The essential ethical development of Confucianism has contributed to illuminating the path to moral excellence. The dao and the route to becoming a remarkable person are made possible by human qualities (ren) and moral training (li). Second, Ren describes moral principles of a superb person while Li teaches how to behave properly. They are closely related to one another. A person of ren has the potential to become a junzi through moral competency and human representation in relational and individual Chinese ethics. The discussion of Chinese Confucian ethics, which aspire to moral perfection by applying Confucius' fundamental moral principles, will wrap up this part.

To become Junzi, a person must practice moral self-cultivation and adhere to the dao (exemplary). Confucius believed that the dao is the eternal way that people should live. Confucius noted that although we are born with a feeling of morality, we are imperfect. Many of our impulses have the potential to lead us astray (Liu, 2008). However, moral growth can assist us in becoming better people and moral role models. Moral self-improvement will also fall short of expectations. One needs empathy for others in order to follow this route. Morality and the common good are also associated with the characteristics required to become a junzi. Those who have a propensity to follow the junzi path ought to become familiar with the foundational principles of Confucian relational ethics. The word "ren" is used to refer to a group of human qualities. A ren practitioner is completely virtuous and compassionate toward others (Khan, 2020). An outstanding individual is always working to improve their character and helping others do the same. Confucius wrote in that, “The superior person is concerned with virtue; the petty person is obsessed with property”. A person must prioritize cultivating a feeling of humanity that is conducive to society if they wish to assure their moral development. Ren can only be attained through cultivating li, or relational respectability, and maintaining it through compassionate rituals. When we talk about ren, we typically mean the behavioral decorum that served as standards for proper behavior in numerous situations involving interpersonal relationships. They have an aesthetic component because they foster a sense of appropriateness in one's interactions with others (Lai, 2008). Since li encourages ren and fortifies social relationships, it is crucial for moral development. By continually engaging in li and cultivating ren inside oneself, the road to becoming a role model citizen is lighted.

A person who practices ren helps everyone else achieve happiness, just as heaven and earth maintain all life without discrimination (Liu, 2008). Ren refers to an individual's better or more desirable qualities (Khan, 2020). These characteristics were thought to define nobility or aristocracy in ancient Greece (Khan, 2020). Confucius, however, believed that Ren was becoming a morally superior person. It includes every facet of being. In a broader sense, compassion, generosity, and kindness are attributes associated with someone of ren. A person of ren develops moral values for both himself and other people. Li, on the other hand, offers guidelines for moral conduct in a certain circumstance. Li provides a number of principles and recommendations for courteous and respectful behavior. according to Karyn L. Lai's explanation of Chinese philosophy (2008). According to a modern philosopher named Skaja, socialization is the primary way that the process of self-cultivation is viewed. Confucius changed and broadened the definition of li from a simple "rite" or "ritual sacrifice" to the essential educational and reflective socialization process, itself, by which man is humanized, or socialized (1984: 62–3). Li is a skill that must be developed via self-realization and respect. Sincerity is a collection of attributes that can be acquired via excellent activities. One can effortlessly follow the road of ren since Li has established the norms of morally upright conduct. In other words, if you want to be a person of li, you must consistently choose attitudes and activities that advance society and the greater good. The ritual that supports those behaviors is known as the li.

According to the philosopher Shun Kwong-Loi, grammatical form and tense are enough to demonstrate linguistic proficiency. On the other hand, language competency refers to the ability to apply grammar effectively. In a similar way, mastering li requires mastering ren and emotional responses in people. On the other side, li must be used to convey human feelings to others in order to obtain ren (Lai, 2008). Li, according to (Khan, 2020), is necessary for obtaining ren as a result.

Ren is a symbol of virtue in its purest form, illuminating others' paths to enlightenment. Ren's attributes can be used to demonstrate a junzi's humanity and commitment to the well-being of the community. According to Karin L. Lai (2008), the five attitudes of reverence, tolerance, maintaining one's word, diligence, and generosity are related to the qualities of ren. A person of ren exudes humanity and helps others grow morally. Ren serves as an example of the humanism and morals of a model citizen by helping us understand human emotions. The idea of a model citizen also has an impact on both a general and narrow sense of social ethics. By virtues and humanitarian efforts, the good influence on humanity is now expressed in a more general manner. Ren illuminates the greater concept of cultivation as it pertains to humanity. Another common characteristic of a human of ren is that they open the door to dao and serve as a yardstick for evaluating our actions (virtue). For instance, Dr. Muhammad Yunus created a banking method that enables farmers to get small, short-term loans that they can return with minimal interest. In recognition of his accomplishments, he received the Nobel Prize. The huge gift to agriculture that was given was praised by people all around the world, and it also helped us. On the other hand, ren might be construed more narrowly to mean showing compassion and caring only for people who are near to us, such as our family or the general public. Ren therefore refers to a person who, after exhibiting moral qualities, evolves into a Junzi or the exemplary person in both its broad and specific connotations. Then, as was already indicated, he inspires others to imitate him and become admirable individuals. Chinese ethics are built on encouraging and helping others become Junzi as well as acquiring qualities for oneself.

I think the ideal person is Martin Luther King Jr. He advocated for social rights while serving as a Baptist minister in the US during the 1950s and 1960s. He oversaw several nonviolent protests and led the American civil rights movement. Racism, a social cancer, was something he battled. He encouraged people to join the positive activities rather than trying to solve the evil problem on his own. The Nobel Peace Prize was given to him in honor of his achievements. As we previously mentioned, the exceptional person, Junzi, will develop his values not for himself but rather for his environment, society, or even nation. He would stand up for social justice and promote what is good about society. Like Martin Luther, he will influence others to take similar actions. He worked to create a society free from all forms of prejudice and to eradicate this contagious social problem. For all the reasons stated above, in my opinion, Martin Luther King Jr. would make a fantastic Junzi, or model citizen.

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