

Confucian Social Ideal of Great Harmony in the World and its Contemporary Enlightenment

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Abstract

The great harmony society is pursued by the Confucians in the past dynasties. With the ultimate goal of "Great Harmony in the world", the ideal social state of harmony between the government and the people can be achieved by emphasizing the political morality of selecting the virtuous and the capable and being the government. As the crystallization of excellent traditional culture, the concept of "Great Harmony in the world" blooms again in the environment of the new era, providing inspiration for the development of modern society, and together with the proposition of building a community of shared future for mankind, providing China's wisdom strategy for the whole world and mankind.

Keywords

Great Harmony in the World; Logical Administration and Harmonious People; Community of Common Destiny for All Mankind.

1. The Social Ideal of Confucianism

The social ideal of "Great Harmony in the world" occupies an extremely important position in Confucianism. It is the ideal state that Confucianism has been pursuing since Confucius. It is the unique individual pursuit of the world for the public and the integration of the society. It is on this basis that Confucianism's political ideas spread downward. One of the most basic characteristics of the ideal society of great harmony is the harmony between the government and the people. On the one hand, it is beautiful and the country is peaceful and the people are in peace. On the other hand, it is harmonious, auspicious and happy.

(1) The government is in harmony with the people

In "Account of Yueyang Building", Fan Zhongyan put forward the political demand of "harmony between the government and the people", which provided the direction for the later Confucians to pursue the political state of the country and society, that is, the political pursuit of political understanding and the harmony of the people, which showed the theoretical exploration of the Confucians to the stability of the country and the happy situation of the people.

Being in politics is a main way for the Confucians to realize their self-worth and connect their self ideal with social ideal. It is in this way that Confucius got his meaning. On the one hand, in order to establish an ideal social order, Confucianism actively engaged in politics, closely linked individual ideas and ideals with the state and society through political media, and insisted on individual political efforts to provide personal contribution for national governance. On the other hand, relying on the political status, advocating and practicing Confucian morality and justice, as far as possible to the rulers and ordinary people to publicize Confucian thought, through the description of the social life and the inspiration of people's thought, let the people settle down, pursue their own value realization, in order to achieve the political purpose of political harmony.

(2) Great Harmony in the world

The social state of "the Great Harmony of the world" was pursued by the Confucians in the past dynasties, which reflected the practical characteristics of Confucianism in the aspect of social theory. It is not difficult to see from the works that the Confucianism wants to show the great harmony society to the world, more emphasis on the moral level of human relations. The best state of great harmony society accepted by people does not need highly developed productivity and material, nor how rich spiritual content, but is built on the premise of stability and order of the social moral level of human relations, People are full of real mutual love, mutual assistance and care. Everyone is no longer single-minded and can think and act from the "public" level. It can also be said that it is a kind of social atmosphere in which I am for everyone and everyone is for me. It can also be seen as the practical description of the essential characteristics of the great harmony society pursued by the Confucians of all ages.

2. The Realization Path of Confucian Ideal Society

No matter what kind of theory, the realization of the ideal society must go through a specific path, and with specific measures, Confucianism in the pursuit of the world's great harmony of social operation mode, put forward to the world a lot of political measures and radical ideas of administration slightly ahead of the realistic background at that time.

(1) Selecting talents and abilities

In the view of Confucianism, the selection of talents and abilities is the first condition for the development of an ideal society. From the beginning to the end, Confucianism advocates the importance of morality in political links. It holds that the key to achieve social stability and national prosperity is to have people with both ability and political integrity in all political links to play their basic values. Only in this way can the social ideal of ruling the country and pacifying the world be promoted and realized, and then it is possible to continue to pursue the ideal of great harmony and social prosperity. In the book of "Great elegance of the book of songs" said, "if you allow the virtuous to use the capable, the Zhou Dynasty will prosper." it pointed out that the use and attention of the virtuous played an important role in the rejuvenation of the Zhou Dynasty and the national recovery. In the process of national governance, the country will definitely be governed effectively by selecting and appointing talented people. The appointment of those who are not virtuous, talented and incompetent will have a negative impact on the country and society, and will bring about great instability. In all political links, the selection and appointment of talented people will be an effective way, It plays a very significant role in guiding and promoting the formation of moral ethics and value choice of the whole society.

(2) Taking morality as the foundation, cultivating morality

In terms of the morality of politicians, Confucianism pays more attention than other schools. Confucianism especially emphasizes and values the morality and self-cultivation of officials in the process of serving the public and the people. In all Confucian classics, there are many positive ideas specifically aimed at the reasonable administration of politicians at that time, which guide the officials participating in national governance on the personal moral level, To provide value guidance and code of conduct for the interactive realization of personal value and social value, so as to avoid the immorality of some officials and fall into the adverse situation of the people, the state and society. Therefore, Confucianism emphasizes that politicians should regard morality as the principle of engagement and political principle to restrain themselves. At the same time, it also places the moral constraints and ethical norms of rulers in a very prominent position. Because of its special political identity and symbol, it closely connects its personal performance and ability with the rise and fall of the country, prosperity or not. "The Great Learning" clearly emphasizes that "from the son of heaven to the common people, one is

based on self-cultivation." An important part of self-cultivation is to cultivate self-discipline of morality, rather than involuntary heteronomy brought by external things such as laws, rules and coercive means. Only by producing and maintaining self-discipline of morality, can we meet the key requirements of moral cultivation for politicians, Only those who are in a high position and can still adhere to moral cultivation and have good moral concepts can better grasp and practice the moral thought that Confucianism wants to promote in the ruling class, lead the whole country and guide the whole society to move steadily towards the Confucian ideal world.

3. Modern Enlightenment of Confucian Ideal Society Theory

Different from many schools of thought, Confucianism pursues the positive realization of its own school ideals by actively entering the WTO and participating in politics. Some of its slightly radical political ideas at that time are limited by reality, but in the modern society, these ideas have important enlightenment and reference significance for the development of today's society.

(1) Those who are in power should worry and enjoy the world

Based on the civilization of Xia Dynasty, Shang Dynasty and Zhou Dynasty, Confucianism constructed the logical core of its political level, which is the harmony between politics and people. By studying Confucian classics and analyzing them, it is not hard to find that Confucianism is not in pursuit of power, but in pursuit of politics. From the beginning to the end, any one of them has a broad feeling of being in a high position, cherishing the world, enjoying the world and worrying about the world.

As a key part of the Confucian thought of helping the world, it is the embodiment of the Confucian family and country feelings. In the specific administrative links, its essence lies in the fact that the politicians can truly observe the people's feelings and sympathize with the people's feelings, and take the peace, benefit, harm and error of the people as the central task of governance. It also lies in the overcoming of personal selfish ideas, With the idea of "the world is for the public" as the spiritual support, we should adhere to the principle of working for the well-being of all the people in the world, and strive for the goal of great harmony in the world.

(2) Government decrees should be realistic and reflect the people's will

As an idealized political state pursued by the Confucians of all ages, logical administration and harmonious people should be understood not only as the concept of "should be", but also as the concept of "should be". Among them, "logical administration" can be analyzed from two aspects: first, it should be in line with the needs of reality and the needs of society, which is not only conducive to the implementation of government decrees, but also can be implemented more smoothly in the actual level; Second, it is necessary to reflect the will of the people. Government decrees should come from the masses and be supported by the masses. "Human harmony" refers to the harmonious coexistence of everyone in the whole social network, and the people's heart and happiness. As a dialectical unity, political communication and human harmony promote each other and influence each other. The performance of their agreement with the times is that the decrees made for the politicians are issued to the masses and finally to the masses, which is in line with the reality and can meet the needs of the overwhelming majority of the people. Due to the complexity of the real environment and the diversity of the people's feelings, on the one hand, it is necessary for the politicians to grasp the unity of diversity accurately and decisively, and implement the general government decrees that reflect the people's feelings. On the other hand, it also requires people to actively play the key role of each diverse individual in promoting "human harmony", so as to link up and complement each other.

(3) Building a good political ecology

"Political ecology" refers to the state and the whole realistic environment of all political subjects in the process of survival and gradual development. Good political ecology, as a necessity in the

context of China's reform and opening up and in-depth economic development, is related to the long-term well-being of the overwhelming majority of the people and the long-term stability of the country, and must be taken seriously.

With the reform and opening up into the deep water area, more challenges and difficulties gradually emerge. If there is not a good political ecology to adapt to the reality as the basis for high-quality development, the arduous efforts of the party and the people to create a new cause and a new situation in the past century will be wasted, endangering the solid foundation of the great cause and road of socialism with Chinese characteristics.

To create a good political environment, we should pay more attention to the importance of political morality. Political morality is the essential basic professional quality of leading cadres at any time and in any position. It is not only closely related to the construction of political ecology, but also affects the trend of social atmosphere. When the leading cadres really practice good political ethics both inside and outside the party, the power given by the people can be used more reasonably, and the foundation of politics can be really consolidated for the country and the people.

(4) Building a community of shared future for mankind

To promote the construction of a community with a shared future for mankind is not a sudden nonsense, but a Chinese wisdom and Chinese countermeasures presented to the world in the new era on the basis of a deep grasp of the excellent traditional culture. Since Confucius, the Confucianists of all ages have been pursuing themselves and the realization of the highest ideal of the school in different ways. With the accumulation of time, the ideas of foreign exchanges, such as harmony but difference, harmony with all nations, have deeply affected the thinking mode and way of doing things of Chinese people's foreign development, and also deeply reflected the harmonious world outlook of Confucianism and the yearning for a better life of all mankind. Building a community of shared future for mankind and a world of lasting peace, universal security, common prosperity, openness, inclusiveness, cleanness and beauty embody the broad mind of the Communists in the new era from the perspective of development and based on the consideration of the common progress of all mankind, as well as the self-confidence and self-consciousness of relying on the excellent traditional culture of several thousand years, who are full of responsibility for the welfare of all mankind.

Since the founding of the people's Republic of China, China has always been committed to promoting common development and maintaining world peace in the international community. A state of ceremonies put forward by general secretary Xi Jinping is a key proposition of the "community of human destiny", which is precisely the embodiment of China's spiritual temperament as a traditional ceremonies. This is not only connected with the highest social concept of great harmony society pursued by Chinese wise men since ancient times, but also endowed with new connotation in the new era, which shows China's active pursuit and unremitting efforts to build a community of shared future for mankind and promote the harmonious development of all mankind.

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