



Лідер. Еліта. Суспільство

Leader. Elite. Society



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### **SOCIALLY RESPONSIBLE LEADER IN MANAGEMENT PARADIGM OF THE ANCIENT CHINA**

*Summary:* The article examines the views of Ancient Chinese philosophers on management, and the role and place of a ruler in it. It proves that a tradition to consider him to be a leader of his subordinates, founded by Confucius, has withstood the test of time – even the explicit opponents of this great Ancient Chinese philosopher could not resist it. Thus, the official Confucianism, which was prevailing for several millennia in the Celestial Empire, demanded from a ruler to be a leader – rely in his activities not only on the authority given to him by Heaven, but on the power of personal example, influence, wisdom, justice, trust, and other means, typical for leadership. And above all mentioned, the main thing is – to realize a personal social responsibility for your subordinates.

**Key words:** leadership, management, social responsibility, ruler, leader, justice, trust, wisdom, integrity, influence, personal example.

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### **СОЦІАЛЬНО ВІДПОВІДАЛЬНИЙ ЛІДЕР У УПРАВЛІНСЬКОЇ ПАРАДИГМІ СТАРОДАВНЬОГО КИТАЮ**

*Анотація:* Аналізуються погляди мислителів Стародавнього Китаю на управління та роль і місце в ньому правителя. Доводиться, що започаткована Конфуцієм традиція розглядати його як лідера підданих витримала випробування часом – від неї не змогли відмовитись навіть відверті противники вчення великого давньокитайського мислителя. Відтак, пануючи протягом декількох тисячоліть, офіційне конфуціанство Піднебесної вимагало від правителя бути лідером – спиратися у своїй діяльності не тільки на послану йому Небом владу, а й на силу особистого прикладу, мудрість, справедливість, вплив, довіру, інші інструменти, характерні для лідерства. Головне ж – усвідомлювати свою соціальну відповідальність перед підданими.

**Ключові слова:** лідерство, управління, соціальна відповідальність, правитель, лідер, справедливість, довіра, мудрість, добродесність, вплив, особистий приклад.

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**Problem setting.** The issue of leaders' social responsibility – as organizations, so regions and entire countries – with a special relevance was highlighted by the recent global financial crisis. Caused not least by the abjuration of managers at various levels of this fundamental management principal it has attracted attention of the scientists and practitioners to researching the challenges, related to social responsibility in politics and management. In such a context, the experience of China deserves special attention. To our opinion, the history of its great rises and deep crises completely synchronize with the periods when the country was led by socially responsible leaders, or when leaders neglected this principle.

**Recent research and publications analysis.** It should immediately be mentioned that a heritage of ancient Chinese philosophers and thinkers has a huge bibliography of the research [6,9,18,26,30,33]. A significant part of it is focused on the issues of leadership [19,21,28,29]. The treatises of ancient Chinese thinkers are also considered (to confirm certain provisions of own leadership concessions) by their modern creators [16,23,24,27,32]. However, problem of leaders' social responsibility has not been investigated comprehensively.

**Paper objective.** Regarding to this, an article aims to analyze the issue of leaders' social responsibility in management paradigm of ancient China, which still has not lost its relevance, and not only in this country, but at the present stage in a whole.

**Paper main body.** A tremendous impact on the socio-political and philosophic thought of ancient China rendered a teaching of Confucius (551-479 BC), expounded by his followers in the book of “Lunyu”. The core of Confucius' teaching is based on the ideas of Heaven and the “Mandate of Heaven” which determine human's destiny, its place in the system of social relations.

Clearly, that Heaven also defines the moral and ethical norms of human behavior, its values, personality, mission and purpose. The last categories Confucius generalizes as the concept of Tao (Way), which he interprets as an embodiment of his teaching norms, ethical way of a person and the state [5, p. 98].

Another principal idea of Confucius teaching is – zheng. It is quite polyhedral, and incorporates a range of ethical and social principles in relationships between people (humanity, morality), which they should be guided by, to which they should seek in their self-improvement. According to zheng “do not do to others what you do not want to be done to you” [17, p. 34].

Finally, we cannot ignore the concept of Li, which by ritually fixed norms of behavior with parents, elders, relatives and others implements the highest moral principle – zheng.

As the pattern of behavior that would correspond to the principles of zheng and li, the person, whom according to Confucius everybody in the Middle Empire should follow, may only be a nobleman junzi. He is the standard of human wisdom. Not accidentally Confucius teaching sometimes is called a teaching of a noble man.

On a deep conviction of Confucius, the worthy ruler of Heaven, the true leader for subordinates could only be a noble man, “without a Mandate of Heaven, – asserted he, – you would not be able to become a noble man” [17, p. 36]. Simultaneously, Confucius turns Heaven into a guarantor of noble men – rulers' social status, declaring: “Let the master be the master, a retainer – be retainer, a father – be a father and a son – be a son” [17, p. 40].

Confucius required rulers to follow the ancient rituals of li in management. “Master – Confucius taught, – rules his subordinates, following the ritual” [17, p. 43]. Rituals and appropriate ceremony he considers an important organizing and integrating management principle. The one, who overtakes it, Confucius said, “would rule the Celestial as if it locates here. And, pointed at his handbreadth” [17, p. 46]. At the same time rituals should have to necessarily match their traditional content and the principle of zheng. Confucius said: “What

rituals for, if being a man, one shows no humanity” [17, p. 48]. Among other principles that reveal a complicated integral concept of zheng, Confucius very often speaks about virtue: “The ruler, who relied on virtue, is like the North Polar star, which froze in its place among the host of constellations, revolving around it” [17, p. 52].

Since at the time of Confucius the traditions of community were still quite strong, philosopher requires a leader to be the example for his subordinates, influence them by the force of a personal instance. Thus, ruler’s humanity (zheng) he explains as “respectfulness, nobility, honesty, intelligence, kindness. Respectfulness does not cause humiliation, nobility conquers everybody, honesty evokes people’s confidence, intelligence allows to succeed, and kindness enables to rule people” [17, p. 56]. The integral features of a noble man, the leader, as Confucius had seen them, also the justice, wisdom, a commitment to the constant self-improvement, kindness, generosity, modesty, exactingness to oneself, terseness, etc. To participate in governing the country, in Confucius’ opinion, is possible only if the “Noble man, while giving a mercy, bears no costs; his desires are not compatible to the greed; he is full of grandeur, but eschews arrogance; he is terrible, but has no rage” [17, p. 60].

The duty of a leader is – to care for his subordinates. To his disciple Tzu-chun Confucius advised, primarily, to provide people with food, weapons and to gain their trust. In extreme circumstances, he taught, it is possible to give up the weapons and even refuse to eat, but without trust the foundations of governance and the state destroy: “Long since no one can avoid the death, when people do not believe, it’s impossible to resist” [17, p. 62].

A true leader, according to Confucius, seeks to avoid the use of coercion and violence, entails his followers, inspires them by its own example and relies on their undeniable trust. To govern the state, taught Confucius Prince Sheng: “Is when the happy ones, who near and when come the ones, who far” [17, p. 65].

Thereby, attempting to ideologically justify the necessity to save archaic social structure and governing system, the methods, place and role of a ruler in it, Confucius claimed extremely high social requirements for him as for a leader, whose influence is determined not only, and not as much by the power, but by the authority among people:

“– Be respectful to it, and it will be esteemed; follow the duty of a son and father, and it will be loyal; inspire capable ones, teach inept ones, and it will feel the afflatus” [17, p. 53].

A follower of Confucius, the Chinese philosopher Mencius or Mengzi (372-289 BC) in a work, titled for his name “Mencius”, proved the principle of social justice, as the general basis of the society’s existence to its logical finality. Mencius constantly emphasizes, if the ruler wants to succeed in governing his kingdom, and moreover, to acquire Celestial, he must firstly show humanity in his attitude toward the people, humaneness, caring for others, virtue, integrity are – the most important advances of ruler’s attainment. Only humanity and justice, in his opinion, bring people together in and around the ruler. When he is humane, all are drawn to him and he has no rival in the Celestial. If the ruler himself is humane and fair, if he acts correctly, then all the others in his country will be the same.

Like Confucius, the people in “Mencius” are also considered the supreme criterion of truth and appropriate governance. That is why, as father of his subordinates, he must well know and understand them, must be able to provide them with all the necessities and as a father, direct them to the right path. If the ruler failed to achieve this, did not provide fair governance – he should not be offended, when people would be against him. If the ruler shows stubbornness in recognition of his wrongness and injustice, and thereby leads the country and people to further decline, he eventually loses the right to be it. Not only a ruler, but even the supernatural forces must bow to the interests of people. Mencius was generally against the violence in governance. Not by the power, but by humanity, parental care and virtues

a one should govern. Indeed humane government begins with kindness. Exactly the kind guidelines allow humane ruler to conquer the hearts of people.

This thesis of Mencius was not random. Since, he was the first, among ancient Chinese thinkers, who justified the idea of innate kindness of a human and the value of it. Kindness, for Mencius is a quality of human nature, its innate quality.

Kindness – is the quality of human heart, it makes human a human, through the compassion, inherent to the heart. The main point for the people – is not to lose heart, given to it by the nature, do not lose the innate sense of shame and compassion. At the same time, heart is the basis not only for humanity and justice, but also for wisdom, and compliance of highly important rituals for Confucians. Mencius fully justifies his idea, that a heart is the basis of Homo sapiens; it is not only, and not so much a storage of feelings, but of its thoughts. Human does not only feels by heart, but knows and understands with its help.

Such wise, Mencius deepened the idea of moral right to manage people, which belongs only to charitable and kind, meaning those, who have heart and constantly cultivate it under tight supervision of Heaven. Only someone who has a heart and acts sincerely, from the bottom of it, can gain the hearts of others and receive a right to manage the Celestial.

Social justice and pure heart of charitable and kind ones – are two fundamental bases not only for harmonious society and sustainable country, but also a leadership – from Mencius. The one, who gains the hearts of people, who shows justice and kindness, will rule the Celestial. The highest criteria – people themselves, as a set of fairness and integrity [25, p. 37].

One of the first critics of the views of Confucius and his followers was a Chinese philosopher Mozi (479-381 BC). Coming from a poor family, he was a craftsman, studied from Confucians, but eventually left them. Just as Confucius, Mozi believed people's welfare and satisfaction of their needs to be the highest and ultimate goal, the most important criteria of the ruler's activity. A way to achieve this purpose, he had also seen in involving to governance the wise and capable ones [12, p. 42].

At the same time, Mozi advocated a number of fundamental principles, which sometimes reminding Confucian's, had quite a different argumentation than Confucius and his followers.

The core concept of Mozi's teachings is the idea of "universal love". He believed that strife and distemper in the country began when people have stopped loving each other. Using force, mind tricks, supremacy of majority to conquer one by another, family and clan ties, worship customs and rituals he evaluated as factors, which divide people, cause hate to each other. All this can be rid of only by implementing the principle of "universal love", which will bring "peace to the Celestial". If the country will be led by the ruler, who shows an example in following the principle of "universal love", reveals humanity and justice in relation to its subordinates, who sincerely loves its people, then people will respond in kind [9, pp. 65-66].

Referring to examples of the famous rulers of the past, Mozi emphasized that "governing the Middle Empire, they found a universal love to [the people of the Middle Empire] and thereby were bringing benefits to them. Besides, governing all the people of the Middle Empire, they appreciated and respected the Heaven, served the spirits, loved and benefited the whole nation. That is why, Heaven and spirits rewarded them, gave them the Mandate of Heaven as to the sons of Heaven, considered them the fathers and the mothers of people, and all the people followed them, and praising such Vans, called them entirely wise vans, and [glory] of the entirely wise vans is still alive until the present day".

The principle of "universal love" corresponds to the idea of "respect for talents". Mozi wrote that "the Heaven makes no difference between rich and poor, noble and vile, relatives and strangers" [12, p. 56]. Elsewhere he reiterates again: "Heaven makes no difference between big

and small, noble and vile; all people are – the servants of Heaven, and there is no one, to whom it would not grow buffalos and goats, feed pigs and wild boars, give a drink of wine, give in large the quantities of grain to make [people] to serve Heaven with respect” [12, p. 59]. Thus, according to Mozi, originally all people are equal before Heaven. This is what teaching is fundamentally differs his teaching from the views of Confucius. Essentially, he offers to return to the practice of the past, when the path to power laid exceptionally through the leadership.

According to Mozi, that exactly is a way, it became possible to restore order in the Middle Empire, at the ancient times. “Realizing, – he mentions, – that the cause of chaos is the lack of governance and seniority, people have chosen the most virtuous and wise person of the Middle Empire and made him the Son of Heaven... Only the Son of Heaven can become a single example of justice in the Middle Empire that is why the order reigned in the Middle Empire” [6, p. 92].

Many scientists point to similarity of these views to the social contract theory of Hobbes [22, pp. 54-55]. It is obvious. However, the Chinese thinker in such a way underlines the importance of another principle in ruler’s actions, true leader of its subordinates – the unity. The absence of it creates the chaos and social conflicts. An objective of the wise ruler, or “the Son of Heaven”, Mozi considered, is to unite the thoughts of all and develop a unified view at things, to achieve the unity of thoughts and actions among subordinates, and between them and leader [9, p. 67].

Mozi was not the only one whose views at various positions differed from Confucian’s. In fact, one more philosophic direction began to emerge in China, along with Confucianism – Taoism. A number of scientists are still considering that “Taoism in 6<sup>th</sup> – 5<sup>th</sup> century BC has started from the philosophy of Laozi, was developed and perfected by Zhuangzi, and went to decline in the philosophy of Liezi” [6, p.37]. Many modern scientists believe that not Laozi (6<sup>th</sup> – 4<sup>th</sup> century BC), but Zhuangzi (369-286 BC) was the founder of Taoism [20, p. 61]. Obviously, to such notion of scientists predisposes the fact that the principles of Taoism in “Zhuangzi” are justified much deeper than in the book “The Tao The King, or the Tao and Its Characteristics”, which tradition ascribes to Laozi.

The most important in the philosophy of Taoism is the teaching of Tao, which serves as the pattern of all things, the law of spontaneous existence of cosmos, human and society; the prime cause, which genetically preceded the world of “designed things”, the principle of time cyclicity; the “path”, the lifestyle of an ascetic who seeks the unity with Tao as an ontological essence of the world.

Tao is inherent to “integrity”, by which it expresses itself, and moreover, the particular things appear as an embodiment or a figuration of Tao. It can also be a synonym of the whole world. To the leading principles of Taoism also belong the principles of naturalness, spontaneity of Tao and the principle of “non-action” or an absence of purposeful activity, which is inconsistent with the natural world order, based on the spontaneity of Tao [7, p. 97].

According to the Taoists’ beliefs, perfect governance, should base on the principle of non-action. A wise ruler adheres Tao, relying on the natural qualities of things and is not trying to “streamline the Middle Empire” using formal methods. Rejection of Tao and “non-action” method leads to the precocious death of people, breach of cosmic harmony and distemper. Thus, Taoist Lao Dan to the question of “how the enlightened king rules?” answered: “When the enlightened king manages, his deeds spread out to the whole world, but it seems as they come not from him, his power is transmitted to all things, but people are not looking for support in it. He rules in glory, but no one praises him, and each one he gives to live in pleasure. He roots in Immortal and exists in Missing” [26, p. 44].

Without leaving people by themselves and trying to rule them, disturbing harmony

given by the nature, including social one, rely on laws and institutions, Zhuangzi considered, they will lose the Heaven in themselves. “That’s why it is told: “Do not destroy the heavenly by the humanly, do not destroy your own destiny by your own mind, do not destroy the good name by your greed” [15, p. 57].

We also cannot ignore another stream of ancient Chinese public opinion – legism. Its fundamental concepts outlined in the treatise “Shang Jun Shu” (“The Book of the Ruler of Shang”, the authorship of which tradition ascribes to the statesman and reformer, a ruler of Shang region of ancient China, Hunsun Shang Yan, known in history as Shang Yang (390-338 BC) [5, p. 13].

The views of Confucius on leadership and management, based on the principles of humanity, Shang Yang criticizes as utopian, “A one might be humane for other people, but he cannot force people to be humane; a righteous one might love other people, but he cannot make people love [each other]. Thereby, it becomes clear that only humanity or justice is not enough to achieve good governance of the Middle Empire” [5, p. 215]. Therefore, to become a true leader whom, according to Shang Yang, all subordinates would obey can only a ruler which will be able to establish and ensure the implementation of laws, common for everyone. As L. Perelomov notes, the law for him – is such a supreme power, “which all the inhabitants of Middle Empire should resignedly obey” [5, p. 77].

According to Shang Yang, respect to a leader, caused by the system of laws is based, however, on the exceptional adherence of its norms by the ruler: “...wise ruler, – he mentions, – relates prudently to the laws and regulations. He does not take into account considerations, contradicting the law, he makes no actions, which contravene to the law. He must take into account considerations complying this law, he should extol the actions, corresponding the law, he has to coordinate his actions with the law. And the order will prevail in the country, its lands will expand the lands, the army will amplify, and the ruler will be held in high esteem” [5, p. 228].

The thinker is far from opposing the law and established folk customs. Instead, he advises the rulers to take them into account, while issuing laws and consider them, while governing subordinates. With the help of Du Ji, philosopher emphasizes “when antiquity is imitated, mistakes are eliminated, and when li is followed, there is no violation. The ruler has to strive to do this”. However, a real leader, emphasizes Shang Yang, should have a determination to establish the laws that would meet the needs of time and interests of the state, but not to look at the past and think, what will his orthodoxies think about him. He sympathizes those leaders, who established “their own laws, considering the [needs] of time, and determined Li according to the circumstances”. The leader should be higher than a possible misunderstanding of his actions and decisions: “What is ridiculous for the foolish is sad for a smart one, what is a joy for the unwise, a wise one is sad about. A condemnation of [the people of] our time should not be considered”, – comforts Shang Yang a leader regarding his decisions, unpopular among subordinates [5, pp. 140-141].

Fundamentally disagreeing with the teachings of Confucius on the opportunity to build relationships of leader, ruler and people on the basis of adherence to integrity, Shang Yang claims that they can only be of an antagonistic nature, by the formula of “who – by whom”. So a leader, which cares about the welfare of people and the power of the state, should build its relations according to the power of law, and cruelty in complying it. Only then it is possible to unite people around the leader those priorities that only he is aware of. It is exactly in such leader’s ability the key factors, leading to its success comprise, and exactly, what the vocation and a mission of the leader consist of. “Absolutely wise ruler, – underlines the thinker – tends to focus [all efforts of the people] on the Common to unite [its thoughts]” [5,

p. 154]. No one, but a leader can take such a responsibility. And only the one, who can do that, deserves to be a true leader, acknowledged not only in the country, but also abroad: “Path to governing [the Middle Empire] consists in focusing all [efforts of people] on the Common, by the ruler himself” [5, p. 151].

Leader, which will be able to combine the power of law with an art of managing people, based on the knowledge of their psychological characteristics, customs, the successful implementation of rewards and punishments’ system, and unites people around the “common”, claims Shang Yang, will receive recognition not only of its contemporaries, but of their descendants. “The state, – emphasizes he, – which reached concentration of [all people’s efforts] on the Common for at least one year, will be powerful for a decade; the state which reached concentration of [all people’s efforts] on the Common for the decade, will be powerful for a century; the state which reached concentration of [all people’s efforts] on the Common for a century, will be powerful for the thousand years, and the one, who will be powerful for the thousand years, will achieve governing [in the Middle Empire]” [5, p. 159]. Precisely, this is the greater social responsibility of Shang Yang leader.

An attempt to synthesize the known ancient Chinese doctrines under the auspice of Confucianism became the teaching of Xunzi (289-238 BC). First of all he tried to reconcile the orthodox Confucians and Legists. Thus, Xunzi highly valued humanity and justice, Confucian rituals and a sense of duty, the wisdom of the ancients.

At the same time, their justification was very specific, based on the thinker’s thesis “of the evil nature of man”, which appears as an unbounded desire to satisfy its own wishes and leads to the escalation of social relationships in a society. The ability of people to “live together” Xunzi displays out of the division of the duties between people, which by a philosopher is considered to be a product of the human’s moral qualities, its “sense of duty”. Thus, the pattern of social processes, on his opinion, is expressed by a “ritual” and a “sense of duty”, created by the wise rulers of the past in order to overcome the “evil nature of man” [8, p. 120].

Of the innate evil qualities of a human, Xunzi deduces not only the norms of behavior, but also the necessity of monarch’s power, which reigns over people. “The question is: if the person is inherently evil, how can the ritual and a sense of duty arise? The answer is: all the norms of ritual and duty arouse as a result of the entirely wise men activity, but not the natural human qualities... After a long reflection and the study of human actions, the entirely wise have provided the norms of rituals and [the concept of] a sense of duty, and created a system of laws... Thus, ritual, duty, the laws are all – the result of the entirely wise men’s [activity]! That is why the entirely wise do not differ from other people by their nature, but by their actions” [14, p. 42].

The above quote from “Xunzi” – is extremely important for understanding his views on leadership, and the ideal ruler. First of all, it is impossible to overcome the “evil nature of man” with its corresponding social consequences without a leader. Secondly, in order to avoid the chaos in the country, its population should entirely be subordinated to the leader. Elsewhere, Xunzi states directly: “If to consider that person is inherently evil, then it is necessary to obey the entirely wise vans and to appreciate the ritual and a sense of duty!” [14, p. 48].

Third, a thesis of the same nature of all people, which can be changed only in a result of their purposeful activity, is extremely important. Giving examples of wise rulers of the antiquity, Xunzi emphasized that they differed “from other people, not because the Heaven was passionate to them!.. It was a result of their efforts directed to comply the norms of rituals and execution of the duty!” As a consequence, Xunzi makes quite a logical conclusion: “a worthless one can become perfect...; a perfect one can become worthless...” [14, pp. 56-57].

In order to have a right to be a ruler, a person must obtain the recognition of its virtues by subordinates, and thus become their true leader. The same as Confucius, Xunzi includes to those virtues humanity, kindness, morality, commitment, consistency, wisdom, spiritual perfection. According to Xunzi, the leader in its activities was guided only by the interests of people: “The ruler [can be compared] with a boat and people – with the water: water can carry the boat, and also can flip it... So, if the ruler strives for peace, there is nothing better, than give the fair orders and love people [to achieve it], there is nothing better than to honor the ritual and respect the scholars, if [the ruler] wants to approve its own merits – there is nothing better than to respect the wise and attract capable people. That is what [composes] the main circuits of the monarch’s rule” [14, p. 66]. Thus, a tradition to see the leader as a socially responsible ruler, established by Confucius, finds in Xunzi a very original justification, which considered the new political realities of the 3<sup>rd</sup> century BC.

Quite a different attitude toward Confucianism had Han Feizi (288-233 BC). He descended from a noble princely family of Han. Studied under Xunzi, the greatest influence on his outlook however had a teaching of Laozi, on Tao and “inaction”. Therefore, in the teachings of Taoist he was looking for the cores of laws, which seemed to him the prerequisites of absolute ruler’s power. It is exactly the proper behavior of leader, a thinker considered to be a major requirement for common prosperity in the country and the country in general.

Thus, sharing the main tenets of Xunzi’s theory on the inherent evil human nature, the thinker believed that it is impossible to rehabilitate people. The task of a ruler, in his opinion, was to limit an influence of the “evil” human nature on society and government, without relying on the charity of single. It is possible to make it only through enactment of laws, which can normalize people’s behavior and reduce it to the “uniformity”, preferred by rulers: “While governing the state the mass is used, and few are neglected, so are not trying to be charitable and strive to [use] the law” [13, pp. 74-75]. So thinker puts the power, the authority of law significantly higher than charity.

Equally skeptical Han Feizi treated those philosophers and managers, who preached the worship of antiquity, called to stick to the archaic traditions, ethics and rules of behavior. The true wisdom of a leader, he had seen in an ability to react adequately to the new circumstances and abilities of subordinates by legislation. “...The entirely wise, – he mentions, – has no need to adhere the antiquity, does not follow the established norms, but clarifies the current circumstances and acts according to them” [13, p. 78].

To comply with the requests of time – is one of Han Feizi’s main requirements to a true leader: “That is why [his] activity comes from [the tasks] of time, and [his] means comply with [the task] of activity... Therefore, it is said: “If the tasks are not the same, the means are also different” [13, p. 80].

Han Feizi was hardly criticizing the principles of humanism in management activity of the ruler, advocated by Confucius, his calls for charity and wisdom based on leader’s knowledge. “Confucians, – he wrote, – undermine the laws by culture, they overcome the bans [by] weapons, and the rulers [believe] that the one and another both correspond to the ritual: because of that distempers occur ... So those, who keep humanity and a sense of duty, cannot be magnified, and if they get exalted, it harms the success [in activities], and if they get used, it baffles the laws” [13, p. 84].

Han Feizi appears to be a consistent supporter of the absolute ruler’s power. Not accidentally his views were favorably met by the rulers of the Qin kingdom. According to Sima Qian the King of Qin, Ying Zheng (the future Emperor Qin Shi-huang) said: “In order to meet this man and to talk to him, I would die with no regret”. So, after he declared himself an emperor of a unified Chinese empire in 221 BC, legist doctrine of Shang Yang, Han Feizi

and others became its official ideology. In 213 BC by the order of emperor, Confucian literature was burned, 460 of Confucius' followers were buried alive, and others – sent outside of empire [5, pp. 114-119].

The extreme cruelty, which the Qin emperor asserted its power with, fought with noble aristocracy of a community and the influence of bureaucracy, enhanced social and economic oppression of the working masses, has led to a number of rebellions under ideological supporters of Confucianism, which already in 207 BC resulted a fall of Qin empire. The last was also rather preferred bureaucratic elite, which in the middle of the 2<sup>nd</sup> century BC, gained a considerable influence of the Han Dynasty rulers (which united China in 206 BC and ruled the country for over 400 years), became a social base for the formation of so-called orthodox Confucianism as an official ideology of bureaucratic state's ruling class.

Its fundamentals were laid by the ancient Chinese philosopher Tung Chung-shu (187–120 BC). Developing the basic principles of Confucius, Mencius, Xunzi and other representatives of this stream, the methods of government and administration, by which the ruling class could keep the people of Middle Empire in subjection Tung Chung-shu borrowed from Legists [22, pp. 131-132].

The social ideal for Tung Chung-shu was a society, which existed in the legendary past. He called for a strict compliance with the covenants of “three great dynasties” (Xia, Shang, Zhou), which related to the “principles of management and the basics of morality”. Philosopher did not appeal to blindly follow the antiquity. The main thing for him was to learn the “experience of Tao of previous rulers”, to understand the principles, by which they were guided in governing the state and to follow them. “There are no two ways in the Middle Empire”, – mentions he. So, perfect sages differ in [methods to achieve] a perfect rule, but are united in principles. Antiquity and modernity penetrate into each other, that is why previous sages transmit patterns [of their behavior] to the next generations” [22, p. 133].

Filling early classical Confucian ideas with a new content, Tung Chung-shu used new arguments, taken as from the Taoists and Legists, and also from the new historical realities of his epoch, to explain the role and the place of “a ruler in the social structure, in the political administration”.

“If in Confucianism of Confucius and Mencius, – mentions L. Vasylyev, – the ruler was something like the tool of Heaven's will, if he was required to wisdom and virtue, justice and the ability to properly use people, foremost those officials who ruled the people; if in ligizm the ruler declared as a subject of impersonal law and nearly the measure of all things; if in Taoism of Laozi and Zhuangzi the Tao of ruler reduced to the wisdom, simplicity and inaction, Tung Chung-shu in his synthesis succeeded to bring it all together, and give the emperor's appearance the same features of an absolute, compared to Heaven” [1, pp. 216-217].

To preaching the single will of Heaven and the entirely wise rulers – those, who “speak on its behalf”, were also subjected the teaching of Yin and Yang and the five elements' theory. According to the ancient Chinese philosophic tradition, the functioning of nature depends on the activity of two forces – the light and pure Yang, and the hard and dirty Yin. First had formed the Heaven, and the second had formed the Earth. Tung Chung-shu believed a human to be the highest, among the things, created by Heaven and Earth, because it is a copy of Heaven (or the Heavenly providence). Thus, a human inherits its nature from Heaven. The Heaven also defines a social subordination of people, according to those names, which it gives to them. Clearly, that the ruler, whose authority has a sacred character, because it is granted by Heaven is on the top of this hierarchy. As to the people, they occupy the lowest place in the hierarchy, because they are – “dark”.

The relationship between father and son, husband and wife, the monarch and subordinates, taught Tung Chung-shu, correspond to the dichotomy of Yin and Yang. The Heaven is higher than the Earth, the same as father, husband and monarch are higher than son, wife and subordinates. The ruler of any rank is the light force Yang. Subordinates, regarding a ruler, are embodiments of the force Yin, and cannot exist out of the will of Yang and its guardianship, and the power of a ruler over them. In such a way, Tung Chung-shu justified the idea of Emperor's power heavenly origin – the founder of imperial dynasty rules only because he received the mandate of Heaven [31, pp. 184-186].

Endowing ruler with almost an unlimited power of the Son of Heaven, at the same time Tung Chung-shu imposes very high requirements to him. In particular, the ruler's activity was guided by ten principles. Principles, emphasizes thinker, “are that something, what is [directly] connected to the events, and what the transforming influence of ruler [on the whole course of things] comes from”.

Considering any event, it is necessary to clarify the main point. It is – [the first] principle. To find out what it had led to. It is – [the second] principle. [To offer the way] to adjust [this or a similar event], basing on the reason [it raised from]. It is – [the third] principle. To direct major efforts to the stem and extra ones – to the branches, to pay more attention to the base, and less – to the springhead. It is – [the fourth] principle. To find out [everything] that calls doubt, to separate the similar and different. It is – [the fifth] principle. To consider the role of wiseacres and talented people [concerning the question, we are interested in], and [herewith] to select the strongest points of their opportunities. It is – [the sixth] principle. [To show that it is necessary] to treat those, who close as native ones, [and the way] to make to come those, who far. [To teach how] to get to want same as people do. It is – [the seventh] principle. [To pay attention that] following the forms of Zhou dynasty [in ritual], it is necessary to [primarily] apply to the content. It is – [the eighth] principle. [To remember that] wood generates the fire, and a fire corresponds to the summer, and that such an order [is dictated] by the Heaven. It is – [the ninth] principle. To balance criticism and a conviction of sins, to investigate the reasons of disturbances' and strange phenomena's emerging. Such order [is defined] by Heaven. It is – [the tenth] principle” [10, p. 115].

Tung Chung-shu was convinced, when a ruler understands the main causes of events, the peace of people would be achieved. When their consequences are ascertained, their successes and failures will become clear. Knowing the causes, the “correction of basis” can be achieved. Directing major efforts to the “basics” makes a “division between rulers and subordinates obvious”. “When to find out everything that calls doubt, to separate the similar and different, then a lie and the truth reveal. If to consider... the role of wiseacres and talented people: highlight... the strongest points of their opportunities..., all officials will act in a strict order”. If, following the rituals of Zhou, primarily apply to their content, the ruler can achieve a transforming impact of his reign on people. “If to treat those, who close as native ones, to make to come those, who far, and to wish the same as people, [it will allow] the humanity and mercy [of a ruler] to reach [anywhere]. [When do not forget the principle:] fire generates a fire, and a fire corresponds to the summer, than dark basis and light basis, as well as four seasons, will follow the order of changes. If to balance criticism and a conviction of sins, to investigate the reasons of disturbances' emerging, then [in such a case] actions will be consistent with a desire of Heaven.

If to apply all [these ten guidelines] into practice, – concludes a philosopher, – then [a ruler can achieve that], spreading humanity, [he gets] the fulfillment of duty [in return]” [10, p. 116].

Wisdom and humanity are not the only, among Confucian requirements of Tung Chung-shu for a ruler. “In establishing the Path by a new ruler, Confucius have found out how, – he

mentions, – [the new ruler] appreciated the call to an action and turned away from the benefits, how much did he love sincerity and eradicated false” [10, p. 114].

In “Han Shu” (“The History of Han”) Ban Gu gives the answers of Tung Chung-shu to the questions of the emperor Wu-di (140-87 BC). In one of them he emphasizes: “As it is known, humanity, justice, the norms of behavior, intelligence and honesty – is a way of the five constant virtues, that something, what the ruler should be “improving” in, and what he must “bring into order”. Because he had “improved” in five virtues and “brought them into order”, he “receives the grace from Heaven and enjoys the blessings of the spirits” and “blessings that come from his strength, which extend beyond the four sides of the Middle Empire and to all living things” [11, p. 153].

Same as for Confucius, the ideal leader of Tung Chung-shu – is a father for his subordinates, “residents of the Middle unanimously come to him, as they come to father and mother”. Embodied in a philosophical category of ancient Chinese thinkers, where charity, grace, the moral force mastered by the ruler guarantees him the loyalty of subordinates. “The ruler of the force De, – emphasizes Tung Chung-shu, – cannot be alone, he surely has neighbors – assistants of the same kind as he. All of these are the result of accumulation the kindness, and augmenting the force of De” [11, p. 170].

Another mission and a duty of a ruler – is to create opportunities for people, to realize the kindness, inherent in them by Heaven. “Heaven gives a rise to people, – wrote Tung Chung-shu, – [Furthermore] its nature has the ability to become kind, but cannot yet become kind. In order to make [its] nature kind, Heaven puts the ruler [over it]... The ruler inherits and continues the intentions of Heaven, and its purpose – to complete [the formation] of people’s nature” [10, p. 123].

In this context, the special attention was paid by a thinker not only to the personal example of a leader, but also to extensive public education, organized of course, by his initiative and under his governance. “...The nature of people is able to become kind only after it experiences an impact of instructions from the outside. [Thus], the kindness comes from learning and not from the nature”. Referring to the authority of Confucius, Tung Chung-shu asserted that “in the absence of [wise] rulers, people who did not receive the instruction cannot become kind” [10, pp. 124-125].

Emphasizing the importance of educating people and responding to one of the questions of an emperor Wu-di, Tung Chung-shu emphasized: “Your deeds are great, and your grace is generous, your mind is clear and your intentions are glorious, you lovingly protect people and love the wise men. You can be called a ruler, which follows the justice. However, Heaven and Earth have not yet answered to it, and there are no excellent kind values appeared. Why? Generally, because learning and spiritual transformation of people have not yet begun, and the mass of people is not corrected yet” [11, p. 178].

Thus, describing the ruler by Confucian categories of “Heaven”, “the son of Heaven” Tao (Path), Li, etc., recognizing heavenly origin of his power, Tung Chung-shu put it in a direct dependence on the qualities that defined the authority of a ruler among its subordinates. Thereby, the ideal ruler of the Middle Empire, in his opinion is a true leader, who in his work relies not only on the power, given him by Heaven, but also on the power of personal example, the impact and other tools, typical for leadership. At the heart of all of them is – the social responsibility of a leader.

Showing himself a master of creative synthesis of Confucian’s ideas, Taoism and Legism, Tung Chung-shu created a theory, which served the interests of empire. “No wonder, – notes regarding to this L. Vasylyev, – that Tung Chung-shu’s scheme has been adopted by the ruling circles and subsequently transformed to the official doctrine, it was the basis of

Khan's official Confucianism, which with minor changes lasted for more than two thousand years" [1, p. 219].

**Conclusions of the research.** Summarizing the views of ancient Chinese thinkers on management, V. Nersesyants primarily notes the inflexibility of connection "Heaven – wisecre – the state". "The ruler, – he says, – the same as the state, the situation in a country, the highest sanction of Heaven depends on the level of his wisdom... Ruler is the only one who stands outside the social scale reference. All the others, who take place on this scale, are subordinates" [4, p. 201]. However, it is not difficult to note that the vast majority of philosophical concepts of the ancient China permeates the idea of social responsibility of a ruler before his subordinates and followers, the people in general. An attempt to get away from this fundamental principle, made under the influence of Han Feizi by emperor Qin, finished by the collapse of his empire. Therefore, summarizing the theory and practice of management in ancient China, Tung Chung-shu was able to persuade the rulers of Middle Empire that the strength of their power is defined not by the amount of authority, but by the level of social responsibility awareness in the process of their implementation.

The further history of China had convincingly confirmed the relevance of views of those ancient Chinese thinkers, who advocated this key position. In our deep conviction, only the social responsibility of modern leaders of China – is one of the key basics for such an amazing success, which China convincingly demonstrates to the whole world today.

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