

SELF-REALIZATION IN JOHN DEWEY AND CONFUCIUS:
ITS PHILOSOPHICAL AND EDUCATIONAL FEATURES

by
Wen Ma

A thesis submitted to the Faculty of Education
in conformity with the requirements for
the degree of Master of Education

Queen's University
Kingston, Ontario, Canada
August, 2009

Copyright © Wen Ma, 2009

Abstract

This thesis attempts to presents John Dewey and Confucius' views regarding self-realization and its implication for education. Although there is an increasing body of comparative literature examining the two schools of thought, the examination of the two philosophers' theories from a perspective of self-realization is greatly lacking. Examining the Deweyan notion of self as social, ethical and ever-growing, and the Confucian concept of self as *Ren* (Humane), *He* (Harmonious) and cultivating, self-realization will be illustrated as the expansion, enhancement and enrichment of the individual resulting from a closed gap between oneself and one's environment. Such unity of self as the feature of self-realization not only illustrates Deweyan and Confucian philosophical theories toward the development of an individual, it also reflects their notions of education as means and ends to realize unification at all levels.

Acknowledgments

Every author blends his or her personal ideas and experiences with knowledge acquired from others. I have been inspired by a large number of people who have contributed to my development as a mature student, a future researcher, and a good person. I want to thank my classmates and my professors at the Faculty of Education here at Queen's. Your passion toward learning was a true inspiration to me. I want to thank all the scholars and researchers who have done tremendous pioneering work. Wherever you are, I thank you. A special thanks goes to the Writing Centre at Queens' University for refining my rough thoughts and proof-reading my paper.

More specifically, I must single out people whose aid was essential in completing this thesis. Dr. Scott Johnston, my supervisor, for his great generosity with time, patience, acceptance, encouragements and guidance; Dr. Eva Krugly-Smolka for her support and advice throughout my writing process; and my friends who continuously cheered me on and assisted me. Finally, I would like to thank my parents and my sister. Thanks for the love. I am the luckiest!

Table of Contents

ABSTRACT.....	ii
ACKNOWLEDGEMENT.....	iii
TABLE OF CONTENT.....	iv
CHAPTER	
1. INTRODUCTION.....	1
Backgrounds of John Dewey and Confucius.....	4
Deweyan Pragmatism and Confucianism.....	8
Deweyan and Confucian Notions of Self.....	15
Self-realization.....	21
Chapter Overview.....	22
2. SELF-REALIZATION IN JOHN DEWEY.....	25
Human Nature and Human Conduct.....	25
Nature, Experience, and Art.....	31
Education.....	36
Self-realization in Dewey.....	40
3. SELF-REALIZATION IN CONFUCIUS.....	44
The Way and Virtue.....	44
<i>Jen, Li, and He</i> as Confucian Moral Characteristics.....	46
Moral Acts of Confucius' Exemplar Person and Sage.....	52
Education.....	59
Self-realization in Confucius.....	62
4. SELF-REALIZATION THROUGH EDUCATION.....	66
Self-realization through Aims of Education and Schooling.....	66
Self-realization through Educational Practices.....	73
Self-realization through Growth and Self-Cultivation.....	79
Conclusion.....	87
References.....	89

Chapter 1 Introduction

Self-realization is an ideal that has been exalted in both Western and non-Western cultures. From Aristotle to Karl Marx, from Abraham Maslow to Carl Rogers, from Buddha to Lao Tzu, questions have been asked: what does it mean for a person to be truly operating at the fullest extent of one's possibilities? Is self-realization to be the primary goal of education? While self-realization continues to exert fascination for philosophers, psychologists, theologians, it has been construed and evaluated in many different ways. According to Elster (1986), self-realization has two nearly related synonyms: self-fulfillment and self-actualization. Although the three terminologies all suggest a capacity of realizing oneself that is completed, self-realization serves as both means and ends, while self-fulfillment and self-actualization approach to ends as against means. Considering the characteristics of self-realization as a process of valuable growth and the outcome of that process, I am favoring its use in the present context.

Currently, many books and articles have been written in an effort to link or relate Chinese philosophy and American philosophy. Recent efforts have been made to relate pragmatism to Chinese Confucianism. It has been suggested that for a Confucian, morality is a principle of cultivation, practice, and action. It has the power of transforming an individual into a moral human being. The individual person is to be transformed by one's own self-cultivation into a morally conscious person who would continue to strive for the highest state of moral perfection which is characterized by the ideal of being an exemplary person (Ivanhoe, 1990). The relevance of Dewey for this process of transformation is that Dewey claims that the human being has to interact with one's environment and other people in order to reach a state of moral peace and stable

well-being by transforming one's ideas and values into one's efforts and actions (Eldridge, 1998).

Nevertheless, a question perhaps could be raised at this point as to whether individuals who are open and honest, and accepting and trusting of others, could exist in the current world where competition for the basic cultural goods is a pivot of action, and people cannot be taught to love one another, for those who do cannot compete with one another. It may also be questionable that such persons would be at a great disadvantage. But more importantly, as far as I am concerned, is the question as to how our situation, our society, our world, can be changed. Since our environing condition is composed of individuals and consists of interpersonal relations, to change living conditions, one must change both. One can reason that, since characteristics of self-realizing persons such as cooperation rather than competition are necessary for the survival of society, there is potential in human beings for the development of these characteristics in greater measure; and there is also evidence that the qualities of self-realizing persons can be increased by education.

The purpose of the study is to explore a theoretical foundation of self-realization from John Dewey's and Confucius' perspectives. As a student of Education, I acknowledge the emphasis which John Dewey placed on growth in human experience and on the educational theories and practices serving to advance human growth. Underlining the varied philosophical concepts associated to "self", I see Dewey's belief in individual capacity to transform from who one is to who one can be. This faith in humankind is shared by Confucius since his theories reveal his belief in human nature as naturally moral and competent (Ivanhoe, 1990; Sun, 2008). For Dewey, experience must keep pace

with the ongoing process of environing conditions if the individual is to reach high levels of self-realization (Campbell, 1995). Allied to this statement is Confucius' ideology on encouraging a comprehensive and processual view of experience that requires a full comprehension of the larger picture and the ability to appreciate the particular event within it. The highest achievement of an individual can only be fulfilled through self-cultivation (Cheng, 1991). Recent comparative literature examining parallels between Dewey and Confucius concludes that these two philosophers share a similar conviction: human growth is a ever-moving process for individuals to transform from being to becoming; human self-realization can only be achieved through interaction with one's natural and social environment (Grange, 2004; Hall & Ames, 1999; Tan, 2004).

In this study, I will try to draw on the basic literature of Dewey and Confucius that includes original texts, their interpretations, and commentaries by scholars and thinkers. There are four Dewey texts that will serve as primary data: *Experience and Nature* (Dewey, 1929), *Art as Experience* (Dewey, 1958), *Human Nature and Conduct* (Dewey, 1930) and *Democracy and Education* (Dewey, 1966). As for Confucian literature, the *Analects* (Ames & Rosemont, Jr., trans. 1998) will be used as the main literature resource. Concepts of self-realization will be introduced by reviewing Deweyan and Confucian notions of person and human life. As the fundamental conditions of self-realization, Dewey's concept of experience, art, and individuality will be discussed interchangeably with Confucius theory of *Jen* (benevolent), *He* (Harmony), and *Jun zi* (Exemplary person). Concepts such as John Dewey's inquiry and Confucius's self-cultivation will also be examined as the philosophers' suggested instruments to achieve self-realization.

A Brief Background of Confucius and John Dewey

Confucius

Born in 551 BCE, Confucius was the most well-known educator, philosopher and politician in the history of China. He has remained the national ideal of China and influenced its people for over 2500 years. Chiefly known for his aphorisms, Confucius left behind him a rich collection of ideas and practices, which served citizens in China and other Eastern Asian countries. His teachings, delivered in the *Lunyu* or *Analects*, form the foundation of Chinese perspective on education and the ideal man. He gives wise suggestions on how an individual should live one's life and interact with others; and lays out the forms of society and government in which one should participate. He is a world-recognized and celebrated philosopher whose influence in the East has often been compared with that of Socrates in the West (Armstrong, 2006 & Yu, 2005).

In his book entitled *Confucius*, Dawson (1981) discusses Confucius' legendary life. Living in the Spring and Autumn Period, filled with turmoil, Confucius' family situation began to decline after his father's death when Confucius was three years old. Having endured a poverty-stricken and humiliating youth, Confucius had to undertake petty jobs such as caring for livestock. Yet, the era of disorder and immoral circumstances motivated Confucius to re-establish peace, harmony, good government and morality. With this ambition in mind, Confucius put his heart into studying from childhood on. He was modest in his approach to learning, and he was never tired of learning; nor did he miss any learning opportunities or feel ashamed of learning from people who were of a lower social rank than he. At the age of 22, Confucius opened his first private school. His students studied rites, music, math, history, arithmetic and archery. Confucius insisted

that there should be no discrimination in education among people from different social backgrounds. Therefore, Confucius not only pioneered taking school away from government to be run by individuals, but also promoted education among the common people for the first time in Chinese history. For that, he is credited with changing the tradition of education being a privilege of the social elites (Zhu, 1992).

Confucius made tremendous efforts in pursuing both the perfection of the individual and society by virtue of being firm, honest, diligent, and eager to learn. He also pledged to uphold a just cause throughout his entire life. Because of his knowledge, vision and wisdom, Confucius was promoted to be the Minister of Public Works, Minister of Construction, and Minister of Justice (Berthron, 1994). Nevertheless, seeing corruption within the government, Confucius resigned his official titles and traveled for 14 years with his disciples through various states to learn and to teach. Confucius educated a huge number of exemplary persons from all the states he visited, distributing and spreading Confucian educational philosophy to different parts of China (Dawson, 1981).

The social changes and transformations in modern China since the middle of the 19th century have disrupted the development of Confucianism. Confucianism was uprooted completely and criticized because it conflicted with modern ideologies. Currently, Confucianism has been revitalized and studied as a form of knowledge that can adapt itself to the contemporary Chinese society and the rest of the world (Li, 2006). It is claimed that being a genuine scholar, Confucius set a high standard for coming generations in learning and gaining knowledge with great eagerness, and in combining studying with thinking. As a role model, Confucius exhibited an exceptional example of character through his own conduct of lifelong learning and cultivation (Lai 2008). In the

modern world, Confucian thoughts are examined by scholars from the east and the west as a school of philosophy which provides frameworks for current political ideology, socio-economic ethic, and personal development.

Dewey

John Dewey remains today an icon of intellectual and educational thought. Dewey's books cross the domains of political theory, philosophy, psychology and education. As one of the main spokesmen in the world of progressive ideas, Deweyan thoughts have been viewed as instructive for thinking about contemporary social life and education's challenges. The titles of Dewey's published books and articles cover more than seventy-five pages; his teaching career spanned over fifty years; and John Dewey research centres have been established worldwide (Schilpp, 1951); for example, The Centre for Dewey Studies in America, the Center for Dewey Studies in China, The John Dewey Research Centre in Poland, and Italian John Dewey Foundation. Deweyan thoughts that served as prominent guidance for the past few decades have been continually interpreted and understood as influential factors in the development of civilization and culture.

John Dewey was born October 20, 1859, in Burlington, Vermont, two years before the American Civil War (Dykhuizen, 1973). His father was a local merchant who loved literature. His mother possessed a moral sense based on her belief that one's faith is expressed through moral behavior and good works. John Dewey learned about other cultures from nearby Irish and French-Canadian settlements. Boyhood jobs delivering newspapers and working at a lumber-yard added to his knowledge. While visiting his father, who served in the Union Army in Virginia, he viewed the horror of the Civil War

with his own eyes.

Upon graduation from the University of Vermont, Dewey taught high school for three years. Following his passion toward philosophy, Dewey entered John Hopkins University to begin graduate studies in philosophy. Although Dewey was cautioned by several advisors that he would be unlikely to obtain a university teaching position in philosophy without advanced training in Christian theology, Dewey continued to study philosophy, as well as history and political science as minors. After the completion of his Ph.D., Dewey received an appointment to teach at the department of philosophy at the University of Michigan. Later on, Dewey's growing reputation as a scholar and teacher led him to distinguished academic positions at the University of Minnesota, University of Chicago, and Columbia University.

In the 1890s, Dewey's writings began to reflect his philosophical stance, which would later be recognized as pragmatism. His focus on education was a unique element of his philosophical thinking. Dewey believed that school should teach students how to be problem-solvers by helping students learn how to think rather than simply learning rote lessons about large amounts of information. In Dewey's view, schools should focus on judgement rather than knowledge. Dewey also believed that schools should help students learn to live and work cooperatively with others. Dewey's ideas were put into practice by developing curricular for the newly founded University of Chicago's department of Education and establishing the University's laboratory school.

As a social and political activist, Dewey was involved in establishing and supporting organizations that advocated for academic freedom, women's rights and many other causes. After World War I, Dewey became a worldwide traveler, lecturing in Japan

and teaching at Chinese universities. He also went to study the schools in Turkey, Russia, and later visited the University of Mexico. Dewey's ideas emphasizing the significance of personal growth and social development were welcomed internationally (Campbell, 1992). Dewey was a major inspiration for several movements that have shaped 20th century thought, including empiricism, humanism, naturalism, foundational psychology, and process philosophy. Dewey was a voice for a liberal and progressive democracy that has shaped the destiny of America and the world.

John Dewey lived to be over ninety; Confucius died at the age of seventy-three. They are extraordinary human beings who not only led long lives, but quality lives. They received prestige, honour, and fame (Dawson, 1981). They experienced life hardship such as poverty, unfair treatment, and the death of children (Dykhuisen, 1973); yet, they cast aside personal gains and spent enormous energy creating common good. Confucius and John Dewey left with their noble ideals unfulfilled; however, they are remarkable philosophers whose concerns and ideas remain relevant and important.

Deweyan Pragmatism and Confucianism

Deweyan pragmatism and Confucianism are contested placeholders for rich resources that define the predominant cultural sensibilities of their lands. For the purpose of this section, it is necessary to stipulate how they have been understood as individual philosophers before revealing the comparisons that philosophers have attempted to draw between these two schools of thought.

Deweyan Pragmatism

John Dewey's concern from epistemology and ethics to problems of education and politics reflects the demands that he made of philosophy. In *Dewey's Metaphysics*,

Boisvert (1988) states that for Dewey, past philosophies had failed because they introduced “separations” on all levels, between man and nature, spirit and matter, soul or mind and body, knower and known, ideals and realities. Insisting on the unity between ideas and experience and knowing and acting, philosophy, is nothing more than common sense refined. The philosopher’s ideas must be submitted to practical experience by which people guide their everyday activities. Campbell (1995) interprets Dewey similarly to Boisvert. As far as they are concerned, Dewey denied that philosophy has a special claim to knowing truths that transcend man’s everyday practice; theories about a higher reality, immutable principles, and absolute values are the pragmatist’s concern as consequences of knowledge.

Commenting on Dewey’s democratic humanism, Rockefeller (1991) claims that Dewey’s view that philosophy must become a form of social and political criticism is central to understanding his pragmatic concern with practice, doing and consequences. For Dewey, to know how to live well demands a reflective and critical understanding of one’s purposes and activities. Dewey’s emphasis on the need for communication in a democracy is a point better understood in light of his argument that only through a community of investigators can we know reality rationally. In his writings, Dewey said a great deal about scientific method, inquiry, and practice. Tiles (1990) believes that for Dewey, political investigation requires empirical inquiry in order to develop empirical concepts that would be suitable for the current social and cultural context. Dewey believes in the power of knowledge and reason to manipulate social forces systematically and scientifically. Such knowledge resulting from physical inquiry can be transferred directly to solve problems of controlling social forces. This is why according to Tiles,

Dewey was concerned with clarifying and advocating the participation of the public in democracy.

The relationship between individuality and community are most evident in Dewey's ethical theory. Smith (1978) believes that for Dewey, only social ends are reasonable since they enhance the individual's life by developing and enriching his relationships with others. As a pragmatist, Dewey objects to any explanation of political issues in terms of opposition between the individual and the social and between authority and freedom. Dewey believes that such analyses distort the true nature of experience. According to Smith, Dewey insisted that the individual and the collective are not in opposition; rather, they are different parts of an experience that finds its fulfillment in community life. Individuals must learn how to be citizens, how to cooperate actively with others who share their desire to better understand some problem. This is clearly evident in Dewey's writings on education. According to Campbell (1995), Dewey wanted the student to participate actively in the discovery of knowledge, not to be a passive recipient of authoritative teachings. He maintained that only through open inquiry and communication can citizens in a democracy learn that the state is more than just a machine for insuring personal safety and convenience. Democracy encourages an awareness of shared values and the development of common good that are the marks of a community.

Confucianism

A defining characteristic of contemporary Confucianism is the widely accepted proposition that human beings are perfectible through self-effort in ordinary daily existence. This proposition is based on the idea that the actual process of

self-development, far from being a quest for pure morality or spirituality, involves the biological, psychological, and sociological realities of human life (De Barry, 1998). Such a holistic sense of being human is what Confucius called harmony, which is celebrated as the highest cultural achievement. As far as Hall and Ames are concerned (1987), it entails both the integrity of the particular part and its ease of integration into some larger whole, where integrity is to be understood as becoming whole in relationships. Father-son, husband and wife, teacher and student, head of the state and civilians all contribute to creating such harmonious culture and are created as harmonious beings by such harmonious culture.

In *Thinking through Confucius*, Hall and Ames (1987) explain that in the Confucian tradition, philosophical “knowing”, is far from being some privileged access to a reality lying behind the everyday world. Instead, it is an attempt to realize a world in the sense of orchestrating the existing conditions to make a desirable world real. Tan (2004) agrees and further speculates that Confucianism is an aestheticism concerned with appreciating the world and adding values to it through meaningful learning and communicating, believing and acting. Confucius promoted an instrument that supplies an intelligent practice to adjust situations and improve upon the human experience: learning and reflecting. While learning relates to observing, gathering and collating of details of past and current practices and beliefs, reflecting requires a person to stand back from received information. Learning and reflecting are associated with moral autonomy and the development of one’s innate moral sensibility; and they must go hand in hand for a successful self as well as social development.

Discussing Confucian intellectual thought, Tu Wei-Ming (1998) believes that the central concern of Confucian knowledge is to cultivate the “human way” and “the way of life”. Understandably, teaching and learning by example is considered the authentic and perhaps also the most effective method of education. One learns to be benevolent, truthful, courageous and firm not by following a set of abstract moral rules but by a continuous encounter with the multiplicity of existential situations exemplified in the life of the teachers. Tu further explains that for Confucius, the teacher must be a dedicated student, respond to specified questions about self, society, politics, history, and culture not merely as an informed elder but also a wisdom-seeker on the way. These references to the commitment and achievement of teachers are also examples of the Confucian ideal of benevolent government which is headed by sage -rulers who seek to bring benefits to the common people.

Comparison between Deweyan Pragmatism and Confucianism

How does the literature between Deweyan pragmatism and Confucianism make an illuminating dialogue? In *John Dewey, Confucius, and the Global Philosophy*, Joseph Grange (2004) points out that although a distinction can be made between Western economic and scientific pragmatism and Chinese moral pragmatism, they are all pragmatic and practical in stressing the importance of effectiveness and consequentiality. According to Grange, for a Confucian, morality is a principle of cultivation, practice, and action and it has the power to transform an individual into a moral human being. On a larger scale, the individual person is to be transformed by one’s own self-cultivation into a morally conscious person who would continue to strive for the highest state of moral perfection or moral freedom that is characterized by the ideal of being a sage. The

relevance of Dewey for this process of transformation is that Dewey also conceives that the human being has to interact with his environment and other people in order to reach a state of moral peace and stable well-being by transforming his or her ideas and values into his efforts and actions. As the world stands today, where self-destruction and inequality prevail, the development of an ethics of humanity and an ethics of harmonization, which is Confucianism; and the open-mindedness and dynamic engagement, which is Deweyan pragmatism, may provide solutions to the current problems.

Hall (1998) agrees with Grange. As he suggests, Confucius promoted the self-aware effort to care about maintaining a feeling of sincerity that one can generate genuine goodwill. Such will is directed to the enlargement of the human self, and is directed to the good of the world that would lead to harmony by mutual understanding, mutual respect, and mutual support. Ultimately, this sincerity leads to understanding the world as our home and people and things as our concern and care. As for Dewey, Hall explains, openness is the key approach. Openness is the cure for hypocrisy. We should open ourselves to what reality teaches and to face the causes. Dewey believed that there is always the precarious, the unstable, and the unsettled in our experience of the world (Tan, 1999). We need to develop intelligence to find solutions which we could call fair and just. The relevance of Confucianism for such a Deweyan view is that the world is indeed a world of change, as Confucius took the onto-cosmology of the *I Ching* as the basis of his worldview (Grange, 1997). Therefore, the ever-changing world requires individuals to commit a life-long self-examination and self-cultivation in order to reach to the state of humanity (*jen*).

In an effort to compare Dewey and Confucius, Sor-Hoon Tan (2004) suggests that in Confucianism, humanity is both self-integration and caring for others. This state of being would pull up the roots of deterioration and selfishness, acquire genuine knowledge of the world and people, and lead to ethical action to benefit others. For Dewey, there is no one set of ideological principles that will settle all problematic situations. Furthermore, human beings cannot confine themselves to one fixed set of values at the expense of other sets of values. When we seek our freedom and interest at the expense of others, there will be undesirable consequences. This is also the Confucian point: if we seek our own success without regard for the success of others and even at the expense of others, we cannot be truly successful and truly free, for there will be an imbalance of opportunities and resources and a consequent disharmony of relations.

In *Democracy of the dead: Dewey, Confucius, and the Hope for Democracy in China*, David Hall and Roger Ames (1999) strive to reconstruct the relation between metaphysics and social philosophy through a cross-cultural study. They state that Confucians believe that in the continuous process of the universe, we find a reflection of the basic assumption that the universe is a united and undivided whole. Since there is nothing other than the whole, there cannot be units apart from the whole. What Confucian ideology requires of a person is the sense that a human being is to assume responsibility for his or her personal and communal life. In other words, it is the making of a good citizen. For Confucian thought, an absolute separation of the public and private realms is a fallacy. The public and the private, the individual and the collective, and the personal and the social require each other. The act of giving and receiving creates the bond that holds the private and public orders together. For Dewey, everything is connected with

everything else; the act of dividing the universe of relations is always a perilous one. Dewey was clear that there is no person, institution, entity, or thing that exists in isolation. In fact, it is inconceivable to imagine a space wherein one remains unaffected by the deeds and acts of others. The authors conclude that both Dewey and Confucius would agree that public good is the consequence of citizens participating in a community. This participation is grounded through the act of communication by sharing ideas and acts of togetherness (Hall & Ames, 1999).

Resemblance between Confucius and Dewey is evident. As mentioned above, both Confucius and Dewey have taken social relations as the core of their thinking (Tan, 2004). Confucius wishes to achieve a harmonious social order which is founded on mutual human regard for each other. Dewey also wishes to encourage the continuity between development of ends and means as values and norms which could lead to a progressive life (Grange, 2004 & Hall, 1998). The order of harmony and development is the whole of our experience which includes history, present and future. We must have an open mind and be able to renovate ourselves when conflicts occur (Hall & Ames, 1999). Underlining such belief in the public life is the two philosophers' belief in nature of individuality. In the next section, a closer look will be taken of the Deweyan notion of person and the Confucian sense of self.

Deweyan and Confucian Notions of Self

As Grange (2004) observes, for Dewey, people are in continuity with nature since they are included in nature. The basic characteristic of things of nature is interaction. Life goes on by the interaction of the person with the outside world, with the environment; each is not only facing each other, but interacting with one another. The task of the person

is to maintain one's equilibrium with the ongoing process of nature. From time to time, that equilibrium is disturbed and there arises in the person the need to restore it by coming to terms with the environment. Through effort, the person acts upon the environment and is acted upon by it. Dewey states that when equilibrium is reached, the person attains satisfaction. The recovery of equilibrium is not a mere return to a prior state, for life is enriched by overcoming successfully a state of temporary disorientation. In other words, life becomes a series of disorientations and reintegrations with the environment, resulting in restored equilibrium, satisfaction, consummation, and fulfillment.

As Alexander (1987) observes, Dewey's individuality is inseparable from his theory of art, which is a process of doing or making. Genuine art is a creative making, and creativity is always the product of the uniqueness of an individual. Art in the sense used by Dewey is as applicable to science, technology, and ethics as it is to painting and literature. For Dewey, individuality is not quantitative. Rather, it is qualitative in the sense that heart-and-mind is created in the process of realizing a world. Individuals live in the world as members, moving along with the moving equilibrium of the world, developing in it, finding fulfillment in it. In this sense, the individual is not finished, closed, and complete; there is an individual still to be made; human personality unfolds and develops; an old self is put aside and a new self develops in and through its interaction with the environment that is ever-growing and ever-developing.

From the *Book of Change*, the most important book of the five Confucian Classics, we discern that heaven and earth denote the great whole of the universe (Grange, 1997). The universe in which we live is an integrated and united system, the transcendent sphere in which all is in a transitional process. As a transitional process, things in the universe

are not static, they are parts of unceasing movement. Therefore, all things in the universe are never absolutely completed or finished; they follow a definite order according to which they move everlastingly.

Three main characteristics of the Confucian notion of self are described (Cheng, 1991). *He* (Harmonization) is an important characteristic of the Confucian notion of self for it is a natural resonance between person and person, and person and nature. Harmony is an affective response of the inner with a stimulus from the outer: the natural expression and fulfillment of a relation of encounter and experience between the inner and the outer. In achieving the harmony of the inner with the outer, the original state of one's mind becomes harmonious-mind. It is the state where an individual becomes realized in a world. *Li* (translated as rituals or rites) is the collective expression of the inner harmony of care and respect achieved within each individual in society and in relation to society. *Li* reflects a community in agreement, which is rooted in the depth of the human heart and feelings. An individual will exhibit one's natural feelings in his or her encounter and dealing with life matters in connection with other people and nature. *Jen* is most commonly translated as "benevolence" or "humanity". It is for Confucius, one's entire person. A humane person is not something we are; it is something that we do and become. It is the qualitative transformation of a particular person through healthy participation in the human community. *Jen* is a process of disclosure rather than closure.

In *Confucian Democracy: A Deweyan Reconstruction*, Sor-Hoon Tan (2004) offers deep analysis around questions of individual rights and liberties based on examinations of the Deweyan and the Confucian notion of self. Tan stresses the importance of the impossibility of separating the ethical self from the social self in

discussions of Dewey and Confucius. As Tan points out, the notions of Deweyan and Confucian self are reflected in their theories of self as social. According to Dewey, individuality is not a ready-made given, but rather arises out of ordinary human experience. Experience is both the process and the product of the interaction between a human organism and the social, natural and cultural environments. Individuality, therefore, is an accomplishment emerging relationally out of associated living. Embedded in an environment, one acquires a sense of distinction from others. Yet, such distinction between self and other does not imply a self that is radically separated from others. Dewey's claim of self as associated living is in conformity with the Confucian sensitivity to the social roots of every human being. The Confucian notion of self taught us that what makes a person human is the constant learning between oneself and one's environment. Such process of self-formation concerns a core development of a human person toward both individuality and sociality. In other words, the development of the individual cannot be separated from the different forms of sociality on different levels- family, community, society, nation, and the world.

According to Tan (2004), both Dewey and Confucians agree that no human self arises by itself or exists through one's own efforts. Rather, persons are born and grow within special circumstances and conditions that are fields of social relations. In this sense, individuals as ethical selves are crucial for Dewey and Confucius. The development of a social self is a critical part of becoming moral, which Dewey sees as a form of growth. Both moral judgement and moral responsibility are social products because others do take account of what we do and respond to our acts accordingly. There is an inseparable ethical relationship between a self's individuality and sociality. According to Dewey, all

acts are individual, but all acts require a social context. All values must be valued by individuals, but those values function effectively only as they are propagated and preserved and made available in institutional structures. Hall and Ames (1987) agree with Tan. They state that as a humanistic philosopher, Dewey's central work is the possibility of the harmonious and coherent self as well as the harmonious and coherent society. The premise of harmony is variety, which for Dewey means more opportunities for action, and more possibilities for development of coherences. Harmony leads to expansion, which is almost a synonym for growth. Such growth is the end of action and action itself. Such action of a quality mirrors the potentialities of individuals and opens up harmonies in the lives of the persons involved.

Comparing Confucius to Dewey, Tan (2004) observes that Confucius also believes that an ethically advanced individual is one who places value on relationality, and recognizes the boundaries between oneself and others as always contextual and transitory. Commenting on the Confucian moral self, Tan states that Confucius believed that human beings have potential to know the laws of nature and understand the value of being human. As a Confucian ideal human model, a sage is the one who realizes humanity and morality, representing the highest realm that human beings may reach. The reason why a sage is the exemplary person is because he or she understands the truth of unity between "I" and the universe and "I" with other human beings. As Tan further explains, a sage is not only self-reliant but also enlightens others. A sage unifies the ideal with the real, overcomes the conflicts between reasoning and emotion, heart and mind, and becomes a balanced entity. He or she sees what others see, his or her interests are those of others, and his or her heart is for the public. A sage has the ability to learn and

transmit what is learned as a way of living and survival for she or he understands that a balanced realm reconciles the inner abilities with outer conditions so that life can flourish.

In the sense of individual as an ethical and social self, Tan (2004), and Ames and Hall (1987) speculate that neither Dewey nor Confucius would approve of absolute individual rights without obligations. As Tan suggests, Dewey stresses that every human being is social and has duties to one's own social and cultural environment. To have rights is to have power to act creatively in human situations, is to solve problems in new ways, and most importantly, is to have the intelligence to think, reflect and act in achievement of human development. Such intelligence, is what Dewey called inquiry, and by it, he meant the instrument to realize growth in personal and social realms. Like Dewey, Confucius believes that a human being is endowed with feelings and capacity to think, know and reflect. Such feelings and capacities are what constitute the Confucian notion of self-cultivation as a tool to fulfill an individual's ultimate purpose of being a person: to equip one with a mind to feel and a body to act. To think and act humanly (*jen*), to think and act ritually (*li*), and to think and act harmoniously (*he*) are the results of the Confucian notion of self-cultivation (Cheng, 1991). That is how human intelligence develops and human condition improves. Hall and Ames (1987) also believe that both Dewey and Confucius consistently promote the good in disposition of the self. For Confucius this means that good in ethical, political, and social affairs must mutually reinforce each other. For Dewey, this means that the good should function as a constant stimulus toward personal growth. Confucius sees the path toward the good as paved with good ritual performances, open-mindedness and acceptance to varieties. In this way the social code would advocate authoritative expressions as guidance for individuals to

follow. Dewey would envision growth as a never-ending process of creating, balancing, and expressing new connections in the associated lives of citizens. Such individuality as progressive is to open up for new opportunities to allow innovation and resourcefulness for both characteristics of individuals as well as society.

Self-realization

The reason for Dewey and Confucius' emphasis on one's self-realization is not hard to discern. Both philosophers had introduced unification on all levels, between people and nature, spirit and matter, mind and body. For this reason, it was individuals and their position in the world that preoccupied Dewey and Confucius and shaped the development of their thoughts. If we look for hints and suggestions rather than for precise formulations, we may draw together some ideas as to what fulfillment of the individual meant for Dewey and Confucius. Starting with their notions of self and applying their analysis to practical living, the two philosophers provide us vocabularies such as consummation, harmony and humanity to illustrate the unity of person and one's environment. In other words, the individual is brought to an integrated, harmonious and significant development in and through the environment. Nevertheless, comparative literature placing self-realization specifically as an emphasis of Dewey's and Confucius' philosophy is greatly lacking. As far as I am concerned, the self and self-realization is the center of Dewey and Confucius' philosophy. While researchers have split their interests on either Deweyan and Confucian conceptions of the self or notions of the social, cultural and natural environment, it is my goal through this research to link these two important perspectives and develop an understanding of Deweyan and Confucian philosophy from an angle that I think is most vital and relevant, that is the self and self-realization.

Chapter Overview

Chapter two will introduce the Deweyan notion of self-realization and its relation with Dewey's philosophy of education. The notion of self-realization will be drawn out through discussions on three of Dewey's themes: social-self, ethical-self and growing-self. Dewey points up something of prime importance for one to realize his or her full potentiality when he emphasizes the importance of interaction between an individual and one's environment. By realizing the fact that the self is a social, ethical and ever-growing being, the individual is able to integrate private interest, and set up shared life goals and strive to create a shared life. Such awareness illuminates solidarity of all individuals based on a profound respect for the dignity of the human person. As Dewey states, the individual is a person with capacities and potentialities. A full realization of who one is the driving force to further the ongoing processes of the universe, the world, the society and the individual life. Dewey introduces his notion of education as growth. The case of education therefore, has to do with personal development, and it has to do with people who think expansively about both themselves and others (Hanse, 2006; Wake, 2007). In this sense, education becomes a question of thought as much as governance. It is tied to ethical responsibility as much as to a question of society and socialization.

Chapter three will discuss the Confucian notion of self-realization and its association with Confucian philosophy of education. Confucian self-realization will be illustrated based on Confucian ideologies of self as harmonious, humane, and cultivating. The self in Confucian thought is not the private possession of an isolated individual. Rather, it is a dynamic system of relationships and a concrete personal path to the human community as a whole (Ivanhoe, 1990). Self-realization, therefore, is a ceaseless process

of deepening and broadening self-knowledge. For Confucius, human beings are an integral part of the chain of being, consisting of heaven, earth, and everything else within. Self-realization is a felt and concrete experience in which an individual realizes one's own sensitivity, and manifests the ultimate meaning of life as harmony and humanity in ordinary human existence. Self-realization is an unceasing process of self-cultivation in which one seeks to enrich the self, to enhance one's strength, and to refine one's wisdom so that one can be considerate to others and honest with oneself. Confucius views education as self-cultivation. It is thoroughly humanistically oriented. Education is not confined to the human self, rather, it cultivates in the human self an awareness of the larger realities, from the close relations in the family to the whole universe (Cheng, 2006; Sun, 2008). Learning and education, for Confucius, revolve around relationships. Their ultimate purpose is to expand the heart-mind feeling of harmony and to bring order and peace to the world. All these must be rooted in the individual and developed from the innermost of the person to the outermost of the world, then returning back to the innermost core of the person.

Chapter four will discuss the full implication of the Deweyan and Confucian notions of self-realization for education. In this chapter, Confucian and Deweyan theories of education will be discussed first. The Confucian notion of education teaches us that what makes a person human is the constant interaction and learning between one and one's environment. Such a claim is in conformity with Dewey's philosophy of education as a complex continuing process of self-formation. Confucian and Deweyan conceptions of self-realization concern a core development of the human person toward both individuality and sociality. The educational development of an individual, according to

the two philosophers, is inseparable from the different forms of sociality on different levels- family, community, society, nation, and the world. Both Confucius and Dewey believe that a human being is endowed with feelings and capacity to think, know and reflect. Such feeling and capacity are what constitute Confucian and Deweyan notions of self-realization as both means and end to fulfill the ultimate purpose of education: to equip one with a mind to think and a body to act. To think and act humanly, to think and act cooperatively, to think and act ethically and to think and act harmoniously are the results of self-realization and education. That is how human intelligence develops and the human condition improves.

Chapter 2 Self-realization in John Dewey

In this chapter I will be discussing the Deweyan notion of self-realization, in Dewey's major treatises on human nature and environing conditions: *Human Nature and Conduct* (HNC), *Experience and Nature* (EN), *Art as Experience* (AE), and *Democracy and Education* (DE). Even Dewey did not explicitly spell out his views regarding self-realization from these texts; his general philosophical position implied that self-realization is to realize that human nature is moral, social, and growth. The direction of human conduct is grounded in experience and in the potentialities inherent in human nature, and the growth can serve as the valuable end of education.

Human Nature and Human Conduct

Dewey established the integral relationship existing between morality and human nature in *Human Nature and Conduct* (1930). In this work, he refutes the notion that a realm of morals exists which is separate from the ordinary actualities of human existence. He argues for a system of moral thought based upon a study of human nature, rather than upon a disregard for it. Instead of viewing morality as serving the negative function of curbing human nature, Dewey sees it as arising out of the interaction between the elements of human nature and the natural and social elements of the environment. Furthermore, while not claiming a fixed and finished condition from such a system, Dewey declares: "Until the integrity of morals with human nature and of both with the environment is recognized, we shall be deprived of the aim of past experience to cope with the most acute and deep problems of life" (HNC, p. 12).

In *Human Nature and Conduct*, Dewey identifies habit, impulse, and intelligence as the basic components of people's nature. He suggests that habits are directly related to

morality, since the former are outcomes of the environment as much as of the organism. According to Dewey, we must accept our virtues and vices as habits stemming from the adaptation of our personal capacities to forces in the environment. In tackling moral problems, Dewey argues that we must modify conditions, which, in turn, will modify people's habits. He maintains: "To change the working character or will of another we have to alter objective conditions which enter into his habits" (p. 19). He states, even more succinctly: "We must work on the environment not merely on the hearts of men" (p. 22).

It is Dewey's contention that habits are means and that means and ends are "two names for the same reality" (p. 36). He refers to means as "intermediates, middle terms," conceiving of them as earlier stages of a series of acts, while ends are considered to be later stages of the same series (p. 34). Dewey's position is that the means within our power are habits and that character is the working interaction of habits whose strength depends upon reinforcement derived from other habits. Habits, thus, are acquired human modes of acting which are influenced by prior activities and are, in turn, dynamic. The essence of a habit, according to Dewey, is a predisposition to ways of acting: a sensitivity to certain kinds of stimuli.

Dewey attempts to deal with the question of the relationship between customs and habits. He submits that it is false to view social customs and institutions as the consolidation of individual habits. Rather, he points: "But to a larger extent customs persist because individuals form their personal habits under conditions set by prior customs" (p. 58). Customs, for Dewey, supply patterns for individual activities, and, when conflicting customs exist, reflection and criticism must be utilized to reorganize and

to readjust them. Dewey argues, in effect, that the institutions are reconstructive forces. Regarding institutions like language, family life, property, and academies of art and science, he remarks:

These are not mere embellishments of the forces which produced them, idle decorations of the scene. They are additional forces. They reconstruct, They open new avenues of endeavor and impose new labors. In short they are civilization, culture, morality (p. 80)

If one questions the authority of these institutions, Dewey admits that, in one sense, the question is unanswerable. He contends, however, the authority is that of life. If one asks why use language, seek scientific knowledge, engage in industry, and enjoy art, Dewey replies that, if one must live, he must live a life of which these things form the substance. He contends that reason and moral principles have grown into these institutions as well as out of them, and for Dewey there is really no choice. He asserts, emphatically: “In short, the choice is not between a moral authority outside custom and one within it. It is between adopting more or less intelligent and significant customs” (p. 81).

Dewey cites impulses as another component of human nature. Impulsive activity for an infant is not purposive. It involves no idea of an end to be achieved by the activity. When a newborn infant sucks on its mother's nipple, it obtains food and thereby satisfies its hunger. But the newborn has no idea that this will be a consequence of its sucking, and does not suck with the end in view of obtaining food (p. 65-9). These impulses are simply a “blind physical discharge without significant discharge” and “as meaningless as a gust of wind on a mud puddle apart from a direction given it by the presence of other persons, apart from the responses they make to it” (p. 90). However, an impulse whose expression is “formed under the influence of association with others who have habits already” is in

fact itself quickly transformed into a habit through the process already outlined (p. 90). Parents who respond indiscriminately to their children's crying end up with spoiled children whose desires expand and proliferate without consideration for the interests of others. Parents who respond selectively shape not only their children's use of means (crying) but also their ends, which are modulated in response to the resistance and claims of others. This plasticity of ends as well as means is possible because the child's original activity is impulse. Impulses demand some outlet for their expression, but what ends they eventually seek depends on the environment, especially on others' responses to the child. Therefore, although impulses are the basis of human action, their role for the content of behaviour is the intermediary one of acquiring new habits. "Social institutions and expectations [regarding the reaction of others] shape and crystallize impulses into dominant habits" (p. 91). For Dewey, impulses act as potential stimuli for the reorganization of habits to meet new elements in new situations. He explains: "Impulse is a source, an indispensable source, of liberation; but only as it is employed in giving habits pertinence and freshness does it liberate power" (p. 105).

Dewey identifies the third element of human nature as being intelligence, and he contends that this ingredient goes deeper than either habit or impulse to give fullest expression to the moral life. Noting the importance of impulse in stimulating reflective imagination and the dependence of the latter upon established habits, Dewey adds: "But only thought notes obstructions, invents tools, conceives aims, directs technique, and thus converts impulse into an art which lives in objects" (p. 171). In *Human Nature and Conduct*, Dewey discusses the crucial importance of intelligence in the making of moral choices. He comes close to equating the term with "deliberation", defining the latter as a

“dramatic rehearsal (in imagination) of various competing possible lines of action” (p. 190). Dewey also describes deliberation as “an experiment in making various combinations of selected elements of habits and impulses, to see what the resultant action would be like if it were entered upon” (p. 190). He suggests that deliberation originates when a troublesome situation arises and that it is concluded when a certain course of action resolves the situation. Dewey prefers to view deliberation as a tool for dealing with present, rather than future, situations. He does concede, however, that the observation of tendencies of acts, of disparities between former judgements and actual outcomes, leads to knowledge concerning the meaning of present acts and, as a result, serves to guide conduct. He charges: “Imaginative forethought of the probable consequences of a proposed act keeps that act from sinking below consciousness into routine habit or whimsical brutality” (p. 208).

Intelligence, for Dewey, is a crucial tool in the forming of moral judgements. It consists of the reflection upon the possible consequences ensuing from alternative modes of action in a given moral situation. Consequences are of primary importance for Dewey, and he asserts that they “fix the moral quality of an act” (p. 45). He emphasizes that they must be viewed from a broad perspective and that all types of effects must be considered. He is not contending that there can ever be an “exact equation of disposition and outcome” (p. 48). Rather, he prefers to talk about tendencies and explains his position as follows:

The word ‘tendency’ is an attempt to combine two facts; one that habit has a certain causal efficacy, the other that their outworking in any particular case is subject to contingencies, to circumstances which are unforeseeable and which carry an act one side of its usual effect (p. 49)

For Dewey, ends are not immutable, lying beyond activity. Rather, Dewey describes them as the “foreseen consequences which influence present deliberation and which finally bring it to rest by furnishing an adequate stimulus to overt action” (p. 223). He regards them as “ends-in-view” (p. 225) or as aims, arising out of the situation itself and to be regarded more as stimuli to present choice than as literal ends to action. He views them as means to unify and liberate present, conflicting habits and impulses rather than as objects in themselves.

Dewey is quite aware of the resistance to this view of ends, noting that people have been attached to the ideals of fixed ends and certainty. He raises the question: “Why have men become so attached to fixed, eternal ends? Why is it not universally recognized that an end is a device of intelligence in guiding action, instrumental to freeing and harmonizing troubled and divided tendencies” (p. 231). Dewey refers to “endless ends” (p. 232) and suggests that there are no “fixed, self-enclosed finalities” (p. 232). Regarding the belief in these fixities, he claims: “Fixed ends upon one side and fixed ‘principles’ - that is authoritative rules- on the other, are props for a feeling of safety, the refuge of the timid and the means by which the bold prey upon the timid” (p. 237).

Dewey’s position is essentially that of self-realization as morality and involvement. He submits: “Morals must be a growing science if it is to be a science at all, not merely because all truth has not yet been appropriated by the mind of man, but because life is a moving affair in which old moral truth ceases to apply” (p. 239). Dewey is convinced, however, that a person’s nature is so constituted as to enable him or her to make moral choices without the aid of fixed ends and dogmas. Habit, impulse, and intelligence can be utilized to attach moral problems, and the validity of the solutions will be determined by

the consequences. The material out of which moral judgements are made consists of the empirical facts pertaining to each particular situation. These facts, first discovered by intelligence and then processed by it, serve as the basis of directives for action in particular situations. Self-realization, as Dewey's system implies, is to use empirical knowledge as the basis for forming normative judgements. What can be realized by Dewey, is always a *process*, not the *content* of self-realization as some fixed state to which we aspire. The characteristic of self-realization as active as a process results harmony, variety, and expansion (p. 282).

Nature, Experience, and Art

The previous section introduced Dewey's assumption that a moral society will emerge from a mass of individuals who utilize their intelligence to form moral habits and judgements, for human nature and conducts are socially-oriented and morally-directed. This section introduces Dewey's analysis of nature, experience and art; and the relationship between the qualities of the three phenomenons as the quality of human organism.

In one of the most technical and systematic presentations of his philosophy - that is, *Experience and Nature* (1929), Dewey explains nature as an affair of interactions or transactions of varying durations and extents; it represents consequences of interactions of varieties (EN, p. 261-2). For Dewey, any given individual is the series of interactions with one's environment. Hence, all beings are ongoing, open and developing. One becomes what one is through responding to the events with which one is presented. More importantly, part of what an individual is at any given time is his or her potentiality for future change. In Dewey's words,

Every event as such is passing into other things, in such a way that a later occurrence is an integral part of the character or nature of present existence. An “affair”, Res, is always at issue whether it concerns chemical change, the emergence of life, language, mind or the episodes that compose human history. Each comes from something else and each when it comes has its own initial, unpredictable, immediate qualities, and its own similar terminal qualities. The later is never just resolved into the earlier. What we call such resolution is merely a statement of the order by means of which we regulate the passage of an earlier into the later. We may explain the traits of maturity by better knowledge of childhood, but maturity is never just infancy plus.” (p. 111)

Human beings develop and find fulfillment through experiences. Dewey sees experience as the way in which an organism struggles to find its way through the obstacles and difficulties of its environment, and eventually to establish new balances during the pushes and pulls of one’s life. For Dewey, experience consists of two integrated phases: “doing” and “undergoing”. “Doing” involves the action of the person involved in the experience; “undergoing” is the resistance encountered by the same person as the experience proceeds toward its end. In this life process, “the career and destiny of a living being are bound up with its environment, not externally, but in the most intimate way”(p. 13). Therefore, every self not only produces actions, but is largely the product of its acts and choices. Such acts and choices depend not only on the ever-changing contingencies of her environment, but also on the contingencies of the consequences of action that influence future choices.

Dewey regards art as the clarification and intensification of experience for it involves a making or a shaping of a thing so that experience is more concentrated and coherent. Whole, complete, and integrated are the qualities of experience. Dewey indicates that what is essential to experience is its aesthetic quality because it satisfies “all the other [than one of the single, specialized] structures and needs that have an apart in

the experience, so as to bring it to a completion as a complex of all elements” (p. 115).

This sense of wholeness is gained through the ways in which an artist allows the parts of the experience to work together. Instead of separation, one feels a fusion of differences such that the individuality of the parts is respected and the parts are made contributors to a growing whole:

The undefined pervasive quality of an experience is that which binds together all the defined elements, the objects of which we are focally aware, making them whole. The best evidence that such is the case is our constant sense of things as belonging or not belonging which is immediate (p, 194).

Such experience becomes intelligent when the qualities undergoing inquiry into the object are isolated and controlled; and when the active inquiry further discovers and integrates qualities. Inquiry presupposes as a condition the ongoing character of nature (EN, chap. III). Nature is a changing world, a dynamic world, a world to be made. The individual objects in the world, too, are not isolated, fixed, static, but changing, dynamic, capable of entering into relationships with other objects in an interaction that alters both components of the interaction. “Any experience, the most ordinary, has an indefinite total setting. Things, objects, are only focal points of a here and now in a whole that stretches out indefinitely” (p. 197). Each integration and reintegration leads to the enrichment of an individual. What is completed can only be temporary; how it is completed always leaves space for further variations. In this sense, experience means novelty, creativity, and the intelligent direction of future consequences.

Dewey refused to separate artistic experience from ordinary experience and insists that the latter contains aesthetic and intelligent quality the same as the former one. This insight is deeply embedded in the characteristic of experience, which is

consummatory-instrumental. An artist's work is not the "mere giving way to an impulsion, native or habitual" (AE, p. 67), it is an expression from within where "the welling up must be clarified and ordered by taking into itself values of prior experiences" (p. 68). Consummation, as quality of experience, is "complete because it absorbs into itself memories of the past and anticipation of the future...[but] only when the past ceases to trouble and the anticipations of the future are not perturbing, is a being wholly united with its environment and therefore fully alive" (p. 18). As far as Dewey is concerned, it is this rhythm of stability and instability that makes inquiry possible; and it is this tension and its resolution that fulfills the achievement of consummatory experience.

An instrument is what allows for the achievement of an end. An ideal end is one in which an individual reaches equilibrium with her environment. The accumulated experience must create suspense and anticipation of resolution, yet one "is carried forward, not merely or chiefly by the mechanical impulse of curiosity, not by a restless desire to arrive at the final solution, but by the pleasurable activity of the journey itself" (p. 5). Works of art concentrate and expand experience. They also make an artist a lively being for one has to be aware of the relations among different constituents and carry on an art work in an order that "every successive part flows freely, without seam and without unfulfilled blanks, into what ensues. At the same time "there is no sacrifice of the individuality of the parts... As one part leads into another and as one part carries on what went on before, each gains distinctness in itself" (p. 36). For Dewey, experience, whether instrumental or consummatory, is organic, intelligent and aesthetic.

For Dewey, “all art is a process of making the world a different place to live” (EN, p. 363). Everything contained in the art-process must lead on to such fulfillment. Fulfillment should also be progressive. Dewey rejects the conception of a goal of evolution in which adaptation of organism to environment is complete and final. Rather, he insists on the continuous and evolving process life constitutes. “The time of consummation is also one of beginning anew. Any attempt to perpetuate beyond its term the enjoyment attending the time of fulfillment and harmony constitutes withdrawal from the world” (p. 17). Integration occurs and reoccurs during the art-process; elements are plastic, hence, they transform and they grow. An artist requires the union of consciousness and action in order to create an art work that is rich and satisfying. “The process of art in production is related to the aesthetic in perception organically...Until the artist is satisfied in perception with what he is doing, he continues shaping and reshaping” (p. 49). Such work-in-progress is what Dewey defines civilization. To civilize, is to

Instruct in the arts of life... Instruction in the arts of life is something other than conveying information about them. It is a matter of communication and participation in values of life by means of the imagination, and works of art are the most intimate and energetic means of aiding individuals to share in the arts of living (p. 336)

Therefore, works of art are not only sources of aesthetic pleasure (although important); they are channels to give authenticity, grace and beauty to the social functions of everyday life - they are ethical and social.

Embedded in nature and ordinary experience, an individual’s self-realizing experience is the presence of the consummatory experience in which a sense of wholeness is felt throughout its various levels, dimensions, and shapes. Dewey claims the whole as “constituted by parts that are themselves significant apart from the whole to

which they belong... no significant community can exist save as it is composed of individuals who are significant” (p. 204). Therefore, self-realization is realizing and cherishing variations as well as creating and appreciating wholeness. Dewey appreciates harmony and unities in both art and society. Such harmony and unities involve an important critical moment in individual experience, where the self critically assesses the values and the consequences of what is being expressed so that one can go on to produce something better. In practical experiences, individuals find their true value in promoting “concrete human experience and its potentialities,...to clarify, to liberate, and to extend the goods” of our lives (EN p. 407). For Dewey, self-realizing experience is about feeling, thinking and doing in order to experience meaning, create meaning and share meaning. In this sense, self-realization is an ethical experience that can refine both the individual and society by cultivating our sense of wholeness, completeness, and fulfillment, which is an enjoyably shared experience of harmony and meaning. Inquiry plays an important role in self-realization for it acts as an intelligent method to evaluate meaning, facilitates progress and cultivates growth.

Education

The previous sections illustrate Dewey’s belief in human nature as social, moral and growing. In turn, human environing conditions are to nurture the growing, socially-inclined and morally-driven individual. Education has the capacity to continually cultivate self-realizing individuals for the society. Ultimately, the growing individuals will be working toward constructing a growing society.

In his text of philosophy of education, *Democracy and Education* (1916), Dewey suggested that development or growth is the core for education; social conditions are not

only natural in the course of the child's development, the child's development is dependent on such influences. Development for Dewey is associated with an increase in the range of environments in which the child is capable of conducting inquiry-reconstructing experiences. Growth is flexibility, openness to new insights, new possibilities; it involves all the resources and capabilities of the self (DE, Chap. 4). In this sense, education must be a natural development and not something forced on or grafted on individuals (p. 422). Educational doctrines become problematic when "development is conceived not as continuous growing, but as the unfolding of latent powers toward a definite goal" (p. 61).

Dewey declared that education "is that reconstruction or reorganization of experience which adds to the meaning of experience, and which increases ability to direct the course of subsequent experience" (p. 82). Education means "supplying the conditions which foster growth" (p. 56). Thus growth is a process in which the organism enhances its ability to participate with its environment. Dewey wisely recognizes that "when it is said that education is development, everything depends upon *how* development is conceived" (p. 54). Education thus sets the direction of development "in order that growth may be in the right direction." it is the "business of the school to set up an environment in which play and work shall be conducted with reference to facilitating desirable mental and moral growth" (p. 196). A declaration of desired direction demands the articulation of an ideal.

Unless we set up some definite criterion representing the ideal by which to judge whether a given attitude or act is approximating or moving away, our sole alternative is to withdraw all influences of the environment least they interfere with proper development. (p. 62).

Dewey leans heavily on the ideals of democracy and science as educational development. Democracy for Dewey is considered to be the embodiment of a truly moral environment within which genuine education can flourish because “many interests consciously communicated and shared” (p. 97) and “varied and free points of contact with other modes of association” occurred (p. 100). Democracy under these conditions is “equivalent to the breaking down of those barriers of class, race, and national territory which keep men from seeing the full import of what they are doing” (p. 93). In this sense, democracy is a moral ideal promoting shared interests and harmonious development of the individuals. Moreover, education becomes intertwined with democracy: neither can exist without the other and they feed upon and support each other.

Dewey insists that a truly cultivated scientific frame of mind depends on education for its development. The child is a natural problem-solver while, at the same time, true scientific procedures and reasoning must be learned. In Dewey’s own words:

Science is a name acknowledged in its most characteristic form. It represents in its degree, the perfected outcome of learning, - its consummation...it consists of the special appliances and methods which the race has slowly worked out in order to conduct reflection under conditions whereby its procedures and results are tested. It is artificial (an acquired art), not spontaneous; learned, not native. To this fact is due the unique, the invaluable place of science in education...(p. 196-7).

Thinking is what Dewey conceives as scientific method. He refers to thinking as “the method of intelligent learning, of learning that employs and rewards mind” and regards it as being “the method of an educative experience.” (p. 180). Students must be directed to reflect intelligently upon problems arising out of their actual experiences, to propose intelligent solutions to these problems, and to test these solutions in the light of their consequences (p. 192).

Dewey strives to articulate a necessary conjunction of science with democracy in his educational philosophy. Science, for Dewey, represents the source of morality, in the sense that it affords grounds for making valid moral judgements; therefore, it underlies the educational process leading to both intellectual and moral sides of individual growth.

Dewey states:

Science represents the fruition of the cognitive factors in experience. Instead of contenting itself with a mere statement of what commends itself to personal or customary experience, it aims at a statement which reveals the sources, grounds, and consequences of a belief (p. 186).

A critical mind is attuned to observation and experiment rather than individual bias or acceptance of a prejudice that might be imposed from outside. Dewey insists that “the social responsibilities of education must present situations where problems are relevant to the problems of living together, and where observation and information are calculated to develop social insight and interest” (p. 192). Therefore, the young must be able to refer their actions to those of others, and this, for Dewey, results in a common understanding. Dewey views this understanding of education as means and ends of action as being essential for socialization. He claims: “To achieve this internal control through identity of interest and understanding is the business of education.” (p. 47). During this socializing process, the conjunction of democracy and mind is first learned by a student as an experience in a classroom, and later lived in adult life as an anticipating citizen in a democratic society. Dewey is clear that individuals can reach their fullest potential only as members of society and he views education, in particular, formal schooling, as the means whereby individuals are prepared for life in society. Educators and schools will be amenable to cultivate self-realizing individuals who are social, moral and growing beings,

and that most societies will willingly integrate such individuals into the fabric of the societal structure.

Self-realization in Dewey

Dewey interprets self-realization as the developing process from the private to the social, from intuitive impulses to intelligent habits, and from self-centred thoughts to ethical ideals. From this viewpoint, we see an ongoing circling effect which is essential to Dewey's approach to self-realization: the aesthetic, consummatory and intelligent ends that make life worth living exist in the working process of self-realization.

Dewey insists that self-realization cannot be adequately full and successful if narrowly self-seeking and focused on the private. As humans are intrinsically social animals and social life is a necessity to our survival, an individual can only fully realize oneself by going outside him or herself and being part of an associated life. When individuals strive to realize their aspirations and to make the best of themselves, their purposive strivings occur within various contexts. So there is an important sense in which self-realization is also other-realization for the realization can be conditioned by others and has an impact on others. Therefore, Dewey developed his central idea that the self is social, ethical, and an agency of responsibility. Responsibility lies in the desires, interests, and character of the individual agent. It also means the appropriation by the individual into his or her activities of an active awareness of the rights of others and of the connection of one's acts with those rights (HNC, p. 315-6). All acts are individual, yet all acts require a social context. For Dewey, "shared experience is the greatest of human goods" (EN, p. 167); and shared experiences contribute to indispensable satisfactions and dimensions of self-enhancement. Such self-realization aiming at realizing one's

individuality as both private and social expands the way we see ourselves and the world, and guides us to fulfill consummation as the end of life experiences.

Dewey's self-realizing experience is the use of mind's power to realize from who we are to who we can be. This conscious thought-process is what Dewey calls the "adequate science of human nature" (HNC, p. 321). Dewey believes that the person has a self-determining will. He or she fulfills self-realization by studying the way in which knowing, feeling, and willing contribute to the unification of the self and to an overcoming of the separation of subject and object, private and social. This self-conscious use of the mind's power is an intelligent act in modifying habitual behaviour: "Habits formed in the process of exercising biological aptitudes are the sole agents of observation, recollection, foresight and judgement: a mind or consciousness or soul in general which performs these operations is a myth....Concrete habits do all the perceiving, recognizing, imagining, recalling, judging, conceiving and reasoning that is done" (p. 176-7). Conscious thoughts are used to turn "bad" habits such as "unthinking routines" (p. 69), into "better" ones as "discovery" (EN, p. 21). When the person acquires not only intelligent habits, but an awareness of having the habits to discover and to reconstruct, a self-realizing experience opens for boundless possibilities and infinite potentialities. In the context of art, an art product is the result of both artistic action and artistic mind. An artist's self-realizing experience lets him or her to be aware of the possibilities for infinite imagination (AE, p. 101). It also creates a quality of sensation that allows an artist to assert herself as a richer and fuller being who is able to create richer and fuller art work. Therefore, feeling, thinking, and doing are terms that capture the Deweyan notion of self-realization as intelligence. Intelligent self-realizing experience identifies the basic

cognition by which we are conscious about our transformative nature; it also directs our capacity to orient our life and set goals and directions toward betterment.

Consummatory, aesthetic and intelligent self-realizing thoughts and actions represent the highest value of human nature as moral. Morality “is to stimulate us to remedial action, to endeavor in order to convert strife into harmony, monotony into a variegated scene, and limitation into expansion” (HNC, p. 195). Therefore, harmony, variety and expansion are moral means as well as moral ends of individual self-realization. Dewey states in *Experience and Nature*, “to be good is to be better than; and there can be no better except where there is shock and discord combined with enough assured order to make attainment of harmony possible” (p. 62). The sense of feeling of imbalance and disequilibrium in life experience motivate us to question the old patterns and think about the alternatives. Harmony supplies a reflective guide for individuals to examine the particularities of the situation. The realization of variety within harmony opens up more possibilities for coherent development and opportunities for balanced action “which binds together all the defined elements, and objects of which we are focally aware, making them whole” (AE, p. 194). Harmony eliminates discord and restores balance. Variety encourages wholeheartedness and leads to co-operation. For Dewey, this human purpose of consummations that make life worth living is manifestation of human nature for “there is in the character of human experience no index-hand pointing to agnostic conclusions, but rather a growing, progressive self-disclosure of nature itself” (EN, p. 5). Expansion is a synonym for growth. It includes variety and opens up new and various potentialities and harmonies in the lives of the agents involved. Human life as whole, growing, equilibrium and integration are intrinsic and full representations of self-realization.

Self-realization is a need to go beyond the boundaries of our own limited state of affairs. This ideal is Dewey's interpretation of education as growth. Education is the expansion of the possibilities of thought and action that constitute the definition of sociality and morality. Growth-oriented education involves the learner and learning in the educational programs that support self-realization for all students in terms of their social and moral development. Given the potentialities inherent in human nature, education is to help develop certain dispositions and habits in individuals. By infusing proper educational methods such as democracy and science, individuals will be able to develop humanity which is necessary for the shared experience, and the intelligence which is needed for the solving of practical problems. Growing experience from who one is to who one can be is an experience of self-realization and the role of education is to nurture such growth so that self-realizing individuals can take their places in their societies and serve as productive members for their societies. More specific discussion on Dewey's self-realization and its implication for education will be illustrated later. Nevertheless, it is important to state at this moment that for Dewey, self-realization possesses both psychological and social dimensions of human nature. In this perspective, Deweyan self-realization is to realize human beings as social, moral and ever-growing. Such features of self-realization are intrinsic capacities, interests, and habits of each individual, and should be cultivated through education and used extrinsically to help each individual succeed in all environing conditions.

Chapter 3 Self-realization in Confucius

As a cultural narrative, the *Analects* (AN) of Confucius presents us with an understanding of Confucius' teachings, which are concerned about two kinds of morals: moral character and moral acts. By drawing relevant correlations among specific historical figures and events, the *Analects* reflects Confucius's philosophy on human values and social order. In this chapter, Confucius' philosophical views on moral character, rightness of acts, and education will be discussed so that a better understanding of Confucius' attempt to "realize" a desirable individual and a desirable world can be gained.

The Way and Virtue

Two concepts are important in Confucian thoughts: the Way (*tao*) and virtue (*te*). The importance Confucius attaches to the Way can be seen from his remarks illustrated in chapter 8 of the book 2 of the *Analects*, "He has not lived in vain who dies the day he is told about the Way" (AN, 2.8). He also explains the Way in specific contexts. For instance, "the ways of the Former Kings" (1.12), "the way of the Master" (4.15), or "the way of the Heaven" (9.17). Used in this sense, the Way seems to cover the total truths about the universe and human beings. In other words, the Way is not only an existing road for human beings to follow, but is ultimately human nature. Confucius believes that the Way lives in people, is carried forward by them, and is to be learned from them. Individuals receive and embody the Way in unique and different ways. As a legacy, the Way can be received from learning about preceding generations (19.22):

The Tao of Wen and Wu has not fallen to the ground. It exists in people. Those of superior quality have grasped its essentials, while the inferior have grasped a bit of it. Everyone has something of Wen and Wu's Way in him. Who then does the

Master not learn from? Again, how could there be a single constant teacher for him?

For Confucius, the human being is not only heir to the Way, but is its ultimate creator. The Way is transmitted and extended by the exemplary person (*chun tzu*) through one's propensity for generating meaning and value. "They dwelt in seclusion to pursue their ends and acted on their personal sense of importance to extend their *tao*" (16.11). No matter what the external circumstances are, an exemplary person exercises the Way and revitalizes it by imbuing his environment with significance. "The exemplary person's opportunity to serve in office is the occasion for him to effect what he judges important and appropriate. As for the fact that the *tao* is not prevailing, he is well aware of it" (18.7).

Confucius is always concerned with finding the right ways to handle a situation. *Te* (Virtue) is the principle that he advocates for individuals to follow in order to walk on the right life path. Confucius believes that virtue is an endowment human beings get from Heaven. "Heaven is author of the virtue that is in me" (8.23). Virtue is a moral term. It is something one cultivates, and enables one to govern oneself and a state well. One of the things that causes Confucius' concern is his failure to cultivate his virtue (7.3). He also comments that if one guides the common people by virtue they would not only reform themselves but have a sense of realization of right or wrong (2.3). For Confucius, the cultivation of virtue serves the function of integration. "*Te* never is isolated, but necessarily has neighbours" (4.25). Lack of virtue such as to be close-minded or selfish leads to isolation. "To be petty in serving one's lord will incur humiliation; to be petty with friends will lead to estrangement." (4.26). Although Confucius says little of a

concrete and specific nature about either the Way or virtue, he gives these two concepts high precedence in his belief in becoming an ideal person. In his own words, “I set my heart on the Way, base myself on virtue, lean upon benevolence for support and take my recreation in the arts (7.6). The Way and virtue are vital terms for Confucius, and he believes that through cultivating the Way and virtue, a person becomes a “larger” individual in that he or she focuses on a sphere that goes far beyond the range of any ego-self.

Jen, Li, and He as Confucian Moral Characteristics

Behind Confucius’ pursuit of the ideal moral character lies the assumption that the only purpose an individual can have and also the only worthwhile thing he or she can do is to become as good a person as possible. Confucius advances the vision of moral character, and suggests how human beings should cultivate virtue, that both manifests and promotes human flourishing. In this section, *jen* (benevolence or humanity), *li* (ritual), and *he* (harmony) will be discussed as Confucian moral characters. Although possessing their own features, the three Confucian virtues have shared meanings and serve together as the characteristics of the Confucian ideal person.

Confucius posits that human beings are, by nature, social, interdependent, and related to each other. “The humane man, if he seeks to establish himself, will help others to succeed. To be able to judge others by what one knows of oneself is the method of achieving humanity.” (6.28). Humanness or benevolence (*jen*) is considered to be the root of the perfect and encompassing Confucian virtue. It describes both Confucian concepts of humanity and the characteristics of the Confucian ideal person. When one of his most talented disciples asks Confucius about the nature of *jen*, the master says:

Humanity is the complete virtue (full power) of the mind-and-heart. Subdue means to conquer or overcome. Self means one's selfish desires. Restore means to return. Rites are the measured expression of Heaven's principle. To become humane is to perfect the virtue of the mind. The complete virtue of the mind is all heaven's principle, and yet it cannot help being spoiled by human desires. Therefore, to become humane one must have the means to overcome selfish desires and restore rites. So that one's conduct of affairs will be in accord with Heaven's principles and the virtue of the original mind will be perfected in oneself.... If day by day one overcomes selfish desires to the point where it ceases to be difficult, then the desires will become completely purified, Heaven's principles will flow forth unobstructed and one's humaneness will become unconquerable. (12.1).

Humanness (*Jen*) suggests a shared, essential condition of being human. It consists in overcoming the self. For Confucius, self-interest is the strongest factor that is likely to distort an individual's moral judgement and deflect him or her from one's moral purpose. He reminds others that at the sight of profit one should think of what is right and whether their conduct reflects their nature as "consummate" (14.12). In another context, he warns people in young, middle and old age against self-centred "acquisitiveness" (16.7).

Benevolence is not something we are, it is something that we do, and become. The way of becoming humane is not a given; an individual must be a road builder, a participant in authoring the culture for one's own place and time (15.29). Confucius tells his disciples, "the benevolent man reaps the benefit only after overcoming difficulties" (6.22); "the mark of the benevolent man is that he is loath to speak" (12.3). Confucius considers benevolence difficult and requires life-long practice. When asked by his disciples whether he is benevolent, Confucius responds that "I only achieve little of authoritative conduct, I am not benevolent" (7.32). Although Confucius emphasizes the difficulty of practicing benevolence, he also makes it abundantly clear that whether we succeed or not depends solely on ourselves and self-cultivation. As Confucius says to his

disciple: “the practice of benevolence depends on oneself alone, and not on others” (12.1). He is clear that failure to practice benevolence is not due to lack of strength to carry it through. He says: “Is there a man who, for the space of a single day, is able to devote all his strength to benevolence? I have not come across such a man whose strength proves insufficient for the task” (4.6). Thus, when another disciple, Jan Ch’iu, excuses himself by saying, “it is not that I am not pleased with your way, but rather that my strength gives out,” Confucius’ reply is, “A man whose strength gives out collapses along the course. In your case you set the limits beforehand” (6.12). *Jen*, according to Confucius, is a life-long cultivation that can be practiced in all circumstances. It is as the moral means to reach the moral end.

The second moral characteristic that Confucian teachings place substantial emphasis on is *li*, which is often translated as “rite”, “ritual”, “ceremony” or “manner”. When asked how to practice authoritative acts, Confucius lays out the fundamental importance of *li*, “do not look at anything that violates the observance of ritual propriety (*li*); do not listen to anything that violates the observance of ritual propriety (*li*); do not speak about anything that violates the observance of ritual propriety (*li*); do not do anything that violates the observance of ritual propriety (*li*)” (12.1). *Li* is the appropriate virtue to proper human relations. It is therefore valued for the harmony that it brings forth in human relations and activities.

Achieving harmony (*he*) is the most valuable function of observing ritual propriety (*li*). In the ways of the former kings, this achievement of harmony made them elegant, and was a guiding standard in all things large and small. But when things are not going well, to realize harmony just for its own sake without regulating the situation through observing ritual propriety will not work (1.12).

The practice of *li* is not only concerned with guiding conduct for the sake of maintaining harmonious social order, but with the cultivation and performance of virtues. And these virtues, in turn, require not simply that individuals perform the duties and obligations stipulated in *li*, but that they manifest proper attitudes in the conduct of *li*; without which *li* would be merely empty performance (19.2). For example, to fulfill the filial duty to serve one's parents, simply meeting their daily needs is insufficient. Reverence (*jing*) must also be shown (13.1). In other words, while cultivation of virtues require one to internalize *li*, the internalization of *li* is possible only if one engages in *li* sincerely. In this way, it is when one becomes able to think and act *li*, then one can say that one's character is fully cultivated. This is also the point that *li* is the way to *jen*, "what can a man do with the rites who is not benevolent?" (19.7). Confucius reminds us that one can enjoy harmonious relations with others without any discord in one's own mind; furthermore, a virtuous person appreciates *li*, *li* is the way by which moral character is manifested and actualized.

The *Analects* records Confucius as the most virtuous character who possesses the quality of *li*. Though too modest to claim to be virtuous himself, he is elevated to that status by his disciples in the *Analects* and his virtuous acts are set as examples for others to follow. The exemplary acts of Confucius' daily life constitute ethical lessons. Book ten of the *Analects* describes Confucius' apparel - the exact kinds of materials used, the precise manner of wearing them; and his behaviour - standing, walking, and gesturing. One passage states that "when in bed, he did not lie like a corpse" (10.24). These passages serve as a record of ritual norms followed by Confucius. For Confucius, certain behaviours should be avoided because they embody attitudes incompatible with a good

character. Confucius considers lying like a corpse an indication of slothfulness or a physical abandonment that would be against an exemplary person's moral character. Confucius' attention to demeanor in bed is evident in another passage in book ten, "he did not converse at meals; nor did he talk in bed" (10.10). Virtue ethics requires a self-transformation so profound that it affects one's behaviour even in the most private moments. One's virtue may even govern one's dreams, as in *Analects*, Confucius remarks: "How I have gone downhill! It has been such a long time since I dream of the Duke of Zhou" (7.5). Confucius' point is that if our behaviour during sleep could by some feat of imagination matter ethically, how much more important it is to behave in accordance with the rites and other Confucian virtues in our waking moments. These examples illustrate that Confucius advocates the unification of virtuous thoughts and deeds. Genuine virtuous persons not only think about virtues, they also act upon them. One's daily life is the experimental ground for transformation to occur; and behaviours affiliated with *jen* and *li* demonstrate respect for the self as well as for others. Such daily behaviours deliver the goal of Confucius' virtuous practices: cultivating oneself with dignity to show respect for others.

As explained above, *Jen* and *Li* are closely inter-related concepts. *Li* and *Jen* complement each other and are intertwined such that the full explanation of one requires relating it to the other. According to Confucius, benevolence and rites are not merely a set of rules, but a way of acting. It is an action leading to individual and societal harmony. In the *Analects*, Confucius regards *He* (harmony) as the ultimate achievement of humanity (1.12). The harmony is an extension from the Heavenly natural order to human social order through an individual's insights. *He*, as the Confucian principle to act humanly, is

realization of the Confucian notion of the Way and virtue. When explaining the central feature of his doctrine,

The Master said “my doctrine is that of an all-pervading unity”. The disciple Zeng replied, “yes”. The master went out, and the other disciples asked, saying, “What do his words mean?” The disciple Seng said, “The doctrine of our master is to be true to the principles of our nature and the benevolent exercise of them to others. This and nothing more” (13.10).

Confucius is clear that the individual is a unifying being and has an inseparable relationship with others: one with one’s contemporaries, teachers, and family members (4.15; 6.12). Unity and harmony are Confucius’ definition of human realization as wholeness and integration. Reciprocity is another synonym for harmony. It is the key to maintaining harmonious human relations. Zigou, a pupil of Confucius, once asked the master if there is a single word which might serve as a rule for all one’s life, Confucius replies: “is not reciprocity such a word? What you do not want has done to yourself, do not do to others” (4.15). Confucius is not only concerned with abstract principles of reciprocity, but also greatly occupied with manifestations of reciprocity under varied socioeconomic conditions.

A society civilized by *jen and li* is characterized not only by a harmonious social order but also by members who come to prove their distinctive worth as human beings by actualizing their noble nature as harmony endowed by Heaven. The result is a harmonious unity not only between persons but also between persons and their environments. This is the goal of Confucius for individuals and society. However, in Confucius’ view, to fulfill such a goal is not an easy task, so much so that “if for a single day a man could return to the observance of the rites through overcoming himself, then the whole Empire would consider benevolence to be his” (10.1). As a result, Confucius requests: “to discipline

oneself and practice ritual action is to become authoritative as a person” (10.1). “To discipline oneself” is to overcome the fixed perspective that the ego-self entails. This fixed perspective gives rise to the distracting self-centred thoughts and acts without consideration of “others”. Confucius stresses the importance of the process of becoming an ideal person who integrates self into the social field through the practice of *jen* and *li*. *Li* and *jen* reflect the collective expression of the inner harmony of care and respect achieved within each individual in society. Inner harmonious characters such as *jen* and *li* result in outer harmonious acts such as benevolence and ritual propriety. *He*, in this sense, not only explains human nature as interrelatedness, but also actualizes humane acts as to create a harmonious environment.

If the core of Confucian moral character is *jen*, *li* and *he*, an exemplary person and sage are the exemplification of such characteristics. They are ideal models who through life-long cultivation become who they best can be. By illustrating the moral acts of exemplary persons and sages, Confucius shows that there is actually the way by which an ordinary human being can eventually become a sage. Such self-transformation symbolizes humanity in its all-embracing fullness.

Moral Acts of Exemplary Person and Sage

For Confucius, there is not one single ideal person but quite a variety. Among them, exemplary person (*Jun zi*) and sage (*Sheng jen*) are the most prominent ones. Exemplary persons and sages are the ones who know, and act authoritatively. Confucius praises them:

Those who know the world [that is, the wise] enjoy water; those who have authoritative humanity enjoy mountains. Those who know the world are active;

those who are authoritative as persons are still. Those who know the world find enjoyment; those who are authoritative as persons are long-lived (6.22).

Exemplary persons and sages are the results of personal transformation. They are examples of what Confucius asserts: “it is the human being who is able to extend the Way” (15.29). In this section, the exemplary person and sage will be introduced as Confucian representatives of self-cultivation. Their self-cultivating acts will be explained as manifestation of Confucian virtues.

Jun zi is the person with cultivated moral characters. For Confucius, benevolence is the most important moral quality that determines a person as pre-eminent.

If the exemplary person forsakes benevolence, in what way can he make a name for himself? The exemplary person never deserts benevolence, not even for as long as it takes to eat a meal. If he hurries and stumbles, one may be sure that it is in benevolence that he does so (4:5).

Exemplary persons’ benevolent or authoritative conduct takes others’ concerns as their own. “Authoritative persons establish others in seeking to establish themselves and promote others in seeking to get there themselves” (6.30). The key to establishing others and oneself is ritual practice: “if you do not study the rites, you will be at a loss as to where to stand” (16.13). An exemplary person has the ability to take a stance, and to establish oneself, which requires a mastery of ritual practice. It is through ritual practice that one becomes authoritative.

An exemplary person is one who would “repair to those who know the way and find improvement in their company” (1.14). In this sense, an exemplary person practices benevolence and rituals in all sorts of environments. The model of the exemplary person in Confucius’ teaching renders political participation and such participation is part of the process of learning to live ethically (1.7). Confucius praises those who not only risk, but

even sacrifice, their lives attempting to influence bad rulers for the benefit of the people. “The exemplary person’s opportunity to serve in office is the occasion for him to effect what he judges important and appropriate” (18.7). However, Confucius also states that when the Way does not prevail, the exemplary person withdraws from involvement in administration: “When the *tao* prevails in the empire, reveal yourself; when it does not, hide....” (8.13). But withdrawal from formal participation in the administration of bad government does not mean the abandonment of responsibility for the sociopolitical order. On the contrary, it is precisely to serve sociopolitical order at its more fundamental level of family that the exemplary person withdraws from office: “Filiality, then, is also taking part in government. Why must one take part in formal government?” (2.21). An exemplary person’s authoritative and ritual acts in both familial and political contexts can all contribute to the restoration of the ideal sociopolitical order.

A sage (*sheng jen*) is higher than an exemplary person and represents the highest personal achievement one can reach.

The master said, “As for a sage, there is no chance for me to meet one. I would be happy with meeting an exemplary person...Tzu-Kung said, “if there were a person who extended beneficence to the masses and was able to assist the multitude, what would you say? Could he be called an authoritative person?” The Master replied: “Why stop at authoritative person? Certainly he is a sage” (16.8).

In comparing the exemplary person with the sage, Confucius explains this way:

In the *tao* of the exemplary person, what is to be conveyed first and what is to be placed last? The *tao* is analogous to the plant world in that category distinctions can be made. But how could there be any “error” in the *tao* of the exemplary person? It is just that it is only the sage who knows the route from first step to last (19.12).

Confucius’ definition of sagehood here indicates that a sage integrates the self with others.

He or she is meaningful and valuable as a function of one’s participation in the field of

selves that constitutes his or her community. In turn, the quality of his or her moral acts maximizes his or her own possibilities. Although the exemplary person and the sage share similar authoritative and ritual conduct, their categories suggest different models of personal achievement. The pursuit of sagehood is an individual's ultimate personal growth.

With appropriate modesty, Confucius rejects any personal claim to sagehood: “how could I dare to consider myself to be a sage or an exemplary person? It can just be said that I learn without relenting, and teach without tiring of it” (7.34). Yet, it is this commitment in learning and teaching that qualifies Confucius as a sage: “Tzu-kung said: ‘to be unrelenting in learning is to be wise; to be untiring in teaching is to be authoritative.’ Giving that the Master is both authoritative and wise, he is certainly a sage” (7.34). Confucius describes the sage in accordance to *te* (virtue). When exemplary persons demonstrate virtue such as benevolence and ritual, the sage is the one who possesses the wholeness of virtue. He idealizes the commitment and achievements of the legendary sage rulers Yao, Shun and Yu and refers their sagehood to their adherence to Heaven as their model: “Shun with the *te* can be said to be the highest excellence of all” (8.20); “How great indeed was Yao as ruler! Only heaven is truly great and only Yao took it as his model. How majestic was he in his accomplishments, and how brilliant was he in his cultural achievements” (8.19). These references to the commitment and achievements of the sage-rulers are examples of the Confucian ideal of persons who realize the virtue (*te*) and the Way (*tao*), and seek to bring benefits to the common people.

Self-cultivation is both possible and necessary for Confucius. It is essential for the moral development of the human person. As exemplary person and sage himself,

Confucius set himself upon learning when he was fifteen (2.4), and almost refused to grant anyone else the characterization of being “giving to learning” (6.2); “In a hamlet of ten houses you may be sure of finding someone quite as loyal and true to his word as I. But I doubt if you would find anyone with such a love of learning” (5.27). For Confucius, learning, reflecting, and practicing are a set of interrelated processes associated with self-cultivation: “I learn much, select out of it what works well, and then follow it. I observe much, and remember it” (7.28). Confucius also encourages inquiry. Those who come to inquire with Confucius are often asking about what they hear or see, and whether they should follow that (11.22). The followers of Confucius are not simply abiding by prevailing norms, past or present. Active learning leads to successful self-cultivation.

Si, reflection, is an important concept for Confucius. The concept expresses the importance of reflective contemplation and critical thinking in ordinary life. In reflecting on one’s experiences and those of others in the past, one engages in the ethical life of society: “Learning without due reflection leads to perplexity; reflection without learning leads to perilous circumstances” (2.15). The knowledge attained through learning, practice, and reflection allows one to be a keen observer; such observations enrich the self: the Master said, “In strolling in the company of just two other persons, I am bound to find a teacher. Identifying their strengths, I follow them, and identifying their weaknesses, I reform myself accordingly” (7.22). For Confucius, for an individual to engage in reflection is to establish some critical distance from prevailing norms. Reasoning at this level also includes awareness of commitments and how they are manifest in practice:

The Master said: “Exemplary persons always keep nine things in mind: in looking they think about clarity, in hearing they think about acuity in countenance they think about cordiality, in bearing and attitude they think about deference, in

speaking they think about doing their utmost, in conducting affairs they think about due respect, in entertaining doubts they think about the proper questions to ask, in anger they think about regret, in sight of gain they think about appropriate conduct” (16.10).

Confucius is concerned about some of his followers who are unable to take a critical stance on issues: “...with the lofty elegance of the literates, they put on a full display of culture, but they don’t know how to cut and tailor it” (5.22). The term “tailor” involves the exercise of judgement to trim and prune. It involves one’s awareness and ability for clarification and discrimination. The significance of the interplay among learning, practicing and reflecting for the purpose of moral-cultivation is illustrated in this passage:

The Master said: “To fail to cultivate virtue, to fail to practice what I learn, on coming to understand what is appropriate in the circumstances to fail to attend to it, and to be unable to reform conduct that is not productive– these things I worry over” (7.3).

The Confucian exemplary person reflects on, selects, reviews, and assesses what he or she learns, including from the past. The *Odes* is a classical text comprising approximately three hundred poems. The reference to the *Odes* in the *Analects* emphasizes Confucius’ stress on learning ancient text for one’s enhancement in self-knowledge and moral development.

The Master said, “my young friends, why don’t any of you study the *Odes*? Reciting the *Odes* can arouse your sensibilities, strengthen your powers of observation, enhance your ability to get on with others, and sharpen your critical skills. Close at hand it enables you to serve your father, and away at court it enables you to serve your lord. It instills in you broad vocabulary for making distinctions in the world around you” (17.9).

In this passage, it is clear that the purpose of learning is to help one to situate the self.

Confucius believes that experiences are more varied than those that one individual experiences over a lifetime. Hence, the classics, in general, are repositories of information

about the past, about the experiences of different people. They are the material that a diligent person would study to understand more about his or her world. Learning *Odes* helps one to develop powers of observation, encourages sociability and improves one's reflective skills. During an inquiry period between Confucius and his disciple, Confucius uses his wisdom to inspire his student to develop deeper and more complex knowledge:

Zigong said: "What do you think of the saying: 'Poor but not inferior: rich but not superior'?" The Master replied: "Not bad, but not as good as 'Poor but enjoying the way (*tao*); rich but loving ritual propriety (*li*).'"

Zigong said: "The Odes states:

like bone carved and polished,

like jade cut and ground.

Is this not what you have in mind?"

The Master said: "Zigong, it is only with the likes of you then that I can discuss the Odes! On the basis of what has been said, you know what is yet to come" (1.15).

According to Confucius, the exemplary person and sage are ones who model the activity of learning, reflecting and acting. They are performers of benevolent acts, ritual action, and models of personal and sociopolitical order. They are both a source of continuity and a ground for possibility in personal development. For Confucius, self-cultivation is a continuous process. Learning is not only a means for personal gain; it is also an ethical end for communal life. Learning denotes the acquisition and appropriation of the meaning in human nature as equality, fairness and benevolence. For Confucius, learning leads to moral-development which provides persons a shared community where we can live harmoniously. Such meaning is clearly stated:

The flaw in being fond of acting authoritatively without equal regard for learning is that it leads to stupidity; the flaw in being fond of acting wisely without equal regard for learning is that it leads to license; the flaw in being fond of living up to one's word without equal regard for learning is that it leads to antisocial conduct; the flaw in being fond of straightforwardness without equal regard for learning is that it leads to acrimoniousness; the flaw in being fond of courage without equal

regard for learning is that it leads to unruliness; the flaw in being fond of strength without equal regard for learning is that it leads to rashness (17.8).

Education

Confucius' goal of education can be seen from his view of the purpose of human life. The Master said: "If one learned to realize the *Tao* of human in the morning, one would never regret dying the same evening" (4.8); "To find the central clue to our moral being which unites us to the universal order (or to attain central harmony), that indeed is the highest human attainment" (12.17). As mentioned before, moral characteristics such as *jen*, *li*, *he*, as well as moral acts of the exemplary person and sage such as self-cultivating and moral-development all contribute to finding and realizing virtue and the Way of human beings. Therefore, the goal of Confucian education is moral education and life-long education. It concerns a core development of the human person toward both individuality and society.

For Confucius, essentially, human beings are moral beings. This is precisely why human beings are able to be cultivated into what human beings can be, and become the most valuable beings in the universe: "People are nearby nature, far away by practice" (7.13). This passage indicates two points. First, the human being has an active, creative role in continuing, broadening, and extending their growth. Second, self-cultivation plays a vital role for individuals to become fully human: "I was not born with knowledge, I was eager to learn it through diligence" (7.19). For Confucius, the world is like a workshop in which one is schooled in the skills and experience of the past and present to achieve moral character and practice moral acts: "The various craftsmen stay in their workshops so that they may master their trades; the exemplary person learns that he may effect his

tao” (19.7). The *tao* is generated and nurtured out of the efforts of the cultivated person, the Master said: “Being firm, resolute, honest, and deliberate in speech is close to authoritative conduct” (13.27).

Not only does Confucius’ education aim for *Jen* conduct, his educational approach represents the quality of *Jen*. Using himself as an example, Confucius said: “I am not one of those who pretend to understand what they do not. I suggest that one should listen to different views and choose the sound ones to follow, see different things and keep them in mind” (7.24). He is a moderate teacher and never hides his appreciation to his students. The Master said, “A person of character is this Yan Hui! He has a bamboo bowl of rice to eat, a gourd of water to drink, and a dirty little hovel in which to live. Other people would not be able to endure his hardships, yet for Hui it has no effect on his enjoyment. A person of character is this Yan Hui!” (6.11). Confucius never engages in the “spoon-feeding”. Quite the contrary, his belief in human growth is mostly dependent on self-effort and willingness; as such, he uses a learner-centered way of teaching. The Master said, “I do not open the way for students who are not driven with eagerness; I do not supply a vocabulary for students who are not trying desperately to find the right words for their ideas. If after showing students one corner they do not come back to me with the other three, I will not repeat myself” (7.8).

Confucius' educational goal is to create exemplary persons who carry themselves with grace, and demonstrate integrity in all things. “*Jun zi* (exemplary person) desires to be halting in speech but quick in action” (4.24); “They put their words into action before allowing their words to follow their action” (2.13). Exemplary persons ceaselessly cultivate themselves. The Master said: “Reviewing the old as a means of realizing the

new- such a person can be considered a teacher” (2.11). As an integral part of self-educating, Tseng Tzu, a disciple of Confucius, is recorded to have engaged in daily self-examination on two points “Whether, in transacting business with others, I may have been not faithful; whether I may have not mastered and practiced the instructions of my teacher” (1.4). Tseng Tzu’s attempt to reflect his moral development is a form of self-cultivation, which is a communal act of harmonizing human relationships. The whole educating process seeks to enrich the self, to enhance one’s strength and to refine one’s wisdom so that one can be considerate to others and honest with oneself: Yan Hui and Zilu were with Confucius when the Master said to them, “Why won’t each of you tell me what it is you would most like to do?” Zilu said, “I would like to share my horses and carriages, my clothing and furs, with my friends, and if they damage them, to bear them no ill will.” Yan Hui said, “I would like to refrain from bragging about my abilities, and not to give others a hard time.” Zilu said, “We would like to hear what it is that you, Master, would most like to do.” Confucius replied, “In regard to the aged, to give them rest; in regard to friends, to show them sincerity; in regard to the young, to embrace them tenderly” (5.26).

For Confucius, the development of one’s individual characteristics contributes to one’s social environment. The centrality of education for Confucius is interpreted as a process of cultivating the self to be responsible to one’s community. One studies the *Odes* in order to acquire ancient wisdom and knowledge to work and live, and learns ritual in order to establish one’s stances among others. The Master said: “One should stick to one’s faith, be eager to learn and ready to die for the just principle...it is shameful to be poor and humble when the government is enlightened; it is also a shame to be rich and

noble when the government is benighted” (8.13). As an educated individual, the exemplary person is an independent, self-confident person with well-developed self-esteem. Confucius’ exemplary persons are not only educated representatives of moral virtues, they are also concerned about social issues. It is due to such a strong sense of social accountability that exemplary persons establish themselves as well as others.

Self-realization in Confucius

While Confucius fully acknowledges differences in temperament, talent, intelligence and environmental influences among human beings, he grants the individual the ability of self-development and learning to be fully human. Confucius believes in the power of the human will: “Although the commander of the three armies can be snatched away, the will of even a commoner cannot be snatched away” (9.25). For him, the inner ability of the heart is not only the ultimate reason to actualize one’s possibilities, but also the actual strength for self-realization. The internality of the way to be human is such a recognized value for Confucius. As he asserts: “Is humanity indeed far away? If I wish to be human, humanity is at hand” (7.29). Notwithstanding his modesty as an exemplary person or a sage, Confucius does not deny us the reality of self-realizing experience: ordinary human beings do become extraordinary persons.

The Confucian ideal of exemplary person sagehood may seem far away from ordinary life, and while he or she may represent the ultimate source of morality, Confucius is not suggesting such human model as the ultimate end for self-development. Rather, the emphasis is on learning to be better and able. Such learning is a ceaseless process of inner illumination and self-transformation just like the infinite *tao* that Confucius describes: “The *tao* of Wen and Wu has not fallen to the ground– it exists in

people. Those of superior quality have grasped its essentials, while the inferior have grasped a bit of it. Everyone has something of Wen and Wu's *tao* in him" (19.22). In a deeper sense, self-realization is neither "to know what" nor "to know how"; it is, in essence, an awareness, a realization of human potentiality. It is a self-creating and self-directing activity toward the refined self.

The Confucian notion of self-realization is associated with acquiring wisdom through learning. Although this does not exclude knowledge, the emphasis is on moral insight. Learning becomes effective only when self-reflection is involved. For Confucius, the root of causing societal and individual problems is a lack of self-reflection. Confucius said: "to love forthrightness without loving learning is liable to lead to intolerance" (17.8). Self-examination and self-cultivation give rise to the good order of the society. It is the beginning of the ethical self that is the foundation of ethical action. There cannot be genuine ethical action without an ethical self that thinks ethically or with sincere thought and sincere action to care and benefit others through self-cultivation. "Duke Ai asks Confucius, 'Which of your disciples truly loves learning?' Confucius replied, 'There was one Yan Hui who truly loved learning. He did not take his anger out on others; he did not make the same mistake twice'" (6.3). Learning involving self-discipline and self-reflecting is a form of self-realization that leads to growth at both the individual and societal level.

The Confucian self-realizing person is a dynamic social being who engages in moral acts. The reality of living with others enables one to relate to others in a benevolent (*jen*) manner by conducting oneself in accordance with the proper types of human relations (*li*) in which one is situated. *Li*, as normative behavioural codes such as

reverence and filial piety, is an integral part of the ethos of a society. It is a basic feature of social life and its representations help to maintain proper human relations (3.18, 12.5). *Jen*, explained as “moral excellence” by Confucius (4.7), is regarded as a qualitative transformation of a person which embraces not only the achieved person, but also the process whereby this quality of humanity is realized. This definition of *Jen* as the process of human realization is found specifically by Confucius, “the realization of oneself is called *jen*” (15.13). A sage, as Confucius points out, is one who has a keen insight into human relations and practice of them. Exemplary persons are models who understand human relatedness, engage in moral conduct, and set an example for personal refinement. Their self-cultivating conduct refines their existence in pursuit of the fullest disclosure of one’s possibilities as a contribution to the harmonious order (*he*) of the whole. The Master said, “Exemplary persons in making their way in the world are neither bent on nor against anything; rather, they go with what is appropriate.” (4.10). Such appropriateness, by implication, is moral virtue. A Confucian ideal person continuously seeks to develop in order to deal with various human experiences.

Confucian self-realizing persons are, therefore, Confucian exemplary persons and sages. They are ones who engage in life-long self-cultivation to develop their character, their moral virtues, by practicing *li*, *jen* and contribute to harmonious social relations. The Master said, “Exemplary persons cherish their excellence; petty persons cherish their land. Exemplary persons cherish fairness; petty persons cherish the thought of gain” (4.11). Their self-cultivation is motivated by internal knowledge rather than external reason such as fame, position and wealth. In describing their characteristics, the Master said: “Exemplary persons are easy to serve but difficult to please. If one tries to please them

with conduct that is not consistent with the way, they will not be pleased. In employing others, they use them according to their abilities. Petty persons are difficult to serve but easy to please. If one tries to please them with conduct that is not consistent with the way, they will be pleased anyway. But in employing others, they expect them to be good at everything.” (13.25). To know oneself internally is the precondition for doing things right in the external world. Self-realizing persons, such as exemplary persons, show that only through self-cultivation, they are able to realize Confucian moral character as fair, equal, reverent and benevolent. Therefore, they are able to actualize moral conduct by carrying out the virtues they believe in.

Chapter 4 Self-realization through Education

As is noted in Chapter two, Dewey's notion of self-realization— self as social, ethical (moral) and growing— is consistent with his philosophy of education as “reconstruction or reorganization of experience which adds to the meaning of experience, and which increases ability to direct the course of subsequent experience” (DE, p. 89). This Deweyan philosophy of education directs schools to provide educative experience in order to teach and nurture self-realizing individuals. In Chapter three, it is stated that Confucius' self-realization is to realize moral characteristics such as *jen* (benevolence), *li* (ritual propriety) and *he* (harmony). Self-cultivation is the primary purpose of Confucian education to build the self-realizing characteristics. “Learning for the sake of the self” (AN, 14.24), and learning to be virtuous depict Confucius' educational philosophy that all human beings are able to actively involve themselves in self-realization through their own effort of self-cultivation. In this chapter, I present an analysis of John Dewey's and Confucius' overall positions regarding self-realization and education. The two philosophers' educational implications on self-realization will be illustrated through three general themes: self-realization through aims of education and schooling; self-realization through educational practices; and self-realization through growth and self-cultivation.

Self-realization through Aims of Education and Schooling

Dewey

In *Democracy and Education* (Dewey, 1916), Dewey conceives education “as the process of forming fundamental dispositions, intellectual and emotional, toward nature and fellow men” (DE, p. 383). Regarding those which are intrinsic to education, Dewey

views education as being essentially social and moral. He posits: “Open-mindedness, single-mindedness, sincerity, breadth of outlook, thoroughness, assumption of responsibility for developing the consequences of ideas which are accepted, are moral traits” (p. 413). Dewey views education and morality as being identical, and emphasizes that moral quality is vital to education for the formation of productive members of society.

He concludes:

Discipline, culture, social efficiency, personal refinement, improvement of character are but phases of the growth of capacity nobly to share in such a balanced experience. And education is not a mere means to such a life. Education is such a life. To maintain capacity for such education is the essence of morals. (p. 417).

It is Dewey’s contention that there is a sense in which one can live “educationally” and that maintaining the capacity for this kind of living is moral. Education, for Dewey, implies a special kind of relationship between individuals and their societies. He states that it is “nothing less than that socialization of mind which is actively concerned in making experiences more communicable; in breaking down the barriers of social stratification which make individuals impervious to the interest of others” (p.115). The growing connection between individual and society is Dewey’s educational aim, which he equates with developing an individual’s social awareness, and overt action, which eventually leads to the active direction of social consequences: mutual interests and avenues for social readjustments. He contends (p.115):

Such a society must have a type of education which gives individuals a personal interest in social relationships and control and the habits of mind which secure social changes without introducing disorders (p. 115).

Education is one foundation of social life, which allows an individual to make and remake oneself and one’s environment (self-realization). The school is for Dewey one of

the main engines of progress, democracy, and growth. For Dewey, democracy is the type of social life that functions best. “A democracy is more than a form of government; it is primarily a mode of associated living, of conjoint communicated experience” (p.101). By democratic social life, Dewey means a social interaction in which the social members have full and free interplay with other groups and their interests (p.100). Thus, democracy is not the form of a socio-political system, but the sharing of numerous and diverse interests, and critical openness to other perspectives. Dewey says much the same thing in his discussion of growth. Individual growth is the criterion for judging individual behaviour in much the same sense that democracy is the criterion for judging social relationships. Growth requires that the individual to actively judge and intelligently choose those alternatives which expand the opportunity for the greatest long-range value (p. 63). It is an ethical development with a vision toward the enrichment of present and future. Furthermore, growth is a process which must function within the channel of what is possible on the basis of individual capacities and within the provisions of the social environment. In this sense, more than any other social institution, school aims to effect a refinement and elevation of the individual capacities. As far as Dewey is concerned, schools must help the individual realize their capacities and fulfill their potentialities in a multitude of ways – by developing intellectual power, moral responsibility, sense of social awareness, and ethical worth of integrity.

In order to help individuals to realize themselves as social, ethical and growing beings, Dewey describes the school as having a special educative function consisting of at least four duties. First, formal schooling provides a “simplified environment.” That is, a new learner’s entry into cultural understanding does not consist in their being presented

the culture in its entirety. Instead, there is an attempt to introduce those elements which are judged to be basic and essential for understanding the culture's most important characteristics. Second, the school is a "purified medium of action." Formal schooling gives the child instruction in those aspects of the culture which the initiated members by and large regard as decent, just, and aesthetic. The third and fourth duty of a school can be understood in a joint fashion since they share similar implications. Dewey maintains that it is the "office of the school environment to balance the various elements in the social environment" and the school has the function of "coordinating within the disposition of each individual the diverse influences of the various social environments into which he enters." Dewey means that the school has the task of helping children gain an understanding and appreciation of the patterns of life which different individuals and groups within their community exhibit. Furthermore, the individual acquires a balanced but critical understanding of and sensitivity to the social environment (p. 24-7). By illustrating the four duties of schools, Dewey suggests that the aims of schools are to provide a condition to help individuals develop positive understanding and appreciation of the various modes of thinking, feeling, and acting possessed by groups other than those to which the individual belongs. Educational experiences at schools are not idle musing but systematic reflection. They reconstruct habits so that ends, values, and ideals are reformed. Recall what Dewey states in *Experience and Nature* (Dewey 1929), the shared quality between human beings and nature is that there are self-renewal and inclusiveness. The aims of education and schooling therefore are to provide opportunities for individuals to grow, transform, and to embrace the self as well as others. To where does such educational experience lead? It leads to self-realization, which is for students to acquire

an ethical disposition, an integrity of character, an intellectual understanding and acceptance of variety in the cultural and societal scene. In Dewey's words,

A community or social group sustains itself through continuous self-renewal, and (that) this renewal takes place by means of the educational growth of the immature members of the group. By various agencies, unintentional and designed, a society transforms uninitiated and seemingly alien beings into robust trustees of its own resources and ideals. Education is thus a fostering, a nurturing, a cultivating, process (DE, p. 23).

Confucius

The primary purpose of Confucian education is character-building. As mentioned earlier, *jun zi* is a moral exemplar of the Confucian educational end, characterized by outstanding knowledge to access and practice the Confucian virtue characteristics. Certain types of virtue characteristics are high goals for the education championed by Confucius, but they are based on a particular view of human kind: For Confucius, the potential of becoming an exemplary person, or morally upright individual, is conceivable for any person. This is because to Confucius, essentially, human beings are moral beings. In one of the Confucian classics, *The Great Learning* (Legge, trans. 1971), Confucius clearly states: "One should carry forward one's inherent virtues. One should know one's own inherent virtues bestowed by heaven" (Chap. 6). This is precisely why human beings are able to be cultivated into what human beings can be, and become the most valuable beings in the universe. Yet, this view of human kind that Confucius espouses requires education in order to achieve life's goal of moral goodness. "People are close by nature, far away by practice" (AN, 7.13). Therefore, learning/education is one's life purpose, and the purpose of education is to self-cultivate in order to realize the true nature of a moral being. At the beginning of *The Great Learning*, he writes: "Self-cultivation is a

fundamental task for all: from the Son of Heaven to the common populace. As the root for everything comes from morality, only by reaching the utmost morality, can human beings realize the true nature, can access the *Tao* of human” (Chap. 4). Confucius believes that everyone has potential to realize *te* (virtues) and *tao* (the Way). This potential does need to be cultivated and developed through education and learning. In order to fulfill who we are, one must learn, develop and grow. Confucius acknowledges: “I was not born without knowledge, I was eager to learn it through diligence” (AN, 7.19).

The most essential elements of Confucian education are moral characteristics such as *jen* and *li*. *Jen*, as it has been introduced, is variously translated as benevolence, humanity or authoritative conduct. *Li*, on the other hand, refers to all those *jen* prescriptions of behaviour, whether involving rite, ceremony, manners, or general deportment, that bind human beings and the spirits together in networks within the family, human society and the universe. Virtues such as *jen* and *li* are understood as the enduring and effective dispositions to act morally; and serve as the aim of Confucius’ education to nurture socially and morally-centred individuals. The exemplary person demonstrates the significance of virtuous character and acts in Confucian education. For Confucius, the ethical thing to do in any situation defines the exemplarity of the person. For example, *jen* is held up as a distinguishing feature of the exemplary person: “The exemplary person never deserts benevolence, not even for as long as it takes to eat a meal” (14.7). Confucius regards a genuine exemplary person as someone who must have both *jen* and *li*. “What can a man do with the rites who is not benevolent?” (8.5); When asked to elaborate on the practice of *jen*, Confucius says that one should not look, listen, speak, or move “unless it is in accordance with the rites.” (8.13). Such virtuous persons

demonstrate effectively how they achieve moral creativity within a moral practice through combining respect for others with adaptability in the face of changing circumstances.

The process of becoming an exemplary person (*Jun zi*) is also called self-perfection by Confucius, who believes that human perfectibility can be done by anyone. However, because self-perfection is in fact not obtainable, Confucius' education philosophy lies in the person's commitment to seeking it throughout their lives. To Confucius, no matter how old one is and how well one can perform logical syllogisms or articulate ideas, one is always in need of and capable of perfecting oneself further. This is precisely why this outline of life purposes and its educational process is not only for everyone but is also under each individual's control. As described in the *Analects*:

At the age of 15, I determined and devoted myself to learning; at 30, I established in my profession; at 40, my doubts faded; at 50 I fully committed to my granted mission by heaven; at 60 my ear was attuned; at 70 I followed my heart/desire without overstepping the mark (2.4).

The mission of life-long education is to fulfill individual and societal integration and harmony. According to Confucius, a well-balanced individual, well-ordered family, well-governed state, and harmonious relations can be reached when moral cultivation of human beings is developed. Ethical human behaviour is the highest measure of reality, for it is ethical behaviour that can provide a way of escape for the moral chaos of humankind. When asked, "Is there one single word that can serve as a principle of conduct for life?" Confucius replies, "Perhaps the word reciprocity (*shu*) will do. Do not do to others what one would not have others do to oneself" (4.15). *Jun zi*, as a morally exemplary person, has strong social responsibility and considers human affairs as his or her own

responsibility. When toward self, *jun zi* ceaselessly examines one's moral thoughts and deeds (1.4), when toward others, *jun zi* accepts others with openness (12.23); when toward the social realm, *jun zi* strives toward social responsibility (8.13); and when toward the natural world, *jun zi* understands the *tao* and endeavors toward something that is beyond human capability (20.3). Therefore, Confucius' aims of education reside in his fundamental effort to actualize self-realization, that is, a lifelong striving for any human being to become the most genuine, sincere, and humane person he or she can become. This educational concern of Confucius is not only academic, mind oriented, but moral in nature.

Self-realization through Educational Practice

Dewey

School is a social environment which directs individual development toward desired ends. The school thus serves Dewey as a "laboratory" for exploring the possibilities between students, teachers and curricula (DE, p. 384). Progressive education, according to Dewey, is student-centred and interest-centred education. Thus, the teacher must take responsibility for active involvement in student learning. As Dewey claims, it is easy to think that the student represents a "void," one's mind as a *tabula rasa*. This often occurs because, "to the one who is learned, subject matter is extensive, accurately defined, and logically interrelated. To the one who is learning, it is fluid, partial, and connected through his personal occupations. The problem of teaching is to keep the experience of the student moving in the direction of what the expert already knows. Hence the need that the teacher know both subject matter and the characteristic needs and capacities of the student" (p. 216). The authority of the teacher, according to Dewey's educational

philosophy, is based on the teacher's experience, especially the ability to solve problems and lead students effectively to solve problems of their own. Dewey views teachers as the best hope for democratizing education, and encourages teachers to become agents of educational and social transformation. For Dewey, the teacher is in direct contact with the child. Nondemocratic control in all institutions directly or indirectly stifles the qualities of democratic citizenship. If the teacher is authoritarian, or the passive agent of an authoritarian system, then "there is bound to be an unfavorable reaction back into the habits of feeling, thought and action of the student and thus, eventually, of the society" (p. 197).

For Dewey, the education which is its own reward for the learner is education which is interesting to the individual. For example, interesting activities, such as manual training, draw upon the established subject-matters to enable the child to gain control over one's experience in a way which is direct and personal (p. 217). As the child comes to understand and appreciate the power which theoretical ideas have in his or her experience, he or she becomes progressively interested in them. Theoretical ideas gradually become personal, immediate concerns and the youth desires to study them in their abstract, systematic, and technical characters (p. 223). Dewey thinks that history and geography are the "information studies *par excellence* of the schools" (p. 246). These studies provide the social and material matrices in which direct experience can be understood, its connections and possibilities unveiled and enriched; and the child knows in his or her immediate environment (p. 246). Dewey further explains, geography is broadly conceived as mathematical, astronomical, political and commercial. It serves to help children to find relations which obtain in ordinary physical events (p. 248). History is used to illustrate the

“activities and suffering” of people whose affairs are connected to the student’s own situation or whose affairs are different enough to offer further thinking and reflections (p. 265). According to Dewey, interesting and relevant subjects and activities capitalize on the child’s interest, and their highest achievement is the moral one of “cultivating a socialized intelligence” (p. 254).

Dewey also considers science as constituting a crucial part of the school curriculum. For Dewey, science represents the source of morality, in the sense that it affords grounds for making valid moral judgements, and it underlies the educational process. He states:

Science represents the fruition of the cognitive factors in experience. Instead of contenting itself with a mere statement of what commends itself to personal or customary experience, it aims at a statement which will reveal the sources, grounds, and consequences of a belief (p. 269)

As an educational method, science means a generalized mode of thinking rather than specialized techniques. It forms the basis for Dewey’s progressive education as well as progressive human nature. For Dewey, individuals with raw experiences must be reconstructed and reflected upon in order for their lives and the value of their lives to be expanded. Dewey suggests that “doing may be directed so as to take up into its own content all which thought suggests, and so as to result in securely tested knowledge” (p. 296). Dewey’s contention is that, while experience is not primarily cognitive, its value to cognition is revealed when the doer infuses intelligence by systematically connecting actions and consequences, and directs future events. Schooling is a formal educative process in its relation to general life and societal goals. Dewey wishes to make the scientific spirit more accessible to all so that individuals may conduct their lives more

intelligently and thereby more democratically.

The function which science has to perform in the curriculum is that which it has performed for the race: emancipation from local and temporary incidents of experience, and the opening of intellectual vistas unobscured by the accidents of personal habit and predilection (p. 270).

Scientific practice is not only a practical means, but also a rewarding end in itself. It opens up new possibilities and frees human intelligence from dogmatic thinking. Dewey's theory of science mirrors his interpretation of human nature as "something moving, changing, discrete, and above all initiating instead of final" (EN, p. 215). The development of individuals is an ongoing process, and "education is the process of forming fundamental dispositions, intellectual and emotional, toward nature and one's fellow men" (DE, p. 383). Self-realization as a process of transformation is possible when education transforms and infuses experience with cognition and intelligence. In this sense, human experience is scientific experience as constant changing and renewal. It is the subject matter of self-realization, and constitutes the subject matter of education.

Confucius

Confucius places high importance on the personal integrity and the quality of the life exhibited by the teacher. The teacher is a role model and must be one who follows the Way in order to facilitate the attainment of moral superiority by the students. The type of Confucian teacher is an exemplary person. As an exemplary teacher himself, Confucius stresses that his every act and word in his daily life is the exemplification of his teaching (AN, 7.23). When a disciple asks about *jen*, Confucius teaches five attitudes: deference, generosity, trustfulness, diligence, and benevolence (17.6). Another disciple describes Confucius as being gentle, righteous, deferential, frugal, and respectful (1.10). We can see

from this the continuity between Confucius' teaching and his real character. As a morally exemplary teacher, Confucius believes that human growth is mostly dependent on self-effort and willingness. Thus, teachers should perform learner-centered way of teaching. Confucius says, "I do not open the way for students who are not driven with eagerness; I do not supply a vocabulary for students who are not trying desperately to find the right words for their ideas" (7.8). In Confucius' teaching, the will and effort of learners is the main driving force. The role of teachers is to guide their students to find the way to proceed when they want to understand or realize something but cannot. Thus, the role of teachers is secondary to the efforts of the learners to realize their inner moral characters and outer moral acts.

Confucius stresses that human beings, through learning and practice, are capable of realizing their moral nature. Becoming a person of character is made possible by daily and regular activities, through actions of *jen* and *li*. Such methods of teaching might be summarized by his statement, "As for Goodness if you yourself desire rank and standing; then help others get rank and standing. If you want to turn your own merits to account; then help others to turn theirs to account; in fact, the ability to take one's feelings as a guide that is the sort of thing that lies in the direction of Goodness" (18.9). This passage shows that humanity such as *jen* is achieved by helping and nurturing others as a reflection of one's own heart. The roles of teachers through this humanistic teaching method are to help their students grow up to become ideal persons by guiding them in practicing good conduct in their relations with others. In turn, by sympathizing with their students and promoting them, teachers are promoting themselves as well. The following text also exemplifies Confucius's teaching methods as humane:

Yan Hui and Zilu were with Confucius when the Master said to them, “Why won’t each of you tell me what it is you would most like to do?” Zilu said, “I would like to share my horses and carriages, my clothing and furs, with my friends, and if they damage them, to bear them no ill will.” Yan Hui said, “I would like to refrain from bragging about my abilities, and not to give others a hard time.” Zilu said, “We would like to hear what it is that you, Master, would most like to do.” Confucius replied, “In regard to the aged, to give them rest; in regard to friends, to show them sincerity; in regard to the young, to embrace them tenderly” (5.26).

In this passage, Confucius uses a friendly way of open dialogue to enable the learners to share with their teacher what is in their hearts. By revealing his dreams to his disciples, Confucius sympathizes with them and tenderly guides them in caring for others more naturally and sincerely. Confucius’s teaching indicates that we improve ourselves both by teaching and learning. Students and teachers can understand something more clearly by explaining to others what we have known. Moreover, when communicating with others, we realize that we lack knowledge or skills, and we can supplement these by studying further. We can also realize our limitedness or some fault in our attitude or character. Confucius interprets the quality of a teacher by saying, ‘A man is worthy of being a teacher who gets to know what is new by keeping fresh in his mind what he is already familiar with’ (2.11). Such a passage implies that everyone has the potential of being a teacher as long as we see ourselves as a process. It is a learning process to better oneself. One’s betterness can only be realized by humane attitudes with humane practices.

For Confucius, the goal of education is not simply for one to become knowledgeable about the classics and adept at performing the rituals; he is not seeking simple rote learning nor is he promoting a set repertoires of behaviour. He wants people to use their obtained knowledge to develop certain traits of character. He does not just want children to know about filial piety nor even simply to act filially; he wants them to

act out of filial love for their parents. This requires one to have a cultivated sense of the overall aims and justification as well as an enhanced level of know-how concerning the ways to carry out virtuous acts. He once says, “Nowadays, those who provide for their parents are said to be filial. But even dogs and horses are provided for. If there is no reverence, wherein lies the difference?” (2.7). Another example illustrates Confucius’ concern toward know-how. “If people can recite the three hundred *Odes* and yet when given official responsibility, fail to perform effectively, or when sent to distant quarters, are unable to act on their own initiative, then even though they have mastered so many of them, what good are they to them?” (13.5). Knowing-how is an effective Confucian educational practice and requires individuals not only to learn but to reflect deeply upon the meaning of the lessons they study and the ritual they practice. Confucius expresses this ideal in a maxim, “Learning without due reflection leads to perplexity; reflection without learning leads to perilous circumstances” (2.15). Interpretive exercise is an important part of Confucius’ general system of education, and Confucius employs this sense of educative experience to direct people’s attention toward moral goals and ideals. For Confucius becoming a person of character is almost wholly dependent on the learner himself; he needs to reflect on himself as well as develop good traits and discard bad ones. Confucius regards this kind of continuous reflection and reformation as the love of learning.

Self-realization through Growth and Self-cultivation

Dewey’s Growth

Growth is considered by Dewey to constitute the end of education. Dewey refers to growth as the “cumulative movement of action toward a later result and is important to

develop certain kinds of dispositions” (DE, p. 49). Growing habits must be formed, but in such a way as to retain a measure of flexibility and so as to not “possess us instead of our possessing them” (p. 53). Growth is associated with the full development of the powers of intelligence, and for Dewey, education and growth do not have ends but, instead, are ends. He views education as being important in and of itself, rather than as being primarily a preparation for the future, and he asserts: “Since in reality there is nothing to which growth is relative save more growth, there is nothing to which education is subordinate save more education” (p. 60). Dewey summarizes his position as follows:

Since growth is the characteristic of life, education is all one with growing; it has no end beyond itself. The criterion of the value of school education is the extent in which it creates a desire for continued growth and supplies means for making the desire effective in fact (p. 61).

The goals of education that John Dewey holds lie in growth through the process of discovery. He says: “Education is the laboratory in which philosophical distinctions become concrete and are tested” (p. 384). The goal of education, therefore, cannot be for Dewey the transmission of a body of knowledge. Knowledge is evaluated in terms of its utility. Dewey believes that the knowledge is typically being known and to appeal to the “new” approach to knowing. The product of knowing is only important as long as the process provides for ongoing inquiry. Dewey refers to inquiry as “the method of intelligent learning, of learning that employs and rewards mind”, and regards it as being “the method of an educative experience” (p. 180). Concerning inquiry as educational methods, Dewey states: “The essentials of method are therefore identical with the essentials of reflection” (p. 192). Students must be directed to reflect intelligently upon problems arising out of their actual experiences, to propose intelligent solutions to those

problems, and to test these solutions in the light of their consequences.

Dewey's account of growth through inquiry is that of all human nature. In *Art and Experience* (Dewey 1958), Dewey considers that the primary task of the human organism is to "restore continuity between the refined and intensified forms of experience that are works of art and the everyday events, doings, and sufferings that are universally recognized to constitute experience" (AE, p. 3). The act of restoring continuity can be understood as another basic component of human nature that Dewey identifies: habits. In *Human Nature and Conduct* (Dewey 1930), Dewey defines habits as human codes of acting which serve as the means to reconstruct reality, and the ends of the reconstruction (HNC, p. 34). Restoring continuity and reconstructing habits are processes of growth; and such processes are processes of inquiry to examine and renew the existing, and develop it further. Dewey illustrates:

A man does something; he lifts, let us say, a stone. In consequence he undergoes, suffers, something: the weight, strain, texture of the surface of the thing lifted. The properties thus undergone determine further doing. The stone is too heavy or too angular, not solid enough; or else the properties undergone show it is fit for the use for which it is intended. The process continues until a mutual adaptation of the self and the object emerges and that particular experience comes to a close (AE, p. 44).

Organism and environment interact constantly. Things combine and recombine in new ways. Dewey implies in this passage that inquiry is a condition for the development of self. Specifically, thinking has a working relation to its beginning and ending in experience. Speculation is embedded in the course of facts. Questions and answers are used to intellectualize for us to get a better theory. Thinking and reflection are utilized to reorganize and readjust reality. Through this inquiry experience, an individual transforms him or herself to be a newer and fuller self. She or he progressively grows through one's

interaction with the environment.

Education, for Dewey, implies a special kind of relationship between individuals and their societies, and inquiry involves a commitment to keep this relationship viable. Students come to schools with perspectives shaped by their primary groups. The goal of education is to balance elements of society so that each student can escape from limitations of his or her social group (DE, p. 24). Communication and examination of individuals' distinct experiences compel them to escape from the limitations of the narrow group which one is from and unite the individual with the community. This formation of shared interests by engagement in shared problem-solving activities leads to personal growth and enhances one's social and collective development (p. 24-6). Implicit in this mode of thinking, knowing and reflecting are the holistic qualities of self-realization: knowledge is "an idea of what is possible, not a record of accomplished fact" (p. 381); and the proper role of the individual is to redirect and reconstruct accepted beliefs and redirect and reconstruct who we are. Self-realization requires the individual to become an integral part of the ongoing process of growth. Through inquiry, one deals with natural events, shakes off one's isolation, and strives to unite oneself with others in order to develop one's full potentialities for the unfolding of the human person. Growth is not only the objectives and activities of the individual, but also the goals of education, schooling, and society. Schools and societies in turn should serve as a ground where ongoing education (growth) occurs, because as Dewey states:

Education must be reconceived, not as merely a preparation for maturity (whence our absurd idea that it should stop after adolescence) but as a continuous growth of the mind and a continuous illumination of life. In a sense, the school can give us only the instrumentalities of mental growth; the rest depends upon an absorption and interpretation of experience. Real education comes after we leave

school and there is no reason why it should stop before death. (p. 25).

Confucius' Self-Cultivation

Self-cultivation is a love toward learning. The *Analects* begins with a passage about the delight of practicing what one has learned. “The Master said: ‘Having studied, to then repeatedly apply what you have learned - is this not a source of pleasure’ (AN, 1.1)? The text itself is not only a record of what Confucius’ students learned from him, but also contains Confucius’ views about the nature and the importance of learning. Learning has more than instrumental value, it is a goal in life that merits commitment and passion. Confucius describes the key states of his life by beginning with his “setting his heart-mind upon learning from fifteen” (2.4). He urges his students to “make an earnest commitment to the love of learning and be steadfast to the death in service to the efficacious way” (8.13). Confucius believes that passion and commitment toward learning characterize the exemplary person (1.4); and a refined or cultivated person is a person who has passion toward learning (5.5). For Confucius, those who can be said to have a love toward learning ‘do not look for a full stomach in eating, nor comfort and contentment in their lodgings’ (1.14). Yan Hui, with his great love for learning, is the most impoverished among Confucius’ students, yet poverty has no effect on his enjoyment of learning and practicing the Confucian way of virtue.

The master said, “A person of character is this Yan Hui! He has a bamboo bowl of rice to eat, a gourd of water to drink, and a dirty little hovel in which to live. Other people would not be able to endure his hardships, yet for Hui it has no effect on his enjoyment. A person of character is this Yan Hui (6.11)!”

Confucius also explains to his students that without love of learning, virtues become flawed:

The flaw in being fond of acting authoritatively (*jen*) without equal regard for learning is that you will be easily duped; the flaw in being fond of acting wisely without equal regard for learning is that it leads to self-indulgence; the flaw in being fond of making food on one's word without equal regard for learning is that it leads one into harm's way; the flaw in being fond of candor without equal regard for learning is that it leads to rudeness; the flaw in being fond of boldness without equal regard for learning is that it leads to unruliness; the flaw in being fond of firmness without equal regard for learning is that it leads to rashness (17.8)

Emulating moral characters is not merely imitating external forms of behaviour.

Observing and noting those forms are a first step. Gathering information is the beginning of learning. But imitation of others without understanding the information gathered is what makes learning bewildering (2.15). To avoid bewilderment, one must think.

Therefore, Confucius emphasizes that learning and thinking must go hand in hand for successful self-cultivation.

The Master said. "Surely when one says 'The rites, the rites,' is not enough merely to mean presents of jade and silk? Surely when one says 'Music, music,' it is not enough merely to mean bells and drums?" (17.11).

Confucius' self-cultivation begins with setting his heart-mind on learning; Heart-mind represents Confucius' teaching as unification of thinking and learning. Confucius' highest ethical accomplishment is "to follow what his heart-mind desires without overstepping the line (2.4). In other words, morality and intelligence contribute to the overall development of an individual. Making heart-mind resemble one another may also be another way to understand Confucius' powerful passage of "not do to others what one would not have others do to oneself" (4.15). He advises his students to "set their heart-minds on the way" (7.6). He praises his disciple Yan Hui because the latter could go for several months without his heart-mind departing from the virtue of *jen* (6.7).

Confucian virtues are rooted in the heart-mind, which manifests itself in one's words,

deeds, mind, body, spirit, and practices.

For Confucius, the process of self-cultivation is a process to realize oneself as an ethical and social being. An incident in the *Analects* reveals his basic stand. Once the Master was traveling with his followers, and one of his disciples went off to ask directions from a farmer. The latter, gave him advice of a different sort. “The whole world is swept along in a great flood, and who can change it? As for you, instead of following one who flees from this man [i.e., the ruler], and that, you would do better to follow one who flees from this whole generation of men.” When the disciple reported this to Confucius, the latter replied sadly, “One cannot flock with birds or herd with beasts. If I am not to associate myself with human kind, then what am I to do? If the Way prevailed in the world, what need would there be to change things?” (18.6). “To associate oneself with others” is a fundamental premise of Confucius’ thought. There can be no fulfillment for the individual in isolation from his fellows. To think of oneself as an individual abstracted from human kind as a whole, is impossible. For Confucius, the moral sense is the inborn and Heaven-endowed sense of mission to make the Way prevail in the world. This spirit of human-relatedness is the base for Confucius to associate his own fulfillment with the fulfillment of others. Another passage elaborates this theme: “The humane man, if he seeks to establish himself, will help others to succeed. To be able to judge others by what one knows of oneself is the method of achieving humanity’ (6.28). Reciprocity, then, becomes the basis of self-cultivation. One defines one’s self in relation to others. Human-relatedness constructs a web of reciprocal obligations or moral relations in which one defines oneself. Apart from one’s social environment, one loses one’s identity; and social relations alone do not define one totally. In the opening lines of the *Analects*,

Confucius stresses the importance of social activities, and then asserts that the true gentlemen must be prepared to stand on one's own even if others fail to recognize or appreciate one (1.1).

Confucius believes that the individual exists in a delicate balance with one's social environment, reconciling his or her own self-respect with respect for others. It is this delicate balance which becomes most central and most crucial, both in the self-development of the Confucian individual and in the development of a harmonious society. This awareness of relationship between self and others is essential to self-cultivation, and this self-aware experience leads to self-realization in terms of intellectual enlargement and moral self-control. For Confucius, self-realization is the embodiment of humanity in one's ordinary daily existence. As we learn to sit, stand, walk, talk, and communicate meaningfully, we are enabled to express the affective and cognitive dimensions of the heart-mind. Self-realization provides us with an intelligent morality that the self as a center of relationships is not reducible to social roles. Engagement in an ever-expanding network of social relationships is an integral part of self-development. No matter how proficiently one performs one's roles (father, son, teacher, student, and so forth), one cannot become a truly cultivated person without an inner sense of community and morality. This understanding of interpersonal communication is what Confucius terms *jen* (humane), *li*(ritual), and *he* (harmony). This is the Confucian Way.

Conclusion

In conclusion, for both John Dewey and Confucius, self-realization is inevitably shaped by the human condition and human purposes. Confucius envisions human being as a dynamic process: open, continuous and transformative; and human life is for the realization of humanity. Confucius has one single thread running through his theory: virtue (*te*). For him, moral virtue is human nature as everyone is endowed with the potential for human flourishing. One's virtue characteristics such as *jen*, *li*, *he*, and humane, ritual and harmonious acts should serve as the principle for the conduct of life; and all virtues must be cultivated like "carving horn, like sculpting ivory, like cutting jade, like polishing stone."(AN, 1.15) Without constant effort, none of the virtues can be truly embodied as an inner quality of one's being. For Dewey, nature, experience, life, and the human organism share the same qualities: they are processes of continuous renewal, and a series of on-going experiments. Dewey is concerned with human purposes as reconstructing experiences (EN, p. 28) so that the relational and progressive nature of human beings can be realized and served as the driving force for a relational and progressive society. Dewey clearly points out that human beings are social creatures whose lives are intimately interwoven with others; the individual has an inherent tendency toward group-inquiry and co-operation. Such ideals of human characters are consummatory, aesthetic and intelligent. The realization of these characters unites individuals and societies and directs toward an open-minded, equilibrated and intellectual environment.

For both Dewey and Confucius, education is to make ideals of human character fundamental while celebrating individuals' potentiality and capacity to fulfill those ideals.

Self-realization IS through education. For Confucius, the love of learning is an essential aspect of learning to be fully human. Learning to be fully human, is the ultimate goal for Confucian education to prepare a person to become a virtuous one (exemplary person).

Self-cultivation is an important part of Confucius' general system of education, and Confucius employs this sense of educative experience to direct people's attention toward moral goals and ideals. Confucius encourages reflective learning for he believes excellence is infinite and requires ceaseless mind-engagement. Individuals'

self-realization is through service to others and the pursuit of excellence. It has an educative function in that one's cultivating thoughts and deeds evoke the participation and qualitative transformation of themselves and others. For Dewey, schools should provide a democratic atmosphere and emphasize a scientific education-method.

Democracy is not merely a political system of selecting and regulating government; just as science is more than a discipline which is taught in classrooms. They are in fact, ethical and social ideals which cultivate an open-minded but critical spirit that promotes appreciation of differences. Dewey tells us that self-realization cannot be fulfilled unless the individual is experienced within the conjunction of one's biological, psychological and sociological contexts. In other words, schools focusing on the unity of individual's social, moral and cognitive development encourage human continuity or (to use another word), growth. Education is the cultivating ground of a real community devoted to self-realization in associated living and committed to collective action so that each member can realize oneself while contributing to the common good.

References

- Alexander, T. (1987). *John Dewey's theory of art, experience and nature: The horizons of feeling*. Albany: State University of New York Press.
- Ames, R., & Rosemont, Jr. H. (1998). *The Analects of Confucius: A philosophical Translation*. New York: The Ballantine Publishing Group.
- Armstrong, K. (2006). *The great transformation: The beginning of our religious traditions*. New York: Knopf/Random House.
- Berthron, J. (1994). *Transformations of the Confucian way*. Boulder, Colo: West-view Press.
- Boisvert, R. D. (1998). *Dewey's metaphysics*. New York: Fordham University Press.
- Campbell, J. (1992). *The community reconstructs: The meaning of pragmatic social thought*. Champaign: University of Illinois Press.
- Campbell, J. (1995). *Understanding John Dewey*. Chicago: Open Court.
- Cheng, C. Y. (1991). *New dimensions of Confucian and Neo-Confucian philosophy*. Albany: State University of New York Press.
- Cheng, C. Y. (2006). Education for morality in global and cosmic contexts: the Confucian model. *Journal of Chinese Philosophy*. 558-570.
- Dawson, R. (1981). *Confucius*. Oxford: Oxford University Press.
- De Barry, W. T. (1998). *Asian values and human rights: a Confucian communitarian perspective*. Cambridge, Mass: Harvard University Press.
- Dewey, J. (1929). *Experience and nature*. Chicago: Open Court.
- Dewey, J. (1930). *Human nature and conduct*. New York: The Modern Library.
- Dewey, J. (1958). *Art as experience*. New York: Capricorn.

- Dewey, J. (1966). *Democracy and Education*. Toronto: Collier-Macmillan Canada.
- Dykhuizen, G. (1973). *The Life and mind of John Dewey*. Carbondale, IL: Southern Illinois University Press.
- Eldridge, M. (1998). *Transforming experience*. Nashville: Vanderbilt University Press.
- Elster, J. (1986). Self-realization in work and politics: The Marxist conception of the good life. *Social Philosophy and Policy*, 3(2), 99-100.
- Grange, J. (1997). *Nature: An environmental cosmology*. Albany: State University of New York Press.
- Grange, J. (2004). *John Dewey, Confucius, and global philosophy*. Albany: State University of New York Press.
- Hall, D. (1998). Love at second sight: The re-engagement of Confucianism and pragmatism. *Parallax*, 4(4), 107-21.
- Hall, D., & Ames, R. (1987). *Thinking through Confucius*. Albany: State University of New York Press.
- Hall, D., & Ames, R. (1999). *The democracy of the dead. Dewey, Confucius, and the hope for democracy in China*. Chicago: Open Court.
- Haldane, J. (2004). *Values, Education and the Human World*. Charlottesville, VA: Imprint Academic.
- Hanse, D. T. (2006). Introduction: Reading democracy and education, in: D.T. Hansen (ed.) *John Dewey and our educational prospect, A critical engagement with Dewey's democracy and education* (pp.1-22). Albany, State University of New York Press.
- Ivanhoe, P. (1990). *Confucian moral self-cultivation*. New York: Peter Lang.

- Lai, K. (2008). *An introduction to Chinese philosophy*. Cambridge; New York: Cambridge University Press.
- Legge, J. (1971). *The Great Learning. translation with exegetical notes*. New York: Dover Publication.
- Li, X. (2006). A reconstruction of contemporary confucianism as a form of knowledge. *Front. Philos, China*, 4. 561-571.
- Rockefeller, S. C. (1991). *John Dewey: religious faith and democratic humanism*. New York: Columbia University Press.
- Schilpp, P. A. (Ed.). (1951). *The philosophy of John Dewey*. La Salle, Ill., Open Court.
- Smith, J. (1978). *Purpose and thought: The meaning of pragmatism*. Chicago: University of Chicago Press.
- Sun, Q. (2008). Confucian educational philosophy and its implication for lifelong learning and lifelong education. *Lifelong Education*, 27(5), 559-578.
- Tan, S. H. (1999). Experience as art. *Asian Philosophy*, 9(2), 107-22.
- Tan, S. H. (2004). *Confucian democracy*. Albany: State University of New York Press.
- Tiles, J. E. (1990). *Dewey*. London: Routledge.
- Tu, W. M. (1998). Human rights as a Confucian moral discourse. In T. de Bary & W. Tu (Eds.), *Confucianism and human rights* (pp, 297-307). New York : Columbia University Press.
- Waks, L. J. (2007). Reading democracy and education today. John Dewey on globalization, multiculturalism, and democratic education. *Education and Culture*, 23(1), 27-37.

Yu, J. Y. (2005). The beginning of ethics: Confucius and Socrates. *Asian Philosophy*, 15(2), 173-189.

Zhu, W. (1992). *Confucius and traditional Chinese education: An assessment*. In R. Hayhoe (Ed.), *Educational and modernization: The Chinese experience* (pp. 3-22). Oxford: Pergmon Press.