

# The Junzi's Personality Thought in Confucian and its Exemplary Significance

Junnan Li

Gansu Institute of Mechanical&Electrical Engineering ,Tianshui City741000, Gansu,China

---

**Abstract:** As early as in the pre-Qin period, the word “Junzi” has appeared in people’s vision. At the beginning, most of the emphasis was placed on people with high status such as “the son of the monarch” and “aristocrat”. The word “personality” originated from the West, with its original meaning similar to “mask” and “role”, and has since become one of the core concepts of psychology and other disciplines. Later, in classics such as the Book of Songs and the Analects of Confucius, the word “junzi” was endowed with moral and self-cultivation meanings, and the junzi personality gradually became an ideal personality pursued and inherited by the Chinese people from generation to generation. Chinese traditional culture believes that beauty is the highest realm of life, and this realm of life is embodied in the construction and pursuit of a gentleman’s personality. Therefore, the 19th National Congress of the Communist Party of China put forward the strategic task of “cultivating new people to assume the great responsibility of national rejuvenation”, among which “having a sense of responsibility” is one of the characteristics of a gentleman’s personality, while “new people of The Times” requires people to develop in all aspects of thought, morality, behavior and so on. The personality of a gentleman not only continues the excellent traditional Chinese philosophical thoughts of “inclusiveness” and “harmony is the most precious”, but also embodies the thoughts of love, loyalty, prudence, unity of knowledge and practice, which have certain demonstration significance for the present. Therefore, we can look at the Confucian definition of the gentleman’s personality from the level of aesthetic culture, sort out the methods and ways to shape the gentleman’s personality, and understand the role of the gentleman’s personality in the traditional world, scholars, officials, and even the whole society, and its exemplary significance to the current society.

**Keywords:** Confucianism; Personality; The Junzi’s Personality; Exemplary significance

---

## 1. Personality and gentleman personality

The word “personality” originated from the West, and its meaning is similar to “mask” and “role”. Since then, it has also become one of the core concepts of psychology and other disciplines. Literally, personality refers to a unique character formed according to the constraints of specific circumstances and different legal systems. From a psychological point of view, personality is a kind of quality and characteristics formed by the combination of people’s ideological consciousness, moral quality, behavior mode and the role they play in society, such as independent personality, worried personality, sensitive personality, fantasy personality, etc. Because of the difference in personality, it will determine a person’s attitude and the way to solve problems<sup>[1]</sup>.

“In the process of constructing personality, we need to edify and influence the formation of personality from different cultural backgrounds according to our own actual situation.” It can be seen that one of the main factors to form personality is social and cultural background, so personality has both integrity and difference. Chinese culture is a kind of culture with national characteristics created by ancestors and inherited and developed by generations through the social form of the Chinese nation. Primitive society, which existed for about two or three million years, was the first social form in human history. “The division of Labour is purely natural. ... Men fought, hunted and fished. Obtain the ingredients for food and make the tools necessary for it. The women kept house and prepared food and clothing -- cooking, weaving, sewing. The man is the master of the forest and the woman is the master of the house.” At first, the primitive people formed a simple form of division of labor, hunting

and looting became the main source of food. Later, in order to get enough food, primitive ancestors began to reclaim land to grow grain and raise livestock, gradually from the economy of picking and hunting to the economy of farming and animal husbandry. The stage of land reclamation had an important impact on the development of Chinese agriculture and the formation of Chinese traditional culture. After the establishment of Xia Dynasty, Chinese history gradually transitioned from obscurantism to civilization, and Chinese agricultural civilization entered the embryonic period of traditional agriculture. Culture gradually became clear and prosperous along with politics and economy. In 1046 BC, King Wu of Zhou destroyed Shang and formally established his country. He made full use of the favorable natural conditions in the Central Plains and persistently engaged in farming. Through dry land farming, rice farming as a supplement, agriculture has been greatly developed. Therefore, under the economic model based on agriculture, the Chinese people have developed an excellent character of hard work, simplicity, modesty and prudence<sup>[2]</sup>.

## **2. The personality of a gentleman in pre-Qin Confucianism**

During the Spring and Autumn Period, Confucius took “Junzi” as a moral symbol, endowed it with moral meaning and made it moralized. The junzi personality not only reflected the requirements of The Times at that time, but also reflected Confucianism’s thinking on the social order at that time, which gradually evolved into the moral realm pursued and inherited by generations of Chinese people. Benevolence, justice and morality are one of the important contents of the Confucian ideological system. In the Analects of Confucius, the “gentleman” and the “villain” are often opposed. For example, “the gentleman is harmonious but different, while the villain is the same but at odds.” “A gentleman is proud but not arrogant; a small man is proud but not arrogant.” “A gentleman means righteousness, while a small man means profit.” The gentleman asks for himself, the small man asks for people “” The gentleman week and not than, the small man than not week. A gentleman is open, but a small man is sad.” To be specific, the gentleman is a positive and positive state of personality, while the opposite villain is a negative and negative state of personality, which reflects the Confucian principle of valuing morality over interests.

In short, the gentleman personality advocated by Confucianism has the connotation of benevolence, justice, responsibility, integrity, modesty and so on, and subtly influences the moral and aesthetic cultivation of ancient Chinese. It not only plays an important role in the traditional Chinese culture, but also provides a model of ideal personality for the traditional people, scholars, officials and even the whole society.

## **3. Conclusion**

Cultivating and shaping gentleman personality is the inheritance of excellent genes of gentleman personality in Chinese traditional culture. It has important practical significance and demonstration significance for promoting the establishment of sound personality, advocating socialist core values and constructing harmonious society, and finally realizing the Chinese dream of great rejuvenation of the Chinese nation. The system of rites and music and the norms of etiquette are a kind of political proposition advocated by Confucianism in pre-Qin period, while the personality of a gentleman carries the ideal of personality pursued and carried forward by Confucianism, and it also expresses a personality model of cultivating one’s morality, maintaining harmony in the middle, and integrating knowledge and practice. Therefore, “Confucianism reflects the spiritual pursuit of the Chinese nation and is an important nourishment for the continuous development of the Chinese nation.”

## **References:**

- [1] DING Xiaolu. Study on the Personality of Confucian Gentleman in Pre-Qin Dynasty [D]. Hangzhou Normal University, 2013.
- [2] SONG Dongmei. Mencius’ View of Gentleman and the Cultivation of Honest Gentleman in the New Era [J]. Journal of Jining University, 2018, 039(006):11-15.

## **About the author:**

Junnan Li (1994.09-), female, Tibetan, born in Tianzhu, Gansu Province, Master of Arts, research direction: Literature and art.