



Appendix 1 : Undergraduate Assignment Coversheet and Feedback Form



Undergraduate assignment feedback form

(to be completed by marker)

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Module Code: SICH4003	Student number: 1903358
Module title: An introduction to the Confucian Analects and the Book of Mencius	
For completion by marker: Comments:	
Marker's signature:	Date:
Provisional mark: NB. All marks are provisional until confirmed by the final examination board.	

Seeing the Confucius' s Audience-based Education 因材施教

According to some students asking question about Benevolence 仁 in *The Analects of Confucius*

Good afternoon, Mr Zhang, Miss Deng.

Today, I am going to discuss about the Confucius' s Audience-based education, According to some students asking question about Benevolence 仁 in *The Analects of Confucius*.

First of all, let's go through the table of contents at the beginning:

There, I choose three students and the answers from Confucius.

1, Introduction

2, Zizhang 子張

3, Sima Niu 司馬牛

4, Yanyuan 顏淵

5, Conclusion

So, let's enter the introduction:

In general, teaching is composed of the asking from students and

the answering from teachers. In the Confucius's class, this was very common.

In *The Analects*, there were some students asking the same question about Benevolence 仁 to Confucius. And what Confucius answered was quite different respectively. In my presentation, we could see the outline of Confucius' s Audience-based education, which is special and wise.

In *The Analects* • *Yongye the sixth* 雍也第六, Confucius said:

中人以上，可以語上也；中人以下，不可以語上也。

To someone who is above average, we can discuss high subjects. But to someone who is below the average, we cannot discuss the high subjects.

Then, in terms of the Benevolence, it is one of the most core and profound issues in the Confucius's teaching. However, despite the same questions about benevolence from students, Confucius gave different answers according to students' s averages and shortcomings, which is the clear reflection of Audience-based education.

OK! Let's enter the main part.

Let's see the first students, Zizhang,

Zizhang, his full name is Zhuansun Shi 顓孫師. He is from the country of Chen in The Spring and Autumn Period 春秋時期.

In *The Analects • Xianjin the eleventh* 先進第十一, it records the characteristic of Zizhang:

師也辟

The character Pi 辟, in *Si Shu Zhang Ju Ji Zhu* 四書章句集註, it annotates:

偏僻，謂習於容止，少誠實焉。

Pi 辟 means someone who is used to focus on the surface, but less sincerity inside.

So, we can understand that, Zizhang is specious.

This is part of the feature of Zizhang.

Si Shu Zhang Ju Ji Zhu 四書章句集註 also mention that:

子張才高意廣

Zizhang is talented and have high aim.

And in *Kong Zi Jia Yu • Liu Ben* 孔子家語 • 六本, it records:

曰：「子張之為人奚若？」子曰：「師之莊賢於丘。」.....「師能莊而不能同」

When mentioned about Zizhang, Confucius said that: “Shi is more solemn than me.”.....“Shi only can be solemn but not be welcomed by others.”

In summary, we can clearly see that Zizhang is a solemn and talented person, but because of this, he may despise the ordinary and not be welcomed by others.

Due to this, Confucius reminded him when he asking the question about Benevolence:

子張問仁於孔子。孔子曰：「能行五者於天下，為仁矣。」請問之。曰：「恭、寬、信、敏、惠。恭則不侮，寬則得眾，信則人任焉，敏則有功，惠則足以使人。」
——《陽貨篇》

This sentence generally means that:

Zizhang asked the meanings of Benevolence to Confucius. And Confucius told him: “If you can do the five things, that should be Benevolence.” Zizhang asked for the details. And Confucius said: “You need to be respectful, generous, honest, earnest and kind:

If you are respectful, you will not be treated with disrespect;

If you are generous, you will win people's heart;

If you are honest, others will trust you;

If you are earnest, you can do things successfully;

If you are kind, others will be so willing to listen to you.

Confucius knew the shortcomings of Zizhang clearly, so he taught by this way. The practise of the five steps is to change the behaviour of ourselves, so others will be influenced.

In *Si Shu Zhang Ju Ji Zhu* 四書章句集註, it said:

「五者之目，蓋因子張所不足而言耳。」

Due to the shortages of Zizhang, Confucius provided the five steps.

If Zizhang could make efforts to change, he could reach the average of Benevolence one day.

Then, let's move on the next student: Sima Niu 司馬牛

In *Shiji • the biography of Confucius's students* 史記 • 仲尼弟子列傳, it records:

司馬耕字子牛。牛多言而躁。

Sima Geng's Zi is Ziniu, and he is impatient and talkative.

In *Yijing* 易經, it also said that:

「躁人之辭多」

The person who is impatient always speak too much.

Moreover, we can see the feature of Sima Niu, which is talkative and rushed

And let's see how Confucius taught and reminded him.

司馬牛問仁。子曰：「仁者其言也訥。」曰：「其言也訥，斯謂之仁已乎？」子曰：「為之難，言之得無訥乎？」
——《顏淵篇》

This sentence means that:

Sima Niu asking the meanings of Benevolence. Confucius told him: “the person with Benevolence is cautious about speaking.” But Sima Niu keep asked that: “ Just this? Is that all?” Confucius told him: “it is not easy to be cautious about speaking.”

From this sentence, we can find that Sima Niu was really impatient. He even did not clam down to digest the first answer, and just keep asked rushedly. Therefore, the answer given by Confucius really

point out the weakness from Sima Niu.

In *Si Shu Zhang Ju Ji Zhu* 四書章句集註, it also said that:

「夫子以牛多言而躁，故告之以此，使其於此而謹之，則所以為仁之方，不外是矣。」

Confucius know Sima Niu's weakness of impatience and talkativeness, so he taught by this way, in order to let him aware of it. Therefore, the method of reaching the average of Benevolence is just this.

There is a Chinese poem saying that:

（春雨）隨風潛入夜，潤物細無聲。

Spring rain slips into the night secretly on the heels of wind,
Silent and soft, it moistens everything.

Confucius's teaching for student is just like this.

OK! Let's move on the next students, and the final one, Yanyuan 顏淵:

In *Shiji • the biography of Confucius's students* 史記 • 仲尼弟子列傳, it records:

顏回者，魯人也，字子淵。少孔子三十歲。

Yanhui 顏回, who is come from the country of Lu. His Zi is Ziyuan 子

淵。 And he was thirty years younger than Confucius.

Yanhui is extremely gifted and has great morality. Confucius usually praised him and treated him as the successor. Unfortunately, he died so early. Confucius and all the students were very sorrowful for it.

Yanhui has so many good quality: he is diligent and modest. Confucius and some students have praises for him. And I choose some of the sentences below:

For students:

In *Kong Zi Jia Yu • Di Zi Xing* 孔子家語 • 弟子行, it records Zigong 子貢's praise:

子貢對曰：「夫能夙興夜寐，諷誦崇禮，行不貳過，稱言不苟，是顏回之行也。」

Zigong said: “ In terms of Yanhui’s morality and quality, he always get up early and sleep late, study and make great respects for the Rite 禮, do not make the same mistakes twice and be cautious for speaking.

In *The Analects • Zihan the ninth* 子罕第九:

子謂顏淵，曰：「惜乎！吾見其進也，未見其止也。」

Confucius praised for Yanyuan that: Alas! I saw he advanced constantly, but never saw he stopped.

From those sentences, we could see the outline of Yanhui.

So, let's see how Confucius taught him:

顏淵問仁。子曰：「克己復禮為仁。一日克己復禮，天下歸仁焉。為仁由己，而由人乎哉？」顏淵曰：「請問其目。」子曰：「非禮勿視，非禮勿聽，非禮勿言，非禮勿動。」顏淵曰：「回雖不敏，請事斯語矣。」

——《顏淵篇》

Yanyuan ask about the meanings of Benevolence. Confucius told him: "To subdue one's self desires and return to propriety, is Benevolence. Once a person do in this way, all the people will respect he. To practise and achieve the Benevolence is depend on ourselves but not others." Yuanhui understand very soon, and asked the steps of process. Confucius told him:

"Not to look at something which is contrary to propriety;

Not to listen to something which is contrary to propriety;

Not to speak the words which is contrary to propriety;

And not to act in a way which is contrary to propriety."

Final Yanhui respond that: “ even though I am not intelligent enough, I will keep in mind and practise!”

Because Yanhui has very high level, Confucius told him all about Benevolence, which is comprehensive and complete.

In this scene, Confucius told Yanhui about the outline of Benevolence and the four steps to practise it. But for other two students above, Confucius just told them one or two sides of Benevolence, which are suitable for their shortcomings. This is the clear outline of Audience-Based education.

Finally, let's move on the conclusion:

By comparing the three students and the different answers given by Confucius, we can see how interesting and wise Audience-Based education could be. By fully understanding the background and weaknesses of all students, Confucius can give education in this way. We should learn from it, and fulfill in the cause of education.

In *The Analects* • *Zihan the ninth* 子罕第九, Yanyuan praised for Confucius's teaching and education, which is appropriate:

「夫子循循然善誘人」

My teacher teaches me skillfully in a order way.

If we can fully learn from Confucius's Audience-Based education, and can practise in life. I believe we can achieve ideal results from education.

Thank you all! My presentation has come to an end. Thank you for listening. Any feedback and suggestions will be appreciated.

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