

A Study of Human Nature in Human Society from the Chinese Philosophical Point of View

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Abstract

This paper is an attempt to know the association of human nature in this society, Why need the important role of human nature in human society. Man needs to know the about of human nature because man is ever doing good or bad actions with the reciprocal relationship in this human society. This paper will use the methods of descriptive and evaluative. This principle is reciprocity. This paper will contribute how to live in accordance with the moral by knowing principles of human nature of all everyone in this society.

Keywords: Human nature, Good, Bad, Man

Introduction

Everyone can know that the law of human nature with using the moral laws. By cultivating the moral laws, man attains the culture and social environment. Man must be controlled by the great power of intelligence.

For the building of standard rule of the society, man needs to search the welfare for everyone by the loving not the kindness of man. Man is fulfilling the only doing his or her work. Man has the several of suffering for every day. For the lack of these suffering, man needs to do the relaxing with the several arts. These several arts are music, dancing, painting and etc...

Man is especially should be used the music for his or her own suffering to reduce in their along life. For Confucius, man is the good character by nature but man can change able with the field of mature scope of human life. So, human nature can say that neither good nor bad. Some men are good but some are bad. All human beings based upon on their intelligence and stupid mind.

According to Confucianism, a philosophy of human nature is concerning with the human beings and their achievements rather than with the abstract beings and the problems of theology. Confucianism said that man is the central role of the natural world. So, man cannot live alone but man must associate with the other human beings for to develop their social interrelation and economical actions.

So, Man is a social animal. Moreover, man has the act and respect of their responsibility of moral conducts and human actions because man is regular fulfill of life by the maintaining of the norms of several role of moral ideals. So, man can be another called moral being.

For Mencius, man must control of his or her actions with self-cultivation and changings. For him, the original human goodness can become depraved through one's own destructive efforts. So, thinks that man any man is essentially need to control the several humanistic problems with the own self- intelligent and experiences.

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In this environment, man and his activities is the important role and a man's abilities need to the highest situations to change the external world. In this world, everything happens together with the good and bad things. But, the law of kamma, good things can attain in this world as well as the bad things. By the man cannot predict for everything in his or her life. So, man is ever struggle in his or her along life.

The Concept of Human Nature

In Chinese Philosophy, humanism involve just as a few part in history. Humanism is the development of historical and social change. It is not a speculative. The period of Confucius, humanism reached the climax things.

In Chinese thought, humanism is the main part of history. The natures of humanism, the future of man depend upon on the virtue. Human nature is the concept of man characteristics such as thinking, feeling and acting. By the nature, man is different from animals. Animals do not have the moral attitudes. They not have the reasoning knowledge. These facts are happened the different point of view between man and animal.

Human nature associate with the both of good and bad environment. By the nature of man is alike as cleaning crystal. However, man is evil due to the awake of bad environment and man is a wise or good due to the awake of good environment. Therefore, human nature depends on the environment. Human nature is a humanistic social philosophy. Humanistic philosophy is more closely connected about man and his society rather than about nature and man's knowledge of nature.

At the beginning of the birth, a person is a gentleman. But, this person can change the awake of the influence of external world. Although a man is the birth of aristocratic family, this man has no moral characters or conducts than he cannot be considered a gentleman. On the other hand, a man is the birth of the peasant family, this man has a moral character, and he is a gentleman. A gentleman concerns with the question of conduct and character.

The moral man must be co- operate and dealing with the member of society. All human beings are moral beings and social beings. Man is ever doing the moral obligations for his or her family and life. Humans are born not only emotional and physical needs of facts. These things are searching to avoid their pains and sufferings. When their pains and sufferings overcome is to be satisfied and successful life.

Man is ever impossible to become a happy life. Every day, man is feeling the several challenges. These challenges are happened the emotional mind in man. So, man needs to motivate from the various side of field.

The Humanism of Confucius Philosophy

Confucius can be said that the founder of the Chinese civilization in general. Confucius has the master's views on human nature. For Confucius, human nature is originally good. He did not express the part of spiritual human beings. He concentrates on human- heartedness of human nature.

For Confucius, a good society is based on good government and harmonious human relations. Confucius discusses a good government can rule on his citizens by virtue and righteousness mind. In Chinese philosophy, Confucius is the foundation of humanistic nature and he also formulates the fundamental concepts for all human beings. He gives the five concepts for human nature.

They are the Mean, the Way, heaven and Jen (humanity). Confucius advocates not only the establishment of a social order but also the philosophical aspects of man. Confucius more

expresses the concept of “Jen”. “Jen” means human-heartedness or loving kindness. Moreover, the word “Jen” also means that the nature of humanity.

This nature of humanity can make a man a moral being. So, Confucius said that as follows;

“A man who is strong, resolute, simple, and slow to speak is near to humanity.”

According to Confucius, a man needs to change of his or her behaviors with the equal control of humanity or social environment. In fact, a man must have the good environment. If a man lives with the good environment, this man can do the good actions or good human conducts. In this time, this man possesses a successful life and he will be a superior man.

According to Confucius, the concept of Jen is very closely related with the views on superior man. The superior man means that the very similar to gentleman. Concerning on this view, sometime Confucius said that as follows;

“I have no hopes of meeting a sage. I would be content if I meet someone who is a gentleman.”

For Confucius, man also needed to add the substance of honest and reasoning knowledge. By the action of honest can attain the good social partners. A man can attain his real human mind and qualities only in society. A man has duty and responsibility not only himself welfare but also their environmental welfare.

For Confucius, a man of the goal of life is to live with the equal of moral conducts and rules of his life. Confucius assumes that the definite position of human nature. The moral value and moral actions can guide the way of harmonious with the other people.

So, Confucius’ philosophy is humanistic philosophy. The main idea of Confucius philosophy is to develop man’s humanity and man’s affairs. Confucius also regarded man as a social animal. Confucius also confirms that a man must do his duties and responsibilities in his society. Confucius held that the moral value of Jen as a guiding way of one’ personal issues and one’s relationship with the other people.

The philosophy of Confucius encourages a person to develop a moral character. A moral rules can change the material needs of man. He aims to develop man’s humanity. Therefore, a man can attain the good well and successful life by the operation doing his or her works with the society.

The Nature of Mencius Philosophy

Mencius is the famous disciple of Confucius. Mencius is also accepting the human nature is good. Mencius studies the ethical teaching of human nature. For him, human nature is the innate goodness. He also discusses the problem of human nature. Human nature can progress not only the process to do their own self- cultivation but also the process to do the searching and studying the several experiences.

Mencius claimed that a man has the capacity of sympathy and human- kindness. For example, a man listen news that a child is falling into a well. After, concern with this news he will feel in the mind of compassion and sympathy. The mind of compassion is beginning of human heartedness and social humanity philosophy. A man ever can evaluate concerning with the actions and human conduct should good or bad. Whatever, a man can decide any actions by the equal of moral issues and norms.

The sense of shame is the beginning of righteousness. If a man has not the act of shame, this man is equal with the animals. Man and animal is very different fact of reasoning skills and the mind to do the actions of bad things. Man is the highest intelligent in this world.

So, man can avoid the several dangerous cases. For Mencius, man needs the concept of virtue. In the field of humanity, especially a ruler or the government must have the force of righteousness or good virtue. A ruler must practice the mind of humanity with the virtue is a true king. This king governs with the system rules or laws for the balance of all human beings or citizens. The ruler's principles are also righteousness. So, Mencius said that as follows;

“If a ruler honors the worthy and employs the competent so that offices are occupied by the wisest, then scholars throughout the world will be delighted to stand in his court.”

Moreover, Mencius is also emphasis on the nature of public areas. Mencius's most influential views of ethical issues are the four kinds of humanistic social beings. In the western of ethical virtues are benevolence, righteousness, wisdom and propriety. These four virtues are associated with the character of emotion or motivational attitudes. The concept of mind the compassion is benevolence. The emotional disdain is righteousness. The feeling of respect is propriety. This feeling of approval and disapproval is wisdom.

But, Mencius is the most affirming and discussion to benevolence and righteousness. Benevolence is also has a certain ways, cognitive and behavioral aspects. Mencius said that the behavior of courage. Mencius confirmed that courage is the highest form. For Mencius, all human living beings must have innate talent and tentative feature toward the way of benevolence, righteousness, wisdom and propriety. Hence, a ruler is the very important role for a state or a nation. In fact, the public people must respect on their ruler because a ruler can do the work of the welfare of human beings. The good behavior of the ruler is the highest role to establish the good government.

Moreover, Mencius said that man's innate ability is not attaining of learning. This innate ability is the power from the birth. According to Mencius, man is by nature is good. The natural goodness is the human nature and the bad actions are the human behavior and manners.

Confucius versus Mencius Philosophy in Human Nature

The follower of Confucius, Mencius is the most important philosopher. According to the concept of Confucius, man is based on the concept of four virtues. They are Jen, Yi, Li and Chi. Kindness is the origin of Jen. Anyone would have compassion for a child who fell into a well. There will be a feeling of wanting to save the child and a feeling of panic and concern. According to Confucius, the way to practice of Jen is as follows;

“The way of the Chinese is the cultivation of jen and the other virtues associated with it. It is development of the affective nature of man: the ideal of man is to be fully humane, it is not to become a good or an angel of pure reason.”

Shame is the origin of Yi. Whoever robs another person and causes him to die, he will be ashamed of his behavior. Respect is the origin of Li. It means the behavior of wanting to show respect to the great. Wisdom is the origin of Chi. Learning to distinguish between right and wrong is the origin of wisdom. It is the kind of knowledge that can be seen through thinking in one's own mind about the right and wrong of behavior. According to the ethical system of Confucius, humanity and wisdom are closely interrelated as follows;

“The man of wisdom delights in water, the man of humanity delights in mountains. The man of wisdom enjoys happiness; the man of humanity enjoys long life.”

Therefore, people have the beginnings of goodness, which are being compassionate, shame, respectful, and able to distinguish between right and wrong. Cultivating these characteristics to their full potential will actually produce virtues or goodness. Just as a tree

grows naturally from a flower bud, but the goodness of people's intrinsic nature will arise automatically if there is no external disturbance.

So, Mencius stated that goodness is born from human nature. It is because of the influence of the surrounding society in which humans live that evil occurs. Because of these reasons, even the good and the bad have become. Therefore, Mencius said that human beings should cultivate their good natures. Mencius is a believer in Confucius' philosophical traditions.

However, his attitude was different from that of Confucius. Confucius spoke with subtlety and caution, but Mencius was very eloquent and eloquent. Mencius was the one who spread Confucianism's ideas. In Confucius' philosophy, he said that people must have compassion, loving kindness, or humanity. In the philosophy of Confucius, the law of goodness is the main focus. Mencius, Jen also accepted the principle of life as a disciple of Confucius.

However, Mencius thought that in order to practice Jen, it is necessity to combine of Yi. This is because Jen is the same as a person's inner feelings and Yi is like a form of guidance and control of external behavior. Therefore, in describing the standard of morality of man, Mencius was more able to present that the theory of human nature than Confucius.

Conclusion

After the study of human nature in Confucius and Mencius, readers will get the central concept or common attitude is righteousness or human- heartness. They accepted that a man needs to do to reach the final goal of gentlemen or wise man. Man can change due to the various influence of the cause and effect of the internal and external world.

Moreover, they understand to practice of their actions with to do the moral rule and standards. In fact, man needs to associate with the society because man has to do his or her social dealing causes and economic trend. These things are needed to reach the development and progress life for all human being in this world.

Every day, a man is filling the various conflicts and problems. When these face of conflicts and problems, man is explanation and discussion until to reach the regular stage or final goal. Man can able to the stage of harmonious conditions and to make the wars. So, man is involving the central part in all of things.

Man is also needed the reasonable qualities. Only this fact can make the distinguishing the right and wrong or should do thing and don't should thing. So, all human beings should to cultivate the mind of compassion.

Confucius and Mencius are mainly based on the concept of humanistic social philosophy. Readers can find that the philosophy of Confucius and Mencius are the central mainly with ethical, social and political problems. Confucius does not look for the standard of human conduct outside of man. Confucius is never affirming on any physical or metaphysical view of reality.

But, man and society must have the view of searching of knowledge from them. Man should live to the balance of their moral conducts and standards. Man also should control the view of religious rules. Because of if the man has not religious rules then he can do everything for his pleasant of mind.

So, both the western and eastern human nature, Confucius is the most influential philosopher. Confucius is an eastern philosopher. Moreover, Confucius's four rules such as

Jen, Yi, Li, Chi are very influence not only eastern states but also western states. Mencius is due to the pupil of Confucius, he also accepts the concept of these four cardinal values.

In briefly, man cannot live alone because man needs to struggle for his living beings. Due to live in this environment, whatever a man must to know the nature of humanistic feature. Compassion is essentially rule for all living beings.

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