairs and ethico-divine sanction against Confucianism which emphasized exceedingly burdensome rituals and sternly rigid ethico-political teachings. Therefore, the educational thought and principle of Mozi aim at befriending the learned, developing morality, enhancing universal love, mutual benefit, impartial justice, pragmatic and utilitarian orientation, military theory and practice, divine sanction, a better and equal living environment, interpersonal, social, and national harmony, and building a just socio-political system and a peaceful world (Chen, 1997; Mei, 1934; Yan, 2018; Yen, 2015).

Mozi's educational principle and philosophy overall appears in his Canon: Befriending the Learned (Book 1, Chapter 1), Self-cultivation (Book 1, Ch. 2), Exaltation of the Virtuous (Book 2), Identification with the Superior (Book 3), Universal Love (Book 4), Condemnation of Offensive War (Book 5), Economy of Expenditures (Book 6, Ch. 1), Simplicity in Funerals (Book 6, Ch. 3), Will of Heaven (Book 7), Percipient Ghosts (Book 8), Condemnation of Music (Book 8), Anti-Fatalism (Book 9), Anti-Confucianism (Book 9), Canon (Book 10), Major & Minor Illustrations (The Great & Small Treatises about Universal Love, Book 11), Dialogues (Disciple Gengzhu, Book 11; Esteem for Righteousness, Book 12; Gong Meng, Book 12; Lu's Question, Book 13; Gong Shu, Book 13), and the Defence of a City (Book 14, Book 15).

In this study, the author reviews Mozi's educational principle focusing on several themes such as fostering the learned, promoting morality cultivation, utilitarian justice, universal love, heaven's intention, interpersonal and social harmony, and pacifism.

First of all, Mozi emphasizes “the learned”(賢士) who must have healthy morality and virtue. In the Book 1 of the *Mozi's Canon*, he asserts a scholar who should cultivate oneself, and mentions ‘a scholar who should be learned, but he should first of all exhibit good conduct’ (士雖有學，而行為本焉/ 卷一 修身 1: Self-cultivation 1, Book 1). Mozi views the learned as not only the virtuous who has wide knowledge and wisdom with insight but also the virtuous who is prosperous and righteous. From a viewpoint of education, Book 1 and Book 2 depict moral education focusing on befriending “the learned”(賢士) who cultivates oneself virtuously and righteously. Book 1 and Book 2 describe the learned as follows:

His wisdom will not be far-reaching whose purpose is not firm. His action will not be effective whose promises are not kept. 志不彊者智不達，言不信者行不果... If one is not wise and without insight, breeding only dissipation in one's personality, this is just the contrary of what should be cultivated. Any virtue that does not spring from the heart will not remain and any (result of) action that is not aimed at by one's self will not stay. 故彼智無察，在身而情，反其路者也。善無主於心者不留，行莫辯於身者不立。(修身 4. 卷一, Self-cultivation 4, Book 1, English translation: *W. P. Mei*, <https://ctext.org/mozi/book-1>, Retrieved on March 27, 2020)

If one does not preserve the learned in a state he will be injuring the state; if one is not zealous (to recommend) the virtuous upon seeing one, he will be neglecting the ruler. 入國而不存其士，則亡國矣。見賢而不急，則緩其君矣。(親士 1, 卷一, Befriending the Learned 1, Book 1, English translation: *W. P. Mei*, <https://ctext.org/mozi/book-1>, Retrieved on March 27, 2020)

When the ancient sage-kings administered the government they declared: "The unrighteous will not be enriched, the unrighteous will not be honoured, the unrighteous will not be favoured, the unrighteous will not be placed near. 是故古者聖王之為政也，言曰：「不義不富，不義不貴，不義不親，不義不近。(尚賢上 5, 卷二, Exaltation of the Virtuous I, 5. Book 2, English translation: *W. P. Mei*, <https://ctext.org/mozi/book-2>, Retrieved on March 27, 2020)

Therefore Mozi said: The virtuous who are prosperous must be exalted, and the virtuous who are not prosperous must be exalted too. 是故子墨子言曰：「得意賢士不可不舉，不得意賢士不可不舉。(尚賢上 7, 卷二, Exaltation of the Virtuous I, 7, Book 2, <https://ctext.org/mozi/book-2>, Retrieved on March 27, 2020)

It is because these rulers understood the importance of exalting the virtuous and employing the capable in government. Therefore, none of the people were hungry yet without food, cold yet without clothing, tired yet without rest,

disturbed yet without peace.

則王公大人明乎以尚賢使能為政。°是以民無飢而不得食，寒而不得衣，勞而不得息，亂而不得治者。(尚賢中 6, 卷二, Exaltation of the Virtuous II, 6. Book 2, English translation: *W. P. Mei*, <https://ctext.org/mozi/book-2>, Retrieved on March 27, 2020)

Mozi proclaims that “the people all identify themselves with the Son of Heaven but not with Heaven itself”(天下之百姓皆上同於天子，而不上同於天。尚同上 7, 卷三, Identification with the Superior 7, Book 3). In addition, he repeatedly asserts that “Heaven desires righteousness and abominates unrighteousness.”(天欲義而惡不義/天志上 2, 卷七, Will of Heaven I, 2, Book 7; 天志下 2, 卷七, Will of Heaven III, 2, Book 7). Mozi explicates that ‘righteousness does not come from the stupid and humble but from the honourable and wise, and thus righteousness must originate with Heaven because Heaven is wise’ (天志中 1, 卷七, Will of Heaven II, 1, Book 7). In terms of educational theory, Book 3 generally describes the principle of equality, and Book 7 overall illuminates the principle of ethics. In particular, the will of Heaven is unavoidably related to universal love (天志下 3, 卷七, Will of Heaven III, 3. Book 7). Universal love (兼愛), a core ethical value or philosophy of Mohism, is regarded as “loving others as one's self” (愛人若愛其身). The Canon of Mozi briefly depicts ‘universal love’ (兼愛) as the following:

Suppose everybody in the world loves universally, loving others as one's self. 若使天下兼相愛，愛人若愛其身。(兼愛上 4, 卷四: Universal Love I, 4, Book 4, <https://ctext.org/mozi/book-4>, English translation: *W. P. Mei*, Retrieved on March 28, 2020)

What is the will of Heaven that is to be obeyed? It is to love all the people in the world universally. How do we know it is to love all the people in the world universally? Because (Heaven) accepts sacrifices from all.

曰順天之意何若？曰兼愛天下之人。°何以知兼愛天下之人也？以兼而食之也。(天志下 3, 卷七, Will of Heaven III, 3. Book 7, <https://ctext.org/mozi/book-7>, English translation: *W. P. Mei*, Retrieved on March 28, 2020)

Caring for people requires caring for all people to count as caring for people; not caring for people does not require not caring for all people to count as not caring for people. Not caring for all people implies not caring for people. 愛人，待周愛人而後為愛人。不愛人，不待周不愛人；不周愛，因為不愛人矣。(小取 7, 卷十一, Minor Illustrations 7, Book 11, English translation: *W. P. Mei*,

<https://ctext.org/mozi/book-11>, Retrieved on March 28, 2020)

From the aspect of educational principle, universal love is able to be considered a significant ethical factor in moral education or happiness education. As Mei (1934) points out, the principle of universal love has in it both utilitarian justification and divine sanction because both have unavoidable relations.

In his Canon, Mozi argues “*mutually universal love*”(兼相愛) is closely related to “*mutual profits*”(交相利), and he claims that this principle is both the way of Heaven and the way of the sage-kings. Mozi advocates not merely moderation in use to improve livelihood, but labor and skills practice to maintain for working people’s livelihood. He views that human survival is the primary thing and that food and clothing is the most realistic livelihood (Yan 2018). With mutually universal love, he advocates mutual profits to establish a harmonious society and world. In this vein, the educational principle and philosophy of Mozi is closely related to utilitarian and pragmatic orientation. Thus, Mozi’s educational theory can be considered as a pragmatic or moral education model. In Book 6, Mozi especially illustrates the economy of expenditures and the livelihood of human survival as follows:

Therefore wealth is not wasted and people's resources are not exhausted, and many are the blessings procured. 是故用財不費，民德不勞，其興利多矣。

(節用上 1, 卷六, Economy of Expenditures I, 1, Book 6, <https://ctext.org/mozi/book-6>, English translation: W. P. Mei, Retrieved on April 1, 2020)

Therefore Mozi said: To cut out expenditures is the way of the sage-kings and a great blessing to the world.

故子墨子曰：去無用之費，聖王之道，天下之大利也。(節用上 3, 卷六, Economy of Expenditures I, 3, Book 6, Retrieved on April 1, 2020)

Stop when the needs of the people are satisfied." What causes extra expense but adds no benefit to the people the sage-kings would not undertake.

凡足以奉給民用，則止。諸加費不加于民利者，聖王弗為。(節用中 2, 卷六, Economy of Expenditures II, 2, Book 6, Retrieved on April 1, 2020)

The ancient sage-kings authorized the code of laws regarding food and drink, saying: "Stop when hunger is satiated, breathing becomes strong, limbs are strengthened and ears and eyes become sharp.

古者聖王制為飲食之法曰：『足以充虛繼氣，強股肱，耳目聰明，則止。』

(節用中 3, 卷六, Economy of Expenditures II, 3, Book 6, <https://ctext.org/mozi/book-6>, English translation: *W. P. Mei*, Retrieved on April 1, 2020)

Furthermore, Mozi in his Book 10 explains core principle virtues, such as *zhi* (知/knowing/connecting), *zhi* (智/understanding/wisdom/illumination), *ren* (仁/benevolent/humane/kind/ to love individually), *yi* (義/righteous/dutiful/moral/ to benefit), and *li* (禮/manners/courtesy/respect)(經上 5-9, 卷十, Canon I, 5-9, Book 10; 經說上 5-9, 卷十, Exposition of Canon I, 5-9, Book 10). Mozi highlights four principle virtues as Confucius' four cardinal virtues, but Mozi regards righteousness (*yi*/義) as more valuable than any multitude things (貴義 1, 卷十二. Esteem for Righteousness, 1, Book 12). From this standpoint, Mozi advocates utilitarian justice in terms of Western thought.

In sum, the educational principle and philosophy of Mozi aims at fostering the virtuous learned, enhancing universal love, mutual benefits, and utilitarian justice, establishing interpersonal, social, and national harmony, improving life quality and equality, and achieving common good and world peace.

#### **IV. Significant Similarities and Differences between the Two Thinkers**

In the previous sections, the author reviews the happiness and education principles of St. Augustine and Mozi centered on educational standpoints. In this section, the writer of this paper first of all summarizes the significant similarities and differences of happiness principle between the two thinkers from a viewpoint of happiness education, and then sums up important similarities and differences of educational principles between the two philosophers in terms of educational theory.

Significant happiness principles between the two great thinkers are:

First, St. Augustine in *the City of God* argues that those who have true piety in God can be happy and shall look for a future salvation, that is, final happiness. Additionally, the end or supreme good of heavenly city is either peace in eternal life, or eternal life in peace. St. Augustine clearly summarizes the happiness principle: as the perfect and eternal peace cannot be achieved in this earthly mortal life, but can be attained with God by faith in heavenly immortal life, so perfect and

eternal happiness cannot be even achieved in this earthly mortal life, but can be attained with God in heavenly blissful life.

Second, Mozi in *his Canon* argues that “*universal love and mutual aid*,” as the will of Heaven, can bring the people blessings and give the nation peace. Particularly, he strongly claims if the rulers sincerely practice the *universal love and mutual aid*, the nation will be wealthy and peaceful. From this viewpoint of Mozi, *the universal love and mutual aid* is not only a core doctrine of Mohism, but an essential factor for human happiness and national peace. The principle of universal love is to be applied to the peace of the state and of the world as well as the happiness of the individual and of the family.

The significant similarity of the two thinkers’ happiness principle is that happiness can be attained with God or Heaven by love. Additionally, Mozi’s core doctrine, ‘*loving others as one’s self*’ (Book 4, Universal Love I, 4) is similar to Jesus’ core teaching, ‘*Love your neighbor as yourself*’ (Matthew, 22: 39). On the other hand, the significant difference of happiness principle is: St. Augustine claims that happiness can be attained with God by faith in afterlife, while Mozi asserts that happiness can be achieved by the will of Heaven in this life. Thus, the happiness principle of Augustine directs the lens to a viewpoint of Christian redemption, whereas Mozi directs the lens to a standpoint of utilitarian divine.

Significant education principles between the two great philosophers are:

First, St. Augustine in his “*De Doctrina Christiana*” (*On Christian Teaching*) claims that wisdom is the knowledge of those human and divine things that pertain to a happy life (Kirwan, 1999, p. 20). He also asserts that the fulfilment and end of Scripture is the love of God and our neighbour. Augustine argues that the Bible is the core of the Christian curriculum, which provides its educational principle, and he emphasizes the use of rhetoric and dialectic. Augustine equates education with happiness through God (Yogis, 2008). Therefore, Augustine’s educational theory can be considered as a model of religion education, especially Christian education. The ultimate purpose of education for Augustine is to attain happiness in God who presents the supreme source of happiness and fulfilment (Teske, 2009).

Second, Mozi in his Scripture argues “*mutually universal love*” (兼相愛) and “*mutual profits*” (交相利), as a core doctrine. He claims that this principle is both the way of Heaven and the way of the sage-kings. Mozi advocates not merely moderation in use to improve livelihood, but labor and skills practice to maintain for working people’s livelihood. He thinks that human survival is the primary thing and that food and clothing is the most realistic livelihood. With mutually universal love, Mozi advocates mutual profits to establish a harmonious society and world. In this vein, the educational principle and philosophy of Mozi is closely related to utilitarian and pragmatic orientation. Thus, Mozi’s educational theory can be considered as a pragmatic or moral education model. The ultimate purpose of education for Mozi is to build a peaceful world as well as a harmonious and just society. In sum, the educational principle and philosophy of Mozi aims at fostering the virtuous learned, enhancing universal love and mutual benefits, promoting utilitarian justice, establishing interpersonal, social, and national harmony, improving life quality and equality, and achieving common good and world peace.

In terms of moral or religion education, the significant similarity of educational principle between the two sages is: both sages highlight love. On the other hand, the significant difference is: St. Augustine emphasizes the love of God and our neighbor, whereas Mozi stresses mutual love between or among human beings. Furthermore, the significant differences of the two thinkers’ educational principle and philosophy are: St. Augustine’s ultimate educational purpose is to attain happiness in God, with fostering pious Christians, while Mozi’s is to build a harmonious and just society and a peaceful world, with fostering the virtuous learned men. Moreover, Augustine mentions that the Bible is the core of the Christian curriculum, which provides its educational principle, whereas Mozi advocates utilitarian and pragmatic education oriented on labor and skills practice to maintain for people’s livelihood.

In addition, Augustine’s thought is based on the attainment of perfect happiness and fulfilment in God, while Mozi’s thought is based on the establishment of a just and harmonious society. Augustine highlights not only the love of God and our neighbor in this life but also perfect happiness in heavenly life, while Mozi

advocates that mutual love and benefit is a core doctrine for building a harmonious society, and that righteousness is the most valuable virtue in this life. In sum, Augustine proposes the valuable education philosophy and principle as exemplary theories for happiness, moral, and Christian education, while Mozi presents valuable education philosophy and principle as exemplary theories for happiness, moral, and utilitarian education.

## V. Conclusion

The author of this study reviewed happiness and education principles of St. Augustine and Mozi. In order to discuss the study systematically, three research questions are addressed. First, what are the happiness principles of St. Augustine and Mozi? Second, what are the educational principles of St. Augustine and Mozi? Third, what are significant similarities and differences between St. Augustine and Mozi? In order to defend the research questions, a descriptive content analysis method has been utilized with a cross culturally comparative approach. As for the limitations of this paper, the principle of happiness is discussed in the aspect of moral and religion education, and the principle of education is reviewed from a standpoint of educational theory. This paper has been mainly focused on *St. Augustine's* two texts, "*De Civitate Dei contra Paganos*" (*The City of God against Pagans, that is, The City of God*) and "*De Doctrina Christiana*" (*On Christian Doctrine or On Christian Teaching*), and on *Mozi's* text (墨子: the Mohist Canon 墨經). The author in this paper has used not merely modern English second resources, but the classical Chinese and Latin primary languages. Finally, the author concludes this study with the suggestion of future research. The significance of the study is to provide the basic theories and worthy resources of contemporary education, especially moral, pragmatic, religion, or happiness education, for educational theorists and practitioners in the world in the aspect of the mutual understanding of the Western and the Eastern cultures.

The research findings of this study are summarized as the following:

First, the principle of happiness in *The City of God* of St. Augustine mainly appears in Book XIX, Part II. St. Augustine asserts that those who have true piety in God can be happy and shall look for a future salvation, that is, final happiness.

In Chapter 11, Book XIX, he also claims that “the end or supreme good of this [heavenly] city is either peace in eternal life, or eternal life in peace.” Augustine advocates the peaceful happiness of this blessedness as well as the blissful happiness of this peace with God, the Supreme Good, in heavenly city. In the last Chapter, he eschatologically concludes the end of the wicked, “as it is through the last judgment that men pass to these ends, the good to the supreme good, the evil to the supreme evil” (Chapter 28, Book XIX, *The City of God*). As shown in Book XIX, the happiness principle of St. Augustine is briefly summarized: as the perfect and eternal peace cannot be achieved in this earthly life, but can be attained with God by faith in heavenly life, so perfect and eternal happiness cannot be even achieved in this earthly mortal life, but can be attained with God in heavenly blissful immortal life.

On the other hand, Mozi’s happiness principle is mainly shown in Book 4 of *the Canon of Mozi* as follows: Mozi argues that “*universal love and mutual aid*,” as the will of Heaven, can bring the people blessings and give the nation peace. Mozi also asserts that the ‘*universal love and mutual aid*’ is not only a core doctrine of Mohism, but an essential factor for human happiness and national peace. Mozi’s happiness principle is the same as the principle of universal love which is to be regarded as the peace of the state and of the world as well as the happiness of an individual and a society.

Second, the educational principles of St. Augustine are: Augustine in *De Doctrina Christiana* depicts that “*the fear of God is the beginning of wisdom*,” and that human beings can achieve wisdom through ‘the Seven Steps’ and reach peace and tranquility (Chapter 7, Book II). Augustine views wisdom as the knowledge of those human and divine things which pertain to a happy life. He additionally describes that the fulfilment and end of Scripture is the love of God and our neighbour (Book I, Chapter 35). Augustine argues that the Bible is the core of the Christian curriculum, and emphasizes the use of rhetoric and dialectic. He equates education with happiness through God (Yogis, 2008). Thus, the ultimate purpose of education for Augustine is to attain happiness in God who presents the supreme source of happiness and fulfilment (Teske, 2009).

On the other hand, the education principles of Mozi are: Mozi in his Scripture

argues the *mutually universal love* (兼相愛) and *mutual profits* (交相利), as a core doctrine and an educational aim. With mutually universal love, he advocates mutual profits to establish a harmonious society and world. In addition, Mozi advocates not merely moderation in use to improve livelihood, but labor and skills practice to maintain for working people's livelihood. From this standpoint, the educational principle and philosophy of Mozi is closely related to utilitarian and pragmatic orientation. Thus, Mozi's educational theory can be considered as a pragmatic or moral education model. The ultimate purpose of education for Mozi is to build a peaceful world as well as a harmonious and just society.

Third, in the aspect of happiness and education principles, the significant similarities and differences between St. Augustine and Mozi are:

Both thinkers' significant happiness principle is that happiness can be attained with God or Heaven by love. On the contrary, the significant difference of happiness principle is: St. Augustine claims that happiness can be attained with God by faith in afterlife, while Mozi asserts that happiness can be achieved by the will of Heaven in this life. Additionally, Augustine emphasizes not only the love of God and our neighbor in this life but also perfect happiness in heavenly life, while Mozi insists that mutual love and benefit is a core doctrine for building a harmonious society, and that righteousness is the most valuable virtue in this life.

In terms of moral or religion education, love is a core principle of both philosophers. St. Augustine emphasizes the love of God and our neighbor, whereas Mozi stresses mutual love between or among human beings. Furthermore, the significant differences of the two thinkers' educational principle and philosophy are: St. Augustine asserts that the Bible is the core of the Christian curriculum, which provides its educational principle, whereas Mozi advocates utilitarian and pragmatic education oriented on labor and skills practice to maintain for people's livelihood. Thus, St. Augustine's ultimate educational purpose is to attain happiness in God, with fostering pious Christians, whereas Mozi's is to build a peaceful world as well as a harmonious and just society, with

fostering the virtuous learned men.

In conclusion, based on the findings of this study, the author suggests that educational theorists and practitioners may design and teach to impart the thought and teaching of St. Augustine and Mozi in contemporary education, such as happiness, moral, religion, pragmatic, or multicultural education, to harmonize diverse societies and cultures as well as to build healthy morals of individuals (Lee, 2020). The author recommends that future research should be undertaken to explore the merits of educational theory and ethico-political philosophy in the West and the East. Finally, the author strongly asserts that a highly scientific and materialistic trend of our contemporaries be worsened the quality of life unless we establish not only a morally healthy individual and society promoting a good life and happiness but also a harmoniously righteous society and nation (Lee, 2019).

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