

**Confucian Junzi Leadership:
A Model of Authentic Moral Transformation for
Educational Leaders**

by

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Abstract

The specific personality of junzi is the primary concern of Confucian philosophy. This study explores Confucian junzi leadership so as to understand Confucian ethics in its own terms as well as to contribute to the contemporary forum of educational leadership. Through analyzing the unique Confucian moral principles and insights, the study presents a model of educational leadership with an emphasis on authentic moral transformation. Seven qualities of junzi leadership have been highlighted, including: a high degree of moral accomplishment, an awareness of moral obligation, a consciousness of being human, a passion for social harmony, an integration of self and others, an illustration of transformation, and a state of balance. The study also unveils five aspects of junzi leadership that make sense particularly to educational leadership. They are: the awareness of self-identity, the moral meaning of learning, the construct of moral transformation, the respect towards culture, and the relation between teacher and student. Today's education landscape presents a new set of challenges for educational leaders. Junzi leadership may not be able to solve every practical problem of modern education, but Confucian commitment to transformation and devotion to moral cultivation may provide a concrete universal platform for today's educators who wish to sustain their leadership.

Keywords: Confucius; Junzi; Leadership; Ren; Dao; Tian; Self-cultivation; Authentic; Moral; Transformational

*In memory of my father who passed away
when I started to write this thesis; and to people
who are interested in unveiling the wisdom of
Confucian teachings*

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1. Introduction

1.1. Background

This thesis examines how ancient Chinese thought is relevant for leadership in modern educational contexts. The aim of the work is not only to elucidate the nature of Confucian ideals for education but also to show how they address essential aspects of education that might otherwise be forgotten in contemporary discourses and theory about teaching and learning. Today's educational landscape presents a new set of challenges for educational leaders. The neoliberal world order and the diversified social cultural environment create increasing burdens and pressures for educational leaders. Leadership consists in complex processes and phenomena that include organizational, social, political, cultural and personal dimensions. However, people continue to ask themselves and others what makes good leaders. Leadership is regarded as the key to organizational success. Bass and Steidlmeier (2004) describe leadership as "a moral compass" (p. 185). They also claim that "in leadership, character matters" (p. 185).

From a Confucian perspective, the pursuit of ethical values shapes the unique art of leadership in Chinese culture. Confucian leaders, junzi, do not favour an institutionalized system of bureaucracy or an external existence of control, but rather rely on the employment of personal moral qualities to create, influence, and promote harmony. Becoming a junzi is considered an ultimate goal in Confucian thought. Junzi is a person who is capable of being committed to the Confucian ethics and virtues in both his mind and actions. Fernandez (2004) claims "Confucius sculpted a model of

leadership that was the zenith of human relations— the perfect person in society, a person who is not divorced from daily activities, a leader who is both idealistic and realistic” (p. 29).

This dissertation explores Confucian ethical concepts and insights with an emphasis on authentic moral transformation. I hope to reveal the distinguishing qualities of junzi leadership so as to understand Confucian ethics in its own terms as well as to contribute to the contemporary forum of educational leadership.

1.2. Objectives

As Confucian thought has intensely and persistently influenced Chinese culture and society for over two millennia, it is considered a cornerstone of Chinese culture. Confucian thought is deeply embedded in Chinese tradition. Confucius is regarded as *The Greatest Master* in the Chinese tradition, and while he claims himself as a “transmitter who invented nothing” 述而不作 (Analects, Book 7. 1), his distinctive teaching and thinking has influenced and extended to other parts of the world.

Many sinologists have elaborated on Chinese thought over the decades. Voluminous studies have been conducted around the issues of Confucius and Confucian philosophy. Sinologists such as Donald Munro, A.C. Graham and David Nivison are “links in the chain of creative transmission” in the field of Chinese thought (Hansen, 1992, p. vii). Analogous with these scholars, the emergence of some contemporary Chinese intellectuals such as Chung-Ying Cheng and Wei Ming Tu, among others, continues to stimulate modern minds and suggest influential insights. Thanks to the

work of scholars such as these, the study of Confucius has become increasingly sophisticated and stimulating.

Although Confucius lived 2500 years ago, his philosophy is comprehensive and considered as “ahead of our times” (Fingarette, 1972, p. vii). It is no surprise to see Confucian virtues or junzi personality being employed in a number of fields of study in modern society. Not limited to the field of philosophy, dialogues have been gradually increasing on the reflections of Confucian norms and values in different spheres. Studies grow towards the linkage between Confucius and various leadership approaches (Bi, Ehrich, & Ehrich, 2012; Sun, 2009; Wong, 2001). Confucian ethics even became a popular theme in management and organizational culture as well.

Confucius highlights the responsibility of the intellectual (educated person) and the teacher. The junzi ideal exemplifies the highest expression of Confucian moral qualities, and Confucius embodied his idea of junzi in his own practice. His life commitment to the field of education can be considered in light of the process of becoming a junzi. While Confucius is regarded as the *Great Master* and educator in ancient times, principles of junzi personality are still very much relevant for contemporary educational leadership.

A vast literature of books and articles has been written about Confucius and education. Comparison between Confucius and Western educators are not uncommon in the list of inquiry topics. However, I am rather surprised by the inadequate attention from scholars and researchers on the particular connection between junzi personality and educational leadership. I feel the necessity of conducting a study to discover the connection between junzi and educational leadership. I am committed to revealing how

the implications of junzi personality make sense in the field of educational leadership. In light of this, the objectives of this dissertation are as follows:

1. To examine the core qualities of junzi leadership;
2. To explore moral leadership from the Confucian perspective;
3. To elaborate on the distinctive influences of junzi leadership on education;
4. To enrich the ethical domain of educational leadership from the moral outlook of leading through “the Confucian self.”

Confucian junzi leadership put forward in this dissertation neither aims to use any Western or American approaches to decode Chinese concepts nor attempts to impose Chinese culture to lead the contemporary educational discourse. My research focus is not comparing the Chinese and Western conceptions of ethics and morality. Instead, my intention is to illuminate important aspects of junzi leadership as illustrated in the *Analects*. I hope to enrich today’s North American educational theory discourse, and to deepen the potential of educational leadership as a whole so as to make it more sustainable for future generations.

1.3. Methodological Issues

There are two basic methodological issues confronted in my study of Confucius. First of all, the *Analects* and the other three of the famous Four Books, *Mencius* (孟子), *the Great Learning* (大學 Da Xue) and the *Doctrine of the Mean* (中庸 Zhong Yong) were written over 2000 years ago. It is hard to validate specific authorship of these texts. Secondly, there are various schools of development of Confucius’ ideas and philosophies. Each school might have its own interpretation and modification due to its

specific socio-political context. It is further complicated by numerous translations and interpretations by both Western and Eastern scholars.

1.3.1. Selection of Confucian Texts

The theoretical framework of junzi in this dissertation is chiefly drawn from the *Analects*. Since “contemporary historians agree that the *Analects* is among the most reliable for his remarks and activities” (Shen, 2001, p. 1), I believe that the original source provides the most substantial grounding by exhibiting the authentic messages from Confucius. Therefore, in my attempt to analyze Confucius’ idea of junzi and Confucius’ core values of ethics, I have tried to stay within the text of the *Analects*.

The *Analects* of Confucius (論語 Lunyu) literally means, “ordered sayings” (Slingerland, 2003, p. xiii). It has 20 books, or chapters. Although chapters in the *Analects* are grouped by individual name, they are not arranged according to any specific central idea or theme. Some comments even point out that the classification of the chapters could be said to be random. Furthermore, central themes repeat in different chapters.

The *Analects* consists of the sayings and acts of Confucius as well as the discussions they held. It is considered to be a collection of miscellaneous writings compiled and edited by Confucius’ followers. After Confucius died, some of his students began to compile what they remembered the Master saying to them. It is believed that the *Analects* was not written by a single individual, but was the collective effort of many. The writing process was probably across several generations (Waley, 2000, p. xii). Most of the writings were in the form of dialogue between Confucius and his students. Some passages might include their observations about Confucius. “We do not know what

question was asked or why Confucius was prompted to say certain things” (Lee, 2010, p. 10), however, the *Analects* still serves as the fundamental source for studying Confucius’ life, Confucian thought and even Chinese traditional culture all through twenty-five centuries.

In addition to the *Analects*, the *Mencius* (孟子), the *Great Learning* (大學 Da Xue) and the *Doctrine of the Mean* (中庸 Zhong Yong) will also be selected in some places for further illustration of the core values and belief systems in Confucian philosophy. There is no evidence that Confucius wrote any of these works; however, it is generally accepted among scholars and researchers that Confucian ideas are recorded in these Chinese classics. In fact, these Chinese classics known as “Four Books” were recommended by Zhu Xi (1130-1200) to serve as a general representation of Confucian thought since the Song Dynasty (960-1279).

In researching for this dissertation, I have accessed both Chinese and English sources. These include four categories of materials, and also represent the four steps that I look at Confucian teaching and junzi personality:

1. The original text of the *Analects* written in the classical Chinese
2. The Chinese commentaries
3. The English translations
4. The English interpretations

In order to present an authentic picture of Confucius himself, I try to connect with what he really says by quoting his actual words. There are many great translations completed by scholars. I have read the translation of Arthur Waley (2000), D. C. Lau (1979), James Legge (1991), Roger Ames and Henry Rosemont Jr. (1999). Finally, I

have selected Slingerland's *Confucius: Analects* (2003) while making references to passages from the *Analects*. I find his translation accurate, direct, up-to-date, and "paired with helpful explanations and reference materials" which supports as a clear starting point from for elaboration. Following Slingerland's English translation, the original Chinese text is enclosed. The Chinese editions of the *Analects* I have studied include:

1. 皇侃《論語集解義疏》
2. 朱熹《四書章句集注》
3. 沈廷芳《十三經注疏正字》
4. 劉寶楠《論語正義》
5. 錢語《論語新解》
6. 楊伯峻《論語譯注》

1.3.2. Translation of Terms

In addition to the *Analects* passages, it is inevitable to come across many individual Chinese terms when discussing Chinese philosophy. For example, many commentators and interpreters translate junzi as "gentleman" and tian as "heaven". I choose to employ the Hanyu Pinyin, supplemented by Chinese characters and English translations. Like "tian", I will add 君子 and gentleman for junzi; 天 and heaven for tian.

There are two reasons for this:

First, many of these terms and themes cannot be matched with one identical English translation. In other words, there is no literary English equivalent. Translation by single English words is not sufficient to express the genuine precise meaning and may lead to the risk of misunderstanding.

Second, the world culture is growing globally. Acceptance of different ways of expressing some unique concepts and ideas in different languages is concomitant with cultural diversity and respect.

1.4. Overview of the Thesis

The chapters in my dissertation aim to articulate Confucian understanding of what an ideal person consists of, which in my view is a universal conception: I believe that the dimensions of this ideal should be embraced by every human being and every educational leader.

Chapter 1 is the introduction. It presents the research focus I have set out to address in this dissertation, and attempts to explain how I approach Confucian thought in its own terms, which means drawing mainly from the *Analects*. My goal is to obtain a more authentic understanding of Confucian thought within Confucian text.

Chapter 2 presents an overview of existing theoretical literature on leadership in education. I describe what stands out for me as the main trends of educational leadership today; I also share my motivation to study Confucian junzi leadership.

Chapter 3 gives a brief outline of Confucius' life in the beginning. It then analyzes the five cardinal virtues from the perspective of Confucian ethics. They are ren 仁 (benevolence), yi 義 (righteousness), li 禮 (propriety), zhi 知 (wisdom) and xin 信 (trustworthiness). I also add xiao 孝 and di 悌. Xiao is filial piety and di is brotherly love. They all serve as the core values for elaborating moral qualities of junzi.

Chapter 4 goes on to elaborate that junzi is the paradigmatic Confucian moral person possessing all the cardinal virtues. The characteristics of junzi as a moral person can serve as the characteristics of junzi as a moral leader. Junzi leaders have a sense of mission to transform themselves and to help others to transform.

Chapter 5 extends the discussion of leadership to investigate how the concepts tian 天 and ming 命 are incorporated with the self-development of junzi. I discuss two deeper implications of junzi leadership: transforming independent choice into moral commitment, and extending familial love to bring about the stability and harmony of society.

Chapter 6 argues that junzi leadership is more than moral transformation. The lifelong pursuit of self-cultivation and the inclusive moral characteristics of junzi make Confucian leadership very unique.

Chapter 7 concentrates on the aspects of junzi leadership that particularly make sense to educational leadership, and discusses how these shed light on the concept and process of education. By putting these qualities together, I hope to get a clear picture of the Confucian implication for leadership.

In the final chapter, Chapter 8, I conclude that junzi leadership may not be able to solve every practical problem of modern education, but Confucian commitment to transformation and devotion to moral cultivation may provide a concrete universal platform for today's educators to sustain their leadership. I also make suggestions for future directions in terms of thought and practice of junzi leadership.

2. An Overview of American Educational Leadership

2.1. Introduction

There are numerous theories and studies about leadership definitions, qualities and styles in contemporary literature. In the field of educational leadership, plenty of resources can be found as well. “Leadership is like the Abominable Snowman whose footprints are everywhere, but who is nowhere to be seen” (Bennis & Nanus, 1985, p. 21). In this chapter, I start with a sketch of the three roles for American principalship, and continue with a brief description of the nine educational leadership models. I then call attention to Confucian junzi leadership to enrich the contemporary educational leadership discourse and literature.

2.2. Three Principalship Roles

The different roles of educational leaders in various periods are important in understanding the evolving conception of educational leadership in North America. Hallinger (1992) describes the chief role enacted by American principals, from the 1920s to 1960s, as one of the administrative manager. Hallinger continues to elaborate on conceptions and practices of principalship between 1960 and 1990 in his article *The Evolving Role of American Principals: From Managerial to Instructional to Transformational Leaders*:

2.2.1. *The 1960s and 1970s*

The principal as programme manager worked on program implementation and curriculum reform. “In contrast to their earlier role, which was oriented to maintaining the status quo, programme/curriculum management was implicitly oriented towards school improvement and change” (Hallinger, 1992, p. 36). The principal, not being the person who conceived of the program, focused on the tasks of implementing and maintaining the program.

2.2.2. *The 1980s*

The principal as instructional leader focused their efforts on the creation of effective schools. The principal was “viewed as the primary source of knowledge for development of the school's educational programme” and as well was “expected to be knowledgeable about curriculum and instruction and able to intervene directly with teachers in making instructional improvements” (Hallinger, 1992, p. 37). The principal was assumed to take a more initiating role to generate changes, including staff development, to make schooling effective. The emerging concept of effective schools became a critical criterion to measure the success of program implementation.

2.2.3. *The 1990s*

The principal as transformational leader worked to reshape and restructure schools in the partnership with teachers and parents so the schools could “better identify and meet locally determined needs” (Hallinger, 1992, p. 40). Not only principals, but teachers as well, were encouraged to be the force for educational change. The implication for principals switching from instructional leaders to transformational leaders was that principals needed to work collaboratively. Collaboration was not only limited to

daily managerial routines but also envisioning of future goals for the school. Hallinger uses Sergiovanni's words (1992) to describe that "principals ought to be leaders of leaders". As well, principals were the first ones who learned to be aware of changes and to also handle changes. In other words, principals were the "head learners" (Hallinger, 1992, p. 43).

Although Hallinger's article was written several decades ago, he outlined the fundamental qualities and evolving expectations of educational heads that still make sense in today's American environment:

The school is now viewed as the unit responsible for the initiation of change, not just the implementation of changes conceived by others (the predominant view during the 1970s and 1980s). Teachers are viewed as important sources of expertise, rather than as the targets of others' efforts to improve schooling. By implication, the basis for school leadership expands to include teachers (and parents) as well as the principal (Hallinger, 1992, p. 40).

Hallinger's article is important to me because it gives me a sketch with which to grasp the three most significant roles of American principalship: managerial, instructional and transformational. As well, the article prompts me to consider: what is central to principalship? What are the universal truths required for educational leadership to meet these changing times?

2.3. Educational Leadership Models

Entering the twenty first century, it is too narrow to "equate leadership with principalship (Riley, 2000, p. 46). Like leadership in business, the term "educational leadership" is being expanded to include more individuals in the leadership process. Communication throughout the school or institution is given more and more emphasis.

In view of this, there is a movement away from the hierarchical model of leadership. Numerous educational leadership theories have emerged to meet these challenging ideas about the leadership process. They include transformational leadership, participatory leadership, distributive leadership and pluralistic leadership. Most of these theories build upon the major assumptions of the social constructivist and post-modern paradigms.

In his book *Theories of Educational Leadership and Management*, Bush (2003) presents nine leadership models by using a typology adapted from Leithwood, Jantzi and Steinbach (1999), who identified six models from their analysis of 121 articles in four international journals. The nine models illustrate different approaches to educational leadership in varied situations and structures over a range of international contexts. Bush's nine models provide me with a comprehensive roadmap for exploring and understanding educational leadership in the twenty-first century.

2.3.1. Managerial Leadership

Managerial leaders focus on implementation. Their priority is how to manage existing activities efficiently. Leaders of this approach are usually found in bureaucratic hierarchical or centralized systems. Their concepts of management can be primarily traced from the business world. Leithwood, Jantzi and Steinbach (1999) assert that “managerial leadership assumes that the focus of leaders ought to be on functions, tasks and behaviours and that if these functions are carried out competently the work of others in the organisation will be facilitated” (p. 14).

Making organizations functional is no doubt the basic expectation of educational heads. Outcomes are crucial. Unfortunately, leaders of this model do not include the

development of a vision and mission, which are central to most leadership models. At the same time, they are criticized for over-estimating the rationality of the top management or underestimating the contribution from individuals at subordinate levels.

2.3.2. *Instructional Leadership*

Instructional leadership targets teaching and learning, which are undoubtedly the two main themes in education. Leaders' influence is targeted at student learning via teachers. The emphasis is on the direction and impact of influence rather than the influence process itself. Bush (2003) points out that this model is "limited and partial" because it focuses on the "what" rather than the "how" of educational leadership (p. 186).

2.3.3. *Transactional Leadership*

Transaction means business and deals. This leadership is characterized by two components: the power of leadership and a process of exchange. Principals and heads motivate the teachers and staff to perform the tasks through incentives. The incentives are usually rewards that are either tangible or intangible benefits.

Miller and Miller (2001) comment on transactional leadership, which they base on the exchange process. Bush echoes their view and concludes that "transactional leadership does not produce long-term commitment to values and vision" (Bush T. , 2003, p. 188). The interaction between teachers and administrators may be limited to the concept of give and take.

2.3.4. Transformational Leadership

The emergence of transformational leadership as an important approach in educational literature began with Burns (1978). He defines “leadership as leaders including followers to act for certain goals that represent the values and the motivations—the wants and needs, the aspirations and expectations—of both leaders and followers” (p. 19). He emphasizes that the relation between leaders and followers is that they “engage with others in such a way as to “raise one another to higher levels of motivation and morality” (p. 20). In 1985, Bass extended Burn’s work by giving more attention to followers’ rather than leaders’ needs. Bass suggests that transformational leadership could apply to situations in which the outcomes are not positive (Northouse, 2010, p. 175).

Bennis and Nanus (1985) interviewed 90 leaders and identified four common strategies used by leaders in transforming organizations. Their findings indicate that leaders: (1) have a clear vision of the future; (2) are social architects; (3) create trust; and (4) use creative deployment of self through developing positive self-regard. According to Yuki (1999), there is substantial evidence that transformational leadership is an effective form of leadership. Since this leadership embodies the needs both from leaders and followers, the interplay between the leaders and the followers empower the followers to gain a more prominent position in the leadership process. At the same time, this approach highlights the role of leaders and suggests a moral dimension.

2.3.5. Participative Leadership

Being a participative leader in an educational setting includes teaching teams and takes into consideration the contribution of other stakeholders, such as students and parents, in making key decisions. This contrasts with the traditional top-down model.

Leithwood et al (1999) believe that the ideal practice of participation is justified by democratic principles and will increase school effectiveness (p. 12). Participation is a process of collaboration that requires leaders to have both a widespread repertoire of communication and also monitoring skills. This leadership can be conceptualized as collaborative, collegial, distributed or shared (Bush & Glover, 2002).

2.3.6. *Interpersonal Leadership*

Like participative leadership, interpersonal leadership is relevant to collegiality. It affects change in others without the exercise of coercive authority. It highlights human relations, getting along with others and developing rapport with them. The term proposed by West-Burnham (2001), interpersonal intelligence, is defined as “the authentic range of intuitive behaviours derived from sophisticated self-awareness, which facilitates effective engagement with other” (p. 2). Interpersonal capability consists of “influencing” and “empathizing.” Influencing refers to the development of a constructive network to influence people’s behaviour and decisions in effective ways.

2.3.7. *Contingent Leadership*

Contingent leadership may consist of various styles of leadership. In reality, there are many situational uncertainties and variables. The contingency theory tries to match leaders to appropriate situations. Bush (2003) mentions that “the contingent model provides an alternative approach, recognizing the diverse nature of school contexts and the advantages of adapting leadership styles to the particular situation, rather than adopting a ‘one size fits all ‘ stance” (p. 150). The strategy is how to determine the fit between the leader’s style and the evaluated situation. Contingent leadership is described as more “task-motivated” and “relationship motivated” (Bush T. , 2007;

Northouse, 2010). The goal of the leader is to complete the task in a certain situation. Since mismatch may occur between the style of leadership and the demand of a situation, this model emphasizes the responsiveness to the impact of a situation. This correspondingly raises the awareness of flexibility in the leadership contexts.

2.3.8. Moral Leadership

This model believes that the critical focus of leadership ought to be on the values, beliefs and ethics of leaders themselves. The most widely known moral leadership framework is the servant leadership model by Greenleaf (1970). Sergiovanni (1984) also mentions that “excellent schools have central zones composed of values and beliefs that take on sacred or cultural characteristic” (p.10). He later adds that “administering is a ‘moral craft” (Sergiovanni, 1991, p. 322). Some writers relate moral leadership with “religious affiliation.” For example, West-Burnham points out that there are two approaches to moral leadership. One is the “spiritual” leader with “a set of principles, which provide the basis of self-awareness.” Another one is the morally confident leader who has “capacity to act in a way that is consistent with an ethical system and is consistent over time” (1997, p. 239). In “On Leadership,” Gardner (1990) enriches the content on ethics by adding the concepts of our caring for others, honour and integrity, tolerance and mutual respect, and human fulfilment. He brings up a conscious choice to serve others in the field of leadership.

2.3.9. Post-modern Leadership

The “postmodern culture celebrates the multiplicity of subjective truths as defined by experience and revels in the loss of absolute authority” (Keough & Tobin, 2001, p.2). In postmodern culture, any situation is open to multiple interpretations. From the

postmodern view, there is no existence of absolute reality; there are multiple realities. The feature is “the centrality of individual interpretation.” Everything has “widely divergent meanings” (Sackney & Mitchell, 2001, p.9-14). While the bureaucratic organization is hierarchical, rule-bounded and role-segmented, the postmodern organization is open at the boundaries to “the centrality of individual interpretation.”

Postmodern leaders come from anywhere in the organization. These leaders are in charge, not because of the positions they occupy, but because of the knowledge and expertise they bring. Leaders encourage two-way communication and the formation of networks; they help people to live with structural chaos and ambiguity; and they assist the group in deriving a sense of mission to guide their work (Sackney, Walke, & Michell, 1999, p. 46).

According to Bush (2003, 2007), postmodern leaders respect and give attention to the diverse and individual perspectives of stakeholders. Post-modern leadership aligns closely with his subjective model of management. Postmodernism represents disagreements, differences and fragmentations within the conventional hierarchical structure. Although the postmodern conception for educational leadership receives much criticism for its weaknesses, the model comes to my attention because it has introduced some important considerations into the recognition of the different values and motivations of individuals. We cannot ignore these differences; we need to find ways to resolve them. Individual voices have to be heard in diverse environments. Bush (2003) believes that the emphasis on individual aims, rather than organizational objectives, “is an important contribution to our understanding of schools and colleges” (p. 131). When various issues of minorities are mounting in the community, leaders may consider “postmodern” as one of the alternative approaches to leadership in certain situations. Leading, along with diversity, has become important especially in North America.

Bush's nine models offer a valuable platform for me to understand the current phenomenon of leadership. We may conceptualize leadership from the skills perspective, personality traits, power relationships, transformational processes and so on. Leadership is a complex process with multiple dimensions. Leadership is not limited by management, participation and transaction and at the same time it is also beyond the implementation of instruction and the preparation for contingency. As Bush (2003) remarks, "most successful leaders are likely to embody most or all these approaches in their work" (p. 185) and "it is rare for a single theory to capture the reality of leadership or management in any particular school or college" (p. 189). If there is no "best," what should leaders do to maintain the finest balance? The various models prompt me to further question whether there is anything regarded as a kind of core value to uphold the ideal state within the leadership context.

2.4. Four Major Trends

In addition to the above models, I attempt to draw attention to four major trends in modern educational leadership.

2.4.1. *The Influence from Business Management*

Many of the approaches to educational leadership are deeply rooted in or intensely influenced by business models and management theories. As Fullan points out, "quality leadership in business and in education have a lot in common" (2007, p. xvii). The influence from business and management has never discontinued on educational leadership.

For example, in their book *The Leadership Challenge*, Kouzes and Posner's Five Practices of Exemplary Leadership are helpful directions for educational leaders:

- Model the way
- Inspire a shared vision
- Challenge the process
- Enable others to act
- Encourage the heart

As Kouzes and Posner (2007) state, these practices are not "private property" (p. 15). "The Five Practices are available to anyone, in any organization or situation, who accepts the leadership challenge" (p. 15). In *The Fifth Discipline*, Senge (1990) describes that system thinking, personal mastery, mental models, shared vision and team building are five significant disciplines for organizational success. Senge (1990) admits that these disciplines started out with a particular focus on corporate senior executives, but soon found relevant for teachers, public administrators and elected officials, students, and parents. Collin's Level 5 Leadership also delivers a very sensible and forceful message to educational leaders: Level 5 leaders look out the window to attribute success to factors other than themselves. When things go poorly, they look in the mirror and blame themselves, taking full responsibility. Level 5 leaders embody a mix of "personal humility" and "professional will". These prevalent pieces of writing have supplied educational leaders with relevant knowledge and valuable perspectives to lead effectively in any educational setting.

Education is about *learning*, and business concepts and theories undeniably provide various lenses for educational leaders and practitioners to learn and to experiment. While the thoughts of educational leadership in Asian culture mainly originate from traditional norms and values, it is very stimulating to see that American

educational leaders can get such a great reservoir of ideas from the contemporary business world. They have existing potential for inspiring educational discourse. Nevertheless, there is always a debate whether educational leadership is a distinct field or simply a branch of the wider study of management. The central challenge is finding out what we want to learn and how we can learn without triggering a stress on managerialism “at the expense of educational purposes and values” (Bush T. , 1999, p. 240).

2.4.2. *The Tendency towards Marketization*

Facing the increasing economic pressures and the shrinking governmental support in this century, North American educational leadership shows an apparent tendency towards marketization. Educational institutions, especially institutions of higher education, are being run like businesses. Perhaps, the tendency toward marketization can be understood as an action of necessity to meet the demands of the market in the neoliberal world order. It is inevitable for educational administrators to pay more and more attention to the development of educational markets and then think and act commercially to get more financial resources. Academic research also relies on commercial support. Seeking donations and sponsorships is an avenue of continued existence for educational institutions. The positive side of marketization in the field of education is that it helps to strengthen the institution with new resources from the community when government support becomes limited. This is, as well, a way of moving from centralized government structures towards gaining more educational autonomy.

According to Anderson and Pini (2005), the four influences that have a powerful impact on education are: corporatization, marketization, privatization and commercialization. These influences are overlapping and constantly transferring market

principles into the public sphere. “Transferring market principles to the public sphere means a shift in language and values that replaces a concern with the common good with values of competition and self-interest” (Anderson & Pini, 2005, p. 222).

Levidow (2002) states that some universities in North America attempt to become global vendors of instructional commodities. Here are two “marketization” examples quoted in Levidow’s article (2002):

In 1997 UCLA established an ‘Instructional Enhancement Initiative’, which required computer web sites for all its arts and sciences courses. Its aims were linked with a for-profit business for online courses, in partnership with high-tech companies. Similar initiatives at York University led to a strike by staff, backed by the students. They raised the slogan, ‘the classroom versus the boardroom’ (p. 9).

By 1998 IBM's Lotus Corporation had already sold its Total Campus Option software to more than a million students. The company hoped that these future workers would thereby acquire a Lotus brand preference and relevant skills: the campus is the starting point of the sales cycle to the corporate world with whom they conduct business (p. 10).

Marketization becomes problematic when the nature of what is unique in the aims and philosophies of education are eroded in the continuing discourse regarding economic productivity. When education is viewed with a “for-profit” business mind-set, the notion of quality turns into the definition of the cost-lowering or income-generating indicator. The marketization agendas also change student-teacher relationships that are then reified as relationships between consumers and providers of instructional commodities.

Educational leadership in North America is currently, implicitly and explicitly, informed with a set of commercial know-hows for self-defence and survival in the neoliberal world order. The trend of marketization may create shortcomings that will help endorse the tendency to treat education as a private good rather than a public

responsibility. This makes me worried about how educational leaders shape their role in balancing market forces and social responsibilities.

2.4.3. *Revisiting Values*

Along with the marketization tendency, a number of researchers and writers reflect a separate inclination in revisiting the value-orientation and moral dimension of leadership. It is inaccurate to say that there is a vacuum in moral leadership in the field of American educational leadership. Moral leadership has been clarified and elaborated by a number of authors since 1970's like Greenleaf (1970), Burns (1978), Gerald (1999), Hodgkinson (1991), and Sergiovanni (1992). They commonly believe that leaders need to take into account both their own and their followers' purposes and needs.

The concern for followers' needs and the stress on leaders' self-development brings the growth of transformational leadership and authentic leadership. The supporters of these leaderships keep refreshing their contents and principles to meet the ongoing changing educational landscape.

Moral leadership is not mere preaching, or the uttering of pieties, or the insistence on social conformity. Moral leadership emerges from, and always returns to, the fundamental wants and needs, aspirations, and values of the followers. I mean the kind of leadership that can produce social change that will satisfy followers' authentic needs (Burns, 1978, p. 4).

The ultimate test of moral leadership is the capacity to transcend the claims of the multiplicity of everyday wants and needs and expectations, to respond to the higher levels of moral development, and to relate leadership behavior—its roles, choices, style, commitments—to a set of reasoned, relatively explicit, conscious values (Burns, 1978, p. 46).

Obvious contributions to the theoretical underpinnings in educational administration can be found from the 1970s to 1990's. Some scholars even focus on

educational leadership and argue that what is suitable for corporations may not be appropriate for schools; such scholars suggest that schools are fundamentally different from business corporations and should carry with them a moral obligation towards their responsibility for education (Goodlad, Soder, & Sirotnik, 1990; Greenfield, 1995). For example, Sergiovanni (1992) points out that more emphasis on a concern for values should be given for school administrators to acknowledge transformational leadership. He also claims that “administering” is a “moral craft” (Sergiovanni, 1992, p. 322). Bottery (1992) queries whether it is appropriate for education to adopt “a wholesale manner” to turn to business for its management theory. He views education as fundamentally concerned with the development of caring, responsible, informed and critical citizens, and argues that the management of schools must be structured to achieve these aims. Gerald (1999) also explicitly claims that education leaders must move beyond management training to become visionary and moral transformational leaders. He urges the establishment of some new perspectives for this elusive subject, leadership in which moral values have more priority than administrative strategies.

Among leadership models, servant leadership is an example of advocating moral direction. Sergiovanni (2006) argues that servant leadership effectively describes the role of the school principal. The phrase “Servant Leadership” was coined by Robert K. Greenleaf in *The Servant as Leader*, an essay that he first published in 1970. Greenleaf read Herman Hesse’s book entitled, *Journey to the East*, where some journeymen discovered that the servant who helped them along the journey actually turned out to be the leader of the organization that sponsored the journey, thus the term, servant leadership. According to the principles of servant leadership, a servant leader is one who has a natural inclination to serve and to serve first (Greenleaf, 1970). “With its strong

altruistic ethical overtones, servant leadership emphasizes that leaders should be attentive to the concerns of their followers and should empathize with them; they should take care of them and mature them” (Northouse, 2010, p. 385).

Leadership is a process of influence, and I agree that ethics is the heart of leadership (Ciulla, 2004). Leaders should pay attention to values and ethics. “An educator without some kind of moral and cultural grounding is either tragically alienated, cynically deceptive, or naively shallow” (Purpel, 2007, p. 95).

2.4.4. *The Passion for Change*

Fullan has argued that moral purpose has a tendency to become stronger as humankind evolves. Moral purpose cannot be just stated: it must be accompanied with strategies for realizing it (Fullan, 2001). The passion for change is another trend that I highlight from American educational leadership. Leaders are eager to implement change within their institutions. Answering this call, transformational leadership is increasing its impact.

Fullan, recognized as an international authority on organizational change, has written a series of books for the field of education to promote turnaround leadership and unfold forces of change. Below are the basic lessons of the New Paradigm of Change (Fullan, 1993 and 1999):

Lesson One: You can't mandate what matters.

Lesson Two: Change is a journey not a blueprint.

Lesson Three: Problems are our friends.

Lesson Four: Vision and strategic planning come later.

Lesson Five: Individualism and collectivism must have equal power.

Lesson Six: Neither centralization or decentralization works.

Lesson Seven: Connection with the wider environment is critical.

Lesson Eight: Every person is a change agent.

According to Fullan, change is ongoing. We live in a dynamically complex society. More and more challenges come into our lives. We need to keep changing ourselves and other people around us for a better life. "In the business of making improvements, and to make improvements in an ever changing world is to contend with and manage the forces of changes on an ongoing basis" (1993, p. 4). We need to keep changing to make sure that we will not be bounded by top-down regulation and restriction. Secondly, change is for renewal. Self-renewal helps us constantly reflect upon ourselves and our environment. To find and process good ideas is the strength of successful organization. "Knowledge reservoirs in organizations are not static pools but wellsprings, constantly replenished with streams of new ideas and constituting an ever-flowing source of corporate renewal" (Lenoard,1995, p.3). Thirdly, it is not solely principals or administrators who should and could make these changes. Fullan stresses the role of teachers in educational reforms in most of his researches and writings. "Teachers are agents of educational change and societal improvement" (1993, p. 11). It is both a privilege and responsibility for every person in the institution to make the change. "Everyone is a leader of change in their own area of expertise" (Fullan & Scott, 2009, p. 98). Fourthly, moral purpose and change agent are two decisive factors for change. These two factors also "place the individual teacher on a different plane where one can find personal meaning in a collective enterprise" (Fullan, 1993, p. 145). In addition, Senge (1990) also characterizes the leader's work for the future as being a

teacher, in which being a teacher is about fostering learning for everyone for further development.

Heading into the 21st Century, the passion for change gives a proposition for educational leaders: to build a learning organization for individual improvement and organizational growth. We are living in a time of change, and it is actually the priority of the leader's role to lead the change. This change does not only refer to the structure, but also points to a cultural shift in which collaborative work is respected as well. In such a changed society, schools are not ordinary communities: they are communities of learners. The passion for change drives the members in the school towards ongoing learning. The educational landscape is rich with change in the working atmosphere. However, the context of change is the centre of consideration. Meaningful change must focus on the mission, the vision and the common good. In order to guide the organization through change, the creation and establishment of a clear and compelling vision is essential.

2.5. The Call for Connection

The revisit of moral leadership and the passion for change have been addressed in the field over the last few decades. However, not all practising contemporary educational leaders consider morals as their priority when running their institutions. In my view, morality is neither like the appetizer before dinner, nor the wallpaper for a house. Indeed, it ought to become the main course, or the foundation of a building; it must turn out to be the motive for the process of leading.

The leader is the soul of the organization. The leaders' vision inspires and articulates the organization's mission; provides the basis for the

organization's objectives and goals; communicates the beliefs and values that influence and shape the organization's culture and behavioural norms; and lays the foundation for organizational strategies, policies, and procedures. However, it is the leader's moral principles and integrity that give legitimacy and credibility to the vision and sustain it. (Mendonca & Kanungo, 2007, p. 3)

The value of morals in educational leadership is particularly important and necessary. Firstly, educational leaders are people who create the moral culture for the institution. They govern the direction and regulate the content of ethical development. Secondly, they are role models in the process of moral education. However, while the desire for change becomes the general goal of many organizations in recent years, management efficiency and economic performance remain at the centre of attention in most practices of educational leadership. How should the educational leaders correlate the implementation of change with the cultivation of morals? Are morals a tool? A strategy? Or the basics of leadership? I also query: what kind of morals for moral leadership should be adopted in the future?

Moreover, Western norms have their own unique ethical or moral agenda for leadership. Bass and Steidlmeier (2004) mention that when a leader appears to arbitrarily or surreptitiously influence the values of followers or to interfere with individual determination and pursuit of interests, such actions are judged to be morally objectionable. The emphasis on autonomy, free choice and the procedure of justice, directly or indirectly, gives highest value to individual liberty. Western tradition "entails a strong commitment to human equality, evolving most recently into a liberal doctrine of human rights and entitlements, thereby subordinating human differences to secondary status" (Ames, 1997, p. 149). While talking about common goals or the common good, the ethics of both leaders and followers should be incorporated. The cultivation of

morals, both individually by leaders, and organizationally by institutions, is indispensable. I go on to ask: where should educational leaders set the equilibrium between individual liberty and common good?

Besides, Western philosophy is inspired to a large degree by reason and by logic. This certainly benefits the development of many streams of knowledge, especially in the world of science. The results of studies and surveys in recent decades are undeniably able to add meaning to the field's knowledge base. However, moral leadership cannot, and should not, be studied only empirically. I will argue that Western rational thought and hence the emphasis on cause and effect may not be an inclusive approach to understanding ethics and morals; it may also not be the only pathway to endorse leadership integrities.

When the development of beliefs in Western culture, especially from the American modern lens, is generally to facilitate the pursuit of one's self-interest, it makes sense to me to investigate the connection between the consciousness of self-cultivation and the realization of social responsibility, both of which are regarded as the essence in Eastern ethics, particularly from the Confucian perspective.

Chinese philosophy is distinguished in its commitment to and observation of the human condition. It is a disciplined engaged reflection with insights derived primarily from practical living. The Chinese thinker, unlike the Greek philosopher, the Hebrew prophet, the Indian guru, the Christian priest, or the Buddhist monk, is engaged in society, involved in politics, and dedicated to the spiritual transformation of the worlds from within (Tu, 1997, p. 1).

Given the need for a global ethic to address the crisis of the human community in dealing with ecological degradation, social disintegration, and the lack of distributive justice, Confucian inclusive humanism seems more compatible with the spirit of our time than does the anthropocentric secular humanism of the Enlightenment (Tu, 1997, p. 23).

Today's society is more complex and diverse than ever before. Leading with awareness and understanding becomes essential. Listening to different voices and getting closer to various cultures is essential for educational leadership. Fullan (2007) claims that "the need for leadership to forge synergy and coherence is paramount" (p. xvii). It may have deep significance if Western and Eastern cultures are able to extend their dialogue and exchange their strengths and weaknesses in order to enrich the content of educational leadership. The connection may not be able to answer all the questions in moral leadership, yet may be the valuable missing piece for the entire map of educational leadership in the contemporary world.

3. The Great Master and the Core Virtues

3.1. Introduction

Confucian insight into human nature and the notion of junzi is thought-provoking. However, as it is so vast and yet concretely detailed, it is not easy to grasp the whole picture of Confucius' thought through piecemeal research or study. Fingarette at first found Confucius to be "a prosaic and parochial moralizer," but as his Confucian study deepened, he found him to be "a thinker with profound insight."

Increasingly, I have become convinced that Confucius can be a teacher to us today--a major teacher, not one who merely gives us a slightly exotic perspective on the ideas already current. He tells us things not being said elsewhere; things needing to be said. He has a new lesson to teach (Fingarette, 1972, p. vii).

The past is not dead; it is worth rediscovering and reconstructing it. When we turn our eyes to the past, we may acquire some new lessons to teach and to learn. In this chapter, I offer a brief outline of Confucius' life and then attempt to analyze the five cardinal virtues from the perspective of Confucian ethics.

3.2. The life of Confucius

Confucius 孔子 (551–479 BC) is a Latin rendering of Kong Fuzi 孔夫子, or Master Kung. His original name is Kong Qiu and he is also known as Kong Zhong-ni. The city of Qufu 曲阜 is claimed to be the birthplace of Confucius. The most detailed

traditional account of Confucius' life can be found in the *Records of the Historian* (Shih Chi 史記). According to the *Records of the Historian*, Confucius lived in one of states called Lu 魯 which would be the modern province of Shandong 山東 during the *Spring and Autumn Period* (770 BC - 476 BC). There were many feudal states in conflict and even war. He wanted to work in the government and carry out his political plans “to save the world from decline” (Chin, 2009, p. 13); unfortunately, however, he only held a minor position in his home state. When he was twenty years of age, he began his career as a minor officer. Not having gained a respectable opportunity in the political career, he also felt frustrated that the rulers were not ruling their people and their states in a moral manner.

At his time, Confucius faced a series of political chaos, social disorder and moral decay. It is mentioned in the *Analects* that “it has been a long time since those above lost the Way; and so the people lack guidance” 上失其道，民散久矣。(Slingerland, *Analects* 19. 19). Living in such a chaotic world, Confucius considered reorganizing his life and looking for another way to help recast society. He wanted to establish a well-ordered society with a harmonious social life. A question may come up here: what is his dream world? Confucius shares his hope with students:

Zilu then said, “I would like to hear of the Master’s aspirations.” The Master said, “To bring comfort to the aged, to inspire trust in my friends and be cherished by the youth” (Slingerland, *Analects*, Book 5. 26).

子路曰：「願聞子之志。」子曰：「老者安之，朋友信之，少者懷之。」

In Confucius' ideal world, people are interconnected and concerned with each other. An elaborated version about his worldview can be found in the *Book of Ritual*, Chapter 9 (Li Yun 禮運).

When the Great Way prevailed, the world was a common wealth; men of talent and virtue were selected, mutual confidence was emphasized, brotherhood was cultivated. Therefore, men did not regard as parents only their own parents, nor did they treat as sons only their own sons. Old people were able to enjoy their old age; young men were able to employ their talents; juniors respected their elders; helpless widows, orphans, and cripples were well cared for. Men had their respective occupations and women their homes. They hated not to use their energies, and they used their energies not for their own benefit. Thus evil schemers were repressed, and robbers, thieves, and traitors no longer appeared, so that the front door remained open. This was called the Dai Tung (Grand Unity).

Later in life, Confucius left his home state and traveled around many other states to present his ideas to different rulers. Between 497 and 484 B.C., he visited a number of states. He returned to Lu and spent his last few years there. He died at the approximate age of seventy two in 479 BC and was buried in the town of Qufu, the capital of his home state.

Despite not being successful in politics, Confucius' educational career was fruitful. He used most of his life to teach. During his life, about 3,000 followers and students studied under his guidance. Prior to Confucius, education was still limited to some wealthy people and political nobility. Confucius made an important breakthrough in the field of education by opening the door of education to everybody. He never refused his instruction to any person, no matter from what various social backgrounds they came. His major rationale was that every person was potentially educable. Confucius' goal was to restore peace and stability through education.

Confucian thought has deeply influenced Chinese culture, society and tradition for over 2000 years. "He established the concerns of Chinese philosophical discourse that persisted throughout Chinese history. In this, he resembled Plato or Aristotle" (Waley, 2000, p. xvii). His influence also extends to some Asian countries like Japan

and Korea. In the introduction of Confucius *Analects*, Slingerland states, “the Master had little influence during his own lifetime, the cultural legacy he left to East Asia is difficult to overestimate” (Slingerland, 2003, p. xxv). Ames (2003) also describes that Confucius has had a remarkable impact on people: “Confucius has probably affected the ways of living, thinking and dying of more people than any other person in human history” (p. 162).

3.3. Confucian Understanding of Person

There are a number of comparative studies about Confucian and Western conceptions of ethics and morality. Much work has been done in the last almost four decades. Examples are David Hall, Roger Ames, Chung-Ying Cheng, Kwong-Loi Shun, and Daniel Bell. Although these studies (Hamburger, 1956; Mahood G. , 1974) demonstrate the parallels between these two traditions, however, the Confucian understanding of person is still hard to be directly fit into any conceptual framework in the Western culture. MacIntyre (1981) argues that Aristotle and Confucius have “crucially different and incompatible accounts” (p. 15). Xiao (2009) also claims that “unlike Aristotle, early Chinese philosophers do not theorize about action or agency in a direct and systematic manner” (p. 629). The Confucian way of justification is different from the classical Western conception of philosophical thinking that is characterized as critical and detached. However, there is an internal coherence found in the *Analects*. The coherence, that I argue through this dissertation, is “moral”. The Confucian tradition does not emphasize logical thinking; as an alternative, it upholds a constancy of being moral consciousness.

As mentioned in the introduction of *Confucian Moral Self Cultivation*, “Western philosophers have been much more concerned with trying to define what the good is, Chinese thinkers have focused instead on the problem of how to become good” (Ivanhoe, 1993, p. ix). The prime concern for Confucian teaching is becoming good. From the view of early Confucian philosophers, their normative claims are generally not reflected as conclusions of arguments. They do not justify their normative claims about virtue by appealing to rational metaphysical theories.

For Confucius, *person* (ren 人) cannot be understood merely as a biological organism or any spiritual existence. The meaning of person is also deepened by his social role and relations with others. Confucian understanding of person turns out to be a moral being that is realized within human relations. Every person can be a moral person through the process of self-cultivation. Self-cultivation includes learning, living up to virtues and reflecting.

From the extension of persons, Confucius takes the whole society as a moral community. This is his expectation for a society as well. Confucius aims at a society in harmony in which people guide themselves through their moral consciousness. The relation among people in society is not maintained by a contractual arrangement or economic relation, but instead by a moral bonding. It should be noted that moral is the start, the development and the end for the Confucian understanding of person. Person ought to do virtuous actions or ought to become virtuous. The awareness of *ought to* is exactly signifying a state of moral bonding. This kind of bonding is going further than the human relations; it also applies to one’s relationship to the society and the universe. Actually, Confucian understanding of the existence of moral person is grounded in the conception of moral universe, which is heaven (tian 天). Heaven is not transcendental or

just nature. According to the *Book of Documents*, tian hears and sees as the people hear and see. This moral relation between people and tian constructs the uniqueness of Confucian worldview and understanding of person.

Moral bonding serves the motive for actions in the ethical life. The bonding integrates our sense of purpose and our values with the vision of how to accomplish what we want. I will claim this as Confucian moral reason. Moral bonding enhances the attachment among people, and between people and tian. The common practice of adapting the thinking in Confucian texts to fit some Western models of analytical reasoning is, therefore, not appropriate. In order to comprehend the whole picture of what junzi leadership is, we need to appreciate how respectable and influential this moral bonding is. Confucian moral bonding which is distinctively human instead of coercive is not built on methodical logic. It is upraised from the understanding of human nature and core virtues in a framework of concrete interpersonal interactions and relationships

3.4. Human Nature

When speaking of human nature, Confucius and his followers used the term *xing* (性). In the Confucian school, Mencius declares human nature (*xing* 性) is good (*shan* 善) while another, Xunzi, argues human nature is bad (*e*, 惡). Mencius and Xunzi have spent much effort in developing the theoretical framework of human nature; however, Confucius himself does not speak of it too much. Actually, it is addressed only once in the *Analects* while Zigong also specifically mentions that Maters does not speak of it. (Slingerland, *Analects* 5.13) But it is still in general agreed that Confucius “believed in the original goodness of human nature” (Huang, 1981). This is the natural perfectibility of

being human. At the same time, heaven (tian) is the metaphysical source of human nature (xing). Tian endows humans with an inclination of the pursuit of good, which is the moral good. Tian is continually moving on with the natural world and giving implications to humans. Although there is no direct teaching from Heaven, humans can learn from Heaven through observation and reflection.

There are two occurrences of xing 性 (human nature) in the *Analects*:

Zigong said, “The Master’s culture brilliance is something that readily heard about, whereas one does not get to hear the Master expounding upon the subjects of human nature or the Way of Heaven” (Slingerland, *Analects* 5. 13).

子貢曰：「夫子之文章，可得而聞也；夫子之言性與天道，不可得而聞也。」

The Master said, “By nature people are similar, they diverge as the result of practice” (Slingerland, *Analects* 17. 2).

子曰：「性相近也，習相遠也。」

“Confucius’ sparse interest in making general claims on human nature thus serves to open up his main focus on an individual’s changeable potentials and powers” (Brindley, 2011, p. 266). No matter what a person is inborn with, humans can be changeable, due to being educable. Through the Confucian lens, humans are educable towards good. Hansen (1992) makes this note, “From a late twentieth-century perspective, Confucius’ theory counts as being very optimistic about human nature” (p. 79).

Confucius’ attention is primarily focused on the cultivation of virtues through practices and the construction of true humans, but neither on the biological formation of human beings nor the scientific examination of human nature. While presenting these

virtues, Confucius puts forth that they serve as moral values that people should work on. These virtues can be defined as a range of potentials, through the practice of which humans can become true humans and construct human civilizations. The consequence of practices, but not because of any inborn factors, makes the difference in terms of who we become, and it is this educability distinguishes humans from other animals. At the same time, these virtues do not stand separately; they are interlocked with each other and attached to the context of daily life. Confucian understanding of “person” and “human nature” offers a fundamental platform on which humans are educable.

3.5. The Core Virtues

Throughout the *Analects*, we may find different expressions used by Confucius to describe different aspects of moral excellence. For example, in the *Analects* 17. 6, the Master points out the five virtues as respectfulness (gong 恭), tolerance (kuan 寬), trustworthiness (xin 信), quickness (min 敏), and generosity (hui 惠) (Lau, 1979).

Actually, these five virtues were referring to a more specific situation when Confucius answered a student's question regarding the practices of benevolence.

In the traditional study of Confucian philosophy, most scholars name the five core virtues as ren 仁, yi 義, li 禮, zhi 知, and xin 信 that are generally translated as follows:

- Benevolence (ren 仁)
- Righteousness (yi 義)
- Propriety (li 禮)
- Wisdom (zhi 知)
- Trustworthiness (xin 信)

In addition to ren 仁 (benevolence), yi 義 (righteousness), li 禮 (propriety), zhi 知 (wisdom) and xin 信 (trustworthiness), I also add xiao 孝 and di 悌 in the following elaboration. Xiao is filial piety and xi is brotherly love. These core virtues are mentioned recurrently through Confucian teaching. They illustrate what Confucius expects of a good person. Ren is regarded as the ideal virtue, encompassing all these desirable virtuous attributes. For Confucius, everyone is potentially educable and can achieve moral excellence (Fernandez, 2004; Guo, 2002). Confucian ethics is basically humanistic, virtue-based, and collectivistic in nature (Ip, 2009). Confucius emphasizes the cultivation of fundamental virtues. To become a good person is the principal task in the Confucian project. It is “the ultimate and comprehensive concern” (Tu, 1985, p. 52). The virtues are tied together in the ideals of being a good person. These virtues “should be understood as dependent on one another and working together” (Lee, 2010, p. 34). In other words, it is not restricted to achieving one particular virtue. The call for an all-embracing virtuous life that will bring a person into harmony with himself or herself, with others, with society, and with the Way (dao 道), is imperative.

To be a junzi, one is expected to live out these personal virtues and cultivate himself to become “such a good person”. Confucius’ ethical thought is best characterized as the ethic of junzi. In order to have a full understanding of junzi, we have to take a detailed look at the various virtues one is supposed to possess. However, I need to point out that Confucius has never meant to provide a blueprint of moral standards for people to duplicate. The virtues are the human potentials that need to be both internalized and externalized by individuals for self-cultivation.

3.6. Ren 仁

Etymologically, the term “ren” 仁, consist of “person 人” and the number “two 二”, specifying the relation between two human beings. “Jen” is another expression used by some Euro-western scholars. As Fung (1976) puts, ren does not denote a special kind of virtue in the *Analects*. It may refer to all the virtues combined. But in some cases, ren indicates the perfect virtue.

Ren appears over 100 times in the *Analects* and is commonly translated as “benevolence”, “goodness” and “humanity”. Ren, also translated as “authoritative conduct” (Ames & Rosemont Jr, 1999), represents the highest Confucian virtue. In many contexts, men who are “ren” are translated as “the gentleman” and “the benevolent man” and these terms are almost interchangeable. Man of ren “comes synonymous with the man of all-round virtue” (Fung, 1976, p. 43). Ren is the fundamental concept for all virtues which includes kindness, consideration for others, empathy, charity, respectfulness, diligence and love. Ren should also involve an altruistic concern for others. Hansen (1992) approaches ren as “a set of specifically human social inclination” (p. 89). Since ren is so inclusive, it can be regarded as a guide both in personal cultivation and interpersonal relationship.

As Lau mentions in *Confucius, the Analects* (1979), “ren” was not a term innovated by Confucius. However, it is “almost certain that the complexity of its content and the pre-eminence it attained amongst moral qualities were due to Confucius” (p. 14). In another book, *Humanity and Self-Cultivation*, Tu (1979) also specifies the multi connotations of ren enriched by Confucius: ren “not only gives meanings to other important Confucian concepts, but it also shapes their characteristics and unifies them in

a comprehensive whole” (p. 9). One of Confucian philosophical innovations is to enhance the concept of human with moral values and ethical principles. Human is not restricted by its biological and physical existence (Tu, 1985; Ames & Rosemont Jr, 1999). Ren is the moral origin and make humans become true humans. Ren is translated as “Good” or “Goodness” in Slingerland’s (2003) work.

The Master said, “A young person should be filial when at home and respectful of his elders when in public. Conscientious and trustworthy, he should display a general care for the masses but feel a particular affection for those who are Good. If he has any strength left over after manifesting these virtues in practice, let me devote it to learning the cultural arts” (Slingerland, *Analects* 1. 6).

子曰：「弟子入則孝，出則弟，謹而信，汎愛眾，而親仁。行有餘力，則以學文。」

The gentleman does not go against Goodness even for the amount of time required to finish a meal. Even in times of urgency or distress he necessarily accords with it (Slingerland, *Analects* 4. 5).

君子無終食之間違仁，造次必於是，顛沛必於是。

However, “the way of becoming human is not a given” (Ames & Rosemont Jr, 1999, p. 50). This requires a process of learning. Overall, ren is acquired only after constant practice. For me, the word “love” sums up the content of ren. Although many scholars hold the idea that love is only one virtue among many, I will consider love as the requisite of ren. I have no intention to simplify the rich content of ren. If we do not love ourselves and others, how can we think about doing well for ourselves and others? This is love that provides an initiative for ren to grow and develop. Love is a must-exist component in ren, no matter when ren refers to a particular virtue or any pluralist virtues. When Confucius is asked by his student Fan Chi what ren is, his answer is: love others. Confucius does not speak of “universal love” which is the theme of one of thinker in Confucian school, Mozi. Mozi presents a utilitarian view of ethics and promotes universal

love by emphasizing the interests of the community at large, not individual pleasures and pains. For Confucius, one must love people, as much as he loves himself. This is the reason why we do not impose upon others what we do not desire. However, Confucius engages in a more “human” way in which one starts to love one's parents, brothers, and friends first, and then society. Speaking from the view of personal growth, first a child must learn xiao 孝 (filial piety) and di 悌 (brotherly love); then, as one grows, one can extend one's family love to others in the form of ren. This is a developmental path of cultivating love. More importantly, love to Confucius is not a means to achieve harmony, but a moral capacity to be cultivated to make humans become true humans.

There are also two virtues connected closely with ren: zhong 忠 (devotion, loyalty) and shu 恕 (forgiveness, understanding). As Ames and Rosemont (1999) highlight, zhong and shu are “Confucius’ prescription for how best to determine appropriate conduct” (p. 59).

The Master said, “Master Zeng! All that I teach can be strung together on a single thread.” “Yes sir.” Master Zeng responded. After the Master left, the disciples asked, “What did he mean by that?” Master Zeng said, “All that the Master teaches amounts to nothing more than dutifulness (zhong) tempered by understanding (shu)” (Slingerland, *Analects* 4. 15).

子曰：「參乎！吾道一以貫之。」曾子曰：「唯。」子出。門人問曰：「何謂也？」曾子曰：「夫子之道，忠恕而已矣。」

Zhong refers to doing one's utmost, and shu refers to putting oneself in another's place. On one hand, they reflect the richness of the moral content of ren. On the other hand, they clearly state the steps of being ren. By becoming aware of oneself, ren takes account of the extension of awareness of others. Therefore it is not hard to understand why shu is the Golden Rule for Confucian teaching.

Zigong asked, “Is there one word that can serve as a guide for one’s entire life?” The Master answered, “Is it not understanding (shu)? Do not impose upon others what you yourself do not desire” (Slingerland, *Analects* 15. 24).

子貢問曰：「有一言而可以終身行之者乎？」子曰：「其恕乎！己所不欲，勿施於人。」

3.7. Yi 義

Lau (1979) translates yi as “right” or duty,” and also sometimes as “moral”. “Morality” is generally used through Lau’s translation. However, Ames and Rosemont (1999) point out that “appropriate” or “fitting” are perhaps more “closer English equivalents for yi (p. 54). In this sense, yi is not an independent virtue. It makes sense when being linked with ren and li 禮 (ritual propriety).

In addition to a range of definitions, yi also suggests a moral sense. With yi, we can find the ability to recognize what is right and good: the intelligence to judge under specific circumstances what the right thing to do might be. Ren and yi often work together “to define morality and to guide actions” (Ip, 2011, p. 687).

In the *Analects*, yi generally means rightness or righteousness, and refers to “a kind of cultivated sense of what is right and morally proper” (Slingerland, 2003, p. 241).

The Master said, “With regard to the world, the gentleman has no predisposition for or against any person. He merely associates with those he considers right” (Slingerland, *Analects* 4. 10).

子曰：「君子之於天下也，無適也，無莫也，義之與比。」

The Master said, “The gentleman understands rightness, whereas the petty person understands profit” (Slingerland, *Analects* 4. 16).

子曰：「君子喻於義，小人喻於利。」

Along with ren, yi plays a very important role in Confucian ethics. Yi is also defined by some scholars as the virtue of “flexibility” (Cua, 2007). It is subject to reflection and judgment. It means a distinct responsiveness that enables one to act appropriately in a proper and fitting manner. Yi means the “oughtness” of a situation (Fung, 1976, p. 42). With yi, people are able to regulate the appropriateness and suitability of carrying out the proper conduct within a particular situation. When yi is understood as a capacity to determine appropriateness and the correct direction in which to act, it requires the existence of wisdom (zhi 知) and the exercise of courage (yong 勇) to do the right thing.

The Master said, “The wise are not confused, the good do not worry, and the courageous do not fear” (Slingerland, *Analects* 9. 29).

子曰：「知者不惑，仁者不憂，勇者不懼。」

Zhi and yong are both important virtues that go with yi. This means wisdom and courage. The virtue of rightness is not obtained by operating purely intellectual knowledge or cognitive function, but rather essentially by moral consideration, involving wisdom and courage. Zhi will be made clearer in the section on zhi. Yong gives the gentleman or the junzi the strength to pursue the moral Way without fear.

To see what is right, but fail to do it, is to be lacking in courage (Slingerland, *Analects* 2. 24).

見義不為，無勇也。

Below is a passage threading ren, zhi and yong together and presenting an integrated ideal:

The Master said, “The Way of the gentleman is threefold, and yet I have not been able to achieve any aspect of it: ‘The Good do not worry; the

wise are not confused, and the courageous do not fear' (Slingerland, *Analects* 14. 28).

子曰：「君子道者三，我無能焉：仁者不憂，知者不惑，勇者不懼。」

Confucius has an explicit intention to claim that junzi is a personality of integration and completeness. Virtues are interlocked with each other. This is the self who actualizes the moral bonding and adjusts the appropriateness. Confucius recognizes the complexity of the human world and therefore encourages developing an insight to keep the balance. In the *Analects*, Confucius does not point out any logical formulations or procedures to get the appropriateness. Yi may not be built on the exercise of logical reasons as understood by Western culture. However, the inclination towards the internal good rather than the external good is obvious.

3.8. Li 禮

While ren is the inner ideal expression, li is the outward one. To begin with, it should be noted that li is not a body of law. Laws are meant to control or change our behaviour through the enforcement by some authorities such as government. For Confucius, li has a positive function while law has only a negative one. Confucius suggests the ruler to lead the people by li in line with virtues, but not law.

The Master said, "If you try to guide the common people with coercive regulation and keep them in line with punishment, the common people will become evasive and will have no sense of shame. If, however, you guide them with Virtue, and keep them in line with ritual, the people will have a sense of shame and will rectify themselves" (Slingerland, *Analects* 2. 3).

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。」

Li, as one of the Confucian virtues, is a set of rules of morality and traditions that tell us what we should and should not do. Li symbolises a variety of rituals consisting of a corpus of personal conduct, social relations, political organizations and religious practices to externalize the meaning of ren (Tu, 1979, pp. 10,28). Li is agreed as social norms of the time, and gives the society and its people a set of guidelines and rules to follow. During the period before Confucius, li, as one of the Six Arts, was an integral part of ancient education.

The following passage explicitly expresses how significant li is engaged within Confucian teaching.

The Master said, “Do not look unless it is in accordance with ritual; do not listen unless it is accordance with ritual; do not speak unless it is in accordance with ritual; do not move unless it is in accordance with ritual” (Slingerland, *Analects* 12. 1).

子曰：「非禮勿視，非禮勿聽，非禮勿言，非禮勿動。」

Lau (1979) gives an elaboration on the relation between an act and its moral principles. Li is not self-sufficient. Li may not become some meaningful action if it is not supported by a certain attitude. “Moral principles need to be put into effect, and any act that puts a moral principle need to be into effect, in fact, be an exemplification of some rule or other” (Lau, 1979, p. 50). However, Confucian thought does not merely promote the superficial rituals. On the contrary, Confucius encourages us to adopt a more comprehensive manner while handling li from time to time:

1. To internalize ritual forms

The Master said, “A man who is not Good, what has he to do with ritual? A man who is not Good, what has he to do with music?” (Slingerland, *Analects* 3. 3).

子曰：「人而不仁，如禮何？人而不仁，如樂何？」

2. To keep a balance with other virtues

The Master said, “The gentleman takes rightness as his substance, puts it into practice by means of rituals, gives it expression through modesty, and perfects it by being trustworthy. Now this is a gentleman!” (Slingerland, *Analects* 15. 18).

子曰：「君子義以為質，禮以行之，孫以出之，信以成之。君子哉！」

On one hand, li is a set of protocols to be sustained by ren. With the process of integration of li with ren, a Confucian gentleman can reach his goal of becoming a “superior” type of man that is “junzi”. Li embodies a series of practices to actualize the denotation of ren. Li is a means, not an end, to become a true human. In view of this, li has instrumental values. On the other hand, when the integration process is further justified by yi, li can be regarded as “a process of humanization”. It is the highest human attainment (Tu, 1979, pp. 20-29). In other words, li, from Confucius’ point of view, is not and should not be independent. Li is a means to leading one to fulfill other virtues like ren, yi and yong.

The goal was not simply to become adept at performing the rituals and social practices of the sage kings and knowledgeable about the classics; he was not seeking simple rote learning nor was he promoting a set repertoire of behavior. He wanted people to use this knowledge and these practices to develop certain traits of character (Ivanhoe, 1993, p. 11).

3.9. Zhi 知

Zhi means “to know” and “to understand” in some of the Confucian statements. In some occasions, zhi may be put in a negative light, such as fragmented knowledge. This is not the zhi that Confucius thinks to be valuable. Yet, in most of the Confucian contexts, zhi goes beyond the common concept of “knowing” and “understanding.” In

the *Analects*, 2. 17, Confucius explains knowledge in this approach: “When you know a thing, to hold that you know it; and when you do not know a thing, to allow that you do not know it - this is knowledge.” The focus is not the knowledge itself, but the attitude of handling knowledge and the manner of application. Confucius deepens the meaning of zhi as by distinguishing it from “empirical knowledge” or “superficial smartness.”

Indeed, Confucius refers zhi to “wise” and “wisdom,” which illuminates a distinct kind of insight beyond intellectual capacities. This insight, which I will argue as the moral consciousness of knowing, turns into one of the major virtues to actualize another virtue, “yi.” It is because we need zhi to perceive situations accurately and judge what appropriate actions we should take at particular circumstances. Cheng (2004) explains zhi as “the active power of decision-making and choice making based on recognition of a goal and thus more than a common will but a will to value” (p. 132). In this respect, zhi carries not simply logical reasoning and understanding of knowledge, but also moral consideration of consequences. Hall and Ames (1987) have a very thoughtful description of zhi: zhi “is a process of articulating and determining the world rather than a passive cognizance of a predetermined reality” (p. 55). It is “to influence the process of existence within the range of one’s viable possibilities” (p. 55). According to their interpretation, Confucian zhi is more than knowing, deeper than understanding, and further than forecasting.

What does Confucius ask his students and followers to know? He suggests the scope of knowledge as follows: to know history, to know rituals, to know music, to know one’s error, to know the age of one’s parents, to know life, to know the mandate of heaven, to know de (virtue), to know one’s words, and to know other.

Fan Chi asked about Goodness. The Master replied, “Care for others.” He then asked about wisdom. The Master replied “Know other.” Fan Chi still did not understand, so the Master elaborated: “Raise up the straight and apply them to the crooked, and the crooked will be made straight” (Slingerland, *Analects* 12. 22).

樊遲問仁。子曰：「愛人。」問知。子曰：「知人。」樊遲未達。子曰：「舉直錯諸枉，能使枉者直。」

First, it is part of human wisdom that individuals should know others. It demonstrates the significance of interacting with people in Confucian context. Second, zhi is to promote uprightness and apply it to what is crooked. The Confucian ideal for an upright society is clearly portrayed here.

More than being an ability of knowing, zhi is also about making an upright society possible. This is particularly meaningful for people as leaders, as knowing others means having a keen insight into people and various human relationships in an attempt to distinguish “the upright” from “the crooked.” As Slingerland (2003) notes, the Confucian wisdom is a good judge of character in the context of rulership (p. 136). With zhi, junzi is able to make value judgement; this is why he can “truly love others or despise others” 唯仁者能好人，能惡人。 (Slingerland, *Analects* 4. 3). Simply put, a junzi can make his own independent thinking.

Epistemology, which is the focal point of Western philosophy, is concerned with the nature and scope of knowledge, its presuppositions and foundations. It also deals with the general reliability of claims to knowledge. Being quite different from Western traditions, Confucian teaching views epistemology in its particular direction. Confucius lays emphasis on the name and reality, knowledge and action, and the internalization of knowledge into a kind of wisdom for meaning and value judgement. To sum up, Confucius’ theory of knowledge is the unity of epistemology and ethics. Ren requires zhi

to attain complete self-cultivation and learning is one of the most important paths to attain zhi.

3.10. Xin 信

Xin is generally translated as good faith, faithfulness, and trustworthiness. This does not mean only keeping promises. It also describes the state of being true to one's word. It is an act of upholding honesty and responsibility. "One must have the resources to follow through and make good on what one proposes to do" (Ames & Rosemont Jr, 1999, p. 53). Appropriate speech is important because speech can reflect a person's character and sincerity. "Xin governs our person and conduct. It comprises consciousness, thought, emotions, desires as well as dispositions" (Tan, 2005, p. 420).

The Master taught four things: cultural refinement, comportment, dutifulness and trustworthiness (Slingerland, *Analects* 7. 25).

子以四教：文，行，忠，信。

For Confucius, faithfulness is of great significance in interpersonal communication and especially essential for state administration. Xin refers loyalty to one's superiors in hierarchical relationship. Xin also indicates loyalty to rituals as well as to moral principles.

The Master said, "I cannot see how a person devoid of trustworthiness could possibly get along in the world. Imagine a large ox-drawn cart without a linchpin for its yolk, or a small horse drawn cart without a linchpin for its collar: how could they possibly be driven?" (Slingerland, *Analects* 2. 22).

子曰：「人而無信，不知其可也。大車無輗，小車無軌，其何以行之哉？」

In a deeper sense, Xin is a state of moral truthfulness. Confucius use xin to link one's words with one's action. Confucius does not make a promise beyond what he can perform. Being a junzi, he is able to show his trustworthiness through careful speaking. Therefore, junzi is "slow" to talk because he does not want to make irresponsible speech. It is important and indispensable for a junzi to do what he says.

3.11. Xiao 孝 and Di 悌

Family is central in Confucian thought. There is a well-known Chinese proverb, "Among the various forms of virtuous conduct, xiao comes first" (bai xing xiao wei xian 百行孝爲先). The importance of xiao is unanimously recognized by early Chinese thinkers. The term of xiao occurs almost twenty times in the *Analects*. The concept of xiao being the root is revealed clearly in *Analects* 1. 2. "The gentleman applies himself to the roots. 'Once the roots are firmly established, the Way will grow.'" Might we not say that filial piety and respect for elders constitute the root of Goodness?"

Xiao means filial piety, which is the virtue of being a dutiful and respectful son or daughter. Di refers to respect for elders and extends this respect to other siblings. Confucian xiao and di, forming the unique component of Chinese culture, has the insight of encouraging mutual respect. The respect is not established by any shallow ritual but sincerely built on love. Love is like glue bonding the family together, and encouraging the sons and daughters to treat their parents with consideration, sympathy and understanding. Love has three deep implications here. Firstly, love makes xiao and di possible, and provides a great reason for the self's moral development. Loves becomes the drive to treat our parents and family well, no matter even if we are tired, busy or stressed. Secondly, when the self pursues along this line of love, it will become an

awareness of obligation for the good of the other. The other may not be family members only. Indeed, the other may also be community members or even members of the world. The social dimension of Confucian thinking and even the world view of Confucian thinkers start from one self's affection to his family. Thirdly, xiao and di are a kind of continual exercise of self-cultivation. Tu (1985) points out that the son "must learn to suppress his own desires, anticipate the wishes of his father, and take his father's commands as sacred edicts" (p. 115). This involves "internal adjustment and the "mobilization of internal resources" (p. 115). The valuable lesson here is not regulating the family or harmonizing the family relations, but self-realization (p. 123). In light of this, it is not difficult to understand xiao and di being considered by Confucius as the roots to other virtues. In particular, xiao and di are regarded as the "origins" of ren (benevolence).

Master You said, "A young person who is filial and respectful of his elders rarely becomes the kind of person who is inclined to defy his superiors, and there has never been a case of one who is disinclined to defy his superiors stirring up rebellion". The gentleman applies himself to the roots. 'Once the roots are firmly established the Way will grow.' Might we not say that filial piety and respect for elders constitute the root of Goodness?" (Slingerland, *Analects* 1. 2).

有子曰：「其爲人也孝弟，而好犯上者，鮮矣；不好犯上，而好作亂者，未之有也。君子務本，本立而道生。孝弟也者，其爲仁之本與！」

The most embracing statement of Confucius view of xiao can be found in the *Analects* 2. 5. (子曰：「生事之以禮；死葬之以禮，祭之以禮。」) It is said that when parents are alive, serve them according to the rites (li); when they die, bury and sacrifice them according to the rites (li). When the parents pass away, their unfulfilled goals and wishes should be carried on by their children.

For Confucius, xiao implies not only giving parents physical care, but also emotional attention and spiritual reverence. Therefore, filial love towards parents can be expressed in different ways.

Obviously, there is a theme in Confucian thinking that socio-political life and family life are correlated. Family is the first arena for human self-cultivation to foster meaningful human relations. Family helps humans to take the first step to move beyond self-centeredness. The cultivation in the family will contribute and extend to the refinement of harmony in the socio-political sphere. Hall and Ames (1987) point out that “the father-son relationship is not a preparatory one, but is a permanent part of the life of both son and father” (p. 147). It is significant to include xiao and di while talking about the moral virtues of Confucius. When a person is claimed as a junzi, xiao and di become his first and basic assignment in the process of moral attainment.

3.12. The Wheel of Self

The above virtues are considered to be foundations and principles of good moral being. In Figure 1, the wheel of self, I intend to describe the major virtues in Confucian ethics. The mastery of all these virtues can make a human become a fully true human. Ren situates at the centre of the Confucian ethics. A corpus of li is generated externally to ren while interlocking with various virtues. Along the journey of cultivation of these virtues, humans are promoting not only individual excellence but collective excellence as well.

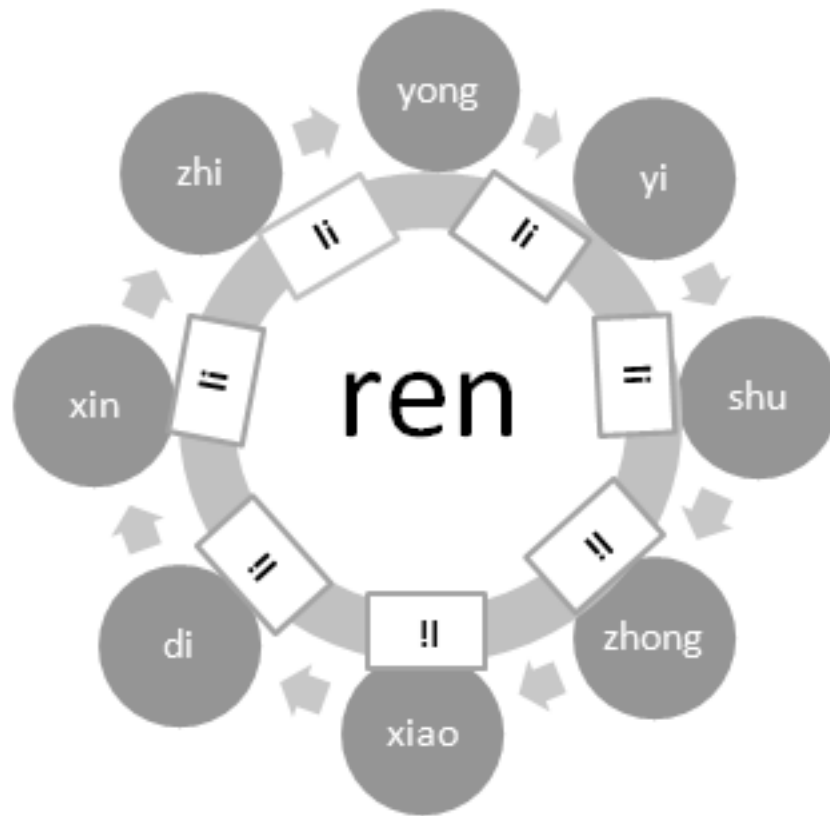


Figure 1 *Wheel of Self from a Confucian perspective*

Confucius believes that the starting point of the journey is from the self. The primary consideration in Confucian thought is the development of self. Self learns to become a good person and a fully human. In his book *Confucian thought: selfhood as creative transformation*, Tu (1985) emphasizes that “learning to be human, as a result, centers on the self, not the self as an abstract idea but the self as the person living here and now” (p. 57). In this light, I propose the self to be like a moving wheel. It embraces the potentials of being a good human to form the moral integrity. Ren is the essence of the human being and is located in the hub of the core values. To me, ren is a unifying virtue and a spontaneous loving concern for both self and others. The other virtues are attaching on ren and progressing to different extents to meet various situations in reality.

Li is a body of rules connecting all the virtues and guiding proper conduct, and ultimately externalizing ren into meaningful acts or behaviours. All these virtues embrace the inner dynamics of being a human as well as enrich the inner values of human life. Confucius repeatedly informs us that inner life is significant. For this reason, the achievement of inner life through learning cannot be justified and should not be measured by external goods.

The Master said, "The gentleman is not motivated by the desire for a full belly or a comfortable abode. He is simply scrupulous in behavior and careful in speech, drawing near to those who possess the Way in order to be set straight by them. Surely this and nothing else is what it means to love learning" (Slingerland, *Analects* 1. 14).

子曰：「君子食無求飽，居無求安，敏於事而慎於言，就有道而正焉，可謂好學也已。」

To draw deeper elaboration on this, Tu (1985) reminds us, "this dimension of Confucian learning is not reducible to any particular virtue" (p. 52). "Confucian perception of the self as a center of relationships" is different from Western individualism. Indeed, the Confucian perspective of self-development is not a private search either for individual truth or an individualistic experience. It is a form of self-cultivation towards virtue ethics through exploring one's inner self, which will ultimately contribute to helping other people and harmonizing human relationships (Tu, 1985, pp. 12,67). In other words, the process of learning to be human entails continual actualization of self on one hand, and dynamic interaction with various humans/people on the other. Significance of living and interacting with others is desirable and necessary in the Confucian idea of the self (Tu, 1985, p. 113).

To sum up, Confucius encourages us to achieve moral wholeness by appropriating the virtues in various life situations. The wheel of self is dynamic and

moving. It can continue to grow and develop on multiple levels. The process of moral attainment is the ongoing core to our life. The development of “self” is a lifelong assignment and the awareness of the completion of this task makes moral bonding possible. Junzi, or a man of good ethics, wishes to establish his own character, and also to establish the characters of others. This is what the Golden Rule of *Analects* says:

“Desiring to take his stand, one who is good helps others to take their stand; wanting to realize himself, he helps others to realize themselves” (Slingerland, *Analects* 6. 30).

己欲立而立人，己欲達而達人。

Being a junzi, he will strive for getting the wheel of self to move on in an appropriate direction and at a suitable pace, and more importantly, he is passionate about helping others to actualize the fitting wheel of self in their lives.

3.13. Moving to an open world

It is not surprising to see that contemporary psychologists and sociologists are interested in exploring Confucian thought. In fact, Confucius’ notion of selfhood and otherhood crosses boundaries over a large variety of humanity’s issues. According to Confucius, self is not limited to a closed world where one can find and live with himself only. Self cannot and should not be detached from society. Self, intentionally or unintentionally, is given various social roles. Back to Confucius’ basics: to become a true human is to carry out one’s social roles in a morally appropriate way. Self has no way to keep himself in closed world; self needs to learn to live with, and live in, an open world. Junzi is moving his wheel of self along with the wheels of self of the other to an open world.

The conception of the ethical ideal links up directly with the public good. Someone who has approximated the ideal will have affection and reverence for others and will seek actively to promote their well-being. This involves not just attending to their material needs, but also educating them and helping them cultivate themselves. If political opportunities are available, one will take part in government, whose purpose is to bring about social order and attend to the materials and the education of the people (Shun, 1997, p. 140).

The self as a center of relationship, as articulated by Tu (1985), is an open system. Confucian selfhood is not restrained by oneself. It “entails the participation of the other” (Tu, 1985, p. 113). Ren (benevolence), yi (righteousness), li (propriety), and xin (trustworthiness) suggest the desired moral principles for human relations. Even regarding wisdom, Confucius emphasizes zhi (wisdom): “to know people (other)”, instead of simply knowing something. He also puts forward the significance of human relations which is regarded as the key for social harmony. In this view, Confucius attempts to be a social architect who draws people's attention to a network of human relations where virtues can actually be developed and nurtured. Although Confucius believes humans are intrinsically good, humans still need effort to self-cultivate in order to realize their own essentially good nature. Confucius understands that the cultivation of virtues cannot take place in nothingness. Tu (1985) calls up the distinction between ontological assertion and existential realization when discoursing about this.

Moreover, the ideal for a junzi is to establish himself and establish other. When he participates in interacting with other and establishing other, this is the extension of self-development. Junzi is not confined to the development of the inner world of one's self. He endeavors to live in reality and live up to the virtues. Interaction with other becomes a natural and necessary process. To this end, the interaction between the self and other is the holistic fulfilment of self-development. Junzi cultivates the self towards

moral excellence, not only individually, but also holistically, through the continuous opening of the self to the other. Humans always need other humans to form human relationships where we live and internalize virtues. In light of this, others are significant because they are needed in the process of self-cultivation and self-development, and as a matter of fact, others exist in the reality (Tu, 1985, p. 114).

4. The Essence of Junzi Leadership

4.1. The Junzi 君子

As said by Chinese characters, jun 君 originally means the ruler, the lord; zi 子 the son. The literal meaning for junzi 君子 is ruler's son, noble son or son of a lord. In some commentaries and translation, junzi is Romanized as "Chun Tzu" (Waley, 2000). According to Chan (1963), the term junzi appears 107 times in the *Analects* (p. 15). Some scholars intend to emphasize the role and capabilities of junzi by using the term such as "gentleman" (Lau, 1979; Slingerland, 2003), and "exemplary person" (Ames & Rosemont Jr, 1999).

The opposite of junzi is xiaoren 小人, literally as "little person". "Small man" and "Petty person" are commonly used as well (Lau, 1979; Slingerland, 2003). Xiaoren usually thinks about his benefits. The major difference between junzi and xiaoren can be located in the *Analects*, Book 4. Junzi thinks of virtues, the sanctions of law and righteousness, whilst the small man thinks of favors that he may receive, and exemptions and profits. In other chapters, their features are also mentioned. Here are some examples quoted by Lee (2010, pp. 42-43):

1. The gentleman corrects this rule; the petty man agrees with whatever the ruler says (13. 23).

君子和而不同，小人同而不和。

2. The gentleman is hard to please-things must accord with morality; the petty man is easy to please because they do not care if things done morally (13. 25).

君子易事而難說也：說之不以道，不說也；及其使人也，器之。小人難事而易說也：說之雖不以道，說也；及其使人也，求備焉。

3. The gentleman understands higher things; the petty man does not (14. 23).

君子上達，小人下達。

Junzi is not achieved by birth. Confucius encourages us to learn to be a junzi, and from his view, being a junzi is something that everybody can achieve. To become a junzi, one must be educated, and practice morality. In the book *The ideal Chinese political leader* (Guo, 2002), the features of junzi are outlined as follows (p. 56):

1. A deep inner sympathy towards other human beings. The junzi personally demonstrates consideration for others.
2. A strong sense of honor. The junzi personality implies a strong motivation to political success.
3. Fearless. The junzi personality is founded on strength, courage, and determination. It also demonstrates strength of purpose, willpower and endurance.
4. A sense of a strong moral mission. The junzi personality implies a strong personal moral mission in pursuing the Way, regardless of possible negative consequences for oneself. The junzi personality demonstrates strong sense of social justice.
5. A pursuit of altruism based on the virtue of shu (reciprocity).
6. A capacity of self-restraint.
7. A sense of self-respect.
8. A desire for individual autonomy and self-development. This feature also implies a liberality of mind.
9. A sense of dignity. Trustworthiness toward other human beings is central to the junzi personality.

In the *Analects* 2. 12, Confucius explicitly highlights that junzi “is not a vessel”. There are two layers of implication here. Firstly, junzi is neither a functional expertise nor a “narrowly” skilled person. (Slingerland, 2003). He is an all-rounded moral person. Secondly, unlike a vessel serving for display, junzi does not act superficially only. He always acts in a manner that he considers to be appropriate and correct. Junzi is a pragmatic person who is capable of being committed to Confucian virtues both in his mind and in his actions. Junzi serves as the role model of all appropriate ethical conducts (ren, yi, zhi, xin, yong, xiao, di and etc) and ritual propriety (li). In addition to informing people in what they ought to do, the *Analects* use the notion of junzi to enlighten people in how they ought to be. Junzi is regarded as an ideal type of personality. It is also important to highlight that junzi is not inaccessible. Confucius clearly conveys the message that everybody should strive to become a junzi. While obtaining and having obtained moral virtues, this is also junzi’s responsibility: to serve as a role model to other people.

Confucius gives a deep thought to the issue of modelling. This is a participatory learning process for reciprocal sides, the role model and those who learn or want to learn from the model. Junzi is like a *living* manuscript to showcase virtues. Fingarette (1983) elaborates this effect of modeling as follows:

The basic Confucian image is that of the ideal model – living the life-forms of highest humanity – emanating an utterly non-coercive but powerfully attractive power to those with human potential, who in turn, inspired by this model, can make a dedication to learn to participate in that model form of life by mastering it and living it with art (p. 347).

“Confucian philosophy and thought creates the junzi personality of Chinese intellectuals, the junzi personality in turn promotes the evolution of Confucian philosophy

and thought” (Guo, 2002, p. 66). To sum up, junzi is an ideal. As expressed through Confucian lens, junzi is an attainable ideal.

4.2. Going forward to Lead

Possessing all the cardinal virtues, junzi is the paradigmatic Confucian moral person. The characteristics of junzi as a moral person can serve as the characteristics of junzi as a moral leader. In these years, there are many studies considering the implication of Confucian ethical leadership for business management and organizational behaviour.

Ip (2011) provides some generic organizational principles that a Confucian firm will lead. Below is a brief illustration under junzi leadership (p. 692):

- The goals, strategies, and practices of the firm should be defined by the principle of ren-yi-li, which as core values of the firm, are formally endorsed and affirmed.
- The structure processes, and procedures of the company confirm to ren-yi-li.
- The major stakeholders would be treated with ren-yi-li.
- Members of the firm are obliged to be virtuous and act in accordance with ren-yi-li.
- Ethical leadership is openly endorsed and consistently practiced, especially at the managerial levels.
- Harmony is enshrined as a cardinal goal of organization and inter-organizational lives.

According to Fernandez (2004), the Confucian path of leadership reveals two aims. One is individual perfection through self-cultivation, and the other is social harmony through exemplary conduct. What core qualities does a junzi leader possess? In this chapter, I am going to identify seven unique qualities of junzi leadership grounded in Confucian core virtues. From my analysis, Confucius conceives of junzi as being

morally independent with the awareness of obligation and consciousness of being human, but at the same time necessarily interdependent through the passion for social harmony and the integration of self and others. The various roles junzi embodies are established by the relationships basic to one's life. This is actually an ongoing lifelong project through one's life in terms of self-cultivation, self-reflection and self-reconstruction. Junzi leadership is a reflection of this ongoing transformational project. Throughout this lifelong project, a state of balance is essential. The upholding of this state of balance can lead to harmony on one hand, and enriching the uniqueness of junzi personality on the other hand. Such a state of balance actually constructs the spirit of moderation in the Confucian thinking.

A junzi is eager to make transformations in his life in order to achieve excellence. But it is certainly more than “transformational” in junzi leadership. Some scholars have started using “authentic” or even “authentic transformational” to designate it. I agree with the role of self in junzi leadership. However, the significance of the other is also playing an important role in the Confucian transformational project. Tu (1979) points out that Confucian transformation is “based neither on isolated self-control nor collective social sanction. It is in what may be called the ‘between’ that its basis really lies” (p. 22). Junzi or junzi leadership advocates a kind of authenticity that is truthful to “both one’s selfhood and one’s sociality” (p. 22). Accordingly, I will draw the attention to “moral,” which is the heart of Confucian philosophical thinking and conceptual framework. Moral is the essence that helps junzi connect the individual self and the collective other. Moral is the motive that facilitates transformation in junzi’ life. I therefore call for a model of moral transformation to junzi leadership in the upcoming few chapters.

4.3. A High Degree of Moral Accomplishment

From the outset, junzi is expected to be a person of high moral accomplishment. He is able to live up to virtue. Junzi knows how to act and speak appropriately in any situation; he is an exemplar. Unlike xiaoren, junzi does not aim at making a living or acquiring profits. Yet, I have to point out that junzi is not born with perfection. Junzi's moral accomplishment is the result of continual learning and practice. In this sense, I will say junzi demonstrates a practical moral prototype. Junzi leadership is a pragmatic moral leadership.

Cua (2007) states that junzi has the “qualities of an ideal person” and is a paradigmatic individual who sets the tone and quality of the life of ordinary moral agents” (p. 125). Among all the virtues, ren (benevolence) is the most important moral quality junzi should possess. This is why Confucius makes this statement: “Junzi does not and should not act contrary to ren even for the moment of a single meal” 君子無終食之間違仁 (*Analects*, Book 4. 5). He even emphasizes that junzi may give up his life in order to fulfil ren and preserve his ren complete 志士仁人，無求生以害仁，有殺身以成仁。 (*Analects*, Book 15. 9.)

Guo (2002) helps to clarify that the junzi personality “features a high degree of moral accomplishment and a unification of virtue and spirituality” (p. 56).

The Master said, “The gentleman devotes his thoughts to attaining the Way, not to obtaining food. In the pursuit of agriculture, there is the possibility of starvation; in the pursuit of learning, there is the possibility of salary. The gentleman is concerned about the Way and not about poverty” (Slingerland, *Analects* 15. 32).

子曰：「君子謀道不謀食。耕也，餒在其中矣；學也，祿在其中矣。君子憂道不憂貧。」

The Master's point here is obvious. One cannot be the gentleman or junzi without being aware of one's own values. In his view, Confucius does not hold any opposition against money or wealth. However, he proposes that junzi needs to prioritize what "morally correct" things he should do. Many moral virtues are mentioned in the *Analects*; junzi is the person who is capable of paying persistent effort to balance them and actualize them. Self-regulation is the process of regulating one's behaviour toward self-cultivation and refinement of one's character (Tu, 1979). *Practice makes perfect* can definitely be reflected in the Confucian thought. Cheng (1996) describes self-cultivation as "a program" which "offers a whole set of life-forms, life-goals, life-methods or life-pursuits with underlying reasons and insights which would reflect the truth and wisdom of a successful achiever and practitioner of virtues" (p. 249).

Junzi never abandons the life-long journey of self-cultivation. One of the Confucian disciples makes the following statement:

Mater Zeng said, "A scholar-official must be strong and resolute, for his burden is heavy and his way is long. He takes up Goodness as his own personal burden...is it not heavy? His way ends only with death...is it not long" (Slingerland, *Analects* Book 8. 7).

曾子曰：「士不可以不弘毅，任重而道遠。仁以爲己任，不亦重乎？死而後已，不亦遠乎？」

Zeng's statement is an exact portrayal of what junzi acts and envisions from time to time. Junzi is able to exercise virtuous acts consistently over his entire life. He is the embodiment of Confucian core virtues. The high degree of moral accomplishment of junzi will not be interrupted by anything happening in his surrounding environment. He shows his superiority in moral realization; more suggestively, junzi indicates the moral

integrity of the whole personality. Junzi leadership is able to mirror such characteristic attributes of moral integrity.

4.4. An Awareness of Moral Obligation

What drives junzi to such a high degree of accomplishment? This is an awareness of moral obligation. Junzi is driven by a strong sense of mission. Guo (2002) remarks that “Confucian philosophy and thought creates the junzi personality of Chinese intellectuals” and the “junzi personality in Chinese traditions is closely linked with individual moral obligation toward the public and the group to which one belongs” (p. 66). This exactly designates a significant ethical dimension in Confucian leadership: an awareness of moral obligation.

Although Confucius has not much to say about the term, ‘leadership’, directly, the theme of being a good leader/model and practicing leadership from a moral perspective infiltrates all his dialogues in the *Analects*. As suggested by Shun (1997), the notion of an ethical ideal directly links up with the public good.

Someone who has approximated the ideal will have affection and reverence for others, and will seek actively to promote their well-being. This involves not just attending to their material goods, but also educating them and helping them and cultivating themselves. If political opportunities are available, one will take part in government, whose purpose is to bring social order and attend to the material needs and the education of the people (Shun, 1997, p. 140).

In many occasions, Confucius suggests junzi to carry a code of moral conduct that can transform the world.

If you desire goodness, then the common people will be good. The Virtue of a gentleman is like the wind, and the Virtue of a petty person is like the

grass. When the wind moves over the grass, the grass is sure to bend (*Analects*, Book 12. 19).

季康子問政於孔子曰：「如殺無道，以就有道，何如？」孔子對曰：「子爲政，焉用殺？子欲善，而民善矣。君子之德風，小人之德草。草上之風，必偃。」

Junzi may not have political power initially, but is encouraged to participate in political activities such as holding some government positions to serve people.

According to Confucius, intellectuals or scholars have a responsibility to maintain social and political order. There is a quote from Confucius' student, Zixia:

“One who excels in his official position should then devote himself to learning. One who excels in learning should devote himself to official service” (*Analects*, Book 19, 13).

子夏曰：「仕而優則學，學而優則仕。」

This clearly suggests that those who are educated have the responsibility to take the role of official service to serve the community. In the eyes of Confucius, education is not a social ladder or an economic instrument for personal advancement. Instead, education gives an opportunity for people to learn and then to serve others. This is a very distinctive concept of “scholar mission” deeply rooted in Confucian intellectuals.

Ideally speaking, Confucius believes that political leaders should be moral leaders. Good leaders are moral leaders. Hall and Ames (1987) interpret junzi as “a qualitative term denoting someone who has an ongoing commitment to personal growth as expressed through the activities of self-cultivation and socio-political leadership” (p. 188).

Moreover, the leader gains the support from followers neither through hierarchical force nor materialistic benefit. The followers are attracted and influenced by

the leader because he is an ethical person. Once the leader has set a good example, his followers will follow his way.

The Master said, 'One who rules through the power of Virtue is analogous to the Pole Star: it simply remains in its place and receives the homage of the myriad lesser stars' (Slingerland, *Analects* Book 2. 1).

子曰：「爲政以德，譬如北辰，居其所而衆星共之。」

From a Confucian point of view, leaders are like the Pole Star. Confucian leadership "is an emergent quality of the character that radiates and makes others want to follow, based on the respect and trust the leader generate" (Fernandez, 2004, p. 22). To be a model and then to model others are both junzi's mission and vision. Junzi is a role model to the followers in respect of ethical behaviour. Modelling becomes a deliberate practice or act embodied with a moral intent to lead others and transform the world. Moral accomplishment of junzi is driven by an awareness of obligation. At the same time, the motive of modelling others is also driven by such awareness of obligation. This is a drive coming from "internal self"; perhaps we may also name it a moral agent.

Junzi is expected to be a model of a moral leader who leads by his character and conduct. It is important to reiterate that the leader's influence is not based on his control over authorities and rewards. Instead, it is the leader's moral qualities that make the adherence and linkage. The ethical implication of junzi leadership is particularly distinguished from materialistic considerations or money-oriented returns. With an awareness of moral obligation, junzi leadership advocates a deliberative moral leadership in which the virtues are expected to be persistently accomplished with self-consciousness and moral obligation.

4.5. A Consciousness of “Being A Human”

Where does such moral obligation come from? What inspires leaders have this kind of moral obligation? The awareness of moral obligation is derived from a consciousness of being human. Confucius mentions that the human himself is in total control of the process of humanization. He says that if a human is willing to take action to become a sage, here comes a sage. Being a human in this sense gives Confucian ethics its autonomous nature. Such consciousness gives human existence a moral dimension through discovering as well as recovering our self. The actualization of inner self which means the exercise of virtues with appropriate timing from Confucian understanding makes humans become different from animals. The inner self is a crucial agent to turn the green light for humanization that urges us to learn, to lead and to learn again.

It is vitally important to elaborate “being a human” further here. The consciousness has five significances.

4.5.1. *Not Reduced to Single Plane*

Human should not be reduced to a being merely from perspectives of biological, psychological, political, and social or any single plane (Sun, 2009). Tu (1985) states that “to be fully human enquires the courage and wisdom of constantly harmonizing oneself with an ever-enlarging network of relationships, which necessitates a perspective going beyond the restrictions of anthropocentrism” (p. 21).

4.5.2. *Encourages to Reflect*

Confucian ethics is a sort of ethical theory that arouses the self-reflection of humans. Self-reflection is the unique feature of being human. As long as we want to become human and maintain the state of being human, we should constantly reflect upon how to lead our lives and improve our moral qualities to deserve the name of “human.”

4.5.3. *Develop from Time to Time*

Since we are aware that we are human, we need to self-develop from time to time. Otherwise, the true meaning of being human may be neglected. Beside self-reflection, self-development also plays the crucial role in becoming and being a human. This is why Confucius places so much emphasis on how to cultivate oneself to find out what a true self is. In other words, to be a human is not simply a theory or a principle in Confucian thinking. It is an act that should not be abandoned in one’s life.

4.5.4. *Able to Learn*

Confucius views learning as the basic condition for human. Human are able to learn through observation and experience; as well are willing to engage so as to achieve moral good for one self and the other.

4.5.5. *Require Real Life Experience*

“Being a human” requires actually living in the real world. As Tu (1985) remarks, “the transcending perspective never allows a departure from the lived world here and now” (p. 21). Common real life experience is the platform for being a human. Confucius underlines that we live in a human community, in which individuals are interconnected.

The consciousness of being a human is, in essence, an awareness to realize the human possibility of being good. The consciousness hence supports the exploration of inner dynamics of moral transformation. “Human being can become sages and Buddha because they are endowed with the germinations of morality or seed of enlightenment” (Tu, 1985, p. 23). Humanization, implying a lifelong project, reminds us that there is an ongoing search for a meaningful life. In terms of Confucian concept, humanization is in the development of ren and other virtues. Virtues help enrich our individual qualities and make social practices prosper. Virtues make a living tradition, which in turn builds our culture and history.

The goal of much of Chinese philosophy is to encourage and help people become a sage or junzi. For Confucius, every person is potentially a sage or junzi. When a person becomes a sage or displays the qualities of a junzi, then the process of humanization takes place. Confucius’ remarks clearly demonstrate his consciousness and confidence that human beings, in their own power, have access to the ultimate reality of Heaven’s morality. When leading people, junzi are expected to self-govern themselves to retain such consciousness of being human throughout their lives. At the same time, this is his obligation to demonstrate to other people as a role model for this self-governing activity. Last but not least, this is also his obligation to remind his followers to recover this consciousness of being a human from time to time.

4.6. A Passion for Social Harmony

Confucius never stops at self-accomplishment. He regards personal development of oneself as the first step for social harmony. What Confucius wants to pursue at the end of the day is the collective good – social harmony. Therefore,

Confucius constructs a moral structure for society. The structure is based on “relationship”. Particular duties arise from one’s particular position in relation to others. If every single can carry out his role, the social order can be reached and then the social harmony be achieved.

Once we know our positions, we should be “loyal” to the role that we are. “Being loyal to one’s role in relation to others is the meaning of ‘zhong’ ”(Liu, 2006, p. 50). It is called the “rectification of names” (zheng ming 正名) in Confucian philosophy.

Zilu asked, “If the Duke of Wei were to employ you to serve in the government of his state, what would your first priority?” The Master answered, “it would, of course, be the rectification of names” (Slingerland, *Analects* Book 13. 3).

子路曰：「衛君待子而爲政，子將奚先？」子曰：「必也正名乎！」

Confucius wishes to promote social harmony, not any authority hierarchy, through rectification of names. In order to achieve harmony, humans need to carry out their roles. As a matter of fact, the *Analects* proves no hint of undermining the position and authority of any individual. Confucius stresses that each human has his own obligation. The focus is not on how much power one exerts or possesses, but on how one can live up to the name he has by fulfilling his obligations. Confucius maps out the structure of social and political order with “names”, in which individual responsibility is assumed. He states that if names are not correct, language will not be in accordance with the truth of things. If language is not in accordance with the truth of things, affairs cannot be carried on to success 名不正，則言不順；言不順，則事不成。(Slingerland, *Analects* Book 13. 3) .In this respect, “names” departs from its narrow meaning, as Confucius inserts a kind of moral proposition. He employs the rectification of names to

safeguard this structure. The following passage in the *Analects* argues for people to act morally accordingly to their roles.

Duke Jing of Qi asked Confucius about governing. Confucius responded, "Let the lord be a true lord, the ministers true ministers, the fathers true fathers and the sons true sons" (Slingerland, *Analects* Book 12. 11).

齊景公問政於孔子。孔子對曰：「君君，臣臣，父父，子子。」

In terms of the rectification of names: as a son, he is always loyal; as a father, he is just and kind; as an official, he is loyal and faithful; as a husband, he is righteous and just; and as a friend, he is faithful and considerate. Confucius believes that everyone has a designated role based on his or her relationship to others. If people fulfill their duties and keep their place, then society will be stable and harmonious. When an individual works in a certain position or holds a certain title, he is responsible for accomplishing duties and obligations. Obviously, there is no intention for Confucius to legitimize class, age and gender discrimination. Instead, Confucian teaching claims to import moral meaning to hierarchical ranking and socio-political order through the rectification of names to ensure social harmony. Junzi are not expected to use their names, titles or positions as a means of manipulation to lead their followers.

Furthermore, from a Confucian point of view, power would not be an immoral issue if it is well balanced and monitored by leaders' "ren". The concept of li also helps define people's roles and relationships and describes how people are supposed to behave towards one another. Actually, leaders are required to be in a "proper" position or title to lead. Leaders with "zhi"(wisdom) are able to establish appropriate visions and actions for their followers with appropriate timing.

In other words, the function of names in the Confucian language plays not just a descriptive role, but also a prescriptive role – they establish rules of conduct appropriate to each name...the rectification of names is not about language per se; it is about action and ethics (Liu, 2006, p. 51).

To restate: if everyone takes on the responsibility of acting in accordance with his or her name, then there will always be harmony. Guo (2002) comments: "Rectification of names defines an individual's social relationship and responsibilities...also implies the promotion and development of an elaborately differentiated system of status based on social obligations" (p. 30). Confucius emphasizes not only the ethics of caring, but also the leader's respect, responsibility, and role in hierarchical ranking and socio-political order. Leaders are expected to take the lead to set a personal example and try to use every effort to uphold the rectification of names so as to achieve the collective good and social harmony. Indeed, Confucius' passion for social harmony reflects his vision for a moral leader.

Over these twenty centuries, the rectification of names receives a fair amount of criticisms. When it mirrors in the familial, social and political structure, it is commented as a manifestation of authority hierarchy. Individuals are not all equal in relation to one another. It is also criticized that some beings are superior and some inferior in the process of rectifying names. It is undeniable that different names have their corresponding position and power. However, classification of power is not the primary drive for Confucius for this ordering. When authority becomes the benchmark to differentiate human positions in the structure, Confucius' inclination to create moral social order is already twisted.

4.7. An Integration of Self and Others

The rectification of names has a special significance in the concept of Confucian leadership by offering a code of names for individuals as guidelines to promote familial and social harmony. Nevertheless, the titles may become lifeless labels or structures if they are not practiced with the virtues. Therefore, it is also important to highlight that there is love and trust when practising the rectification of names. The notion of harmonious relationships is asserted (Lee, 2002). As a son, he is always loyal because he loves his father; as a father, he is just and kind because he loves his son; as an official, he is loyal and faithful because he loves his government; as a husband, he is righteous and just because he loves his wife; and as a friend, he is faithful and considerate because he loves his friend. Thus, “the governing principle of the father-son relationship is reciprocity rather than subjugation. It is the realization of the father’s ego-ideal, not merely the respect for the father in the flesh that defines the son’s filial piety” (Tu, 1985, p. 14).

Love, trust and understanding, which are regarded as the central essentials to build up the Confucian concepts of interpersonal relations, promote collective harmony. Love, trust and understanding are the virtues that Confucius believes are developed directly from the heart of human beings and cultivated through continual practices. Love, trust and understanding are put forward to make rectification alive and morally meaningful.

Self is the centre of relationships according to Confucius. Yet, self-centred ethics do not fall into a closed structure. As elaborated in the section of “The wheel of self,” the “self” should be dynamic and getting along with the “other.” It is not stagnant, but moves

creatively. Also known as the “inner resources of humanity” (Tu, 1985, pp. 51-55), the “self” is able to drive the individuals to an open world.

Confucian philosophy has constructed a passage between “selfhood” and “otherhood.” The passage is the self itself. This is a distinctive characteristic of Confucian ethics: that there is “an ever-deepening and broadening awareness of the presence of the “others” in one’s cultivation” (Tu, 1985, p. 114). In view of this, self serves as the moral agent to make the integration of self and others possible and meaningful. Junzi are dedicated to the integration of self-development and “other” human relations from an internal drive. As Hansen (1992) remarks, “To Confucius, an isolated individual means that some disaster has occurred; the natural, healthy state of humans is in social structures” (p. 60).

Confucian teaching does not deny the pursuit of self-interest or personal advantage; however, the sense of mission to promote public good is highly appreciated and encouraged. When conflicts take place between self-interest and public good, Confucian leaders will have no doubt to uphold the public good at the expense of individual benefit. Confucian ethics, like ren and yi, cultivates a value system that fosters an awareness of moral obligation to promote the common good and to serve the community. The awareness of moral obligation is embedded with the passion for social harmony and the integration of self and others. According to Confucius, leaders who are scholars, or educated, are altruistic. They have a sense of mission that is expected to be altruistic. They place their followers’ welfare foremost in their hearts (minds) and at the center of their work. The notion of altruism, filled with moral obligation, is deeply rooted in the traditional Confucian leadership.

4.8. An Illustration of Transformation

To be a junzi is a lifelong project that requires transformation from time to time. The Confucian idea of transformation puts emphasis on the transformation of self. It is not enough for a person to be born with initial moral capacity. Confucius focuses on cultivating one's inner disposition to learn, not simply revealing one's inner virtues that are already there. A long development of cultivation or learning is indispensable to the junzi.

Confucius places emphasis on “constant learning” and “learning to be human” (Sun, 2009, p. 359). Confucian concern lies in the quest for self-cultivation and self-realization. From this perspective, leaders need to be conscious of learning, improving and reflecting themselves throughout the journey of being junzi. The Master encourages people to reflect three times a day. In addition, he encourages both learning and thinking.

The Master says, “If you learn without thinking about you have learned, you will be lost. If you think without learning, however, you will fall into danger” (*Analects*, Book 2, 15).

子曰：「學而不思則罔，思而不學則殆。」

Leaders must put the need to “learn” into constant practice. From a Confucian view, ideal leaders should be transformational leaders by mobilizing an internal drive to enrich and enhance themselves from time to time. This is the notion of self-transformation. Furthermore, the role of leaders is highly regarded in the aspect of empowering and transforming followers, community and state. For Confucius, the junzi is not only good by himself. He is always mindful of the affairs of the family, the community and even the world. Such emphasis makes Confucian leadership further

embedded in the concept of transformation as evidenced in the *Analects*. “Confucians not only aim to transform themselves, but also strive to transform society into a moral community, either by fulfilling official positions or by undertaking the roles of teachers and advisers” (Sun, 2009, p. 356). Confucian leadership, characterized by junzi leadership, is a form of transformational leadership.

Transformation plays a significant role in contemporary leadership. The concept of transformational leadership was first introduced by Burns (1978) in his book *Leadership*. According to Burns (1978), transformational leadership is a process in which “leaders and followers raise one another to higher levels of morality and motivation” (p. 20). He distinguished between two types of leadership: transactional and transformational leadership. His work was then expanded by Bass (1985). To sum up, transformational leadership includes four dimensions: (1) idealized influence, (2) inspirational motivation, (3) intellectual stimulation and individualized consideration. With no reservation, Confucian junzi leadership embraces these elements of transformational leadership.

In terms of idealized influence, transformational leaders are admired and respected role models (Bass & Avolio, 1994). Junzi, who makes every effort for ren, yi, li, zhi, yong, xiao, di and other virtues, is a moral exemplar. He can attract followers through possessing virtues. The keenness for self-empowerment and empowering others (followers) is very similar to that advocated by transformational leadership. It is pointed out that Confucius has come to symbolize leaders with “authentic idealized influence” (Bass & Steidlmeier, 2004). In terms of inspirational motivation, Bass (1985) puts much emphasis on the creation of a vision of a better world. Transformational leaders create their vision and are eager to generate meaning for their followers in order

to promote changes (Aldoory & Toth, 2004). For junzi, as quoted before, when they are educated, they are encouraged to work in government to serve people. Constantly, Confucius reminds his students to establish themselves, and, at the same time, establish others. This is a kind of responsibility for the “educated individual” to create social harmony. In terms of intellectual stimulation, there is no doubt that Confucius has used his entire life in working towards this goal. As a pioneer, he proposed and practiced “private education” by opening the door for everyone. He accepted students from various social and political backgrounds. His belief is clear that everyone is educable.

Education, or learning, is the means to making transformation possible. Throughout his life, Confucius has been working for intellectual stimulation. In terms of individualized consideration, transformational leaders consider the individual differences and needs of each follower, and provide individual growth opportunities (Bass, 1985). While reading over the Master’s statements in the *Analects*, I find that Confucius’ teaching definitely aligns with this feature of transformational leadership. For example, when different students ask Confucius about ren, his answers vary. His various answers show the rich content of ren on one hand; and on the other hand, it shows that Confucius is a caring and insightful teacher who is able to understand the personalities of each student.

As discussed above, the four major features of transformational leadership are revealed in the essences of junzi leadership. The ideal junzi acts and reflects in a transformational approach. Without much debate, Confucian junzi leadership is generally agreed as an illustration of transformational leadership, nonetheless it is based on Confucian virtues in Chinese context.

4.9. A State of Balance

Junzi leadership demonstrates an art of self-cultivation and self-transformation. However, junzi personality is still not complete if a state of balance is overlooked. Being a junzi, a state of perfect balance is always upheld. According to Confucius and traditional Chinese philosophy, avoiding going to extremes is a way to achieve harmony. Keeping balance is a correct lifestyle as well as a way of living a life of philosophy. Some commentaries and interpretations describe such a state of balance as “moderation.” For instance, Waley (2000) states, “moderation in conduct and opinion is a well-known hallmark of the true gentleman” (p. 30). Confucius has made such clarification about avoiding going beyond and falling short.

Zigong asked, “Who is more worthy, Zizhang or Zixia?” The Master replied, “Zizhang overshoots the mark, while Zixia falls short of it.” “Then can we say that Zizhang is better?” The Master replied, “Overshooting the mark is just as bad as falling short of it” (Slingerland, *Analects* 11. 16).

子貢問：「師與商也孰賢？」子曰：「師也過，商也不及。」曰：「然則師愈與？」子曰：「過猶不及。」

Both excess and deficiency are at fault in the same way. Confucius advocates that a state of perfection is one in which all different components are placed in their due position without any extremes. Junzi is the exemplary Confucian moral person. The essence of the junzi personality is the very ideal of keeping this state of perfection that is the balance. Confucius believes keeping the state of balance is the pathway to harmony. If everyone can keep such state, and then the collective harmony of the whole community will flourish. He employs “the application of the mean” as a criterion for junzi:

The Master said, “Acquiring virtue by applying the mean—is this not best? And yet among the common people few are able to practice this virtue for long” (Slingerland, *Analects* 6. 29).

子曰：「中庸之爲德也，其至矣乎！民鮮久矣。」

Not many “common people” can practice the “mean,” but junzi should keep it in mind and take it into action. “Mean” is translated from Chinese *zhong yong* 中庸 which denotes keeping the middle; that is, not going to extremes. Confucius’ views on the “mean” have been reflected in the Doctrine of the Mean 中庸 as well. He explicitly states that junzi embodies the course of the mean; the xiaoren (petty man) acts contrary to the course of the mean.

The gentleman embodies the course of the Mean; the petty man acts contrary to the course of the Mean. The gentleman’s embodying the course of the Mean is because he is a gentleman, and so always maintains the Mean. The petty man’s acting contrary to the course of the Mean is because he is a petty man, and has no caution (*The Doctrine of the Mean*, Chapter 2).

Although the word “zhong yong” appears only one time in the *Analects* (6.29), Confucius always demonstrates the importance of sustaining equilibrium, especially when articulating the mastery of li (rites).

Even under normal circumstances, the virtuous person is always fine-tuning the expressions of virtue to fit the occasion and acting from the greater perspective of the overarching goals of ritual. No simple set of prescriptions will suffice to guide or describe such a person’s conduct (Ivanhoe, 1993, p. 12).

Not simply avoiding conflicts, what a junzi indeed wants is to avoid the extremes. Applying the “mean” denotes moderation in both conduct and opinion. This is exactly the guide of human action from a Confucian perspective. I regard the way of moderation as an important attitude and quality for a junzi leader to build rationality.

To sum up, junzi are not individuals who are blindly virtuous. Confucius envisions meaningful transformation through lifelong self-cultivation, self-reflection and self-reconstruction. Equally important, self-regulation that aims at the balance is embraced in this ongoing project as well. Virtues become true virtues only when humans develop into true humans in a human community. Junzi "walks the talk," so to speak, and lives as a practical example of morality in authenticating Confucius statements in the *Analects*.

4.10. Examples of Confucian Leaders

Emperors Yao 堯 and Shao 舜 are the sage kings and great leaders in the eyes of Confucius. Virtue flourished in their reign, and the *world* under their governance was very well-disciplined (Slingerland, *Analects* 8. 18 and 20).

Like almost every Chinese thinker of the early period, Confucius believed that in a past golden age, when sage kings ruled the world and all people lived in a peaceful and flourishing society. He believed that these individuals had devised a comprehensive social and political system that harmoniously located individuals in a greater cosmic order (Ivanhoe, 1993, pp. 9-10).

For Confucius, the authentic leaders must be junzi, demonstrating virtuous leadership. What characterizes genuine leadership is the possession of ren. Conceived of as a kind of ethical virtue and moral power, ren allows the leader to be a model to his followers and to influence his followers in a substantial way. Morality is the most substantial subject in Confucian leadership. Ren is the virtue of leadership and the basic moral qualification for a leader, no matter even if he is a head of state or a government officer (Luo, 2012).

The emphasis on a moral mission is not merely fundamental in Confucian teaching, but has been exerting a unique impact on the “educated” class in Chinese society over two thousand years. The educated class “shi” 士, translated as scholar-officers, are generally aware of their responsibility to be deeply concerned with the issues of moral self-cultivation as well as to hold political positions in order to improve social betterment. Nevertheless, awareness is just the first step, like an entrance to a building. There are still many other factors in reality that affect whether the scholar-officers can uphold their positions and carry out ideals.

Confucius himself is an example of someone who failed in the political arena but shifted his energy to the development of education. Confucian thinking stresses that education is important for humans to become good people. For an educated individual, politics is not the only way to serve others or to enhance the common good. An educated individual also can help and influence others through education. Throughout his life, Confucius made every effort to cultivate himself and his students to prepare for the opportunity of *ruling and leading*, so as to resume peace in the time of Emperors Yao and Shao. Having a strong sense of mission to self-cultivate and also to cultivate others, Confucius displayed an excellent moral model, especially in the field of education even though he himself did not hold any significant political power.

While looking at some of Confucius’ followers or Confucian scholars through Chinese history, their lives also demonstrate good examples of the Confucian junzi model. They include Mencius, Xunzi, Zhu Xi, Wang Yang Ming, Dai Zhen and etc. Sharing a major similarity with Confucius, these scholars were eager to cultivate themselves and other people. We see that “they all believed one could fundamentally transform oneself, that such transformation was necessary for spiritual fulfillment, and

that it had extraordinary power to affect those around one in dramatic and profound ways” (Ivanhoe, 1993, p. 73).

In modern China, Cai Yuanpei (1868-1940) was an outstanding example of a Confucian educational leader. According to the analysis of Sun (2009), Cai successfully transformed Beijing University from an old, corrupt university into “a new institute where the pursuit of academics, morality and respect are highly appreciated” (Sun, 2009, p. 364). Sun (2009) points out that Cai’s leadership in his educational career reflected three characteristics of Confucian transformational leadership. The first one was the responsibility for endless self-cultivation and the service of one’s country. The second one was the dedication to culture building in which the transmission of values is highly emphasized. Last but not least, Cai’s life was a model of moral excellence (pp. 366-370).

These examples of Confucian leaders inspire us with a fountain of inner meanings. These leaders emphasize the importance of reflectivity and the consciousness of understanding new perspectives, and taking actions based on the new perspectives but without departing from ren for even a moment. Once moral excellence is formulated, it can become the centre of principled actions and choices. Confucian leaders demonstrate how a “good person” systematically visualizes and realizes the alive and moving values in real life. Throughout one’s life, Confucian core values develop into respectable qualities.

5. The Choice of Self and Radiation of Family

5.1. Beyond the Virtues

In the *Analects*, Confucius points out that without recognizing the mandates of Heaven, it is impossible to be a junzi (*Analects*, Book 20, 3). In this chapter, I am going to elaborate the concepts of Heaven (tian 天), Mandate of Heaven ming 命) and the Way (dao 道). I will investigate how these concepts are incorporated into the self-development of junzi and the notion of junzi leadership. Is junzi morally autonomous? Is junzi commitment limited to the self? How can the self connect with the other? I will then discuss two deeper implications of junzi leadership: transforming independent choice into moral commitment, and transcending familial love towards social betterment.

5.2. Tian 天 and Ming 命

“Tian” is translated as “heaven” in most occasions. The concept of tian is far more complicated than heaven or sky as understood in Western traditions. In Confucian and East Asian mode of thinking, tian does not only refer to a physical thing or place.

To begin with, tian is nature. All things are continually being produced, but tian does not say anything. In addition, it is important to note that tian is more than nature or part of nature in the Confucian cosmological understanding. It involves the role of creation as well. “Tian is both the creator and the field of creatures” (Ames & Rosemont Jr, 1999, p. 47).

The Master replied, “What does Heaven ever say? Yet the four seasons are put in the motion by it, and the myriad creatures receive their life from it. What does Heaven ever way?” (*Analects*, Book 17, 19).

子曰：「予欲無言。」子貢曰：「子如不言，則小子何述焉？」子曰：「天何言哉？四時行焉，百物生焉，天何言哉？」

Tian runs in its harmonious patterns and human can learn from tian and participate in the meaningful order of tian. Furthermore, tian is not absolutely quiet at all. It is not an objective existence. Tian sets the norms for human behavior and expresses its will to the human. Whatever humans have done, tian will know and respond. When having visited Nan Zi, Zi Lu was unhappy with Confucius. Confucius said that if he had acted improperly, tian might reject him or punish him. (*Analects*, Book 6, 28)

In the *Analects*, Heaven serves two identifiable roles in human life. First, Heaven seems to be responsible for setting the ultimate norms for human behavior (Dao). Second, it sends out commands, or mandates (ming), that help define the destiny of individuals (Brindley, 2011, p. 259).

As a matter of fact, China had already developed a belief of transcendental and willful heaven in early Zhou Dynasty before Confucius. Confucius then brought up several significant insights in his cosmological thought.

5.2.1. *Respect Tian with a Distance*

Confucius respects Heaven but not in a superstitious manner. He tries to keep a distance from some earlier superstitious conceptions. Besides, Confucian teaching does not show any interest in issues such as creator-god, how the universe came to be, and the after-life. Confucius accepts the fact that the universe or cosmos cannot be fully known by people. What he is interested in is its connection with practical daily life.

5.2.2. Regard Tian as a Living Culture

Confucius regards tian as “a living culture—crafted, transmitted, and now resident in a human community” (Ames & Rosemont Jr, 1999, p. 47). Heavenly principles are rooted in human nature and can be realized in the human world through human practices. It is tian that has endowed Confucius with virtue. (*Analects*, Book 7, 23) Tian becomes moralized and performs as the origin of moral authority. If ren and other virtues are considered as the internal potentials of a human, tian can be observed as an external force of moral authority.

5.2.3. Connect with Tian

Confucius strengthens the connection between tian and human through ming (mandate of heaven). “People should accord with the will of tian; otherwise, anyone who offends tian will have none to whom he can pray” 獲罪於天，無所禱也。 (*Analects*, Book 3, 13). Junzi are advised to learn from tian as well as to coincide with the mandate of heaven.

5.2.4. Tian Has Mandatory Power

Tian is beyond human control and speculation. Tian has mandatory power, that is, tian ming, over human affairs. Tian’s decisions “about an individual’s destiny, as portrayed in the *Analects*, are at least somewhat independent of its desires, intentions, or will for justice and social good” (Brindley, 2011, p. 259). For example, one of Confucius’s favourite students, Yan Hui, suffered from an early death. Confucius does not explain too much about human fate. “Heaven’s intent is good; it does not always make such an intent known in every case” (Brindley, 2011, p. 261).

Ming 命 originally means ‘to command or to cause’. It also means ‘life span’ or ‘the length of life’. Ming, mostly translated as Mandate of Heaven, includes the implication of the choice, the command or decree from Heaven. Tian Ming 天命 together in the early literature of Chinese classics shows the reasoning for dynastic continuity. Ming, when used independently, carries the meaning of fate or destiny. Tian Ming and ming are interchangeable in many parts of the *Analects*. Yan Hui’s short life is a fate. Confucius not being given any opportunity to hold an important political position within his lifetime is a fate too. Confucius understands ming at the age of 50. Here is Confucius’ self-description:

At fifteen, I set my mind upon learning.
At thirty, I took my place in society.
At forty, I became free of doubts.
At fifty, I understood Heaven’s Mandate.
At sixty, my ear was attuned.
At seventy, I could follow my heart’s desires without overstepping the bounds of propriety (Slingerland, *Analects* 2. 4).

吾十有五而志于學，
三十而立，
四十而不惑，
五十而知天命，
六十而耳順，
七十而從心所欲，不踰矩。

In the *Analects*, it is said that one who does not understand fate lacks the means to become a junzi (*Analects*, Book 20, 3). Some commentaries have analyzed that this fate exerts a negative force in human life, showing the dependence and powerlessness of being human. Slingerland (2003) holds the view that “it is therefore not only pointless, but also morally wrong to struggle against it (fate)” (p. 238). Ming, the mandate of heaven, appears entirely external to and beyond human control at this point.

On the other hand, some may debate that Confucius views individuals as possessing control over their own choices and behaviours to fulfil the journey of becoming junzi. Junzi is given a commission from tian; he then should try his best to complete this commission. Nevertheless, “should” and “could” are speaking of two different circumstances. Although the result is sometimes beyond human control or even speculation, Confucius has not echoed any anger, disgust, or hatred to tian when facing such unexpected outcomes. What he aims to do is to retain the commission in mind and keep trying. His determination and persistence in the career of education is an illustration of understanding ming. Being an educator, which was not his original plan, is still a way to uphold social harmony and to promote the Way.

Fung (1976) comments, “to know ming means to acknowledge the inevitability of the world as it exists, and so to disregard one’s external success or failure” (p. 45). I agree with the first part of his comments as an approach to understand ming. But for the second part, I reserve a question mark here. Confucius has not made any remarks against the external success or failure. He tends to prioritize the moral integrity over the secular achievement:

The Master said, “Wealth and social eminence are things that all people desire, and yet unless they are acquired in the proper way I will not abide them...” (Slingerland, *Analects* 4, 5).

富與貴是人之所欲也，不以其道得之，不處也…

In dealing with ups and downs in life, the Master’s statement undoubtedly demonstrates a baseline for himself, in which morality is the gatekeeper.

5.3. Dao 道

Dao appears some 80 times in the *Analects*. Dao can be used as a noun (means path, road, and way) and a verb (means to follow, to speak). Many Chinese philosophers and thinkers like to use the word “dao” to refer to general moral principles or guidelines for doing correct things. Therefore, the dao is always translated as the Way. Ames and Rosemont (1999) remark that Confucian dao basically implicates ren dao, which is the way of becoming good person. Dao is significant in the teaching of Confucius. It is even more valuable than life. “If a man in the morning hears (learns) the right way, he may die in the evening without regret” (Slingerland, *Analects* 4, 8). Although dao is the way for people to learn and follow, dao is not a set of dogmatic formulations. It embraces creativity. “Dao comprises all meaningful, behavior-guiding practices. Dao models not reality but value” (Hansen, 1992, p. 85).

According to Confucius, the dao can be learnt from history, classics and the ancient rulers. Dao can also be articulated and extended by exemplary people. We read in the *Analects*, Book 15, 29: “People are able to broaden (expand) dao; it is not dao that broadens (expands) people.” This statement also conveys a very important message: Dao needs to be realized by people, it is a way of “undergoing dynamic process of self-transformation” (Tu, 1979, p. 40) and becoming human. Dao is a path, not the destination. Confucian dao is therefore given a moral and human sense.

The interpretation of Ames and Rosemont (1999) enriches the meaning of dao:

The dao is to experience, to interpret, and to influence the world in such a way as to reinforce and extend the way of life inherited from one’s cultural predecessors. This way of living in the world that provides a road map and direction for ones’ cultural successors (p. 45).

In addition to the moral and humanistic connotation, dao implicates as a cultural legacy as well:

Gongsun Chao of Wei asked Zigong, “From whom did Confucius acquire his learning?” Zigong replied, “The Way of Kings Wen and Wu has not yet fallen to the ground—it still exists in people. Those who are worthy understand its greater aspects, while those who are unworthy understand its lesser aspects. There is no one who does not have the Way of Wen and Wu within them. From whom did the Master not acquire his learning? And what need was there for him to have a formal teacher? (Slingerland, *Analects* 19. 22).

衛公孫朝問於子貢曰：「仲尼焉學？」子貢曰：「文武之道，未墜於地，在人。賢者識其大者，不賢者識其小者，莫不有文武之道焉。夫子焉不學？而亦何常師之有？」

5.4. The Choice of Self and Junzi Leadership

Are people able to broaden dao? Can Dao be broadened? If there is fate, or a mandate of heaven, what can humans do to go beyond fate/mandate? Are humans passive actors, simply following dao and fate? Or do humans have autonomy to control their own life? Who (or what) has the highest authority? There are a lot of debates on these questions. I name this as the choice of self. When junzi exercises this choice of self, he needs to have wisdom and courage.

According to Fingarette (1972), dao is “a way without crossroads” (pp. 18-36) and a “single, definite order” (p. 20). He even claims “that is the only alternative to the one Order is disorder, chaos” (p. 20). Fingarette presents a picture of humans having no alternatives. To follow is the only choice. There are a considerable number of commentators who interpret dao as a transcendent notion. On the other side, Hall and Ames (1987) are some opposing voices. They argue that human beings are the “ultimate creator of human meaning and value” (p. 236). Confucius’ perception of human

development is “an open-ended activity in which true qualitative growth is a function of cultural accumulation and the attendant enrichment of possibilities” (p. 236).

When reflecting whether individuals have choices or not, I think we have to connect ming with the dao. It is the reality of life that we are not able to speculate how tian arranges our lives. However, Confucius encourages us to adopt a way of lifelong self-cultivation. We need to learn and grasp the meaning of tian ming, which is why Confucius set his heart for learning from the age of 15. Learning never stopped throughout his life. He learned from history and classic texts. Confucius grasped the picture of an ideal society and understood that his obligation was to realize the dao in order to achieve an ideal society.

Without any doubt, to work out the good virtues is the dao. However, regarding the questions like at what time, through which role, and through what approach to accomplish these virtues, different individuals may act and react in different ways. This is human choice. In order to find the best timing and carry out the most appropriate action, humans need to learn...learn from tian, from the dao, from the living model, junzi, and from the history—ancient rulers and from our internal self.

Dao cannot be realized without the participation of self. Once the self becomes involved in the process of actualizing the dao, the actuality of autonomy has already taken place. Here, I am not saying humans are living without any constraints. But I advocate the view that human do have autonomy to live their lives. Confucius emphasizes the free will and autonomy in self-determination.

To quote Hall and Ames (1987), dao is something to “be accomplished rather than simply obeyed” (p. 237). The challenge is how effectively and meaningfully we can

mobilize our virtues to make the dao accomplished. This involves both wisdom and courage. Confucius teaches us not to be distressed that men do not know us, but only to be distressed that we do not know men (Slingerland, *Analects* 1. 16). What the implication in this teaching is that we need to nurture the wisdom to know other and understand other. However, we also need to be courageous as in any situation of being lonely or being misunderstood by other. Such self-determination is built upon the conscious self. Some may argue that when and how a person acts autonomously is problematic. But then again, there is no teaching from Confucian *Analects* about self-centeredness or self-isolation. Instead, there are passages about self-development and self-sustainability:

The Master said, “Demand much of yourself, but ask little of others, and you will keep resentment at a distance” (Slingerland, *Analects* 15. 15).

子曰：「躬自厚而薄責於人，則遠怨矣。」

The Master said, “The gentleman seeks in himself; the petty person seeks in others” (Slingerland, *Analects* 15. 21).

子曰：「君子矜而不爭，群而不黨。」

To me, the dao is not merely an individual way, but the way of collective human wisdom and courage, illuminating different places at different periods in time. Individuals are adding meaning and value when “broadening the dao” (Slingerland, *Analects* 15. 29). When we get caught up in risk or in fear, and start to retract from our inner values, the dao is a great catalyst to re-open and re-strengthen our intentions again. We learn to return to our heart, where we can again perceive what is truly important to us and other people. With the dao, we are able to develop clarity about the purpose of our life, and notice how our inner values continue to expand even at the expense of our lives.

Brindly (2011) presents the following view in the article *Moral autonomy and individual sources of authority in the Analects*:

...individual input, in the form of self-cultivation, acquisition of knowledge, self-reflection, decision-making, and action. None of these processes involves coercion or prescription from Heaven. Rather, individuals must each ascertain for themselves the meaning and importance of Heaven's authority, and they must satisfy its requirements by embodying it in their own, personalized ways. Such types of individual input contribute to Confucius' notion of "enlarging the Dao," or adding value to Heaven's moral authority in the world (Brindley, 2011, pp. 263-264).

Confucius' fate was not smooth at all; likewise, neither were the fates of Aung San Suu Kyi and Ghandi. Regardless of whether they were forced to work outside their home state, or in prison, or even at the expense of their lives, they showed much autonomous power in the act of choosing and struggling to choose to be moral individuals. When looking back on Chinese history, we also have no shortage of these kinds of junzi who have held their autonomous wills as being more vital than their mortal lives.

Ahn (2008) comments: "A junzi is a noble person who attempts to actualize Confucian cardinal virtues in concrete human relationships at any cost" (p. 103). Confucius clarifies that junzi should not sacrifice one's individuality to meet unreasonable conformity (Slingerland, *Analects* 13. 23). Junzi has a clear and independent mind. Moreover, junzi's focal concern is not on any shallow or superficial achievements, but on the moral autonomy of one's inner life. Therefore, no matter how tough their lives are, the autonomous conscious self is able to keep himself self-possessed and relaxed.

The Master said, "The gentleman is self-possessed and relaxed, while the petty man is perpetually full of worry" (Slingerland, *Analects* 7. 37).

子曰：「君子坦蕩蕩，小人長戚戚。」

From this statement, we can perceive that an ideal moral person in the Confucian perspective is characterized by self-determination and independent choice. When junzi live up consciously and consistently towards the inner values, they can extend out the moral clarity and create serenity and balance. Junzi are worry-free not because their lives are easy, but due to their wisdom and courage which allow them to unfold the true meaning of their lives.

Having different view from Fingarette (1972), I consider the dao as the way filled with many crossroads. The more complex the world becomes, the more crossroads we will encounter. We need to adjust our steps and set short-term destinations to cope with various tensions and go through the dao. Self-cultivation, which gives wisdom and courage, empowers one to make the choice of self. Our ultimate goal is neither to create any individual dao within the dao, nor to make any departure from the ming, but to broaden and extend the dao with more human meaning. Tu (1979) offers this insight: “To know one’s limitation, instead of inhibiting one’s determination to forge ahead, actually enhances one’s commitment to action” (p. 51). In a deeper sense, transformation is the result of the choice of self from the lens of Confucius. Changes will be formed due to the exercise of autonomy. However, the principles of walking through the dao, which are the core values of being a human, do not change.

In terms of leadership, the leader acquires independent choice through self-cultivation. Junzi leadership is characterized by choosing and doing what matches with “the way” and by insistence on the right way. Moral integrity is chosen to be maintained

throughout the way. This is junzi's choice of self. One of the greatest meanings of junzi leadership is right here: transforming independent choice into moral commitment.

5.5. Radiation of Family and Junzi Mission

From independent choice to moral commitment, the Confucian self is not restrained by individual extent. In the journey towards moral excellence, living everyday life with the other in a secular world is central. As a junzi, one leads himself and transforms himself for moral fulfilment. In addition, a junzi also has the extraordinary power to affect those around him to make their own transformations as well. The cultivated junzi influences others just like the wind sways the grass. In other words, virtues should not remain on a conceptual level from the Confucian view. Action is always a consideration. Virtues are not simply something to be known, but are something to be experienced.

When an individual attempts to navigate from the small circle of one's self to the larger sphere of the community, where can he initiate the first step? Family is the primary place. "The Confucians regard the family as the natural habitat of humans; it is the necessary and the most desirable environment for mutual support and personal growth" (Tu, 1985, p. 123).

According to Confucius, the family is considered to be the locus of affection and love. Affection and love grow out of familial relationships, and at the same time one's affection and love will extend to others even beyond the lines of family. Below is a very thought-provoking passage from *Great Learning* 大學, which is regarded as one of the

Four Books in Confucianism. The following two passages clearly convey the process of self-development and the connotation of the family:

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 (Legge, 2012, p. 1).

Self-cultivation is the root. Since “it is human to have a father” (Tu, 1985, p. 123), we naturally extend our love to our family. In the family, there are the people close to us who live with us. We learn the art of getting along with family members. Then, we extend our love to our friends, the community, the state and even the whole world. The extension unveils several implications:

5.5.1. A Coherent Arrangement of Life Development

Confucian teaching shows a coherent arrangement of life development. Family is usually the place “where . . . children [are] as we grow, deal with siblings and relatives, marry and have children and care for aging parents” (Lee, 2010, p.28). For most humans, family is the first place where we are taught how to behave and how to live with other people. Reasonably and understandingly, we expand our moral abilities from the

close to the unknown, from a small, restricted circle to a large open sphere. This is why Confucius says that filial piety is the root of all other virtues.

5.5.2. *An Extension to Other Human Relations*

Familial principles and values can be applied to other human relationships. Confucius believes that love, kindness, respect, filial responsibilities, fraternal deference and brotherly care can all be possibly applied to other human relations. The father-son relationship is particularly illustrated in the *Analects*. When it is said that a son is dutiful to his father, he should be loyal to the state and the ruler. Confucian teaching does not speak of any kind of irrational obedience. More notably, the father-son relationship illuminates the connotation of mutual responsibilities and of being reciprocal. In Confucius' ideal world, human relationships are reciprocally obligating. The father should be kind and caring for his son while the son should love and respect his parent. Likewise, the ruled should be loyal to the ruler while the ruler should be compassionate for the ruled. Individuals are attached to each other through love, respect and care. This bonding is extended and modelled from the conception of family.

5.5.3. *The Establishment of Moral Order*

Self-cultivation can eventually bring social harmony. Once again, it proves that the the rectification of names as proposed by Confucius is to encourage an enduring moral order rather than a rigid hierarchical structure. The moral order is to help bring up the pragmatic steps for attaining self-cultivation, extending self-development and then establishing other-development. Self or family or community is not a given.

Confucius teaches us to place the correct focus at different stages of life and to draw a road map of a true human life. Family is to connect the self with the other. I will

describe Confucius' position with family as a centre for radiating virtues where self-cultivation starts, self-regulation matures, and self-development completes.

Confucian thinking emphasizes the importance of family relations. This assists us in setting priorities and knowing what is important. It is definitely essential in one's pursuit for self-cultivation. I am always inspired by Confucius' wisdom, and this is one of those times. He is wise to highlight the importance of family and to encourage people to start the navigation of self-development from this biological relation. He also unfolds another layer of human meaning through a bigger community--the society, and the state. At this point, he motivates people to think and act beyond biological attachment to achieve collective harmony. The chief denotation of junzi leadership is also well articulated here: transcending familial love to social betterment. In this respect, I will say junzi leaders are altruistic because they extend the familial love to others. They have a sense of mission to transform society because they love their family as well as their society, and they envision that collective harmony relies on continual commitment.

Although there are many comments about Confucian philosophy lacking logical reasoning, I argue that moral obligation rather than logical reason needs to be emphasized as junzi's exceptional transformation. The involvement of obligation shapes the deepness of a Confucian moral person, and serves as the foundation for junzi leadership that takes place within a certain framework. Junzi leaders are altruistically grounded in a reflective moral reasoning that cannot be understood fully without reference to the integration of self and others, and is distinguishable from mainstream ethical reasoning in the contemporary Western world.

Junzi leadership are visionary leaders who are compelling and motivating. They are committed themselves to understand tian ming and realize dao. Junzi do not promote any escape from reality; they encourage themselves and other people to create the transformation within the real life. They portray the spirit of moral bonding through an awareness of obligation. It should be once again acknowledged that junzi personality has a unique awareness of moral obligation. Junzi are committed to awaken themselves, other individuals and then the whole society to a deeper sense of self and life purpose, and finally support a commitment to transform through various crossroads.

6. The Authentic Moral Transformation

6.1. Beyond Transformational

Transformational leadership is about leaders continually changing themselves and improving individuals around them. During these decades, vast amounts of literature illustrate the significance of making change. The term “transformation” almost becomes a “one size fits all” key to handle with crisis in many organizations.

Since the 1980’s, many researchers and scholars have considered Confucian philosophy as transformational (Tu, 1985; Sun, 2009). In fact, this is no longer an innovative viewpoint claiming that junzi are transformational leaders. I agree that junzi leadership matches with some principles of transformational leadership. But it is not fair to categorize junzi leadership solely as transformational. The lifelong pursuit of self-cultivation and the inclusive moral characteristics of junzi make Confucian leadership unique. Such uniqueness cannot be described precisely by merely adopting any single leadership approach or term in the contemporary world. As a matter of fact, junzi leadership is more than simply transformational.

When compared with the Western conception of transformational leadership, the Confucian transformation is deeper and emphasizes morality and transmission of culture. Below are five distinctions in Confucian transformation, outlined by Sun (2009):

1. Confucian transformation advocates that the process of being human is the process of transformation. The process of transformation starts

when you are born and never stops until you reach a state of perfection in which you unite with and serve with heaven.

2. Confucian transformation is more complete and inwardly driven.
3. Confucian transformation influences people through teaching and personal exemplification.
4. Confucian transformation emphasizes transformation is a process of transmitting culture and moralization.
5. Confucian transformation begins with one's inner demand to become human and only when one is transformed he can transform others. (pp. 360-362)

Sun (2009) suggests a sensible view in differentiating Confucian junzi leadership from transformational leadership 'in the context, the purpose and the degree of change' (Sun, 2009, p. 360) . The former is distinguished from the latter in its inner layer of transformation, which is the "heart" of human identity, emphasizing the consciousness of *being a human* and *having a sense of responsibility*. I agree with Sun that the Confucian junzi leadership moves from inward to outward, while the transformational leadership moves from outward to inward.

According to Yukl (1999), transformational leadership is an effective form of leadership. As well, transformational leadership provides some important insight to contemporary leadership theories and has caught the attention of researchers from different perspectives since its introduction in the 1970's. He claims that instrumental compliance is most important for transactional leadership, while internalization is most important for transformational leadership (p. 301). However, Yukl also suggests in his report, transformational leadership lacks conceptual clarity. In the aspect between leaders and followers, it does not "describe the underlying influence processes clearly", nor "specify how the leader behaviors are related to these processes" (p. 301). The conceptual weaknesses come from the deficient or incomplete conceptual foundation

regarding the roots of internalization. It is noted that some transformational leadership theories set out to empower followers and nurture them to change, what they attempt to arouse is the sense of making change for managerial and structural effectiveness. Transformational leadership, by making changes to the leader himself or the followers, is a means to promoting organizational excellence. Their ultimate target is the organisation.

Conversely, Confucian junzi leadership starts out from a different point, where the “heart” or “ren” is the root of internalization. The destination of the transformation process also has a different aim. Using the Confucian view, a junzi would like to empower the followers not just for the interest of specific organization but for the followers themselves as a whole. In this sense, Confucian junzi leadership is more than a transformational leadership project. This is also the direction and value that an educator should consider.

6.2. More than Authentic

When I read between the lines of *Analects* and junzi leadership, the depiction of “transformational” is not precise. It is necessary to highlight the ‘true self’, that is, the authenticity of self. Kernis (2003) explains authenticity as an “unobstructed operation of one’s true, or core, self in one’s daily enterprise” (p. 13). “To be authentic, one must know, accept, and remain true to oneself regardless of environmental contingences” (Hughes, 2005, p. 85).

In the article, *The journey to authenticity*, George (2004) states that leadership style is not what is important; rather, what is important is that leaders need to be

authentic. The first paragraph of the article has made a clear definition for an authentic leader:

To become authentic, each of us has to develop our own leadership style, consistent with our own personality and character. Unfortunately, the pressures of an organization push us to adhere to its normative style. But if we conform to a style that is not consistent with who we are, we will never become authentic leaders (George, 2004, p. 29).

George clearly states that authentic leaders should understand their purpose, practice solid values, lead with the heart, establish connected relationships and demonstrate self-discipline. I agree that leaders, especially educational leaders, need to be authentic. With today's pressures to pursue style over morals and effectiveness over values, the challenge to illuminate and remain one's real self has never been greater. There is a tendency for many leaders, especially in the field of education, to believe that to compromise one's own values is to make flexible changes, and that this is the solution for institutional survival!

Five qualities of authentic leaders are proposed by George (2004) who has determined these through many experiences in leading others. They are:

1. Understanding their purpose
2. Practicing solid values
3. Leading with heart
4. Establishing connected relationships
5. Demonstrating self-discipline

Acquiring the five dimensions of an authentic leader is not a sequential process; rather, leaders develop them continuously throughout their lives. George also emphasizes that authentic leaders know their "True North". This turns out to be a very

interesting concurrence with the notion of junzi as the Pole Star. Authentic leaders have “a clear idea of who they are, where they are going, and what the right thing is to do. When test is in difficult situations, authentic leaders do not compromise their value, but rather use those situations to strengthen their values” (Northouse, 2010, p. 213).

Confucius teaches the highest ethical standards to his followers, standards which he has also realized in his own life. Junzi is an ideal leader who strives towards self-regulation continuously. Such self-regulation is built on a deep sense of self-concept and self-knowledge. These qualities are the characteristics that authentic leaders advocate. Junzi is authentic in his self because his actions are consistent with his sayings.

Authentic leaders positively influence a culture of authenticity directly. This culture is indirectly reinforced through the beneficial impact of veritable outcomes of leader-led interventions as perceived by followers. Ultimately, both the culture and the veritable outcomes serve as self-verifying reinforcement for the leader to continue to be authentic (Chan, Hannah, & Gardner, 2005, p. 25).

On the other hand, according to the review conducted by Walumbwa and associates (2008), there are four components forming the authentic leadership. They include self-awareness, internalized moral perspective, balanced processing and relational transparency. When referring to the core virtues of Confucian ethics, I find the following connection between them:

- ren originates self-awareness
- ren, yi, yong, zhong, zhu, xiao, di reflects internalized moral perspective
- yi, zhi leads to balanced processing
- yi, yong implements relational transparency

Authentic leadership aims at lifelong leadership, which I consider in parallel with the principal theme of Confucian thinking. “More important, in terms of authenticity”,

Confucius “was recognized as a sage and leader by others, not by self-proclamation” (Bass & Steidlmeier, 2004, p. 187). Therefore, Confucian junzi is certainly an example of the authentic leader who can “understand their own values, place followers’ needs above their own, and with followers to align their interests in order create a greater common good” (Northouse, 2010, p. 222).

However, authentic leadership is still in the phase of development. “What is meant by authentic leadership is not clear, and the constructs are not always clearly articulated” (Pittinsky & Tyson, 2005, p. 255). A growing number of researchers are trying to expand it. Some may want to fit it into transformational leadership, and create “authentic transformational” leadership. There are many inputs on how to consolidate the transformational leadership theories. In addition, authentic leadership provides guiding principles for transformational leaders to build long-term, authentic relations with followers. Having said that, the term “authentic transformational” is still not all-inclusive to express junzi leadership. The moral dimension that is embedded in the process and influence of junzi leadership is not fully highlighted.

From my point of view, junzi leadership is appropriately understood with the notion of ‘authentic moral transformational’. It is apparent that Confucian thinking, including both the internalization for self-perfection and the externalization for social harmony, has set a common goal: to be a true human. Junzi leadership emphasizes the practical life as well as long-term perspectives. In other words, the ultimate goal of transformation in junzi leadership is to be a true person. The synthesis of “moral” and “transformation” provides the leader a compass for moral reasoning and a platform for self-actualization. More notably, lifelong transformation with an emphasis on morality

explicitly puts forward a meaning and a value. Merely "authentic" or "transformational" is not holistic enough to express this moral meaning and value.

Junzi works hard on self-cultivation to transform himself as well as to help others to transform themselves. Confucius himself is a typical model of junzi. Improving the government and being a teacher were two main areas on which Confucius dedicated most of his efforts. Confucius may not have been a powerful politician during his lifetime; however, he became an influential educator, with his influence continuing throughout these past two thousand years. To use Mahood's words (1971), Confucius can be decoded as a "moral agent" (pp. 177-188). He presents himself as a living model for moral action.

In fulfilling the goal of self-cultivation, social harmony, and individual and community empowerment, junzi leadership is oriented towards praxis. In summing up Confucius' sayings and life events recorded in the *Analects*, I propose the following principles for authentic moral transformational leaders. They are both descriptive of Confucius' philosophy and prescriptive to an ideal leader, and are used to enrich the theoretical framework of authentic moral transformational leadership:

1. Every human is educable.
2. Every human has the virtues to be developed.
3. Every human is morally independent and interdependent.
4. Learning is important for character training.
5. Practice is effective for self-cultivation.
6. Transformation is for becoming a true human.
7. A leader is moral agent while presenting himself as living model.
8. A leader should be caring, honest and just.
9. A leader should serve others.

10. A leader should work for the common good.

6.3. Junzi Leadership is an Authentic Moral Transformational Art

Nowadays, the increasing complexity of decision-making that educational leaders face requires of us to embrace new ways of thinking about leadership. However, it seems to be a trend for modern educational leaders to adapt their work style to meet the needs of their students, teachers and the educational environment. Much leadership literature focuses on technical know-hows and management training to raise the administrative effectiveness or to cope with the pressures of their institutions. Educational leaders are more interested in asking and looking for what skills and styles leaders should develop. Although it is not valueless for leaders to adjust themselves to meet the needs of their institutions, is it the only or best way to empower themselves and serve the society? It is worth taking the time to reconceptualize the deeper meaning of education and the genuine role of educational leaders. The educational leaders need to be held accountable from a holistic and substantial approach. The emphasis is on defining educator accountability rather than understanding what educators in the 21st century are supposed to do. In other words, In addition to being the expert in the discipline of administration and pedagogy, for those who believe in the promise of education to shape a better future, moral responsibility is inescapable. It is because education has its special educational purposes.

Education is special, and educational leaders are different from leaders in other professions. Although education may serve some objectives similar to other businesses or industries, the teaching and learning of values cannot be reduced in the domain of education. I totally agree with the view that “acquisition of values is an integral part of our

education” (Hodgkinson, 1991, p. 16). Education can be said “to subserve all human values and to be prerequisite to their fulfilment” (Hodgkinson, 1991, p. 27). Educational leaders should be aware of the irreplaceable feature of education. It is the educators of today who are ultimately reshaping the society of the future.

In view of the above, educational leadership is a distinct field and should not be simply a branch of the wider study of leadership/management.

If leadership is vital to the schools, preparation of those leaders is very serious business indeed, and graduate programs must move beyond the training of efficient managers, to the preparation of visionary, moral, and transformational leaders. Educators developing new programs and those revisiting existing ones are morally obligated to carefully investigate the knowledge base(es) on which they will build their curriculum and delivery systems rather than overlaying behavioral/structural models with post-structural or post-modern ones. They can start with fresh assumptions about the nature of leadership, drawing from English, Senge, Sergiovanni, Hodgkinson, Bennis and a host of other contemporaries. This will be a formidable task since there is shifting consensus on what constitutes leadership, and whether it can even be "taught" (Gerald, 1999, p. 297).

Education is an important aspect of human life. It is not just speaking of one moment of life or a small group of people. Education is a long-term career that has an impact on countless individuals. What we give to the younger generations is greatly influenced by what we have received from our senior generations. Education is the foundation of society and ensures its continuation (Carr, 2007; Ozturk & Debelak, 2008).

Educational leadership has been studied over the years to address various concerns of students, parents, educators, and society. There is no single best way to commonly agree upon about how to lead in the field of education. Some people may be interested in continuing to research which types of leadership styles in education will work best. But, for me, it is more imperative to construct concepts or insights that can

inspire the field of education. Educational leaders “must cultivate some of the positive qualities of a parent: caring, responsibility, self-negation and self-sacrifice, concern for the future growth of charges, kindness and empathy” (Hodgkinson, 1991, p. 61). I am in accord with the notion that educational administration is itself a moral activity (Hodgkinson, 1991, p. 81). The professionalism of educational leadership is definitely not bound solely to leadership skills or managerial competences. Supporting ethical training in educational institutions is critical to nurturing ethical standards and increasing attentiveness to moral values. Educators should promote ethics and moral reasoning to encourage individuals developing life values that will sustain them throughout their life.

Hodgkinson (1991, 1996) claims that educational leadership is a moral art. Wong (2001) expands educational leadership from the Chinese perspective as a practical moral art. Here, I propose that junzi leadership is an authentic moral transformational art. I use the term “authentic moral transformational” to articulate the uniqueness and inclusiveness of junzi leadership, and, more importantly, to complement views of leadership, especially educational leadership developed in the contemporary world. Educational leadership entails not only adapting to the tensions of change, but also creating the space in which leaders and followers can grow in a positive and sustained manner. Authenticity, morality and transformation are three elements, from my view, that can help create such meaningful space.

7. Shedding Light on Educational Leadership

7.1. Introduction

Educational leaders without a philosophy of education are like ships cruising with no destination. The philosophy starts with the view of reality and definitions of morals, values and truths. Nowadays, there are many people who join the education team with techniques and strategies; such people may be successful administrators. However, to be an educational leader, one must be well equipped so as to avoid distortion and fragmentation that are prevalent in education today.

The personalities expressed in Confucian ethics are integrated and harmonious. Ip (2011) describes a junzi as a moral person who “would possess and demonstrate his genuine care and concern toward people, and would be committed to do the right thing in both personal and professional lives” (p. 692). When applying this to the field of educational leadership, does junzi personality have any important implications? In this chapter, I am going to discuss the aspects of junzi leadership that particularly make sense to educational leadership.

7.2. The Awareness of Self-Identity

Throughout this dissertation, “moral obligation,” has been mentioned many times. Confucius actualized this obligation by involving a lifelong task of teaching. He never refused any people from various social backgrounds for his instruction. It is said that

Confucius would teach anyone who gave him a bundle of dried meat. In other words, he would not reject anyone who wanted to learn from him. It is because, in Confucian view, every person is potentially educable and education should be for all.

Confucius taught not because of any materialistic return. A bundle of dried meat was a kind of symbolic reward. He promoted fair access to education. It is because Confucius was aware that it was his obligation to teach and to help inspire students to learn and become *good people*. Through the task of teaching, Confucius attempted to construct a *good society*. Confucius devoted his life in the field of education for the public good. When teaching or running schools are reduced to some kind of economic activities in the 21st century, the ideals of Confucian educational leadership stand in great contrast. We find it very revealing that educational leaders should have such awareness of their roles. I claim this as an awareness of self-identity: a self-awareness of being a teacher, an educator or an educational leader. The self-identity is rooted in the consciousness of being human as well. The self-identity also gives birth to a persistent mind for long-term commitment to help other people and serve the society.

The Master said, "Human beings can broaden the Way, it is not the Way that broaden human beings" (Slingerland, *Analects* 15. 29).

子曰：「人能弘道，非道弘人。」

Mater Zeng said, "A scholar-official must be strong and resolute, for his burden is heavy and his way (dao) is long. He takes up Goodness as his own personal burden...is it not heavy? His way ends only with death...is it not long" (Slingerland, *Analects* 8. 7).

曾子曰：「士不可以不弘毅，任重而道遠。仁以爲己任，不亦重乎？死而後已，不亦遠乎？」

In modern life we are faced with many complex choices, and it is hard for us to make decisions as we encounter various conflicts and dilemmas. However, if we really preserve and learn to take the long view, we are well on the way to becoming junzi. Educational leaders should realize that their careers are different from other careers, and by this I do not imply a comparison of economic or social status.

With an awareness of self-identity, educational leaders envision a larger role for the betterment of society and culture. The moral calls for educational leadership are to create an environment that promotes the moral integrity and the encouragement of individuals to develop moral attitudes and proficiencies. Junzi leaders carry out a moral obligation to cultivate self and serve others. This awareness reflects the courage and determination to take up this long-term commitment. Such an awareness of self-identity would further support a culture of learning in which leaders and their followers share a common vision and create expectations that foster continual moral development. If this awareness is a kind of burden, the burden is heavy and there will be nothing heavier. The journey is long and there is nothing longer. Nonetheless, educational leaders need to sustain it just because--and the reason makes sense--they are aware that they are educational leaders. They have the mission to take the clarity of educational purposes and specification of actual steps into consideration.

7.3. The Moral Meaning of Learning

Comparing with modern educational leadership theories, Confucian junzi leadership values the significance of learning in a very exceptional approach. Also, Confucius positively adds moral values on learning. What Confucius emphasizes is not limited by instrumental knowledge; indeed, he expands a lot on humanistic learning. “For

Confucius, then, learning is not a means to securing a livelihood; it is an end in itself, a way of life' (Ames & Rosemont Jr, 1999, p. 66). Tu (1985) has made the following comment as well:

After all, Confucians see learning for the sake of the self as the authentic purpose of education. To be sure, the self as an open and commutating center of relationships is intimately connected with other selves, from being egoistic, it is communal (Tu, 1985, p. 180).

Although Confucius claims himself to be a transmitter, not an innovator, he has done some innovation in the education at that time. The innovation has even exerted a great impact on Chinese culture until the present day. This is the transfer of the focus of learning from purely ritual mastery to the study of texts. Confucius makes up his reading list from the classics of the ru 儒 heritage: historical writings, poetry and ritual (Hansen, 1992, p. 58).

Confucius shows deep interest in learning and finds much joy in studying history and poetry. In the first passage of first chapter of *Analects*, he has already demonstrated the joy in learning. Holding a different view from today's utilitarian society, which regards education as a tool for knowledge acquisition, social mobility or vocational training, Confucius offers valuable insights into learning from an educator's perspective.

Thinking did play a role in Confucius' program of moral cultivation: one must think about the li one studies. One must see how each of the li applies in one's own life, and how it relates to the great web of ritual forms which constitute the Way. This kind of thinking is critical for achieving a full understanding of the Way. But such thinking cannot take place "in a vacuum"...it must occur in the context of study (Ivanhoe, 1990, p. 475).

What Confucius endeavours to accomplish is a holistic view of learning for the completion of inner self and the pursuit of ethical virtuosity. Below, I encapsulate a few key points that I wish to make in the way of summarizing this section:

7.3.1. *Learning is the Path to the Virtues of Junzi*

“To the Confucians, the process of learning knowledge is the process of becoming moral. Morals and knowledge are inseparable” (Sun, 2009, p. 359). Two thousand five hundred years ago, Confucius put forward such an insight for education and learning. He cherished the values of education and the impact of learning from moral aspects. Education gives us character-building experiences and communicative practices leading to various kinds of transformation. Confucius says, “By nature people are similar; they diverge as the result of practice” (*Analects*, Book 17, 2). Practice here means learning. The human nature is similar among people at birth. Education plays a very important role in raising the young. Learning makes a difference in real life. According to Confucian conceptual framework, learning is a path to learn the virtues of junzi.

Confucius thinks that, at least for the great majority of people, the virtues are acquired by learning. That is why learning is so important for him. Wanting or hoping for the virtues is not enough, unless such an attitude is yoked to learning. Learning is, therefore, the path to moral excellence (Kim, 2003, p. 80).

When today’s schools and educational institutions talk about the goal of education, many of them intentionally and unintentionally shift their energy and resources to the economic interest. I wonder if they really consider what the basics of the education goals are. To cultivate individuals in moral sense is the fulfilment of

educational goals, which exactly makes why education is so special and why educational leadership is so moral (Hodgkinson, 1991, pp. 26-27).

7.3.2. Confucius Demonstrates An Example of Lifelong Active Learner

Confucius demonstrates an example of being a lifelong active learner for educators. Schools and educational institutions are communities of learning, responsible for facilitating and nurturing learners. The implication for a school being a learning organization and for the educational leaders and teachers being active learners is definitely important. How can a school become a learning organization? “Personal exemplification is the most authentic and effective pedagogy for influencing people” (Sun, 2009, p. 361). Confucius says, “To learn and then have occasion to practice what you have learned...is this not satisfying?” 學而時習之，不亦說乎？有朋自遠方來，不亦樂乎？人不知而不慍，不亦君子乎？(Slingerland, *Analects* 1. 1). Learning, plus the repeated application of what has been learnt, is a source of joy for Confucius.

According to his own description, Confucius set his heart on learning by the age of fifteen. Confucius upheld the importance of learning by being an example of lifelong learner in two ways: (1) he was a passionate learner with deep interest in learning; and (2) he was an active learner who promoted lifelong learning. This was an influential way to convey the message of learning and to establish a positive model for followers--students, teachers, administrators, parents and other stakeholders--to learn.

7.3.3. Confucius Promotes a Comprehensive Approach to Learning

Confucius encourages us to keep a balance between thinking and learning. He reminds his students that to study without thinking is a waste; to think without studying is

perilous 學而不思則罔，思而不學則殆。(Slingerland, *Analects* 2. 15). Confucius also said, “I once engaged in thought for an entire day without eating and an entire night without sleeping, but it did no good. It would have been better for me to have spent that time in learning” 吾嘗終日不食，終夜不寢，以思，無益，不如學也。(Slingerland, *Analects* 15. 31). Confucius is not in favour of abstract epistemological debates about thinking. Confucius is interested in practical learning rather than abstract thinking. The practical learning starts from self-reflection which opens the door to self-cultivation and self-realization. It is important to note that merely the word “thinking” does not quite capture the deeper connotation of Confucian understanding of “thinking”. What Confucius endorses is “moral reflection”. Moreover, He inspires “the personal, social and cosmological dimensions of thinking” in which “thinking is grounded in the language, customs and institutions that comprise culture” (Ames & Rosemont Jr, 1999, pp. 67-68).

To connect our thinking and learning with human life, morals and culture is not necessarily to create tensions with the Western traditional way of logical scientific thinking. On the contrary, Confucian approaches to thinking and learning makes the understanding of education “more moral” and also “more human.” He suggests an alternative lens for understanding, thinking, and learning precisely in the areas that Western education often neglects.

7.4. The Construct of Authentic Moral Transformation

Confucius is generally agreed to have been an educator, and he was working as a teacher. What he said and how he acted are not purely prescriptive but essentially descriptive of a moral transformational leader. Confucian junzi leadership demonstrates an inward driven expectation of one's self. From becoming a good person to being an

even better person, and then living as a junzi, Confucius shows us a developmental internal path of moral transformation. This can be conceptualized as self-knowledge, self-regulation, self-development and self-realization. Confucius prioritizes the practices of moral virtues in leadership. He adopts an authentic approach to lead others and proposes an active creative self to engage in continual transformation for individual perfection and social excellence.

The Master said, "When the ruler is correct, his will is put into effect without the need for official orders. When the ruler's person is not correct, he will not be obeyed no matter how many orders he issues" (Slingerland, *Analects* 13. 6).

子曰：「其身正，不令而行；其身不正，雖令不從。」

Another similar remark can be found in the same book:

The Master said, "If you simply correct yourself, what difficulties could you encounter in government service? If you cannot correct yourself, how can you expect to correct others?" (Slingerland, *Analects* 13. 13).

子曰：「苟正其身矣，於從政乎何有？不能正其身，如正人何？」

The major Confucian moral qualities of ren, li, yi, yong, xin, xiao, zhong, shu form the principal framework of ethical ideals. These qualities are all about benevolence, generosity, love, compassion and sincerity. They particularly make sense to the people working and leading in the field of education, in which "good" humans are supposed to be cultivated. Guo (2002) makes a remark on this ethical concentration: "Because power results from exemplary moral and ethical behaviour, Chinese political thought believes that most virtuous people should become leaders" (Guo, 2002, p. 47).

For Confucius, no matter what type of leadership skills the leader is implementing, to accomplish virtuousness is the primary obligation of a leader. This

obligation should not be overlooked throughout the journey of leadership. The high degree of expectation on ethics produces an inward force of self-governing for leaders during their leadership. From a Confucian view, the connection between the leaders and followers is not by any external law or regulation, but internalized through a humanitarian process engaging consciousness in a context of love and trust. A junzi leader is not only responsible for himself but for his followers and society. The following statements in this paragraph are based on my personal observations, and would be considered generalizations. I offer them for debate and dialogue. Except for authentic leadership and transformational leadership, not all Western educational leadership theories consider ethics to be a priority, or to even include a moral dimension. Ethics, of course, is not a new notion in Western culture. In the Western tradition, the development of ethical theory dates back to Plato and Aristotle. The word ethics has its roots in the Greek world 'ethos', which refers to people living together and, as a result, creating customs, conduct, or character. However, in contemporary North American society, individualism, paradoxically, is the main ethos, which results in competition and consumption as a lifestyle, and economic gain and rewards are the foremost consideration. A leader is not typically judged by his ethics or morals. Each human being represents certain values, but typically from the viewpoint of assessment of managerial standards or economic dimensions. Continuing to ignore the significance of morals and the role of ethics in educational leadership may result in egregious consequences. The emergence of administrative effectiveness, market expansion, and technological advancement does not mean that there are teachers or educators well-prepared for fulfilling their societal obligations.

Junzi leadership informs a body of core values and a collection of moral principles. Filled with critical insight and inspiring underpinning, the notion of junzi leadership helps enriching the conceptual platform of contemporary leadership discourse. I have no intent to argue that junzi leadership is superior to the other. But I think there should be a call to revisit and refresh the timeless passages from *Analects* that embrace the compound dimensions of authenticity, ethics, and transformation. These would definitely serve as a powerhouse of valuable resources in the field of educational leadership.

7.5. The Respect towards Culture

Confucius advocates respect towards culture, history and tradition. In my view, contemporary educational leadership theories rarely show comparable attentiveness. When I encounter the North American educational leadership calling for change and innovation, I, coming from the Confucian viewpoint, respond with the thought that there is also a need to cultivate an enthusiasm for looking back upon our history and developing an attitude to show respect for our traditions. Education must be constructed within context. It is about the transmission of knowledge, traditions, and values. Therefore, a respect towards culture and history should be incorporated in educational leadership. When many institutions follow the trend of engaging in innovation, junzi leadership sheds light on endorsing the tradition, which actually is the foundation for various innovations. Educational leadership, different from leadership in other areas, should uphold the respect towards culture, history and tradition.

Confucius is often misunderstood by modern liberal intellectuals for his traditional orientation. When he calls for a return to the Zhou li, what we should understand is that

he is enjoining us to bring harmony into our lives. The society in the Zhou li is well-organized with social order. Confucius says, “I transmit rather than innovate. I trust in and love the ancient ways. I might thus compare myself to Old Peng” 述而不作，信而好古，竊比於我老彭。(Analects, Book 7. 1). “Who is able to leave a room without going out through the door? How is it, then, that no one follows this Way?” 誰能出不由戶？何莫由斯道也？(Slingerland, Analects 6. 17). The Way of the ancients is the door that leads us to the foundation of knowledge and wisdom. The ancients outline an ideal world and present a great groundwork for our reference to make changes and innovations. ‘The Master said: “In archery, one does not emphasize piercing the hide of the target, because people’s strengths differ. Such is the ancient Way” 射不主皮，爲力不同科，古之道也。(Slingerland, Analects 3.16). Even in upholding the ancient ways, Confucius notes that ancient wisdom is based on reason and is justified (Kim, 2003, p. 79).

When I read postmodern theories that are put forth as part of a culture of unmaking whose key principles include “decreation, disintegration, deconstruction, decentrement, displacement, difference, discontinuity, disjunction, disappearance, decomposition, de-definition, demystification, detotalization, delegitimation” (Hassan, 1987, p. 82), I find my Confucian heart throbbing. Surely, our respect towards culture, history and tradition should be more than a “de” process and should be a “re” development. Culture, history and tradition express the accumulated wisdom of many individuals through the years. I am not saying that “ancient” is good or “old moral values” are the best. There is no point for modern people to duplicate the customs and operations of Zhou li. Indeed, tradition serves to offer a horizon from which we may view the world. People can never stay out of history. Ancient culture lays a sound foundation for further wisdom. Using the “door” analogy from Confucius, no person can enter a

room without going through the door. People need to respect and understand the door of culture, history and tradition. Of course, from a postmodern perspective, a window or a small hole may be the way to get through the room. Or even having the whole room demolished, we may then get inside. Yet, we still cannot disregard the meaning of “the door.” The past and the present, from the eyes of Confucius, are constantly merged in the experience of understanding human life. To respect the past is to open up to the future.

Some may comment that Confucius is a “traditionalist” or a “positivist,” but I do not see any disadvantage to this, if we can include a Confucian point of view into our education or attitudes towards educational leadership. Doing so will become problematic only if we are not able to keep a balance and make appropriate adjustments. As a matter of fact, I will argue that there is no point in labelling Confucius’ philosophy as “traditionalism” or “anti-traditionalism.” If education is to nurture open-minded individuals, it will be a mistake to reject culture, history and tradition in the field. Cultural heritage and innovative thinking should go hand in hand, in order to develop well rounded, whole persons not stuck in extremes of either end. The model of Confucian junzi gives us a vision of a great gateway to a balanced and inclusive educational leadership.

7.6. The Relation between Teacher and Student

In the *Analects*, we are able to see that Confucius is a very caring teacher with much love to give. For Confucius, teaching is not limited by teaching knowledge (though he once claims himself a transmitter of knowledge). He actually lives up to the virtues. He teaches and shows himself to be a role model for his students. He expresses his profound interest in learning as well as teaching to learn without satiety, and teaching

without being weary. Hansen (1992) makes the comparison between West and East: “The two cultures’ philosophical pioneers viewed their scholarly activity differently. Plato’s style used the model of a debate. Confucius’ model was the concert performance” (p. 59). Confucius is a teacher of patience and persistence. To sum up Confucius’ teaching, I note several highlights:

1. His goal of education is to cultivate a person to be a true human.
2. He is willing to teach anyone, whatever their social or political standing, as long as they are eager to learn.
3. He understands the personalities and potentials of his students, and teaches them creatively through various ways.
4. He individualizes his teaching to inspire his students.
5. He designs a wide variety of learning content from history to politics, from music to poetry, to cultivate the students’ character.
6. He believes that both teachers and students can enjoy personal growth through the mutual effort of teaching and learning. Teachers and their students influence each other through the interconnected activity of teaching and learning.
7. He considers himself as a role model for his students. He strives for moral excellence through learning, practice and reflection.
8. He encourages his students to become a junzi and follow the dao.

In Confucian tradition, the role of teacher embodies much more than the typical understanding in contemporary societies. First of all, Confucius envisions that teachers and students are morally bonded in the transmission of cultural legacy. Confucius regards himself as a transmitter of the ancient learning, from which he believes true wisdom will be revealed, and true humans can be cultivated. He transmits to his students, and he hopes that his students will transmit to another generation of students. This is the way to continue the legacy, the way to continue dao, in Confucius’ words. This connection deserves our attention because Confucius addresses the issue of

educational responsibility that is grounded in love and care. Servant leadership or other service principles in the leadership encourage leaders to lead with altruistic concerns for other. When discussing about the moral, their major interest is on the legitimacy of moral authority. Sergiovanni (2007) remarks, “servant leadership is the means by which leaders can get the necessary legitimacy to lead” (p. 80). On the other hand, for junzi, they lead because they want to lead and fulfil the educational responsibility that is based on the moral obligation or the motive from the perspective of teacher or educator.

Moreover, I will argue that the teacher-student relation is a kind of extended relation from father and son in the domain of Confucian teaching. Teachers will regard their students as their children and the younger generation. Teachers will try their best to cultivate their students because they understand that they are not merely intellectual guides at a special location within a certain period. Confucius enhances the relation between the teacher and the students by committing it to a long term or even life-long bonding. Teachers love and care about their students beyond teaching and learning. In addition to five basic human relationships in Confucian thinking, this can be expressed as the ongoing integration of selfhood (teacher) and otherhood (students) as well.

When Yan Hui passed away, the Master lamented. “Oh! Heaven has bereft! Heaven has bereft me!” (Slingerland, *Analects* 11. 9).

子曰：「噫！天喪予！天喪予！」

When Yan Hui passed away, the Master cried for him excessively. The disciples reproved him, saying, “Master, surely you are showing excessive grief!” The Master replied, “Am I showing excessive grief? Well, for whom would I show excessive grief, if not for his man?” (Slingerland, *Analects* 11. 10).

顏淵死，子哭之慟。從者曰：「子慟矣。」曰：「有慟乎？非夫人之爲慟而誰爲！」

Yan Hui is one the best students in learning the virtues. The above two passages show “a touching moment on the importance of Yan Hui for the Master” (Slingerland, 2003, p. 114). At the same time, this mirrors a close bonding between a teacher and his student. In today’s world, when modern schools and institutions often consider themselves to be more service providers, see education to be nothing more than a commodity, and treat students and parents as if they were customers, the Confucian perspective and emphasis on love and trust between teachers and students has never been more essential and inspiring.

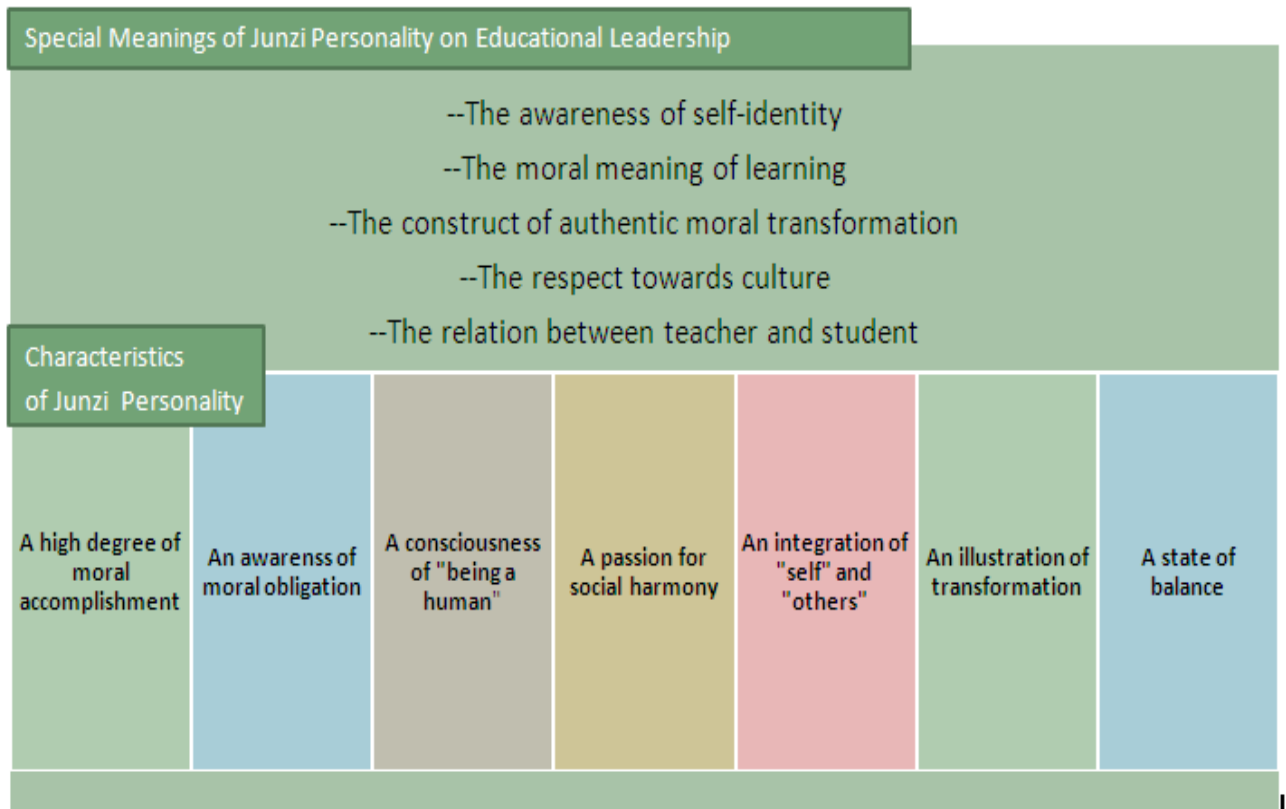


Figure 2 **Characteristics and Special Meanings of Junzi Personality**

7.7. Who Leads the Change

In the field of education, the top administrators who are in the positions of power should take the lead to change. However, as we learn from the *Analects*, people are able to broaden the dao; it is not the dao that broadens people (*Analects*, Book 15, 29). Confucian ideas are provocative as well as powerful. Junzi takes an active role in shaping direction through internal examination to be responsible for moral meaning and purpose to their lives and the society. When everyone can be a junzi, in other words, everyone shares responsibility for problems and tensions generated by a structure or society. One and all share a mission for leading change to promote the common good.

Teachers who are not merely knowledge transmitters in the structure are the educational leaders for society. Teachers are people who can lead the change and uphold the moral values of a true human. Here are two contemporary educators who hold similar expectations on teachers:

In our rush to reform education, we have forgotten a simple truth: reform will never be achieved by renewing appropriations, restructuring schools, rewriting curricula, and revising texts if we continue to demean and dishearten the human resources called the teacher on whom so much depends (Palmer, 1998, p. 3).

We must get away from training teachers to be simply efficient technicians and practitioners. We need a new vision of what constitutes educational leadership so that we can educate teachers to think critically, locate themselves in their own histories, and exercise moral and public responsibility in their role as engaged critics and transformative intellectuals (Giroux, 1999).

7.8. My Personal Experience

How can a teacher or practitioner in the field carry out Confucian principles into practices for the present world? Hall and Ames (1987) exactly express my feelings about Confucian teaching:

The Chinese experience, both in term of successes and failures, in many ways has been the mirror opposite. With norms and structures that emerge out of particular circumstances, the perennial problem in that tradition has not been to bring abstract principles into the world, but rather to extend concrete norms outward and broaden their jurisdiction to the widest possible community (p. 324).

I have to admit that it is challenging to detach Confucian conception of junzi from its historical and social context and transplant it to other parts of the world in the modern time. As mentioned earlier, the Confucian thought may not completely fit into a Western or contemporary framework. However, I will argue that some of the insights illuminated in the *Analects* go beyond the historical and social boundaries. As described by Allan's introduction:

Confucius and his *Analects* offer more than a key to understanding East Asian cultures. They have something more to teach us, simply as people living in the world, about how a person may conduct his life, something that is not particular to time or place, nor dependent upon any fixed set of beliefs (Waley, 2000, p. xxii).

The distinctiveness of Confucian ethics which emphasizes moral self-cultivation makes it still relevant and essentially universal to modern people. The self-consciousness for pursuing moral excellence should not be doubted. As a matter of fact, the notion of junzi ideal gives me significant motives and navigators to move forward in my education career.

When I immigrated to Vancouver fifteen years ago, I started as a Chinese language teacher in a community school. I limited myself to various teaching techniques and strategies that I thought then as being the most important issues for an effective teacher. Now, I am realizing that techniques are not by themselves sufficient and essential to good teaching. I am looking for something beyond the technique. Now I am running a private education centre and leading a team of teachers, I find myself thinking that something from my internal self should be more meaningful and significant.

What the conception of Confucian self strikes me as most important is the cultivation of being a true human. Our core values are essentially our deepest self. They are intrinsic to us. We are no longer a small boat on life's river. We become the river itself and choose the directions for further flow. As an educator, I need to learn from the good model as well as become a good model for others.

Educators will not be lonely if they follow the way to cultivate themselves and help others cultivate themselves. The Master said, "Virtue is never solitary; it always has neighbours" 德不孤，必有鄰。 (*Analects*, Book 4. 25). The model of junzi provides me with a goal from whom I can learn and to where I ought to go. Confucian conception of a moral ideal person encourages me to strive for continual qualitative changes to enrich myself, my students, and ultimately to contribute to the world.

To me, education is never an end. It is an ongoing life process. It is a lifelong pursuit with a focus on everyday practice. Junzi leadership gives me humility, flexibility and infinite openness. In these years, I have tried to explore and extend my core moral values:

1. The consciousness to search for meaning;

2. The courage to challenge the existing structure;
3. The insight to create difference;
4. The willingness to become a model of change;
5. The awareness to reflect and make appropriate changes as an on-going part of professional role;
6. The autonomy to look for qualitative but not merely quantitative changes in the space-time-compressed life.

The world is transforming, and educators' roles have to transform as well.

However, educators' tasks should not be limited to some skill sets or short-term tasks.

Who leads the change is important, at the same time, how to lead the change in a moral way with a moral mission is also thought-provoking.

8. Conclusion

8.1. Challenges

The study of Confucius and his thoughts has been more active in recent decades both in China and in the Western world. I am glad to see that Confucian philosophy goes beyond the cultural frontiers and is becoming a universal subject of concern. However, there are still many challenges in researching and understanding Confucian thinking from the viewpoint of a modern human.

Confucian thought is embedded in specific historical and social contexts. The complexity of the modern world proliferates complications that make weaving in the ancient Confucian thinking into the contemporary culture and learning challenging. As a researcher, I have attempted to clarify the particularities from the original framework. I have also attempted to identify these particularities to still make sense in the present world and to give meaning to the field of education. I have I worked out the appropriate language to express such particularities. However, there are certainly differences in the ethics of virtue between Confucian traditions and Western conceptions. As long as Western individualist values and economic assumptions play dominant roles in educational leadership, it is very challenging to put forward a Confucian junzi model on global stage. All these challenges are compounded by conceptual, cultural and linguistic hurdles.

All throughout the journey of writing this dissertation, I have been worried that such a short work of my study inescapably leaves out much of the depth and width of Confucian thought. But I gain much encouragement from Lau's (1979) comment:

It cannot be denied that, over the centuries, Confucianism acquired a lot of dogmas and developed authoritarian tendencies, but it would be as grossly unfair to lay these at Confucius' door as to blame Jesus for the excesses of the Church in later ages (p. 52).

Although I have not been able to clear up all the challenges at this point, it is absolutely necessary for me to personally uphold the junzi model and embody Confucius' persistent concern with the cultivation of fundamental virtues. Morality is the foundation of education, and it safeguards its continuance. I have focused on the issue of moral cultivation from the perspective of education that runs through the *Analects* as a thread, and have sought to open up further dialogue to contribute to the field of contemporary educational leadership. Moral transformation must be part of school management's core values in order to shape mission and purpose, and to ensure the integrity. Such consciousness of transformation should come from the authentic morality of the leaders who are keen to enrich themselves and others.

8.2. Future Directions

Confucius believes every human can become a junzi through education. Confucian philosophy gives "human life a meaning and a purpose" (Fernandez, 2004, p. 30). The moral transformational qualities of junzi models have flowed down through the ages. There is considerable untapped potential for educational leaders today in grappling with emergent needs in the world. Confucius' unique approach to

understanding human qualities and the moral meaning of education may create new insights for inquiry and new milieus for research (Begley & Wong, 2001; Sun, 2009).

In the future, I would like to research case studies of junzi leaders in modern world. I believe that real life examples will support us to extend our understanding on the moral dimensions of junzi leadership. Through observations and interviews,, I hope that we can well-prepare ourselves for real-world situations and stimulate a variety of inner discoveries.

While more women moving to the leadership roles in the field of education, another notable concern for my future study is the issue of gender. Traditional images of gender roles are being challenged and redefined. There is a stereotypic perception that Confucianism oppresses Chinese women. However, as a matter of fact, there are only couple of statements about women throughout the *Analects*. I hope to investigate the gender ethics from the perspective of a junzi through other early Confucian philosophers as well, and fill a vacuum in the research regarding Confucian moral principles and women leaders.

Future investigation may also focus on the nature of development programs. Although there are no ready-made answers or standardized curriculums in the field of leadership training, there is a need for leaders and future leaders to expand their understanding of commitments, morals and values. Bringing junzi leadership to educational leadership training might raise awareness and appreciation of the importance of ethical commitments. I hope this work can be further developed in the theory dimension, but with viable training models for educational leaders to enrich their

understanding of ethical leadership and therefore to enhance multifaceted transformation along their journey of leadership.

8.3. Concluding Remarks

Confucian thought and the *Analects* do not provide any schemes or designs for measuring task performance as most contemporary leadership theories do. Also, there are not many quantitative findings or empirical supports in the field to validate the effectiveness of this school of thinking. Certainly, there is considerable room for further examining how to translate Confucian moral culture into universally applicable terms and transplant the essence of Confucian virtues in diverse ethnic contexts. However, the key objective of this dissertation is to offer an alternate perspective on educational leadership: to enrich the ethical domain and promote moral integrity through the lens of a Confucian junzi. While most Confucian statements concentrate on two issues— how to become a human being and how to help others become a human being, it is exactly what today's leaders, especially in the field of education, should pay attention. The core value of junzi leadership awakens a person's true inner genius and acknowledges one's greatness and potential. It also develops and deepens relationship between self and others. This puts forward an internal force towards change, particularly in the field of educational leadership, to strive for meaningful development for self and others. In my view, the junzi personality is a concrete universal whose dimensions should be embraced by every human being and every educational leader.

The Master says that “virtue is not left to stand alone. He who practices it will have neighbours” 德不孤，必有鄰。 (Slingerland, *Analects* 4. 25). Although Brindly (2009) gives an indepth analysis that some social constraints might apply in affirming

Confucius's belief in the universality of the junzi idea, there are passages in the *Analects* showing that Confucius did not wish to block anyone pursuing the junzi idea. Most importantly, Confucius gives people the greatest encouragement that everyone can be a junzi. This understanding, extending to everyone inclusively, creates a vision for an individual, regardless of whether he is currently at one of the top management levels or at one of the marginal in the social or political setting.

Confucius uses the metaphor of the North Polar Star to illuminate the model influence of a junzi leader. He describes that a junzi leader who exercises leadership by means of his virtue can be compared to the North Polar Star, which keeps its place and all the stars turn towards it (Slingerland, *Analects* 2. 1). From a Confucian view, the uppermost leadership sets a role model, and then influences followers. This can accomplish the ultimate harmony of human relations as well.

Junzi is the ideal Confucian moral person. My study is not to overstate the superiority of junzi leadership. I have no intention to say that junzi leadership is the best or most effective educational leadership approach in the contemporary world. Confucius focuses on moral cultivation: "Ethical humanism reached its climax through the teachings of Confucius" (Wong, 2001, p. 314). The excellent qualities of junzi personality provide internal resources needed by a leader or would-be leader to meet on-going challenges. Its belief in and commitment to moral cultivation should become the primary concern for today's educators and educational organizations. Every human being can succeed in becoming a good person or a good leader if he is willing to cultivate himself. Leaders of the junzi model choose to consider meaning and values. They devote themselves to working towards the good, for themselves and for others. The devotion is clear in Confucian philosophy, and is a kind of moral commitment, not to materialistic

returns, but to embracing a kind of vibrant ethical human culture. Such devotion, I strongly recommend, should lie at the very heart of each educator. At this point, a junzi leader is a lighthouse for assisting a person to explore, and then sustain his strongest visions and values to transform life development.

Junzi leadership may not be able to solve every practical problem of modern education, but its belief in and commitment to moral cultivation should become the primary concern for today's educators and educational organizations. Junzi is neither an old historical term nor something irrelevant to us. It is well worth it to rediscover and revitalize the qualities of junzi. The past is not dead. When we turn our eyes to the past, we may acquire some new life lessons to teach and to learn.

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