

## VIII. The preferential moral characteristics

### 1. A GENTLEMAN

In the Confucian Analects the preferential moral characteristics of people is an important theme. Confucius describes the features of both a Gentleman, *chün tzu*, and of the opposite, small man, *hsiao jen*.

In the following the moral characteristics Confucius chooses for a Gentleman, *chün tzu* 君子, will be discussed first. In addition the characteristics Confucius chooses as definitive of a small man as opposed to a Gentleman will be noted. Secondly, we will investigate which features Confucius chooses for an agent he calls a Good Man. We will also see the difference between a Gentleman and a Good Man. Confucius was quite often asked whether a certain specific person was Good or not. This brings us to yet a third point: which people does Confucius regard as being Good, of which is he unsure whether that person is Good or not, and of which is he more certain that the person in question cannot be regarded as Good? Finally, we will attempt to delineate what kind of person Confucius regards as the best disciple, and how he ranks his disciples or how he places them into an order of preference.

There are differing opinions about the nature of the Gentleman and small man. According to Chü, *chün tzu* are those who exploit the people and the 'small men' are the exploited ones. (CHÜ Tsai 1962: 135; FUNG Yu-lan 1962: 87; STAIGER 1969: 59.) Chiu refutes this: 'The basic difference between *chün tzu* and *hsiao jen* in the sayings of Confucius is not class nor rank in society, but moral qualities and the lever of nobility.' (CHIU 1984: 259.)

The Analects has many sayings about the social relationships of the Gentleman. First we will discuss sayings which describe his attitude toward his friends, but not toward the ordinary people whom he is governing. Gentleman has certain criteria according to which he chooses the persons with whom he is willing to communicate. He associates with his peers or coequals (AN. 1:8, 14:27, 28, 19:20) but not with bad people (AN. 17:7, 19:20). The motive of these relationships is said to be quite noble, to promote Goodness (AN. 12:24). When he has 'studied the way he will be all the tenderer towards his fellow-men.' (AN. 17:4.) We get the impression that the Gentleman is in many ways a social leader who influences others at least partly through his personal friends. He uses his friends for utilitarian purposes, to gain influence. When he follows *jen* and universalizes his own behavior, this relates to utilitarian purposes as well. (KALIN 1968: 28, 36; the present study, p. 72.)

In addition to the relations with his friends, the Analects speak about his family relations, but these are mentioned very seldom. He should behave well towards parents

and elder brothers. (AN. 1:2.) He is courteous in his private life (AN. 5:12), and 'keeps his son at a distance' (AN. 16:13). We would expect a richer description of these relationships, since family relations are generally very important in Confucianism.

Some degree of collective egoism and nepotism appears in the following saying: 'A Gentleman never discards his kinsmen; nor does he ever give occasion to his chief retainers to chafe at not being used.' (AN. 18:10.) This shows that the Gentleman promotes his own influence as well as that of his kinsmen and other people with whom he has a special relationship. This conflicts with the demands of non-partialism and consistency which are required by the Analects as well (AN. 2:14, 7:30, 15:33). This attitude follows a Confucian type of rule-utilitarianism in which we have a *prima facie* moral principle or 'a rule of the thumb' of being consistent and non-partial. We have to fit another rule with this, a critical rule, which should always be followed, the rule of nepotism: the Gentleman should promote his kinsmen and his chief retainers. (NOVELL-SMITH 1973: 420; HARE 1981: 60; the present study, p. 111.) This rule always takes precedence, and so the value of non-partiality must be sacrificed for the value of favoring his own kin. This idea follows pluralism. (STOCKER 1990: 169.) In these ways this the Gentleman guarantees his own power and influence.

The attitude of the Gentleman towards people reflects the way he treats the people when he has gained power. The sayings are as follows:

In providing for the needs of the people he gave them even more than their due; in exacting service from the people, he was just. (AN. 5:12.)

A Gentleman helps out the necessitous; he does not make the rich richer still. (AN. 6:3.)

Calls attention to the good points in others; he does not call attention to their defects. (AN. 12:16.)

Easy to serve, but difficult to please. (AN. 13:25.)

(A Gentleman) does not grieve that people do not recognize his merits; he grieves at his own incapacities. (AN. 14:32.)

A Gentleman does not accept men because of what they say, nor reject sayings, because the speaker is what he is. (AN. 15:22.)

A Gentleman reverences those that excel, but 'finds room' for all; he commends the good and pities the incapable. (AN. 19:3.)

Above we found that the Gentleman has utilitarian purposes when he tries to gain personal influence. This, however, does not mean that when the ruler deals with the people he should use them to fulfill his own selfish desires. On the contrary, he has in mind the social welfare of the people, to gain utilities for as many as possible (AN. 5:12, 6:3, 19:3). In this there is certainly a temptation to help the rich, for they are very likely in a position to reward the Gentleman. However, he must not follow this kind of temptation; he must help the necessitous. This is a choice of values where he forgoes the value of helping the rich, as in pluralism.

He is humble (AN. 14:32), and encouraging (AN. 12:16, 15:22, 19:3). However, he is still exacting and pays attention to efficacy, especially his own (AN. 13:25, 14:32). The importance of efficacy can also be seen in the requirement that he should be famous at least at the end of his life (AN. 15:19). This can be understood to mean that if he is not famous at the end of his life, he has been a failure and has not provided utilities for the people. Still he is humble and 'he is never distressed of the failure of others to recognize his merits.' (AN. 15:18.)

His hierarchical status, too, reflects efficacy: He 'can influence those who are above him.' (AN. 14:24.) Still he is obedient and fears 'the will of Heaven', 'great men' and 'words of the Divine Sages' (AN. 16:8). This context also bears a religious significance. Here we can see the old tradition of harmony between transcendence and immanence; the supernatural powers also are important when the Gentleman rules. (SHU CHING, HUNG FAN, vv. 3-4 (e.g. Karlgren 1950: 28, 30); NIKKILÄ 1982: 93, 110.)

An outstanding characteristic of the Gentleman is learning (AN. 1:14, 11:1). He learns to be faithful to his superiors (AN. 1:8). The result of learning is:

A Gentleman who is widely versed in letters and at the same time knows how to submit his learning to the restraints of ritual is not likely, I think, to go far wrong. (AN. 6:25.)

Tzu-hsia said... The Gentleman studies, that he may improve himself in the Way. (AN. 19:7.)

The Gentleman is truthful in word, keeps his promises, prefers doing rather than speaking (AN. 1:8, 14, 2:13, 4:24, 13:3, 14:29. See also the present study, pp. 29, 49-50, 82). All this means that the Gentleman is reliable as an administrator.

The opinions of the Gentleman are critical, since through a single word he may be regarded as wise or a fool (AN. 19:25). His learning and reliability do not fully preserve him from having faults. This means that the conception of the Gentleman in the Analects includes a feature of pluralism (STOCKER 1990: 169). He admits his mistakes and amends his ways in a voluntaristic manner (AN. 1:8). When he does this, it is recognized publicly by many, and he wins public confidence: 'every gaze is turned up towards him.' (AN. 19:21.)

The Gentleman has a well-defined attitude towards his work. The quotations which refer to this are as follows:

Is diligent in business. (AN. 1:14.)

Not an implement, or specialist. (AN. 2:12)

In serving his master he was punctilious. (AN. 5:12.)

If a Gentleman attends to business and does not idle away his time. (AN. 12:5.)

Can withstand hardships. (AN. 15:1.)

A Gentleman indeed is Ch'u Po Yu. When the Way prevailed in his land, he served the State; but when the Way ceased to prevail, he knew how to 'wrap it up and hide it in the folds of his dress. (AN. 15:6.)

Modest in setting out his projects and faithful in carrying them to their conclusion. (AN. 15:17.)

A Gentleman is distressed by his own lack of capacity: he is never distressed at the failure of others to recognize his merits. (AN. 15:18.)

The demands that a Gentleman makes are upon himself. (AN. 15:20.)

It is wrong for a Gentleman to have knowledge of menial matters and proper that he should be entrusted with great responsibilities. (AN. 15:33.)

Tzu-hsia said, Even the minor walks (of knowledge) have an importance of their own. But if pursued too far they tend to prove a hindrance; for which reason a Gentleman does not cultivate them. (AN. 19:4.)

These characteristics continue to emphasize the efficacy of the Gentleman and ensure that he is well balanced and durable. He is also critical, since he requires that the right principles, the Way, should prevail. More especially, he masters the great principles and does not specialize in minor matters. In practice this means that his favorite virtues are Goodness, *jen* (AN. 4:5, 12:24, 14:7, 30), and *i*, righteousness, which is important in regulating his personal character (AN. 4:10, 16, 13:4, 17:23, 18:7). He is also purposeful in striving to reach the goal.

The Analects describe his administrative skills. He is demanding but rewarding as well (AN. 5:12). Before being demanding he wins the confidence of those who are under him and from whom he demands diligence in carrying out their duties (AN. 19:10). His charisma is very effective (AN. 8:13, 12:19). He speaks in such a way that 'it would be proper to carry into effect', and 'in what he says, leaves nothing to mere chance.' (AN. 13:3.)

The Analects have a longer statement about the administrative skills of the Gentleman:

Tzu-chang asked Master K'ung, saying, What must a man do, that he may thereby be fitted to govern the land? The Master said, He must pay attention to the Five Lovely Things and put away from him the Four Ugly Things. Tzu-chang said, What are they, that you call the Five Lovely Things? The Master said, A Gentleman 'can be bounteous without extravagance, can get work out of people without arousing resentment, has longings but is never covetous, is proud but never insolent, inspires awe but is never ferocious.' Tzu-chang said, What is meant by being bounteous without extravagance? The Master said, If he gives to the people only such advantages as are really advantageous to them, is he not being bounteous without extravagance? If he imposes upon them only such tasks as they are capable of performing, is he not getting work out of them without arousing resentment? If what he longs for and what he gets is Goodness, who can say that he is covetous? A Gentleman irrespective of whether he is dealing with many persons or with few, with the small or with the great, never presumes to slight them. Is not this indeed being 'proud without insolence'? A Gentleman sees to it that his clothes and hat are put on straight, and imparts such dignity to his gaze that he imposes on others. No sooner do they see him from afar than they are in awe. Is not this indeed inspiring awe without ferocity? Tzu-chang said, What are they, that you call the Four Ugly Things? The Master said, Putting men to death, without having taught them (the Right); that is called savagery. Expecting the completion of tasks, without giving due warning; that is called oppression. To be dilatory about giving orders, but to expect absolute punctuality, that is called being a tormentor. And similarly, though meaning to let a man have something, to be grudging about bringing it out from within, that is called behaving like a petty functionary. (AN. 20:2.)

From this passage it is clear that the purpose of government is to provide utilities for the people. The Gentleman should have the ability to make demands upon the people in

reasonable proportions, should take people seriously, should give a fine example of dignity thus arousing among people the attitude of respect.

In these characteristics there is a noticeable the emphasis upon talents, a capacity for improvement and efficacy. These are important matters for the voluntarists. (KEKES 1989: 43; the present study, pp. 13–14, 19, 112.) Although the innate character of the Gentleman is important, he nevertheless has a number of strong voluntaristic characteristics. He has to choose and prefer to be efficacious, he has to learn to perform even better.

The rituals are ‘the guide in putting what is right into practice’ (AN. 15:17). The Gentleman has learned the rituals, loves them, and his power is guaranteed by them. (AN. 6:25, 13:4, 12:5.)

The natural qualities of the moral agent, and the learned culture or the actions, are well balanced in his character. In other words, eudaimonism and voluntarism are in perfect balance. (AN. 6:16; the present study, p. 12.)

The Gentleman is ready for poverty. Rewards for him are a matter of choice, not a matter of rights (AN. 14:1, 15:31, 16:10; the present study, pp. 91, 87, 88), and pleasures are not for the Gentleman; he is not allowed to choose them (AN. 1:14, 16:7, 17:21). This means that the Gentleman forgoes the option of sensual pleasures. The other option in the light of the passages is implicit. It would be to act as a good example for the people. If the Gentleman would choose the sensual pleasures, the people would accuse him of this, because the ordinary people cannot enjoy such pleasures anyway, at least not to any great extent. This would undermine his chances to be a successful and respected leader. In this way the life of the Gentleman lacks this particular sort of good, but still it is as good a life as his special circumstances allow. In this the Gentleman shows clear symptoms of pluralism. (STOCKER 1990: 170.)

The advice on how to behave in the presence of a Gentleman makes us sense that he is somewhat self important in his prestige. If we take the statements in Book 10 of the Analects we may say that the Gentleman is very pedantic indeed. (AN. 10, 16:6, 19:9.)

The description of his sentimental life describes him as an agent. His feelings are well regulated, he has no enmities, no affections, ‘is calm and at ease’, has neither grief nor fears, is not perplexed. (AN. 4:10, 7:36, 12:24, 14:30, 15:31.) However, he hates those who cannot regulate their feelings (AN. 17:24). When he is in a state of sentimental instability he thinks about the reasons for it and its possible consequences (AN. 16:10). His mourning sentiments are very deep (AN. 17:21).

We may summarize the general characteristics which Confucius prefers for the Gentleman as follows: The social relations are the central area of the Gentleman's functions. The skills in this area are the preferred moral characteristics of the Gentleman. The Analects handle these in some depth. We get a picture of a lenient human but a remote administrator.

Another larger important area is the administrative skills and ability to govern. Closely related to this is the attitude towards work and the description of the Gentleman's work and decision making.

The third important area is the personal attitudes of the Gentleman, his sentimental life, and attitudes towards rewards and pleasures. Confucius regards the personal attitudes and the personal life of the Gentleman as very important.

In these preferences, despite the fact that the Gentleman fears 'the will of Heaven', 'great men' and 'words of the Divine Sages' one would have expected a greater emphasis upon religious matters, since Confucius himself felt dependency from Heaven. Heaven formed an important basis for his self-identity. (NIKKILÄ 1996: 55–67; 1992: 22–31.)

The family relations are mentioned, but one would expect that the Analects had chosen more to stress this in connection with the Gentleman, because these relations are generally more important in other connections in Confucius' thinking.

Another area of very little emphasis is the ideas about rights, law and justice and the total absence of any mention of the Gentleman's relying on law enforcement. The Gentleman is a gentle and lenient leader.

The character of the Gentleman has voluntaristic (KEKES 1989: 43) and utilitarian (CAMPBELL 1975: 65) features, especially his ability, energy and efficacy as a ruler, his ability to learn and improve himself. He is more a voluntarist than an eudaimonist.

In addition, he follows further utilitarian principles in aiming at the maximum welfare for the maximum number of people. However, his utilitarianism is linked with altruism, not with selfishness. The Gentleman can choose a personal profit or reward only on certain strict conditions. It seems that he is satisfied if he realizes that he has worked for the good of the people and that the people also recognize this, although he must not be disappointed if he is not recognized.

The Gentleman is also a pluralist. He has to consider different values and forgo some of the values, such as those of ordinary sensual pleasures. His pleasures are not pleasures in the ordinary sense, but it seems that he enjoys being different from the ordinary people and being able to behave in an aristocratic way, not needing to master minor matters, and being respected by people, and somewhat remote, still maintaining his own special social contacts with other aristocrats. Materially he may be in need and in poverty, but still he enjoys showing off. In his pluralism when he has to sacrifice the value of ordinary pleasures, it seems, that he has developed the described types of pleasures as substitute values.

## 2. A SMALL MAN

To see more clearly the nature of the characteristics chosen for the Gentleman, it is useful to contrast them with those of the opposite of the Gentleman, a small man. The small man's characteristics are those which should be rejected.

Confucius places the small man in juxtaposition with the Gentleman:

Superior men, and yet not *always* virtuous, there have been, alas! But there never has been a mean man, and *at the same time*, virtuous. (AN. 4:7; LEGGE 1969: 277.)

The small man is intellectually inferior (AN. 2:13), not encouraging (AN. 12:16), cannot withstand hardships and demands from others more than from himself (AN. 15: 1, 20). He concentrates on menial matters and is not concerned with great principles (AN. 15:33). He is certainly not a voluntarist with a strong will to choose a course of action and to carry it out.

His attitude towards religious matters is entirely different from a Gentleman. 'He does not know the will of Heaven and so does not fear it.' His attitude towards the Divine Sages and the great men is equally crooked. (AN. 16:8.) Consequently, in the hierarchy, he is not able to have sufficient influence upon those who are above him (AN. 14:24). Because the above features are posited to the small man, this strengthens the importance of numinousness for the Gentleman. We also get a new insight into Confucius' own attitude towards numinous matters. If he had disregarded the importance of Heaven, thus being agnostic, he would have identified himself with a small man, and this is far from his ideals.

The entire psychology of the small man is different from the Gentleman:

Tzu-lu said, Is courage to be prized by a Gentleman? The Master said, A Gentleman gives the first place to Right. If a Gentleman has courage but neglects Right, he becomes turbulent. If a small man has courage but neglects Right, he becomes a thief. (AN. 17:23.)

Tzu-hsia said, When the small man goes wrong, it is always on the side of over-elaboration. (AN. 19:8.)

These passages also show that the small man may be defined as a kind of unsuccessful official and an official with wrong attitudes, rather than simply as an ordinary person. This appears clearly in that the small man is in the position of assessing other people, making decisions, demanding something of the people and in influencing those who are below him. (Cf. Yü Ying-shih 1977: 31–32.)

Confucian thinking about the Gentleman and the small man shows that he has a dialogical type of thinking. The Gentleman and the small man represent administrators. The Gentleman is the ideal and the small man is the antithesis or opposite of the Gentleman. Although Confucius in several respects wants to balance between opposites in order to find a sensible mean, in his choice of agents he does not try to balance between the small man and the Gentleman.

### 3. A GOOD MAN

In the following we see Confucius' ideal conception of 仁者, the Good one, or a man of Goodness, who is the agent of goodness, *jen*, referring to anyone who is good. In the chapter of voluntarism and eudaimonism we saw that Good Agents are rare in real life.

Confucius identifies a Good Person 仁者 with the Gentleman 君子 (AN. 6:24; NIKKILÄ 1992: 147). These are not totally identified, however, as can be seen in the following:

The Master said, It is possible to be a true Gentleman and yet lack Goodness. But there has never yet existed a Good Man who was not a Gentleman. (AN. 14:7; CH'ENG Shu-te 1974: 831–832.)

This passage shows that Good Man is more ideal or it is morally more demanding to be a Good Man than a Gentleman. There is a similar relationship between being brave and being a Good Man:

The Master said, One who has accumulated moral power (*te*) will certainly also possess eloquence; but he who has eloquence does not necessarily possess moral power. A Good Man will certainly also possess courage; but a brave man is not necessarily Good. (AN. 14:5.)

The characteristics of a Good Man include:

The Good Man rests content with Goodness; he that is merely wise pursues Goodness in the belief that it pays to do so. (AN. 4:2.)

The Master said, The wise man delights in water, the Good Man delights in mountains. For the wise move; but the Good will stay still. The wise are happy, but the Good, secure. (AN. 6:21.)

These show that the defining feature chosen for the Good Man is stability.

The Good Man has sentimental attitudes, as described in the following:

Of the adage 'Only a Good Man knows how to like people, knows how to dislike them.' The Master said, He whose heart is in the smallest degree set upon Goodness will dislike no one. (AN. 4:3–4.)

Fingarette comments on this:

One passage seems to say that only the *jen* know how to love men and how to hate them (4:3), whereas those who sincerely strive to become *jen* abstain from hatred (4:4). The text is obscure on this latter point, and Waley renders the passage so as to give an essentially opposite meaning. When opposite interpretations can be given to a passage on such a central question, it becomes all too evident that the concept *jen* is obscure. (FINGARETTE 1972: 40.)

Wang writes:

There are two interpretations here 1) only the man with the principle of *jen* can like or dislike people, for he is without selfishness; 2) only a man of *jen* principle can like what people like and dislike what people dislike, for he knows the likes and the dislikes of the people. (WANG Shu-ling 1974: 332–333.)



Tu says:

Accordingly only those of *jen* know how to love men and how to hate them (4:3), for the feelings of love and hate can be impartially expressed as fitting responses to concrete situations only by those who have reached the highest level of morality. This is predicated on the moral principle that those who sincerely strive to become *jen* abstain from evil will (or, if you wish, hatred); as a result, they can respond to a value-laden and emotion-charged situation in a disinterested but compassionate manner. The paradox, rather than obscurity, is quite understandable in terms of Confucius' characterization of the hyperhonest villager as the spoiler of virtue (17:13). A man of *jen* refuses to tolerate evil because he has no evil will toward others; his ability to hate is thus a true indication that he has not penned up hatred in his heart. (TU Wei-ming 1981a: 49.)

The present author has commented:

One of the constructive principles of this book is that almost all of the chapters contain two things which have a certain relation to each other. Chapter three contains the concepts 好人 and 惡人 as opposites. Chapter four does not include two concepts which would clearly relate to each other as opposites or as a dual pattern. However, chapter four has been placed purposively here in order to show the difference between 惡 and 惡人. According to these two chapters it should be possible that a Good person can 惡人 and 無惡 simultaneously. For Fingarette there seems to be two things in contradiction with each other here. In this context 好 and 惡 are opposites, like and dislike, both having an object 人, man. In the fourth chapter 惡 appears alone as a general ethical attitude, hatred. A Good person likes and dislikes a man in order to motivate him to be also *jen*. In doing this he has no hatred against anyone. 惡人 is in harmony with 仁, 惡 as a general ethical attitude is the opposite of 仁 *jen*. This implies that 惡人 and 惡 as a general ethical attitude are opposites of each other and 好人 and 惡人 are in unison having the same purpose as ways of realizing 仁. These concepts show a certain sophistication in Confucius' thought, which Legge, at least, seems to have understood. (NIKKILÄ 1992: 142. See also LEGGE 1969: 166.)

The quotations above show that the sentimental attitudes of the Good Man, his likings and dislikings, are well regulated.

The example about the Good Man in the well, which we have quoted above (pp. 51, 108), shows the attitude of the Good Man to the Golden Rule: Waley paraphrases the story as:

Tsai Yü, half playfully asked whether, since the Good always go to where other Good Men are, a Good Man would leap into a well on hearing that there was another Good Man at the bottom of it. Confucius, responding in the same playful spirit, quotes a maxim about the true Gentleman, solely for the sake of the reference in it to *hsien*, which means 'throw down' into a pit or well, but also has the sense 'to pit,' 'to dent.' (AN. 6:24; WALEY 1964: 121, 255.)

Above we interpreted this as referring to locality, and a moral dilemma, but this can be interpreted as referring to rationality as well. In terms of commenting on rationality this means that it is important for the Good Man to be rational, not to be fooled.

In addition to the fact that the concept of the Gentleman is included in the concept of Good Man, it seems that as an agent the Gentleman is more sophisticated than the Good Man. This is only a terminological difference, since Goodness, the moral quality of the Good Man, is most common and best developed moral concept in the Analects.

*Shih* 士, a knight, or 'the true knight of the Way' (WALEY 1964: 134), also appears as an agent of *jen*. In this context *jen* is a heavy burden upon the knight. It is heavy, because he wants to do his best to be *jen*. (AN. 8:7.) For *shih*, *jen* is of the utmost

importance, 'he would rather die so that the principle of *jen* may be brought to perfection.'<sup>31</sup> These two passages show that *jen* is a constant struggle for the knight. This is because *jen* is the human ideal for the knight. (FINGARETTE 1972: 39; KRAMERS 1979: 68.)

*Min* 民, the common people, also appear as an agent of *jen*: 'When gentlemen deal generously with their own kin, the common people are incited to Goodness.' (AN. 8:2; CHENG Shu-te 1974: 446-447; the present study, p. 107.) This choice of the common people to be the agent of *jen* shows that *jen* is not limited to the upper class only. 'As the general virtue, *jen* is no longer a special moral characteristic of rulers but a quality applicable to all human beings. This is another important contribution Confucius made to the evolution of the concept *jen*.' This is a revolutionary step in the history of Chinese ethics. (CHAN 1955: 298-299, 319.) Graf refers to the opinions of Chan in stating that the Chinese and Western sinologists confirm that 'JEN kein einziges Mal als die Spezialtugend des Fürsten erscheint. Sie ist ihm ausgesprochenerweise die Tugend des Menschen als Mensch.' (GRAF 1970: 66.) Tong emphasizes that *jen* is a moral ideal to be striven by all human beings (TONG 1969: 528; cf. LIU Hsi-ch'en 1988: 96).

Waley claims that in the earliest Chinese *jen* 人 means freemen, men of the tribe, as opposed to *min* 民 'subjects', 'the common people'. *Jen* 人 written with a slight modification 仁 means 'good' in the most general sense of the word, that is to say, 'possessing the qualities of one's tribe'. When the old distinction between *jen* 人 and *min* 民, freemen and subjects, was forgotten, and *jen* 人 became a general word for 'human being', the adjective *jen* 仁 came to be understood in the sense 'human' as opposed to 'animal', and to be applied to conduct worthy of a man, as distinct from the behavior of mere beasts. Of this last sense there is not a trace in the Analects. Confucius' use of the term, a use peculiar to this one book, stands in close relation to the primitive meaning. (WALEY 1964: 27-28.)

According to Chao, 'men' 人 and 'people' 民 refer to two different distinct classes, the first is the governing class and the second the common people. This distinction allows Chao to draw the conclusion that the humanity 仁, which Confucius interprets as 'to love all men', refers only to the ruling class. (CHAO Chi-pin 1962: 7-28.) He finds the following two reasons in the text of the Analects for distinguishing *jen* from *min* as two different classes: firstly the attitude of the rulers towards the *jen*, men, is love 愛; however, secondly towards the men, the people, the right attitude consists in employing 使 them.

Nowhere in the Analects is love conferred upon the people 民, it only exists among men 人, who Chao proves to be the ruling class, whereas the people 民 are employed by the upper class to work in the fields. A further difference is in the fact that in the Analects the object of Chiao 教 is always people, *min*, 民, and never men 人 *jen*. On the other hand, the object of *hui*, 誨 is *jen* 人

<sup>31</sup> AN. 15:8. "The Master said, A determined shih or a man of *jen* principle will never save his own life at the expense of injuring the principle of *jen*, but he may sacrifice his life to bring the principle of *jen* to perfection." In the Tun-huang Manuscript, 志士仁人 *chin shih jen jen* were written as "士志於人 *shih chih yu jen*". Therefore, a second translation of this chapter is "A shih whose will is set upon the principle of *jen* will never cling to his life at the expense of the principle of *jen*. But, if circumstances demand, he should rather die so that the principle of *jen* may be brought to perfection." (WANG Shu-ling 1974: 335. See also CHIEN Mu 1976: 216; 1978: 82; CHU Hsi 1952: 107; NEEDHAM 1956: 11; H. D. SMITH 1968: 42; CUA 1972: 130.)

and never *min* 民. In addition, 'knowing' was something that only men 人 did. Referring to AN. 2:20, 7:24, 13:4, 9, 29, 15:38 Chao points out, that *chiao* in the Analects does not mean educate, but rather military training or drill, whereas the pictograph *hui* 誨 means education.

The purpose of the virtues of the people 民德 is to make them obedient and respectful towards the ruling class, whereas Chao interprets *jen* 人 in Confucius as a means of reconciling the contradictions within the class of the *jen* 人, men, or the ruling class. (NIKKILÄ 1992: 128, fn. 436. See also CHAO Chi-pin 1962: 7-8, 11-14, 17-28. Summary of Chao's work in STAIGER 1969: 22-23, 60, 80, 104-106.)

Liu stresses the class characteristic of *jen* (LIU Hsi-ch'en 1988: 96).

Regardless of the precise characteristics of the concept people 民 the Confucian evolution of the virtue is valid, since people was also chosen to be the agent of *jen*, Goodness.

In Yin there were three Good men who tried to advise the tyrant but were made to suffer because of it. This is close to the idea of martyrdom. However, this ideal was not required by Confucius in all circumstances. An active prime minister could be regarded as *Jen* even though he did not give his life to save the prince, but the prime minister later could benefit, or provide the people with benefits on a large scale. (NIKKILÄ 1992: 129; AN. 18:1, 14:17-18; ALLAN 1981: 130; TYNG 1934: 67; CHAN 1955: 311; CH'EN Mu 1976: 216.)

It is clear from this that the utilitarian motive was important for Confucius when he evaluated people and attributed ideal moral epithets to them.

To sum up the Confucian concept of *jen*, leaving aside the agents of *jen* which were discussed above in the chapter of voluntarism and eudaimonism:

The attitude to one's parents that is connected with *Jen* means that one is filial and fraternal and takes care of the obligation to keep the mourning period for one's parents and by this gratitude return the services to them. When one shows good personal morality in honoring one's parents, this will create a good social morality.

*Li* and *Jen* are regarded as being very close to each other. Despite this, *Li* is a necessary but not a sufficient condition for *Jen*. When one pays close attention to the inner qualities of *Li*, then *Li* and *Jen* are in balance. A further connotation of *Jen* with another concept is that one is 'loath to speak', because it is so difficult to be *Jen*. The most often quoted connotation is that *Jen* is 'to love your fellow men'. Ethics and politics are interwoven with each other; a good ruler loves men. To promote oneself, one has to promote others. This egoistic attitude of the ruler is for the good of the ruler and the ruled. The 'golden rule' means negatively to avoid harming others and positively helping others in the sense mentioned above. No wonder that Confucius speaks about wisdom with *Jen*. This shows that *Jen* in essence is wisely calculated egoistically motivated altruism directed towards the good of the ethical agent and towards the good of the object of the ethical behavior.

As an inclusive virtue, *Jen* includes qualities like lustlessness, resoluteness, simplicity, reticence, good manners in the broadest sense, good faith, diligence and clemency. In the context of governing, especially governing the barbarians, *Jen* means that the ruler has to honor them as human beings who in time can become Chinese. Other inclusions illustrate that good and positive qualities are part of the content of *Jen*. In relation to wisdom *Jen* is traditional, conservative emphasizing the continuity of the ideal past. Here is a link with the Chou ideology. To be wise is to be more active and innovative. *Jen* also includes negative matters, such as faults. These faults tend to be an overworking of virtue, or faults attributable to virtue. Moreover, a certain latitude is allowed in *Jen*, and the result of a course of action is important. Some defects do not contribute to whether someone is *Jen* or not, such a defect is to be a poor talker for example. There are good qualities which do not necessarily earn one the quality of *Jen*. Although latitude in *Jen* is allowed, the end does not justify the means: clever talk and a pretentious manner are seldom found in the Good. Outer appearances are unimportant in *Jen*. Anxiety and to have an ability and not to use it are excluded from *Jen*.

The correct attitude of a Gentleman to Jen is to value it. In this he is a good example to his inferiors. For the 'determined scholar' Jen is more important than life itself. Life serves Jen. Jen is of ultimate value. This is the correct principle, but in practice there have been no martyrs because of loyalty to Jen. Jen appears very seldom because the people cannot strive for it and do not even want to strive for it. Concerning the attitude to Jen, Confucius admonishes us to lean upon Goodness and to seek the intimacy of the Good, among other things. This shows that the exercise of one's own will in Jen is important. The wrong attitude to Jen is to 'assure the appearance of Jen' but to oppose it by one's actions.

Jen can be used as an instrument in order to gain fame, prosperity, or benefit, but these usages of Jen are wrong. However, Jen can be used as an instrument in order to be able to endure adversity and to enjoy prosperity.

Jen may imply some negative consequences; it is a burden for the knight of the way. The Good can endure great sufferings without rebelling. Jen includes the idea of loyalty, and suffering.

Positive consequences are: courage, never being unhappy, being free from anxieties and from evil, 'Goodness gives to a neighborhood its beauty,' 'The Good Man rests content with Goodness.' Here Goodness is an end in itself. The good one can like and dislike other men. This antipathy toward the wicked does not imply that a Good person is evil, on the contrary, through this antipathy he motivates the wicked to become better.

In obtaining Jen one must do the difficult first, but this is not enough. Learning is the best way of getting Jen. The student must be well motivated to learn. The goal of the teacher is to lead the student to a higher level than himself. Education is not a mechanistic determinism, but rather the students contribute to the educational encounter. The social environment is important for obtaining Jen. To become Jen one has to seek the company of suitable people and to avoid those whose attitudes do not promote Jen. Here the Gentleman has the responsibility as a leader in the social contacts. The goodness of the Gentleman incites the common people to Jen. A Kingly Man would cause Jen to prevail within a single generation. The ruler should submit himself to Li and then all would respond to his Jen. The Ruler is a good example for the people to emulate. In this way Jen is the uniting bond of the empire.

Generally, Jen is difficult to achieve, including an elaborate process of teaching and learning and requiring the influence of a good social environment and good rulers. In this process one has to wish for or seek Jen. For example 'sought Jen and got Jen' sounds easy, but it refers to the whole process of obtaining Jen.

The 'golden rule' reflects Jen in practice. Good behavior is followed; it spreads. In practice the Good Man acts according to common sense. Certain rules normally belonging to Jen must not be followed if the consequence or result is harmful. Here the ethical agent has to assess different results and to choose the best way of action in the ethical dilemma. Thus, in history, the opposers of the last Yin-tyrant were regarded as Jen. Confucius valued profit least, fate more and Goodness most. (NIKKILÄ 1992: 187-189.)

In terms of preference and choice, Confucius builds an ideal conception of morality, which is *jen*, Goodness. Also he chooses an ideal concept of administrator, a Gentleman.

It is remarkable that the choice of agents of Goodness does not follow the classes of society, because Goodness can be attributed also to the common people. However, it is clear that Confucius' thinking is characteristic of the *shih* class and not of the common people.

In this chapter we have seen that the Gentleman is a lenient, gentle, charismatic and humane but remote administrator. He is a specialist on general great principles. He is emotionally balanced and neutral, but still he favors nepotism. Through the emphasis of efficacy, talent and personal improvement, the Gentleman is utilitarian and more a voluntarist than an eudaimonist. His utilitarianism is also shown by the fact that he aims at maximum good for the maximum number of people when governing them. However, he is not an egoist. He is a pluralist through his faults and when he has to forgo some values in order to keep other values. In his pluralism he even has to invent substitute

values for those which he has to be without, such as those of sensual pleasures. The small man is his opposite.

To be a Good Man is more demanding than to be a Gentleman. Anyone in the society could be a Good Man. However, a specific person very seldom could be regarded as Good.