

The Enlightenment of "Gentleman is not the implement" to Civic Education in China

Jiangkun Wu

Northwest normal university

Abstract—Based on the "gentleman"(jun zi) in the Analects of Confucius "gentleman personality" identity and citizenship status discrimination as object identity of citizen education as the foundation, connotation will be "no" and the integration of value orientation of contemporary Chinese citizens as civil education goal, from the personality of Chinese classical culture building in the essence of contemporary Chinese citizen's spirit and value orientation, in order to provide enlightenment on contemporary Chinese citizen education.

Keywords—gentleman is not implement; citizenship; value orientation; Civic education

Citizenship and civic education originated from the west, and the development in China needs to be based on China's cultural soil. Therefore, the implementation of civic education in China should absorb the cultural essence which is contained in Chinese traditional culture and helpful to contemporary civic education. The fundamental idea of the Gentleman is not the implement is to discover the meaning of the existence of members of society not only as a useful means to an end. This idea is of fundamental guiding significance to the implementation of civic education.

I. OVERVIEW

The Analects of Confucius says that "jun zi bu qi" we can translate it as "Gentleman is not the implement" This means that, unlike instruments, the role of the gentleman is only limited to one aspect. Professor Nan Huaijin explains more clearly from a professional point of view that "Because to be a political generalist, generalists need to know everything. Do not become a stereotyped person, a political person, need to be knowledgeable." American philosopher Herbert Fingarette believes that "rite" is the core of Confucius' thought. The real meaning of "Gentleman is not the implement" is to teach people not to become a Vessel of general use, but to cultivate themselves into a Holy Vessel beyond daily use [1]. Andre Levy, a French Sinologist, made a new understanding of "Gentleman is not the implement" from the perspective of ancient Chinese grammar. In the comparison and research can collect all French and English translations of the words, he found that, first of all, the use of the word "no" from the ancient Chinese view, the "gentleman" in the "no" to some adverbs is more appropriate, because generally speaking, said the negative meaning of verbs is "not" rather than "no". In this regard, he cited "zi fei yu" in "zhuang zi" and "Gentleman does not party" in "the Analects of Confucius" to illustrate. Second, if the first point is true, "implement" must be a verb, he thinks

"implement" means "to estimate ability", "gentleman does not implement" should be translated as: "gentleman does not treat anyone as a vessel [2]. Professor Li Zehou made a similar interpretation in his new reading of the Analects of Confucius. He said, "today, this sentence can be read as a person not a robot, that is, a person should not be alienated and become a certain kind of tool and machine."

Although different scholars hold different perspectives on the understanding of "Gentleman is not the implement", it is not difficult to find that the discussion on this issue cannot be separated from three key words: "virtue", "use" and "understanding". Virtue: good virtue is the first condition of being a "gentleman", and also the foundation of being a man, governing the family and governing the government. Use: where "implement" must have its use, and "not implement" is not available? We can borrow Mr. Yang bojun's explanation in the analects of Confucius: "a gentleman is not like a vessel in general, (only for a certain purpose)." instead of mechanically learning and using knowledge and skills, he knows the world and generates his own attitude and emotion in the process of practice understanding: is the key to "not be an implement". On the basis of understanding the world and better adapt to the world and even change the world ability.

II. THE PERSONALITY IDENTITY AND CITIZENSHIP OF "GENTLEMAN"

The "gentleman" in the Analects of Confucius has two meanings, one is the "gentleman" in the sense of moral quality, the other is the "gentleman" in the sense of identity and social status. The "gentleman" in this sentence obviously refers to the former, because it does not express a fact, but contains a moral admonition [3].

To understand citizenship, one must first explain the origin of citizenship. The concept of "citizenship" never appeared in the ancient Chinese history, until the introduction of the concept of citizenship in modern times, the concept of "citizenship" did not appear in the Chinese system and academic circles. Citizenship came from the Polis in ancient Greece. In modern times, with the establishment of western democracies, "citizenship" gradually expanded and enriched, and gradually expanded from a small part of society to all members of society. Citizenship is based on the rights and obligations granted to citizens by law, on the premise of equality, and matched with the identification in the "civil society" established by various corresponding organizational arrangements and institutional arrangements. The identification

of citizens goes through a long process of "subject sub ject--citizen" in the state system, in which the social requirements attached to people by class are diluted and replaced by common rights and obligations.

In Chinese traditional culture, only those who have noble moral character or social status are entitled to be called "jun zi"(gentleman).In a modern civil society where everyone is equal, citizenship is established by law. China's citizenship has been clearly defined and confirmed at the institutional level. However, as "citizen" is a newly emerging concept in our long "common experience", it still has many inherent deficiencies, even fundamental problems, in the level of consciousness and behavior. To build China's citizenship, it is most necessary to start from the level of consciousness and behavior of citizenship.

III. THE CONNOTATION OF "NOT BE AN IMPLEMENT" AND THE INTEGRATION OF CITIZEN VALUE ORIENTATION

"Qi" (Implement) is a pictographic character, which means vessel and utensil in ancient Chinese literature. Is by "vessels", the original image is extended out of the "container" "caliber", "use" and "esteem" meaning, then abstracted into a philosophical terms, refers to the specific of all tangible things, intangible and abstract corresponding to the "tao", such as the Book of Changes puts it: "So the metaphysical is called Tao and the metaphysical is called instrument.[4]"

As for "non-instrument", we elaborate its connotation from three aspects: the connection and characteristics between "gentleman" and "instrument". First articles and utensils are things that cannot be moved by oneself and used by others. And as a "tool", it must be used to produce efficacy or usefulness, that is to say, to be "useful". Therefore, "instrument" is related to efficacy and utility. In this regard, we can understand that a gentleman does not treat anyone (including himself) as a vessel [5].Secondly, the device has proper use. Each "device" has its own specific purpose, used for specific activities. There are two meanings of "no instrument" here. One is to ask a gentleman not to have one or more skills, but to be competent in specific affairs and to be versatile. The other is that virtue must take precedence over skill and control skill with virtue. Thirdly, as a tool, anyone can use it. Therefore, the characteristics of "instrument" can be understood as neutrality, that is, there is no political position. "No instrument" contains a criticism of modern expert spirit. Gentlemen must have their own standpoints and judgments in order to assume social responsibility, and the purpose of their actions should not override their principles. We can see the value orientation of "non-weapon" from the citizen's perspective, and borrow Kant's proposition that "human is the purpose"-- "your actions should regard human nature in your own person as the purpose at any time, and human nature in other persons as the means, and never just as the means." This means that "everyone should be treated humanely". Everyone, regardless of age, sex, race, colour, physical or psychological abilities, language, religion, political views, national or social background, has an inalienable and inviolable basic dignity. Every individual and every country has an obligation to respect and protect that dignity. Human beings should always be the

subject of rights, the purpose, the means, the commercialization and industrialization objects in economy, politics, media and research institutions, and industrial groups. As Aristotle has said more than once, we should not only know how to live, but also pursue a good life. That is to say, in the design of modern social system or social system, we must treat people only as purpose and never as means. Otherwise, people can only exist as tools without any dignity, and such a society certainly does not have any justice and modernity. The ideal meaning of this immortal proposition is that perhaps mankind will never reach this high level, but it reminds us from time to time to see how far we are from this goal, to see how far we have reached in the journey of growth and the pursuit of justice; the practical significance of this proposition is that it has put forward to everyone. Such behaviour requires that, owing to reason and conscience, everyone has the obligation to act in a truly humane manner and to do good and avoid evil. This is not only the basic connotation and regulation of modern citizens, but also the direction and purpose of civic education.

To sum up, the value connotation of "non-weapon" can be summarized as follows: Firstly, "non-weapon" always pays attention to the embodiment of human value, human existence and human state. The purpose of this kind of concern is to make people's value manifestation break away from utilitarian judgment and at the same time produce leaps and bounds, so that people will not be vulgar and sinking. Secondly, it emphasizes that virtue is conducive to restraining people's bad behavior. Chinese regard virtue as a kind of cultivation and bottom line, while Westerners regard virtue as human accomplishment. It emphasizes that virtue is essentially a kind of value judgment. The criterion of this kind of value judgment is to remove evil from good. It also holds that "non-weapon" is the most important mechanism to promote people to good and avoid moving towards "mediocre evil". Thirdly, it holds that people should not be "one instrument" because of "one skill", but also deny the instrumental rationality of "no skill, no instrument" and advocate the pluralistic value orientation. It holds that as a person, he should not only have a certain shape or use like a vessel, but also be versatile. It advocates that people should get rid of the single tone of instrumental symbolization of life, and human life should be injected with humanistic color and care temperature. All of this is the ideal of "no instrument" put forward by Chinese philosophers about "gentleman". At the same time, it is not difficult to find that if we stand in the perspective of modern society, the thought of "no weapon" is also the pillar of the thought of civil society

IV. ENLIGHTENMENT TO CHINA'S CIVIC EDUCATION

Western scholars have always believed that a sound and stable democratic society depends not only on the fairness of the basic social structure, but also on the quality, attitude and behavior ability of the public. Western politicians and scholars attach great importance to the political cognition and attitude acquired and formed in the early learning process of social members in a certain political system. They believe that this tendency formed in the early stage is difficult to change and often becomes part of their political self and value orientation. Therefore, civic education to cultivate citizens' sense of

morality and identity is of great significance to social cohesion and national stability [6].

The construction of modern Chinese citizens should attach importance to both nationalism and modernity. Modernity is also embodied in nationalism. We can't abandon nationalism and go directly to modernization. Western civic culture is based on Western values and rooted in the soil of Western culture. If we blindly copy Western culture without considering our own national conditions, the construction of this civic personality will tend to fail. Therefore, China's civic education should not only absorb the valuable experience of Western Civic Education, but also attach importance to the development and utilization of local resources. The "modernity" of China's civic education is also reflected in the persistence and development of this consensus. Because the essence of this consensus, in a more general way, is the core of "modernity" of "human purpose". With this as the standard, in our civic education, is there such a reflection on the relationship between people from the height of human nature and the dignity of human nature? If the traditional Chinese education has never reached such a high level, then in today's construction of "modernity" of "Chinese civic education", we are out of autism and widely absorbed. Today, human civilization, in the era of globalization, our civic education should and can do this. The expansion of the scope, the extension of the level and the deepening of the connotation of citizenship enrich our understanding of citizenship education, and make us realize that the cultivation of citizenship is a complex, mobile and open process, and the various elements are interrelated and complementary. Civil education involves legal science, politics, ethics, sociology, psychology, etc. Its basic values include justice, equality, freedom, respect, care, responsibility, etc. Its cognitive and action skills mainly include the ability to collect and select information, the ability to organize and use information, interpersonal skills. Ability to communicate and

engage in social activities [7]. Educational goals can be expanded, but students' time and energy are limited. This requires the integration of various humanities and social disciplines in civic education curriculum. Through the goal of civic education, we can integrate civic education concept and related education content from different disciplines, and form a multi-disciplinary, multi-angle and multi-level civic education system. Strengthen the ability to participate in public affairs and self-governing organizations to organize courses, build both subject courses and activity courses; both explicit courses and potential courses; both in-school courses and out-of-campus service learning curriculum system [8].

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