

Educational Thoughts of Aristotle and Confucius

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ABSTRACT: This study examines the educational principles and aims of Aristotle and Confucius. Through a descriptive analysis, the research questions of the study are assessed. Both philosophers subscribed to the common educational principles that emphasize ethical education for building individual cultivation, social harmony, and the ideal state. The individual and social aims of education are: (a) to provide the proper method of training the virtuous persons who have ideal characters through self-cultivation, and (b) to build the harmonious community and the good state through development of a gentleman or a nobleman. On the other hand, differences include: Confucius emphasized his ethical and political principles without supporting the metaphysical and epistemological theories, which was unlike Aristotle's approach; he did not use a set of tools like Aristotle's *Organon* to justify his ethical and political thought. Finally, the article claims that Confucius generally stressed self-cultivation through humanity and ritual, while Aristotle primarily emphasized self-actualization through habit and reason.

RÉSUMÉ: Cette étude examine des principes d'éducation et des objectifs d'Aristote et de Confucius. Les questions de la recherche sont évaluées à travers une analyse descriptive. Les deux philosophes souscrivent aux principes communs d'éducation qui mettent en valeur l'éducation éthique dont le but primordial est de construire la culture individuelle, l'harmonie sociale et l'état idéal. Confucius soulignait des notions éthiques et politiques et ne supportait pas les théories métaphysiques et épistémologiques ce qui était différent de l'approche d'Aristote. Afin de justifier ses idées éthiques et politiques, il ne se servait pas d'outils comme

Organon d'Aristotele l'avait fait. Finalement, l'article prétend que c'est Confucius qui supporte la culture de soi-même à travers de l'humanité et le rite pendant qu'Aristotele souligne l'actualisation de soi-même par l'habitude et la raison.

Introduction

Education and human beings are inextricably bound to one another. Each man or woman is able to improve the self through education and to pronounce a eulogy on himself or herself as a valuable miniature universe within his or her life. In other words, education is a significant medium that takes an imperfect human being closer to perfection and to a meaningful existence. For all times and places, education, as a stepping stone, makes human beings valuable between the spiritual and the practical worlds. The past spiritual and cultural legacy has continued up to now, and a flower, as modern culture, blooms through the spiritual and practical fruition of the great predecessors.

In fact, the fragrance of a modern cultural flower emits the substances of the noble and sublime life of our ancestors, and the permanence of the aroma depends upon the present humans. Supposing that current prosperity and civilization is the fruit of the historical footprints of our forefathers, education would be the soil that enables a flower of the present culture to sprout. The soil should be fertile enough to bloom a flower capable of emitting the sublime cultural odor. Considering this analogy, humans can render the present fruitful and the future hopeful through the great thoughts and practices of the past. Thus, assuming that education plays an important role, educators need to create an educational philosophy to establish concrete pedagogical aims and principles, as well as to embody pedagogical methods.

Furthermore, the current society differs from the past society, in that the latter evaded foreign culture and thought in order to maintain its own ethnocentric culture and philosophy. Especially, with international industrialization, Western culture and thought have spread rapidly to Eastern society. In addition, they have had a strong impact on the Eastern world in political, socio-economic, and cultural terms. On the other hand, the West has also demonstrated a growing interest in Eastern culture and thought.¹ From this viewpoint, the roles of both worlds' educators are: (a) to embrace the cultural aroma of the two worlds, (b) to design the

new educational principles and methods for effective educational products, and (c) to devise the progress of spiritual and practical life. In order to practice the roles effectively, it is most pragmatic for educators to trace the footprints of the great predecessors of both worlds, who have affected educational thought to the present.

In spite of the different cultural backgrounds of the East and the West, educators of both worlds have tried to locate the highest educational criteria through their great thinkers, thereby cultivating educational theories and methods appropriate for their actual circumstances. Moreover, in this age of globalization, the cultural exchange between the two worlds is inevitable. In this vein, the contemporary significance of this study helps the educators of both worlds to find out the similarities and differences of educational ideas in order to extract new educational principles and aims suitable to the new period. Although some forward-thinking Eastern and Western scholars have studied the educational ideas of the great thinkers of both worlds² during the past two centuries, there is yet much to learn.

In particular, examining the educational thoughts of the classical thinkers of the two worlds³ reveals that there is still something to be desired. Therefore, this study has been organized as a comparison of Confucius, a transmitter of the Chinese cultural legacy (Chen, 1993; Fung, 1966), the founder of Confucianism (Moritz, 1990), and Aristotle, a pioneer of Western philosophical realism (Gutek, 1972, 1988; Ozmon & Craver, 1990). This paper, identifies the educational thoughts of both philosophers. Considering these two great thinkers, who have contributed to the ideal and practical worlds of the East and the West, the author believes that the examination of the educational ideas as embracing different cultural backgrounds can give a significant meaning to the educators of both worlds in terms of the mutual understanding of two cultures. However, neither the East nor the West puts forth absolute or perfect educational standards. Therefore, to avoid cultural bias, the author will attempt to introduce and analyze educational thoughts between Confucius and Aristotle, both of whom have significantly contributed to the ideal and practical worlds in the East and the West.

In order to defend the research problem, the author will review the general educational principles and aims of Confucius and Aristotle. Overall, this study investigates the similarities and differences of the educational concepts and ideas between the *Analects* of Confucius and the *Ethics* and *Politics* of Aristotle. The former is referred to as the classical Chinese educational thought, whereas the latter as the classical Greek educational idea. Accordingly, this study is to be explored in terms of two different geographical and cultural sites: the East and the West. Although the Eastern people, who have been familiar with Confucian ideas, ought to learn western logical and scientific knowledge, the Western people who have been accustomed to Aristotelian thought would benefit from learning eastern intuition and spiritualism. What would be advantageous for the west to incorporate are: spiritual quality, inner peace, attitudinal development, and mysticism. The classical Confucian notions involve spiritual quality and attitudinal shaping that may be achieved through self-cultivation, learning, and moral harmony. Generally, western thought stresses logic and materialism, whereas eastern thought tends to emphasize intuition rather than sense; the inner rather than the outer world; and mysticism rather than scientific discoveries (Ozmon & Craver, 1990, p. 81). In spite of two heterogeneous thoughts, both peoples might adopt catholic educational and professional components that provide new ethical or educational criteria to both Eastern and Western educators.

To examine this study systematically, three major research questions are addressed:

- (1) What are the common educational principles of Aristotle and Confucius?
- (2) What are the individual and social aims of the two great thinkers? and,
- (3) What are the significant differences of educational thought between Aristotle and Confucius?

The research questions will be defended through a descriptive analysis (Borg & Gall, 1989; Klaus, 1980). Also, the study will rely heavily on logical analysis (Gay, 1992) through thematic, systematic, and objective review.

As for the limitations of the study, the three educational themes will be restricted to the *Analects* of Confucius and to the

Ethics and *Politics* of Aristotle. Particularly, among Aristotle's four ethical treatises⁴ and his political thesis, the *Nicomachean Ethics* and the Books VII and VIII of the *Politics* will be analyzed. In addition, their educational and ethical areas will be examined in terms of educational philosophy.

Principles of Education

Educational Principles in Aristotle's Ethics and Politics

From the standpoint of educational philosophy, Plato, a teacher of Aristotle, is named the Father of Western philosophical idealism, whereas Aristotle is cited as the forerunner of Western philosophical realism (Gutek, 1972, 1988; Hamm, 1981; Ozmon & Craver, 1990; Power, 1982). Like Plato, Aristotle viewed education as a part or subordinate part of the problem of politics (Frankena, 1961; Marrou, 1956). As Werner Jaeger (1923) points out, Aristotle was the first thinker to reconcile his historical conception with his philosophy (p. 1). With his historical conception, his educational ideas are related to his philosophy.

In terms of education, both the *Ethics* and the *Politics* introduce Aristotle's thematic treatment of education. In other words, the themes of education run throughout Aristotle's thought in the *Ethics* and the *Politics*. As Olof Gigon (1967) asserted, "the *Nicomachean Ethics* of Aristotle was the most representative summary and further education of the philosophical ethics," (p. 7), while his *Politics* introduces thematic treatments and subjects about education. In particular, Aristotle in the *Ethics* and *Politics* treated practical problems in order to establish ideal national norms as well as individual ethical standards. Also, he suggested various concepts and methods about an individual and a nation. Simply speaking, in the *Nicomachean Ethics*, Aristotle stressed the Hellenic ideals of moderation that became the center of Realist axiology, while his *Politics*, like Plato's *Republic*, observed that a reciprocal relationship existed between the good human being and the good citizen (Gutek, 1988; Mckeon, 1941). As Ernest Barker (1946) and Alexander Grant (1885) pointed out, Aristotle's thinking in the *Ethics* and *Politics* works along three main themes: what is the good for an individual; what is the good for the state; and what is

the relationship between the good person and nature. The *Nicomachean Ethics* illustrates the teleology for a human being, while his *Politics* discusses the axiology between the good individual and the ideal state. Both the *Ethics* and the *Politics* are inseparable regarding the three main themes. The *Nicomachean Ethics* chiefly belongs to the whole part of the political science, and the first side of the *Politics* is not different from the basic idea of the Greek philosophical ethics (Gigon, 1955, p. 7).⁵

Aristotle defends the controlling of education through the state in the *Nicomachean Ethics* and the *Politics*. The discussion of the principles on education is pursued in the last two Books of the *Politics*, which is foreshadowed in various places in the *Nicomachean Ethics* (Barker, 1946; Grant, 1885; Howie, 1968). In the *Politics*, Aristotle says that the purpose of the state is to educate its citizens (Book VIII, Ch. 1), and that different education should be practiced to the different classes (Book, VII, Ch. 13, 1332a). The eighth Book of the *Politics* (Ch. 1: 1337 a11-24) explains a doctrine of basic education as follows.

That the legislator must, therefore, make the education of the young his object above all would be disputed by no one One should educate with a view to each sort ... there are things with respect to which a preparatory education and habitation is required with a view ... also with a view to the actions of virtue. Since there is a single end for the city as a whole, it is evident that education must necessarily be one and the same for all, and that the superintendence of it should be common and not on a private basis. (cited in a translation by Lord, 1984, p. 229)

In the *Politics*, Aristotle uses the term "*paideia*," which Plato mentioned as the meaning of education. However, "*paideia*" in a lexical sense has broader connotations, which are training, teaching, education, mental culture, and learning (Liddell & Scott, *A Greek-English Lexicon*, 1968, p. 1286). In a broad sense, "*paideia*" implies something more than its lexical meanings. It denotes not only the education of the young, but also encompasses the culture of mature persons (Lord, 1982, p. 29). For Aristotle, in fact, education is a concept that extends beyond formal schooling to encompass ethical, social, and political phenomena that are of decisive importance in shaping the characters of the community and of the state. Furthermore, Aristotle indicates that

the brief doctrine in the *Politics*, Book VII, Chapter 13 (1331 b39-1332 b11) is embedded in several significant conceptions:

Now that everyone strives for living well and for happiness is evident ... happiness is the actualization and complete practice of virtue ... how a man becomes excellent Now [men] become good and excellent through three things. These three things are nature, habit, and reason...What remains at this point is the work of education. (cited in a translation by Lord, 1984, p. 218)

As shown in the above, although the political context of education points to areas beyond itself, the best form of an individual or a nation is attainable through knowledge of the definition of happiness (*eudaimonia*). The three factors which contribute to the development of moral goodness are nature (*phusis*), habit (*ethos*), and reason (*logos*). The efficacy of two of the three elements essential to virtue, namely, habit and reason, depends upon education – *paideia* (Brumbaugh & Lawrence, 1959).

Like the eighth Book of the *Politics*, in the *Nicomachean Ethics* Aristotle also claims that human beings can only be educated to be truly virtuous and that moral education must proceed through habit training. In brief, the doctrines of education in good habits run through Aristotle's thinking in the *Ethics* and *Politics*, and they are the means for the actualization of an individual and criteria for building an ideal state through education. In addition, Aristotle proposed the maturing process of wisdom and virtue through both practical habituation and rational actualization in education.

Educational Principles in Confucius' Analects

Like Aristotle's educational doctrines, Confucius also advocated the ethical building of individual virtue, social harmony, and an ideal state. In order to achieve this goal, he emphasized above all learning (*hsueh*), as a tool to cultivate ideal ways and to develop individual personalities. In *Lun Yu* [the *Analects*] (Book 17, Chapter 8), Confucius says:

In the love of benevolence, without the love of learning, the defect is foolishness. In the love of wisdom, without the love of learning, the defect is vagueness. In the love of faith, without the love of learning, the defect is loss. In the love of straightness, without the love of learning, the defect is entanglement. In the love of courage, without the love of

learning, the defect is confusion. In the love of power, without the love of learning, the defect of violence. (cited in a translation by Galt, 1929, p. 83)

As shown in the above quotation, Confucius used the term "learning" (*hsueh*) to denote education. In the *Analects*, the "learning" is broadly interrelated with virtue and education. He said, "I have spent the whole day without eating, and the whole night without sleeping in thought. It was useless. It is better to learn" (The *Analects*, Book 15, Chapter 30; cited in a translation by Legge, 1971, pp. 302-303). Confucius mentioned that "lack of the cultivation of the virtues, and lack of discussion in learning ... these cause me solicitude" (The *Analects*, Book 7, Chapter 3; cited in a translation by Legge, 1971, p. 195).

To practice moral cultivation, Confucius proposed public education for all people regardless of socio-economic classes (The *Analects*, Book 15, Chapter 38).⁶ Also, he said, "I have never refused instruction to any one from the man bringing his bundle of dried flesh for my teaching upwards" (The *Analects*, Book 7, Chapter 7; cited in a translation by Legge, 1971, p. 197). Considering these words, his pedagogical principle is regarded as public education for men. In order to practice his educational doctrine, Confucius generally emphasizes two main subjects: one is humanity (*jen*), and the other is rites or ritual (*li*). Like the concept of love of Jesus Christ, humanity is a core ethical or educational theme of Confucius. It proposes virtuous personality for moral society and an ideal state. The full development of individual personality and social harmony through humanity is strongly emphasized in the Confucian *Analects*. The ritual or rite is another important ethical or educational theme. In its broad sense, the rite (*li*) means propriety, ceremony, or ritual, while in its narrow sense it means the rule of proper conduct that is a kind of unwritten law or regulation recognized by society to govern the thought and action of every individual (Chen, 1993; Lee, 1998). In the *Analects*, Confucius did not separate learning (*hsueh*) from humanity (*jen*) or ritual (*li*). Therefore, the teaching of Confucius emphasizes both individual cultivation and social harmony through consistent education.

To develop his ethical and educational doctrines, in his *Analects* Confucius is also fully aware of the importance of learning without thought (Book 2, Chapter 15)⁷ and of learning

the old and the new (Book 2, Chapter 11).⁸ Without learning, human beings cannot achieve self-cultivation and an ideal moral society because both are correlated and complementary. In the above connection, the educational principles of Confucius move into three general directions: cultivating the ethical personality, achieving the ideal social harmony, and establishing the ideal state.

As shown in this section, the educational principles of Confucius and Aristotle ultimately have the same goals as both philosophers emphasize moral education for building individual cultivation, social goodness, and the ideal state. In addition, both thinkers stress reciprocal relationships between the properly educated persons and the properly harmonious community for the establishment of their goodness. In spite of these common similarities, there are a few differences of educational principles between the two great thinkers. Aristotle stressed self-actualization through reason and habit, while Confucius emphasized self-cultivation through learning and humanity. In addition, Aristotle viewed education as a practical quality necessary for the improvement of one's present state, whereas Confucius regarded education as a spiritual quality necessary for individual and social perfection.

Aims of Education

Individual Aims: Aristotle vs. Confucius

The individual aims of the two philosophers, Aristotle and Confucius, will be reviewed and compared under the following question: what is the good for a human being? In other words, what is the purpose of one's existence as a human being? This question has relevance to the views of Aristotle and Confucius from which education is concerned with self-actualization or self-cultivation. In his *Ethics* and *Politics*, Aristotle utilizes several types of wisdom or science: practical wisdom or science (*phronesis*), philosophic wisdom (*sophia*), theoretical science (*episteme*), and political wisdom (*politike*). "Practical wisdom is the quality concerned with what is justice, beauty, and good for human beings" (The *Nicomachen Ethics* [NE], 1143 b22-23, cited in a translation by Grant, 1885, Vol. II, p. 182). Aristotle maintains that "moral excellence shows very much the same

relation that practical wisdom bears to ability" (NE, Book, VI, Ch. 13, 1144 b1-3, cited in Grant, p. 186).

Aristotle regards practical wisdom (*phronesis*) (NE, 1094 a2; The *Politics*, 1280, a34) as one object of intellectual virtues (*arete*). Practical wisdom is co-extensive with political wisdom (*politike*) (NE, 1141 b24). Political wisdom is the master of the art of politics for the effective human relationship within the social and national community that affords to all its citizens an opportunity to enrich their lives; it is to achieve the distinctive good for individuals (Howie, 1968). Philosophic wisdom (*sophia*) is defined as perception (*nous*) or theoretical science (*episteme*) (NE, 1141 a19; 1141 b2).

In Aristotle's view, on the other hand, happiness – *eudaimonia* (NE, 1178 b22) constitutes the action of the highest reasoning that is directed by an understanding of the principles of moral conduct. In the *Nicomachean Ethics*, happiness is viewed as ultimate goodness or the highest end of virtuous life. Accordingly, an individual, who is distinguished by practical wisdom and ideal virtue, becomes a gentleman (*kalos kagathos*). Aristotle claims that the gentleman must study the nature of virtue (NE, Book III, Ch. 1, 1) through the habit (*ethos*) of practical wisdom and the formation of the Golden Mean (*mesotes*), a path between extremes. Therefore, to become a virtuous man or gentleman through moral and intellectual goodness is the individual aim of Aristotle's educational philosophy.

In Confucius' view, the goodness for a human being is humanity or benevolence (*jen*), conceived as a core value of virtue (*te*). Like humanity (*jen*), knowledge (*chih*) is also necessary to achieve self-cultivation. In the *Analects*, knowledge is defined as follows: "To say you know when you know, and to say you do not know when you do not know" (Book 2, Ch. 17; cited in a translation by Legge, 1971, p. 151). The concept of knowledge (*chih*) is "to know" or "to understand." In the Confucian context, this character, *chih*, knowledge, is used interchangeably with *chih*, wisdom or wise. There is no distinction between theory and practice to separate knowledge from wisdom. The Confucian notion of knowledge is achieved through constant practice and learning, a tool for attitudinal development. Within Aristotelian etymology, although knowledge (*chih*) is not defined as a specific type of Aristotelian wisdom or science, the *chih* is closely related

to practical or philosophic wisdom because of a lack of distinction between fact and value. Additionally, in comparison to Aristotelian notions, the concept of humanity (*jen*) is comparable to happiness (*eudaimonia*) in terms of spiritual quality; and the concept of virtue (*te*) is similar to moral virtue or goodness (*arete*).

According to Confucius, knowledge (*chih*) or wisdom (*chih*) must always be supported by virtue – *te* (Book, VII, Ch. 3) and be complemented with the process of continuous learning – *hsueh* (The *Analects*, Book I, Ch. 1; Book XI, Ch. 6), which is comparable to the Aristotle's educational concept, *paideia*. Through humanity, knowledge, and other virtues – righteousness (*yi*), propriety (*li*), trust (*yen*), faithfulness (*chung*), filial piety (*hsiao*), and do on – an individual can become a learned person (*shih*), a holy person (*sheng-jen*), or a superior master (*chun-tzu*). In particular, the holy person or the superior master would be formed by the Constant Mean – *Chung Yung* (The *Analects*, Book, VI, Ch. 27)⁹ and ideal morality. Simply put, the individual aim of both philosophers is to become a virtuous person or a gentleman.

Social Aims: Aristotle vs. Confucius

In point of social aims, Aristotle's *Ethics* and *Politics* are virtually the same. "Aristotle's ethics discussed what the good for man is; his politics deals with the practical problem of the realization of that good by the agency of the state" (Burnet, 1967, p. 11). Also, in the last chapter of the *Nicomachean Ethics* he states that "a full realization of the principles laid down in it can only be expected from political education and legislation" (Susemihl & Hicks, 1894, p. 67). Both the *Ethics* and the *Politics* are teleological: the former illustrates the good for the individual citizen (*polites*), whereas the latter explains the good for the state (*eueksia*). Therefore, the purpose of his *Politics* is to make it possible for the individual citizen to live the good life within the community (*koinonia*) or the state. In particular, the eighth book of the *Politics* describes the doctrine of basic education for a nation as well as an individual.

In the *Politics*, Aristotle asserts that a human being is by nature a political animal: the nature of human beings is to live within the state. In other words, the human being is naturally a social animal. That is, a man or woman is a social animal insofar as he or she is destined by nature to live in society. All human

beings have an impulse to amalgamate within their society. Then, what are the social aims for human beings to join together in their community? In the fifth book of the *Politics*, Aristotle maintains that the virtue of justice (*dikaiosune*) is a thing that belongs to a city, and that the city must be one and common through education (*paideia*), goodness (*arete*), and political wisdom (*politike*). Furthermore, the eighth book of the *Politics* is one of the most important for an appreciation of the state's role through education in Aristotle's understanding of social or political aims (Bodeus, 1993; Lord, 1990).

In terms of social aims, Confucius claims that a harmonious society and an ideal state can be established through cultivating oneself, with the peaceful controlling of one's family members. As humanity (*jen*) is a core value of individual aims, it is also a central concept not only to build a moral society but also to govern it's people (Book, XIV, Ch. 45).¹⁰ The next major concepts are rite or propriety – *li* (Book, XIV, Ch. 44)¹¹ and justice (*li*) or righteousness, which are comparable with Aristotle's political wisdom (*politike*) and justice (*dikaiosune*). With humanity and propriety, Confucius also stresses the rectifying name (*cheng-ming*),¹² as an essential element for building a moral society and the ideal state, to govern the people peacefully. In particular, the rite (*li*) is regarded as a guiding principle or virtue to maintain a moral society. To build perfect virtue and to sustain positive relationships among the people, according to their proper ranks or orders in the social system, the rite should be demanded as rules (The *Analects*, Book 12, Ch. 1).¹³ In the *Analects*, Confucius also said, Unless a person has the spirit of the rite, in being respectful one will wear oneself out, in being careful one will become timid, in having courage one will become unruly, and in being straightforward one will become rude (Book VIII, Ch. 2; cited in a translation by Legge, 1971, p. 208).

With regard to educational philosophy, Confucius views humanity and ritual as essential virtues for achieving the social aims. In order to fulfill these aims, Confucius contends that virtues can be achieved through self-cultivation and constant learning, especially moral education. In summary, then, the Confucian aims of education are: (a) to provide the proper way of training towards becoming a superior master who demonstrates ideal characteristics through self-cultivation, and (b) to build the

moral community and the ideal state through the development of virtuous human beings. Thus, we can conclude that both Aristotle and Confucius assert that education makes possible for human beings, as virtuous persons, to live happy lives within the community.

Significant Differences: Aristotle vs. Confucius

In the previous sections, the writer maps out the similarities between Aristotle and Confucius. Despite these similarities, however, there are some differences between the two great thinkers.

First, Confucius emphasizes his ethical and political principles, as well as a view of human nature that supports those views, but without the metaphysical and epistemological theories with which Aristotle supports his ethical and political thought. Confucius' *Analects* stands alone with ethico-political ideas, whereas Aristotle's *Ethics* and *Politics* notes not only some central principles regarding the structure of a human being but rather a metaphysical picture of a human being that is located within a broader metaphysics of forms and essences. This metaphysics applies to prime movers and materials as well as to a human being. Furthermore, it includes a detailed and sophisticated account of human knowledge.

Second, there is nothing in Confucius that corresponds to Aristotle's *Organon* (Logic) that provides a set of tools in terms of which knowledge claims can be shown to be justified or unjustified. Confucius does not develop an *organon* to support his principles that his claims justify, while Aristotle appeals to his principles elaborated in his *Organon* to justify the metaphysics of a human being that underlies his ethics and then uses this metaphysics of a human being to justify ethico-political principles. Thus, Confucius' principles demonstrate a certain intrinsic plausibility, but the *Analects* does not provide reasonable arguments that could show that principles have a basis in logical theories. In considering the absence of justifying arguments, the *Analects* bears a greater resemblance to the wisdom literature of the book of Ecclesiastes in the Old Testament than to Aristotle, despite the fact that the view of human nature to which Confucius appeals bears greater

similarity to that defended by Aristotle than that to be found in the Bible.

Lastly, Aristotle claims that education should be mainly concerned with social and vocational skills for happiness, whereas Confucius asserts that education should be primarily concerned with attitudinal development for moral harmony. Aristotle views education as a tool to improve human beings' present state in their quest for livelihood, materials, or happiness. In Confucius' view, education is regarded as a means to achieve perfection for self-actualization and harmonious society. In brief, Confucius proposes morally humanistic ritual ways, while Aristotle asserts ethically scientific pragmatic ways.

Summary and Conclusion

Two great thinkers, Confucius and Aristotle, have significantly contributed to the spiritual and the practical worlds in the East and the West. In particular, the East Asian people have used Aristotelian approaches for their industrialization or modernization, while emphasizing Confucian principles on education.

Second, educational principles and aims were discussed in terms of the pedagogical ideas of both thinkers. The two philosophers generally assert the common educational principles that emphasize ethical education for building individual cultivation, social goodness, and an ideal state. In order to achieve these principles, both thinkers stress not only moral education through habit training or constant learning but also practical or moral education through the formation of community thinking and experience.

Third, the individual and social aims of both thinkers were evaluated. Confucius and Aristotle aim at the good for an individual and society. Also, both conceived the happiness of humanity as a major paradigm, with sub-paradigms, such as virtue, ritual, wisdom, justice, and so on. The individual and social aims of education are: (a) to provide the proper way of training of virtuous persons who possess ideal characteristics through self-cultivation, and (b) to build a harmonious community and an ideal state through one's development as a gentleman or superior master.

Fourth, although the writer pointed out the common characteristics or similarities in the educational principles and aims between two philosophers, he could not ignore the differences apparent between their philosophies. Confucius stressed self-cultivation through humanity and rite, as primarily theoretical, while Aristotle mainly emphasized self-actualization through habit and reason, as primarily social and practical. Furthermore, unlike Aristotle's approach, Confucius emphasizes his ethical and political principles without supporting the metaphysical and epistemological theories. In addition, Confucius does not use a set of tools like Aristotle's *Organon* to justify his ethical and political thought. Simply put, Confucius proposes morally humanistic ritual ways, whereas Aristotle asserts ethically scientific pragmatic ways.

The writer suggests that the educational thought of the West and East may seem to impart wisdom in contemporary education and society in order to build the sound morals of individuals as well as to understand the different cultures of diverse societies and countries. It is recommended that future cross-cultural research be undertaken to explore the merits of ethical and educational thought in both worlds, to provide a strong grasp of educational theory and practice. Finally, the author asserts that the scientific and materialistic cultivation of our times may be without foundation unless we also build an ethically healthy individual and society.

NOTES

1. See Max Weber, *The Religion of China: Confucianism and Taoism* (Hans H. Gerth, Translator and Editor, the Free Press of Glencoe, 1962); H.G. Creel, *The Man and Myth* (New York: The John Day Company, 1949); B.I. Schwarz, *The World of Thought in Ancient China* (Cambridge, MA: The Belknap Press of Harvard University Press, 1985); Hubert Schleichert, *Klassische Chinesische Philosophie eine Einfuehrung (Introduction of the Classical Chinese Philosophy)* (Frankfurt am Main: Vittorio Klostermann, 1990); and William T. de Bary, *Confucian Education in Premodern East Asia* (Cambridge, MA: Harvard University Press, 1996).
2. Tu, Wei-ming, (Editor), *Confucian Traditions in East Asian Modernity* (Cambridge, MA: Harvard University Press, 1996); Julia Ching, *Confucianism and Christianity: A Comparative Study* (New York: Kodansha, 1977), pp. 12-19, 53-64; Jingpan Chen, *Confucius As*

a *Teacher* (Malaysia: Delta Publishing Sdn Bhd., 1993); C. Lord, *Education and Culture in the Political Thought of Aristotle* (Ithaca: Cornell University Press, 1982); and W.K. Frankena, *Three Historical Philosophies of Education: Aristotle, Kant, Dewey* (Scott: Foresman and Company, 1961).

3. From Westerners' views, Howard Ozmon and Samuel Craver described Eastern philosophers and thoughts in their book, *Philosophical Foundations of Education* (New York: Macmillan Publishing Company, 1990, pp. 80-117). In addition, James K. Feibleman introduced Oriental philosophy for Westerners in his book, *Understanding Oriental Philosophy* (New York: Horizon Press, 1976). Troy Wilson Organ also studied Eastern thinkers and thoughts in his book, *Western Approaches to Eastern Philosophy* (Athens: Ohio University Press, 1975). From Easterners' views, Yu-Lan Fung described Chinese philosophers and ideas for Westerners in his book, *The Spirit of Chinese Philosophy* (Westport: Greenwood Press, 1947). Paul Y.H. Chao (1971) compared the educational ideas of Confucius and John Dewey in his doctoral dissertation. Also, Wu Teh-Yao (1978) studied Confucius' and Plato's ideas.

4. Like Bertrand Russell's (1972) statement (pp. 172-184), S.J. Frederick Copleston (1985) also illustrates three treatises on ethics: The Nicomachean Ethics, The Eudemian Ethics, and Magna Moralia (pp. 332-350). However, Alexander Grant (1885), Michael Woods (1982), and the New Encyclopedia Britannica (1992), Volume 14 describe four ethical theses: The Nicomachean Ethics, The Eudemian Ethics, Magna Moralia, and On Virtues and Vices.

5. Olof Gigon notes that "*Die Nikomachische Ethik gibt ... da sie in den Gesamtbereich der politischen Wissenschaft gehoert, und der erste Satz der Politik ist nichts anderes als eine Anwendung desselben Grundgedankens der philosophischen Ethik der Griechen, den.*" (p. 7).

6. Confucius said, "In teaching there is no distinction of class" (Legge Translator, 1971, p. 305).

As in ancient Greece, education in the classical China was monopolized by the privileged or governing class, and the aristocrats or bureaucrats. Therefore, even higher class women were excluded from its benefits. In this vein, the connotations of public education in this Chapter-Book 15, Chapter 38 and Book 7, Chapter 7 – are not the same as "democratic education" in a modern Western sense.

7. The Master said, "Learning without thought is vain; thought without learning is perilous" (Legge, Translator, 1971, p. 150).

8. The Master said, "A person who reviews the old and learns the new is qualified to be a teacher" (Legge, Translator, 1971, p. 149).

9. Confucius said, "Perfect is the virtue which is according to the Constant Mean! Rare for a long time has been its practice among the people" (Legge, Translator, 1971, pp. 193-94).

10. Confucius said, "A person cultivates oneself in order to give comfort to all the people" (Legge, Translator, 1971, p. 292).
11. Confucius said, "When rulers love to observe the rules of propriety, the people respond readily to the calls on them for service" (Legge, Translator, 1971, p. 292).
12. Confucius said, "A superior man, in regard to what he does not know, shows a cautious reserve. If names be not correct, language is not in accordance with the truth of things. If language be not in accordance with the truth of things, affairs cannot be carried on to success" (Book XIII, Ch. 3; Legge, Translator, 1971, pp. 263-64).

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