

# On the Value of Confucian Culture in Great Moral Education

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## Abstract

**As the mainstream of Chinese traditional culture, Confucian culture not only has a profound impact on China's social development, but also plays an important role in the growth of young people in the new era. In school education, family education, and community education, Confucian culture plays an important role in enhancing the effectiveness of moral education and can positively and deeply influence contemporary college students.**

## Keywords

**General Moral Education; School Moral Education; Family Moral Education; Community Moral Education.**

## 1. Introduction

For many years, we have always defined the main body of moral education as school -- vocational and functional office -- moral education workers, and the society and family are excluded from the main body of moral education. This closed moral education concept seriously affects the effectiveness of moral education. As early as 1978, Comrade Deng Xiaoping broke the conventional thinking and put forward the thought of "great moral education". He made it clear: "We hope that comrades engaged in education, comrades from all departments concerned, and every family in the whole society, will care about the ideological and political progress of the young people." [1] The ideological system of "great moral education" constitutes the trinity of moral education subject concept of school, society and family. "School education, family education and social education are closely integrated. The school has taken the initiative to work closely with parents and the community, so that the three aspects of education complement each other and form a synergy." [2] To establish and strengthen the great moral education mechanism, which is based on family education, based on school education and based on community education, is a major policy to strengthen and improve school moral education.

As China's mainstream traditional culture, Confucian culture is not only the crystallization of the Wisdom of the Chinese nation, but also the theoretical basis for the formation of the general values of the Chinese nation. To strengthen moral education, we should make full use of traditional Chinese culture, especially the essence of Confucian culture, and take various forms and opportunities to educate young people and strive to improve their moral standards. Therefore, in the new era, educators will apply the essence of Confucian culture to the family, school and community environment, which will have an important practical impact on improving the effectiveness of ideological and political education.

## 2. Confucian Culture and Family Education: Social Ethics and Moral Norms

As the basic unit of social life, the family is the first place to educate and influence people. The edification of family environment not only affects the development of children's personality, but also plays an important role in the formation and establishment of their world outlook, outlook on life and values. The influence of family environment is based on the blood

relationship, economic relationship and emotional relationship between parents and children, and its biggest characteristic is that parents exert a subtle influence on their children's ideological and political morality.

The importance of family education is beyond doubt; one of the main environments of moral education is the family. It has always been said that "family is the first school for children and parents are the first teachers for children". Compared with school education, family education is enlightening, long-term, infectious and comprehensive.

The Confucian culture, which has long been the dominant culture in Chinese history, is characterized by ethical centralism in its structure. This ethics-centered culture, family-centered, extends from small to large, from far to near, from close to distant, and forms a social network. Family orientation is an important characteristic of Confucian culture. In the Book of Rites · University, there is a formula of "cultivating one's moral character, regulating the family, governing the country and leveling the world". In their opinion, since a country is to be governed by virtue, family ethics is also the most important. It not only determines the prosperity and decline of the family, but also relates to the future and destiny of the country. There is no denying the fact that the Confucian culture has the disadvantages of ignore individual rights, but by "the father and children, brother, brother friend's righteous fu shun, friends have letter" social norms such as development of ethics and social ethics, to a certain extent, to strengthen the people of the country, the national and social obligation, responsibility, producing the patriots and cannot be counted hero.

As long as there are families in society, the moral relationships within them will always be important. Although we can only understand and grasp one aspect and one Angle of moral education to educate with family morality, it undoubtedly contains some grains of truth. Under the condition of modern market economy, driven by economic interests, some people have weakened the original and due blood ties and family moral relations of human beings and forgotten their moral obligations in the family. The emergence of "empty-nest families" certainly needs to play the role of social security, but at the same time should carry forward the Confucian culture of respect for family mutual assistance, respect, care for the elderly fine tradition. In this sense, moral education can be regarded as a way to improve the effectiveness of moral education by drawing lessons from the family ethics education in Confucian culture, which is conducive to the return of people's understanding, helps people to re-value the family ethics relationship and rebuild the family moral order, and then the whole social network can form a harmonious and stable order.

### **3. Confucian Culture and School Education: People-oriented Thoughts**

School education is an important condition for individual adolescents to acquire moral development and an important way for them to realize value sharing, personality communication, moral development and quality promotion. School moral education has the following advantages: the rigor of the organization, the professionalism of the teachers, the certainty of the educational objectives, the certainty of the teaching content, and the fixity of the educational organization form. In school life, on the one hand, students form a preliminary understanding of political life by receiving special cultural knowledge and systematic political education; on the other hand, they preliminarily practice social political activities by participating in party and league activities and various social activities. Whether the school moral education is good or not is directly related to whether the teenagers can establish the correct moral education point of view, whether they can develop the good moral character and behavior habit. "Moral educators should adhere to the principle of being close to reality and life and to minors. It should not only follow the general law of ideological and moral construction, but also adapt to the characteristics of the physical and mental growth of minors and their

ability to accept, starting from their actual thought and life, deep in simple, lively, step by step. We should use more vivid and popular language, more vivid and typical examples, more popular forms, more methods of persuasion, participation and discussion, so as to make our work more targeted and effective and more attractive and appealing." [2]

The humanist thought tradition of Confucian culture, which elevates the moral practice to the highest status, has a far-reaching influence on the spiritual development of human beings and the establishment of individual morality. Taking moral education as the first goal, Confucian educational activities replace religious belief with moral education and resist religious compulsion with morality, which greatly enriches the humanistic spirit of Confucian culture. In The Confucian culture, man is the center of all things in the universe, and he can "praise the cultivation of heaven and earth" and participate with heaven and earth. The Confucian school insists on the humanist standpoint and regards human being as the most remarkable existence between heaven and earth. Confucianism highlighted the Chinese people's non-religious attitude towards life. Confucian classics such as the "Four Books and Five Classics" are all aimed at the needs of the real society. They do not advocate transcendence and refinement, but emphasize human affairs. The humanistic spirit contained in Confucian culture, which focuses on the development of humanity and realization of humanity, has formed a set of outstanding and independent humanistic education system. This system focuses on the content of the spiritual level, pays attention to the extension of human nature and the connotation of the spiritual outlook, and emphasizes long-term social public interests rather than short-term private interests. Therefore, it is a kind of humanistic rationality rather than instrumental rationality. Confucian educational philosophy emphasizes that the dominant factor is the natural relationship conforming to human nature and the establishment and reconciliation of interpersonal relations. Emphasize constant study and reflection, pay attention to the internal and external internalization function to achieve the goal of the spirit, pay attention to physical practice and practice role model, pay attention to practical mutual assistance, mutual trust and loyalty of the responsibility and moral concept of virtue; The pursuit of peace and pleasure of the mind, stretch and endless, unyielding will.

While paying attention to the management of western legal system, Singapore is permeated with the humanistic education concept of Confucian culture. In the early 1990s, Singapore proposed to "adopt a new civic and moral education curriculum to instill in students a sense of public morality, a sense of social responsibility and correct values. At the same time, some more effective and creative auxiliary courses are adopted to improve students' academic, value and social consciousness, and to cultivate students to be warm-hearted and independent-thinking citizens, so as to prepare them to enter the rapidly changing technological era. In terms of educational methods, Singapore conducts education from the simple to the deep, from the concrete to the abstract, in accordance with the laws of students' physical and mental development and their level of thinking development. For example, the contents of moral education courses in primary schools include "individuals" in the first grade, "families" in the second grade, "schools" in the third grade, "neighbors" in the fourth grade, "countries" in the fifth grade, and "the world" in the sixth grade. [3]

In recent years, moral educators in schools have been exploring ways to improve the effectiveness of moral education. It is a good way to learn from the humanistic educational idea of Confucian culture. Although our school moral education tries to construct this framework, it neglects to some extent the spiritual development of the educates. To get rid of this phenomenon, it is necessary for us to actively advocate the educational concept of Confucian culture in school education, because the educational concept of Confucian culture can better shape and perfect the noble personality, improve the survival value of people, and thus promote the all-round development of people, which is of great significance to improve the effectiveness of moral education.

#### 4. Confucian Culture and Community Education: Harmony as its Core

Community is a relatively independent social entity composed of people who have various social relations and social activities in a certain area, have a specific way of life, and have a sense of belonging to members. For a long time, we have neglected the influence of community on the growth of young people, and the education of young people is generally believed to be a matter of school and family. Feeling, the school becomes the education entity that dissociates in the community. Compared with school education, community education is universal education and lifelong education. The content of community education is characterized by diversity, openness and pluralism.

In moral education, the community has played a role as the carrier of socialist spiritual civilization. Especially in the reform period, in the process of the western countries in their relations with China, the money worship, hedonism and individualism of western decadent things such as also took over, to our country the impact of Confucian culture, people seem to forget the friendship, forget the harmony, people often for their own interests, don't take care of the relationship between the neighbors. In the new environment, although the content of neighborhood relationship has changed, the basic relationship of community is still relatively stable. Moral education workers can "and" as the core to establish a new community relations, and this kind of "and" is in the minds of abandoning the traditional "and" built on, wear off some indifference, stretch tight enough to spare, relaxed and lack of social atmosphere, make the competition intense interpersonal harmony, which can eliminate the contradiction between neighbors, promote the moral construction of the community, thus forming good social fashion, to form a rational social order has very big effect.

Confucian ethics is not only theoretical but also secular ethics which plays a subtle role in people's life. This kind of secular ethics is first manifested as a positive attitude towards life, but also as a code of conduct in various social ethical relations. Noble harmony, is the middle way, is the basic spirit of Confucian culture. The First chapter of the Confucian classic "the Doctrine of the Mean" says: "The emotions, sorrows and joys are not released; Hair and all section, that the sum. "The harmony referred to her includes not only the harmony between man and nature, but also the harmony between man and man, and Confucianism believes that "the middle way" and "the mean" are the fundamental ways to achieve "harmony". "Zhong" is not only the way of thinking but also the criterion of moral behavior, that is, the "degree" of things. Only by doing things impartially, moderately and without any mistakes can we ensure the realization of "he".

In the community in the construction of moral education, vigorously advocating the spirit of Confucian culture in order to give full play to the spirit of reconciliation, communication between people's sentiment, the originally strange neighbors connected into a whole, set up different identity and affinity of intermediary organizations, and promote mutual trust, strengthen the contact with each other, to help bridge the gap between people brought by the rapid industrialization and indifference, do not make good feelings between people drown in the cold of the materialistic world. In short, in the community environment, Confucian culture has stretched the community atmosphere and made interpersonal relations harmonious, thus realizing the unity from the family to the community to the state level.

#### References

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