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.

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*Key words: moral, ethics, character, religion, Confucianism, Taoism, Christianity, Catholicism, cross cultural approach, moral philosophy, educational philosophy, moral education, character education, religion education, higher education, Canadian higher education, Korean higher education
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; Kupferman, 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).


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].


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

“quia pertinet ad mores, quos ἔθη 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 (ἔθη), 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


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,
He also wrote ἡθη (党风), which is nominative, accusative, vocative plural of ἡθος (ethos: 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 ἠθος (ethos: 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%BF%CF%82/; Liddell & Scott, 1995; https://www.perseus.tufts.edu/hopper/text?Doc=Perseus%3Atext%3A1999.04.0059%3Aentry%3Dmorals; Woodhouse, 1910).

In this vein, the two terms, moral and morality, are originally derived from Latin “mos” and “moralis” as well as Ancient Greek “ἡθη” (党风) 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  

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 “ἡθικός (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 ἡθική (ethike, fem. of ἡθικός, ethikos), which from ἑθος (êthos), “moral, moral character, form of ἑθος, an accustomed place, custom, usage, of manners” (Liddell & Scott, 1940; 1995, p. 349), related to ἑθος (ethos: custom, habit) (op. cit., p. 226). The Ancient Greek words ἡθική (ethike), feminine nominative singular and feminine vocative singular of ἡθικός (ethikos: of or for morals), was translated into Latin ethicae (feminine nom. of ethicus; ethica, neuter nom. of ethicus), and Ancient Greek ἡθικός (ēthikós, adj., singular masculine nominative) into Latin ethicus (adj., singular masculine nominative: moral, ethic) (https://www.wordsense.eu/ἡθικός/; http://llc12.www.definify.com/word/ἡθική; 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 “ἡθικός” (ethikos: ethics, moral, expressing character) and “ἑθος” (êthos: 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
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


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.

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


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; chineseeymology.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 𨭌 (chuò) and head 首 (shǒu), and 德 (dé) is also compound from road-left 𢬁 (chì) and straight (直) + mind (心) related phonetic simple-virtue 惠惠, 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, “道徳” (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, 류리 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, “倫” in Korean) is composed of person-left 亻 (rén) and phonetic read 仑 (lún), The word 仑 (lún, to arrange, to think; discussion, logical order, logical reasons) has been compound of a spoon or ladle 隹 (bǐ) and (person 人 rén) from inverted-mouth 曰 (jí) and scroll or bamboo multi-pipes 册 (cè) (https://hanziyuan.net/#仑). 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 夕 (zhí, 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 - 漢典), 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 木長貌從木各聲); 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 (arête) means goodness, excellence, moral virtue, and character (Liddell & Scott, 1889; 1995). The Old Greek word ἀρετή (arête) 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/latin-dictionaries/). The Greek word ἀρετή (arête) 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 lexically 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 διὶ σωφῆ τ᾿ ἓστι καὶ ἀνδρεία καὶ σώφρων καὶ δικαία([427c])((https://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0168%3Abook%3D4%3Assection%3D427c). 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’ (ψυχὴ ἰνθρωπίνην) are determined by three distinct dispositions or components: reason (λογιστικόν, Rep. 4.435e), appetite (ἔπθημητικόν, 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?”

[439δ] 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 appetite—companion of various replications and pleasures.” “It would not be unreasonable but quite natural,

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 philosophers-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 sobriety (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:

[433β] 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, 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 sobriety, 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

[433β] ἄκηκόαμεν καὶ αὐτοὶ πολλάκις εἰρήκαμεν. εἰρήκαμεν γὰρ. τοῦτο τοῖνυν, ἦν δ’ ἐγώ, ὦ φίλε, κανῦνειτε τρόπον τινά γηγομένων ἂ δικαιοσύνη εἶναι, τὸ τὰ αὐτοῦ
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 (Ἀριστότηλης, Aristoteles, 384–322 BC), a notable student of Plato, developed his teacher’s theory of virtue. In Nicomachean Ethics (Ἡθικὰ Νικομάχεια, Éthika Nikomacheia), Aristotle defines moral virtue (ἠθικὴ ἄρετή) 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.

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.
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 ἀρετή (aretē), ‘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

ἔστ᾽ ἐπειδὴ ἡ ἴθικὴ ἀρετὴ ἕξις προαιρετική, ἡ δὲ προαίρεσις ὁρεξίς βούλευτική, δεδή διὰ ταῦτα μὲν τὸν τε λόγον ὕληθη εἶναι καὶ τὴν ὄρεξιν ὀρθὴν, εἴπερ ἡ προαίρεσις σπουδαῖα, καὶ τὰ αὐτὰ τὸν μὲν φάναι τὴν δὲ διόκειν.

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.

In Book II, Nicomachean Ethics, Aristotle asserts two kinds of virtue (1103a1 -10; 1139a): intellectual (διανοητικὴς) and moral (ἡθικῆς). 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 ὀρεξίας (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. I. [5] Aristot. Nic. Eth. 1139a

τὰς μὲν εἶναι τοῦ ἠθικοῦ ὑφαμέν τὰς δὲ τῆς διανοιάς. περὶ μὲν οὖν τῶν ἠθικῶν διεληλύθαμεν, περὶ δὲ τῶν λοιπῶν, περὶ γνωρίς πρὸς τὸν εὐθυνής, λέγομεν οὕτως.


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.

ὅτι τῆς ἡθικῆς ὑφαμέν τῆς μὲν διανοητικῆς τῆς δὲ ἡθικῆς. ἢ μὲν διανοητικῆ τὸ πλεῖόν ἐκ αὐθεντικάς ἔχει καὶ τὴν γένεσιν καὶ τὴν οὔσιν, διόπερ ἐμπερίας δεῖται καὶ χρόνου, ἢ δ’ ἡθικῆ ὑφαμέν περιγίνεται, οὕτως καὶ τὸν ὑμής μικρὸν παρεκκλίνου ἀπὸ τοῦ ἠθικῆς. Aristot. Nic. Eth. 1103a


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

ὠσι’ ἐπειδὴ ἡ ἡθικὴ ὑφαμέν ἐξίς προαίρεσική, ἢ δὲ προαίρεσις ὑφαμέν ὑπολειτική, διὸ διὰ τάτα μὲν τὸν τε λόγον ἀλήθη εἶναι καὶ τὴν ὑφαμέν ὑρθήν, εἶπεν ἡ προαίρεσις σπουδαία, καὶ τὰ αὐτὰ τὸν μὲν φάναι τὴν δὲ διόδειν.


Aristotle in the Nicomachean Ethics argues that “moral or ethical virtue” (ἡθικὴ ὑφαμέν) is fully developed only when it is combined with right principle, that
is, prudence (φρόνησις, phronesis, practical wisdom) (1144b14–17). For Aristotle, φρόνησις (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 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


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 ὀρέξις (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, 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 ἐκατέρου, ἢ δ’ ἀρετὴ πρὸς τὸ ἔργον τὸ οἰκεῖον. τρία δὴ ἐστὶν ἐν τῇ ψυχῇ τὰ κύρια πράξεως καὶ ἀληθείας, αἴσθησις νοῦς ὀρέξις, τούτοις δ’ ἡ αἴσθησις νοῦδεμαὶ ἀρχὴ πράξεως: δὴ λοιπὸν δὲ τῷ τὰ θηρία αἴσθησιν μὲν ἔχειν πράξεως δὲ μὴ κοινωνεῖν
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.

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 ἐνέργεια τῆς 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.
In sum, Aristotle in his *Nicomachen Ethics* argues that virtue (ἀρετή) 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), 儒理 (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 Zì 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)

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

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), 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 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

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 1, 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 

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:

Abstracting from speech marks him who is obeying the spontaneity of his nature. A 
vigorous 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) actions 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 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 
other). Dao De Jing 23 (Absolute vacancy), English translation: James Legge 

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 employ, 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 
2021.
In *Tao Te Ching* (道徳經), 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*, 庄子) 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
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 (ἀλήθεια), Good (ἀγαθός), and Beauty (κάλλος).

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 (ἀλήθεια), Beauty (κάλλος), and Justice (δικαιοσύνη) (Measure, Proportion, Virtue, or Excellence). In particular, Plato in his dialogue *Philebus* (61a-66b) explicates his Triad as Truth (ἀλήθεια, alethiea), Beauty (κάλλος, kallos), and Measure (μετριότης, metriotes) or Proportion (συμμετρία, 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


Furthermore, Plato suggests the third member of his Triad, Moral Goodness or Goodness (ἀγαθός), 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-509e), 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 ιδέα; ἀγαθοῦ ιδέαν), 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).

[508g] τοῦτο τοῖς τὸ τῆς ἀλήθειας παρέχουν τοῖς γνωσισκομένοις καὶ τῷ γιγνώσκοντι τὴν δύναμιν ἀποδόν τὴν τοῦ ἀγαθοῦ ιδέαν φάθα ἀναίρετον αἷτιάν δ’ ἐπιστήμης οὕτως καὶ ἀλήθειας, ...

[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,


https://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0168%3Abook%3D7%3Asection%3D518a

[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.

211b] ἢ ἐν τῷ ἄλλῳ, ἄλλ’ αὐτὸ καθ’ αὐτὸ μεθ’ αὐτοῦ μονοποιῆς ἂι ὅν, τὰ δὲ ἄλλα πάντα καλά ἐκείνων μετέχοντα τρόπον τινα τοιοῦτον, οἷον γιγανόμενον τε τῶν ἄλλων καὶ ἀπολλειμμένων μηδὲν ἐκείνο μήτε τι πλέον μήτε ἔλαττον γίγνεσθαι μηδὲ πάσχειν μηδὲν...

[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. Plato, Sym. 211c-d.

[211c] Τά έρωτικά ἴναι ἢ ὡς ἄλλον ἄρχεσθαι, ἀρχόμενον ἀπὸ τὸν καλὸν ἐκείνον ἐνεκα τοῦ καλοῦ δέ εἶπενέναι, ὅσπερ ἐπαναβαςμοίς χρώμενον, ἀπὸ ἐνός ἐπὶ διὸ καὶ ἀπὸ δυον ἐπὶ πάντα τὰ καλὰ σώματα, καὶ ἀπὸ τῶν καλῶν σωμάτων ἐπὶ τὰ καλὰ ἑπιτηδεύματα, καὶ ἀπὸ τῶν ἑπιτηδεύματος ἐπὶ τὰ καλὰ μαθήματα, καὶ ἀπὸ τῶν μαθημάτων ἐπὶ ἐκείνο τὸ μάθημα τελείησαι, ὃ ἔστιν οὐκ ἄλλον ἢ αὐτοῦ ἐκείνου τοῦ καλῶν μάθημα, καὶ γνῷ αὐτῷ τελευτῶν ὃ ἔστι [211d] καλὸν. Plato, Sym. 211c-d.

http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0174%3Atext%3ADSym.%3Apage%3D211


[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)

[65d] ἀτιμάζει τὸ σῶμα καὶ φείγει ἃπ’ αὐτοῦ, ζητεῖ δὲ αὐτὴ καθ’ αὐτὴν γένεσθαι; φαίνεται, τί δὲ ἡ τοιάδε, ὁ Σίμμιας; φαμέν τι εἶναι δίκαιον αὐτὸ ἢ οὐδεν; φαμέν μάντοι νὴ Δίας καὶ αὐτὸ καὶ ἴσα ἄχανδρον; πῶς δ’ οὖ; ἢδον οὖν πόσοτε τι τών τοιώντων τοὺς ὀρθαλμοὺς εἴδες; οὐδαμῶς, ἢ δ’ ὅς. ἀλλ’ ἄλλη τινι αἰσθήθηκεν τῶν διὰ τοῦ σώματος ἐφήγη σωμάτων; λέγω δὲ περὶ πάντων, οἷον μεγέθους πέρι, ύπερείας, ἑρότος, καὶ τῶν ἄλλων ἐνε λόγοι ἀπάντων θης ὀφθαλμίας ὃ


[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)

ἔγικα γοῦν ἄν, ὃ δ’ ὁς, φαίην ὄνειρωτειν τὸν τοιώνος. τί δέ; ὅ τάναντι τούτων ἦγοομ ενός τί τι αὐτὸ καλὸν[476c]


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

Plato illuminates the theory of forms or the theory of idea (Πλάτων ἐν τῇ περὶ τῶν ἱδεῶν 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 οἰκοτέμεν, τοὺς δὲ βαθυτέρους δόντας τὸ χάσμα αὐτοῦ ἐλαττον ἔχειν τοῦ πάροπος 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 νοετὸν τόπον, τὸν νοετὸν τόπον(The Republic 7.517b; cf. Parmenides 132b). In Phaedrus, he additionally explains that the Forms are in “outside of the heaven” (ἵδιον ὑπεροπράτινον 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, you will not miss my surmise, since that is what you desire to hear. (The Republic, 7.517b)

[517b] ὑπασπίζων ἀπάσαν τοῖς ἐμπροσθεν λεγομένοις, τήν μὲν δὲ ὁμοιός παραμοίην ἐδραν τῇ τοῦ δεσμοκηρίου οἰκήσει ἀφομοιούντα, τὸ δὲ τοῦ πυρὸς ἐν αὐτῇ φῶς τῇ τοῦ ἥλιου δυνάμει: τὴν δὲ ἄνοι ανάβασιν καὶ θέαν τῶν ἄνω τὴν εἰς τὸν νοητὸν τόπον τῆς ψυχῆς ἄνδον τιθεὶς σὺν ἀμαρτήσῃ τῆς γεγονότος ἐλείδος, ἐπειδὴ ταύτης ἑπιθυμεῖς ἀκούειν.


[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).

[247] νόστοι, στάσας δὲ αὐτῶς περιμέγει ἡ περιφορά, αἱ δὲ θεωροῦσι τὰ ἔξω τοῦ οὐρανοῦ τοῖς ὑπερορανίοις τόποις οὔτε τις δεημησε πιν τῶν τῆς ποιητῆς οὔτε ποτέ ὁ μνησές καὶ ἀξίαν.


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 ἰδέα (idea) maybe from Proto-Hellenic widéhā, from Proto-Indo-European widéseh₃, feminine derivation from wéydos, from weyd- (“to see”), and it is the feminine form of, the Old Greek word εἶδος (eidos) related to ἰδέων (idein: to see) and ἵδηναι (idenai: to know) (Liddell & Scott, 1995; https://en.wiktionary.org/wiki/ιδέα). In the classical Greek, ἰδέα (idea) meant: 1. form, shape; 2. the look of thing, appearance, semblance; 3. a kind, sort, nature; 4. In Logic, εἶδος (eidos); 5. a class, kind, sort, species (Liddell & Scott, 1940; 1995).
In addition, etymologically, the Old Greek word εἶδος (eîdos) originates from Proto-Indo-European wéydos (“seeing, image”), from weyd- (“to see”) (https://en.wiktionary.org/wiki/εἶδος). The Old Greek term εἶδος (eîdos) meant: 1. that which is seen: "visible form" related terms μορφή (morphē: shape), form, figure; 2. φανόμενα (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 ιδέα (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, paideía), 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, “ιδέα”(idea) and “εἶδος”(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, epistêmê), 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 “καλοὶ κἀγαθοὶ” (Thucydides 8. 48. 6) or “καλὸς κἀγαθὸς” (kalos kagathos or shortened as καλόκαγαθός (kalokagathos, gentleman) is composed of καλὸς (“beautiful”), καὶ (“and”), and ἀγαθὸς (“good”), that is, “καλὸς καὶ ἀγαθὸς” (“beautiful and good”) that means “an ideal of gentlemanly personal conduct,” especially in a military context (Turley, 2014, P. 12). The term “καλοκαγαθία” (kalokagathía: nobility, goodness, gentlemanliness) is compounded of καλὸς (kalos: beautiful), καὶ (and), agathos (ἀγαθός: good), and ἰά (-iā, “-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 κ’ἀγαθοὶ” (kaloi k'agathoi, men of honor, Thucydides 4. 40. 2. cf. Thucydides 8. 48. 6) literally means "the beautiful (καλὸς) and (καὶ) the good (ἀγαθὸς)" but it is difficult to translate clearly the “καλοὶ κ’ἀγαθοὶ” (kaloi k’agathoi) 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 ἀγαθὸς” (sophos agathos, wise and good, Plat. Rep. 1.350) or “ἀγαθὸς καὶ σοφὸς” (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 εἰδών (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 εἶδον (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 (θυμός: soul, heart, principle of high spirit, the power of noble wrath) or ethos (ηθος: moral character, habit, ἕθος: habit, custom, manner), and eros (ἔρως: love, desire, yearning) or epithymetes, epithumia (ἐπιθυμία: 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 (ηθος) involves one’s emotional, ethical, or moral capacities, and is related to spirit; and the epithumia (ἐπιθυμία) 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 (αἰσθησις, aisthesis), intellect (νοῦς, nous), and desire (ὄρεξις, orexis), which control action and the attainment of truth.
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 (ἐθος), 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 epithymetikon (ἐπιθυμητικόν) is located in the stomach (Brown, 2017; Hommel, 2019; Jones, 2009; O’Brien, 2011). Moreover, in the Phaedrus (Φαίδρος: Phaidros), especially “the chariot allegory,” Plato depicts logos (λόγος) as a charioteer driving two horses, thumos (θυμός) and eros (ἐρως), 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 (θυμός: 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 (ἐπιθυμία: 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, ἐρωτησία) is associated with the philosopher-rulers who love truth, and assigned to reason; courage (bravery, ἄνδρεία) with the guardians who love victory and honor, and to the spirited component in humanity; temperance (soberness, σωφρονήσθη) 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, ἐρωτησία), Courage (bravery, fortitude, ἄνδρεία), Temperance (soberness, σωφρονήσθη), and Justice (δικαιοσύνη) (Martin, 2016; Turley, 2015). In the theory of Platonic Triad, Truth (ἀλήθεια) firstly relates to wisdom (ἐρωτησία) 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 (ἀγαθός) 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 (ήθος, morality) relates to spirit (θυμός, ἐπιθυμητικόν) 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 (ἐρως, 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:


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，昭然見於面，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) 

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) 

Mencius said: ... By this 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) 

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) 

Benevolence brings glory to a prince, and the opposite of it brings disgrace. (Gong Sun Chou I, 4)
above them, and will die for their officers. (Liang Hui Wang II, 19)

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 (ré n) 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. “成已”: 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. “成已成物”: 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) 

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

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。」

学問之道無他，求其放心而已矣」[孟子, 告子上 11]

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）

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)

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)

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)

Let [a superior man] conduct his rule on principles of equal justice. (Li Lou II, 30)

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)

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)
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)
子路问君子，子曰：‘修己以敬’曰：‘如斯而已乎？’曰：‘修己以安人’曰：‘如斯而已乎？’曰：‘修己以安百姓，修己以安百姓，尧舜其犹病诸！’（《宪问》42）

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).

[70β] 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 ἄστιν ὁ σοὶ λέγεις: ἀλλὰ τοῦτο ὅτι ἵσωσ οὐκ ὀλίγης παραμυθίας δέται καὶ πίστες, ὡς ἔστι τε ὑπεχ άποθανόντος τοῦ ἄνθρωπου καὶ τινὰ δύναμιν ἐχει καὶ φρόνηςιν.
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, ἢ δ᾽ Ὑς, ἢ δὴ καὶ περὶ ἀρμονίας ἂν τις καὶ λύρας τε καὶ χορδῶν τὸν αὐτὸν τοῖς λόγοις εἴποι, ὡς ἡ μὲν ἀρμονία ἀόρατον καὶ ἀσώματον καὶ πάραξσία τι καὶ (Plat. Phaedo 85e) [86a] θελόν ἑστιν ἐν τῇ ἡρμοσμένῃ λύρᾳ, αὐτὴ δὲ ἡ λύρα καὶ αἱ χορδαὶ σώματα ταῦτα καὶ σοματειώδη καὶ σύνθετα καὶ γεωθῆ ἑστὶ καὶ τοῦ θνητοῦ συγγενῆ (Plat. Phaedo 86a).

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).


[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)


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?


[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)


[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. 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,

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 (Καλλίπολίς), the true guardians of the Καλλίπολις (Kallipolis: the utopian city-state ruled by philosopher), as philosopher-kings, are to be educated in μουσική (mousike) and γυμναστική (gymnastike) as the training of soul and body for the sake of excellence (Plat. Rep. 404d-e; 413c-414a), and especially “μουσική” (music) includes not only ἀρμονία (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)

[404d] ... ἀνίκητον. ὰλὶν γὰρ οἷμα τὴν τοιαύτην σίτησιν καὶ δίαιταν τῇ μελοποιίᾳ τε καὶ ϕώθῃ τῇ ἐν τῷ παναρμονίῳ καὶ ἐν πᾶσι [404c] ρυθμοῖς πεποιημένῃ ἀπεικάζοντος ὀρθῶς ἐν ἀπεικάζομεν. πῶς γὰρ οὐδικοῦ ἐκεί μὴ ἀκολουθοῦν ἡ ποικιλία ἐνέπτυχεν, ἐναίθα δὲ νόσον, ἢ δὲ ἀπ λότης κατὰ μὲν μουσικὴν ἐν ψυχαῖς σωφροσύνην, κατὰ δὲ γυμναστικὴν ἐν σώμασιν υγίειαν; ἀλληθεστάτα, 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

[413e] αὐτοῖς μεταβλητοῖς, βασικοῖς τοιούτοις πολὺ μᾶλλον ἢ χρυσόν ἐν πυρὶ—εἰ ὄψαγοιτευότως καὶ εὐεξῆμον ἐν πᾶσι φαίνεται, φιλίας αὐτοῖς ἰὸν ἀγαθός καὶ μουσικῆς ἢ ἐρανθανεν, εὐθυμοῖς τε καὶ ἑσάρμοστον ἑαυτῶν ἐν πᾶσι τούτως παρέχον, οἶος δὴ ἀν ἐν χαὶ
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 μουσικὴ γυμναστικὴν κεραννύντα καὶ μετριώτατα τῇ ψυχῇ προσφέροντα, τούτον ὅρθοτατ’ ἂν φαίμεν εἶναι τελέως μουσικώτατον καὶ εὐφροσύνετατον, 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 (φθόγγοις) and tones (προσῳδίας) of a brave and temperate man (Plat. Rep. 399a-c):

[399a] “I don’t know 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, ἔφη σ᾽, τὰς ἁρμονίας, ἀλλὰ κατάλειπε ἐκείνην τὴν ἁρμονίαν, ἢ ὅτι τε πολέμικὴ πράξει ὄντος ἀνδρείου καὶ ἐν πάσῃ βιαίῳ ἐργασίᾳ πρεπόντως ἠν μιμήσα ἐν τῷ φθόγγῳ τε καὶ προσῳδίᾳ, καὶ ἀποτυχόντος ἢ εἰς τραύματα ἢ εἰς θανάτους ἰόντος ἢ εἰς τίνα 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

[399c] πράττοντά τε καὶ τὰ ἀποβαίνοντα ὁρμαζόντα. ταύτας δόσῳ ἁρμονίας, βίαιον, ἐκούσιον, δοστοχούντων, εὐτυχόντων, σωφρόνων, ἀνδρείου ἁρμονίας αἰτίες, φθόγγους μιμήσοντα κάλλιστα, ταύτας λέιπε. ἀλλ᾽, ἢ δ᾽ ὅσον ὅσεν ὁπλίτης λείπειν ἢ ὡς νοῦν ἐγὼ ἔλεγα. ὅσον ἄρα, ἢν ἤ ἐγώ, πολιτείας γε αὐτῶν παραμυθίων ἤμεν δείχσα ἐν ταῖς οὐδαῖς τε καὶ μὲν ἔλεσιν. οὐ μοι, ἔφη, φαίνεται, τριγώνων ἄρα καὶ πηκτίδων καὶ πάντων ὄργανων δῆσα
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 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.

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 (σώφρον 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, 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] τι δὲ: τὸ ἡμερὸν οὖν ἡ φιλόσοφος ἃν ἔχων φύσις, καὶ μᾶλλον μὲν ἀνεκθεντος αὐτοῦ μαλακότερον εἰς τὸν δέοντος, καλὸς δὲ τραφέντος ἡμερὸν τὸ καὶ κόσμημα; ἐστι ταύτα. δεῖν δὲ γέ φανεν τοῖς φύλακας ἁμορφότερα ἔχειν τούτω τῷ φύσει διὰ γάρ ὁὐκοῦν ἦμρον οὐθὰς δεῖ αὐτὸς πρὸς ἀλλήλας; πῶς δ᾽ οὖ, καὶ τοῦ μὲν ἡμισμησμένον σώφρον τε καὶ ανδρεία ἢ [ψονή]?


[430e] be very wrong1 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 order2 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, ἣν δ᾽ ἐγὼ, βούλομαι γε, εἰ μὴ ἀδικώδεσκοπει δῆ, ἔφη, σκεπτέον, εἴποιν: καὶ ὅς γε ἐντέθην δειν, συμφωνια τινι καὶ ἀρμονία προσέκουσι μᾶλλον ἢ τὰ πρότερο ν.ποικικόμοις ποὺ τας, ἢν δ᾽ ἐγὼ, ἡ σοφροσύνη ἐστιν καὶ ἴδουν τινος καὶ ἐπιθυμι ὡς ἑγκράτεια, ὡς φασι κρείττοι δῆ αὐτοῦ ἀσφαλίοντες ὁὐκ ὀντινα τρόπον, καὶ ἄλλα ἄτα τιανάτα ὅσπερ ξυνα αὐτῆς λέγεται, ὡς γὰρ πάντων μᾶλτα, ἔφη, οὐκοῦν τὸ μὲν ἐν 'κρείττοι αὐτοῦ' γελοίον; ὡς γὰρ έαυτοὶ κρειττόνων καὶ ἔττων ὁπτοῦ αὐτοῦ εἴη καὶ ὣ ἔττων κρειττόνων:


[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] τα ἄρχουσι καὶ ἄρχομένοις περὶ τοῦ ὁσπιταν τοῦ ἄρχουσι καὶ ἐν ταύτῃ ἂν εἴη τοὔτο ἐνν. οὐ δοκεῖ καὶ μάλα, ἔφη, σφόδρα. ἐν ποτέροις ὁμοίως πολλῶν τοῦ σωφροτέρων ἐννοεῖται ὅταν ὁφελέσῳ ἔχοσιν; ἐν τοῖς ἄρχουσι καὶ ἐν τοῖς ἄρχομενοις ὁμοφθεροὶ ποιημ. ἔφη.
The complete guardians, as the soul of the harmonized persons, possess and attain the nature of moderate (σώφρον) 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].

[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 throughout, bringing about the unison in the same chant of the strongest, the weakest and the intermediate, whether in wisdom or, if you please, 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 to be soberness, the concord of the naturally superior and inferior [as to which ought to rule both in the state and the individual].


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” (ἀρμονίαν κρασίν 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 *Peri Ὑπομονῆς* (*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]


[407b27] Καὶ ἄλλη δὲ τις δόξα παραдέδοσα περὶ ψυχῆς, πιθανὴ μὲν πολλοῖς οὐδεμιᾶς ἤτοι τὸν λεγομένον, λόγον δὲ ὅσπερ εὐθύνους δεδοκιμάζει κάν τοῖς ἐν κοινῷ γεγενημένοις λόγοις. ἀρμονίαν γὰρ τινα αὐτὴν λέγουσι· καὶ γὰρ τὴν ἀρμονίαν κράσιν καὶ σύνθεσιν ἑναντίον εἶναι, καὶ τὸ σόμα συγκάθαται ἡς ἑναντίον. καίτοι γε ἢ μέν ἄρμονία λόγος τίς ἐστι τὸν μιχθέντων ἢ σύνθεσις, τὴν δὲ ψυχήν οὐδέτερον οὖν τ' εἶναι τούτων. ἐτὶ δὲ τὸ κινεῖν οὐκ ἔσται ἄρμονίας, ψυχή δὲ (408a) πάντως ἀπονέμουσι τότῳ μάλαθ' ὡς εἰπὲν. ἀρμοζεῖ δὲ μᾶλλον καθ' ὁμοίως λέγειν ἄρμονίαν, καὶ ὀλος τῶν συμμετοχῶν ἀρετῶν, ἢ κατὰ ψυχῆς. φανερώστατον δ' εἰ τὶς ἀποδύναι παραδείγει τὸ πάθη καὶ τὰ ἔργα τῆς ψυχῆς ἀρμονία τιν' ὑπελέγειν γὰρ ἐφαρμόζειν. [408a4]

ΒΙΒΛΙΟΝ ΠΡΩΤΟΝ Κεφ. Δ'.— Ἡ ψυχή ως ἀρμονία

Furthermore, Aristotle elucidates the notion of civil harmony in his *Nicomachean Ethics and his Politics*. In the *Nicomachean Ethics* (Ancient Greek: Ηθικά 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/politiike 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.

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)

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).

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. Aristotle. (Pol. 4.1288b)


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)

ἐν ὁς οὖ, τριῶν οὐσιῶν μερίδων, τῶν τε ἐκτὸς καὶ τῶν ἐν τῷ σώματι καὶ τῶν ἐν τῇ ψυχῇ, πάντα ταῦτα ὑπάρχειν τοῖς μακροίοις χρή. [1323a] οὕδεις γάρ ἐν φαίη μακάριον τὸν μηθὲν μάριον ἔχοντα ἀνδρείας μηδὲ σωφροσύνης μηδὲ δικαιοσύνης μηδὲ φρονήσεως, ἀλλὰ δεδιότα μὲν τὰς παραπετομένας (1323a)


that it is also the best state, and the one that does well, 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 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)


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’ ἐξαρχής μέρη τῆς κτήσεως ἔστιν: ἢ δὲ πόλεις κοινωνία τῆς ἐστὶ τῶν ὁμοίων, ἑνέκειν δὲ ζωῆς τῆς ἐνδεχομένης ἀρίστης. ἐπεὶ δ’ ἐστὶν εὐδαιμονία τοῦ ἀριστον, αὐτὴ δὲ ἀρετῆς ἐνέργεια καὶ χρήσις τέλεως, συμβάλλει τοῦ οὕτως ὧς τοὶς μὲν ἐνδέχεσθαι μετέχειν αὐτῆς τοῖς δὲ μικρόν ἢ [40] μηδέν, δῆλον ὡς τοῦτο αὕτων τοῦ γένεσθαι πόλεως εἶδη καὶ διαφοράς καὶ πολιτείας πλείστως: (7.1328a)


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)


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” (κοινὸν 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 (κοινὸν ἄγαθον) or common advantage (κοινὴ 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 (ἀπλὸς 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)


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)


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


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, 盱 [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 味 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)


*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)

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。」**

*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


**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。」**

*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?」**

*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,


**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).}

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)
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 ‘the 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)
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)

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.

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。」


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)


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,


*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,


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 -&gt; Gong Sun Chou II
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.nationalgeographic.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 ‘Parable of the Celestial Pipes’ 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！」

The Adjustment of Controversies: 1, Inner Chapters, Zhuangzi
https://ctext.org/zhuangzi/adjustment-of-controversies

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 MostHonoured 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-
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” (無為自然) 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.*

The Way of Heaven 1, Outer Chapters, Zhuangzi


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）


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。道士經 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_Ila/Q90


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.” (IIª-Ilae q. 58 a. 1 co.: http://www.logicmuseum.com/wiki/Authors/Thomas_Aquinas/Summa_Theologiae/Part_I Ib/Q58#q58a1 arg1 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_Ilb/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 (IIª-IIae 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


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 ἐντολή μεγάλη ἐν τῷ νόμῳ; 37 ὁ [a] δὲ ἐφ' 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 ως σου αὐτὸν. 40 ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ
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 congregation of those who believed were of one heart and soul; and not one of them 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 proceeds of the sales 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)

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)


40 And 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


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://augustiniansspirituality.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


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 ὀημεῖ τὰ ἐαυτῆς, οὐ παροξυστα, οὐ λογίζεται τὸ κακὸν” 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]


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.

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)


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:

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),


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)


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:

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)


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.

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。」

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.

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


「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。


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 known as "The Great Learning" in Liji,  https://ctext.org/lijitex/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

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 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 Neigungen stolz ausschlägt, und von welcher Wurzel abzustammen, die unnachlässliche Bedingung desjenigen Werths ist, den sich Menschen allein selbst geben können?


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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

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 ἀρα ἐστίν 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).*

εξεις δε καθ’ ἄς πρὸς τὰ πάθη ἔχομεν εὖ ἢ κακῶς, οἶον πρὸς τὸ ὄργωσθήναι, εἰ μὲν
σφοδρὸς ἢ ἀνειμένος, κακὸς ἢ ἐχομεν, εἰ δὲ μέσως, εὖ:


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).

δεὶ δὲ μὴ μόνον οὕτως εἰπέν, ὅτι ἔξις, ἀλλὰ καὶ ποία τις, ῥητών οὖν ὃτι πᾶσα ἀρετή, οὐδὲν ἢ ἀρετή, αὐτὸ τε ἐὰν ἔχον ἀποτελέσθη καὶ τὸ ἔργον αὐτοῖς εὐ ἀποδίδοσιν,

Aristot. Nic. Eth. 1106a,


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 ἐστιν ἡ ἀρετή, στοχαστικὴ γε οὔσα τοῦ μέσου”). In brief, Aristotle defines ethical virtue as disposition (ἔξις) 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 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).


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.


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.*


*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)


*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


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).


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.

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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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