

Moral Education Thoughts in "The University" and "The Doctrine of the Mean"

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Abstract—"University" is one of the classics of traditional Confucian culture. It contains rich ideas of moral education. It has a great influence on China's feudal society in terms of ideology, culture and social politics. It also integrates into the ideology and norms of the entire Chinese nation. It can be said that "University" is the spiritual soil of our humanities world, and it is of extraordinary value to our entire nation and country, as well as to everyone. The doctrine of the mean has an important position in the Confucian ideology. It was first proposed by Confucius, and it was inherited through the Confucian representatives such as Zi Si, Mencius, Dong Zhongshu and Zhu Xi. The article analyzes the source and main content of Confucius's doctrine of the mean, and strives to carry out an objective evaluation. The doctrine of the mean is an important method of thinking and practice ontology in the history of ancient Chinese thought. In the new century, the discussion of "The Doctrine of the Mean" focuses on the issues of contemporary China and the world, involves China's position from a global perspective, and explores the positive value of traditional ideas. It promotes Confucius's doctrine of the mean in contemporary society, and improves the quality of personal life and society. Development and progress are extremely important.

Keywords—"University", "The Doctrine of the Mean", moral education thought, reference

"University" is a prose about Confucianism's self-cultivation of the country's thoughts. It was originally the 42nd article of Xiao Dai Li Ji. It was said that it was made by Zeng Zi. It is actually a Confucian work in the Qin and Han Dynasties. It is an ancient Chinese discussion education theory. Important work. "The Doctrine of the Mean" is a prose about the Confucian family's sexual cultivation. It was originally a thirty-one book of the Book of Rites. It was said that it was made by Zi Si, and it is a classic of Confucianism. "University" and "The Doctrine of the Mean" were revered by Cheng Song and Cheng Hao in the Northern Song Dynasty. Zhu Xi in the Southern Song Dynasty also made "Universal Chapters" and "The Doctrine of the Mean", and eventually "The Four Means", "The Analects of Confucius" and "The Mencius". After the Song and Yuan dynasties, "University" and "The Doctrine of the Mean" were called the school's official textbooks and the must-read of the imperial examinations, which had a great impact on ancient Chinese education.

I. THE CONTENT OF MORAL EDUCATION IN "UNIVERSITY"

"University" preached, "The ancient desire to be clear in the world, first rule the country; those who want to rule the country, first Qi qi home; those who want to Qi, first repair their body; want to repair their body, First of all, if you want to be righteous, you should be sincere. If you want to be sincere, you should first know what you are, and you will know what you are in. You will know what you are after you know it, and then you will know what you want and then you will be sincere. After being repaired, the body was repaired and the family was Qi, and the family was merged and then the rule of the country was ruled by the national rule. "Three Outlines" of "University", Ming Mingde, close to the people, and end to perfection is a process of gradual and progressive spirit.

As the primary goal of the "University" moral education thought, the "in" in "the Ming and the Ming" lies in, that is, the purpose. The first "bright" word here is used as a verb, that is, it must be understood. This does not mean research, but refers to the correction of one's own body and mind behavior. The second word "ming" is a noun, and it is a complete understanding of the heart. Mr. Wang Yangming called it "conscience." In fact, it is what we modern people often say, "conscience", to practice their virtues with conscience, to implement moral policies, and to receive obvious results, it is called "Ming Mingde".

The medium-term goal is "close to the people." The "pro" in "close to the people" is selfless love, which is the compassion of the Buddha. The people are the people, that is, all the people. The straightforward explanation of the phrase "in the people" is that its purpose is to love everyone with compassion. The second chapter of the "University" essay explains this to the people: Tang Zhi's "Pan Ming" said: "The new day, the new day, and the new day." "Kang Yu" said: for the new people. "Poetry" said: "While the old state of Zhou, its life is new." It is the gentleman who has nothing to do. This translation is: Shang Wang Cheng Tang's bathing utensils are engraved: "To be clean and renewed every day on the spot, every day must be so renewed, renewed, or constantly renewed. "

The long-term goal is to "stop at the best." The "stop" in "stopping at the best" is always there. The best is the perfect situation. In terms of peace of mind between people, the most obvious love is maternal love. The mother's love for children is the realm of "goodness"; it is very credible, and maternal love is only expressed on her own children. This kind of maternal

love extends to love all children and loves everyone, and that becomes the love of the saints. This sentence is straightforward, that is, the standard that pursues its purpose is to achieve the most perfect situation.

II. THE CONTENT OF MORAL EDUCATION IN "THE DOCTRINE OF THE MEAN"

"The Doctrine of the Mean" is not only the foundation and the highest moral standard of Confucianism, but also the methodology principle of Confucianism. The "moderate" thought is mainly embodied in the following two aspects:

In dual use - The methodology of a harmonious society as a methodology, the basic tenet of the mean is "to use both." "Two" means "both ends", which means that everything contains two contradictory aspects that are opposite each other; "in use" means not to deviate from the "middle way". It is required to adhere to a comprehensive, split-two perspective when thinking about all issues. When recognizing and dealing with various contradictory relationships, we must take into account the specific conditions of all aspects of contradictions. When we recognize and deal with the relationship between opposite ends, we must fully grasp the "degree" of things and achieve the stability and harmony of things. The author believes that "holding two" and "using" are dialectical and unified relations, "holding two" is the basis and premise of "using", while "using" is the purpose and result of "execution of two." "Persistence in dual use" means finding the right one in the middle of the two extremes and grasping the most appropriate "degree" to achieve unbiasedness, consideration of both ends, fairness, accuracy and moderation. Zhu Xi explained: "All things have two ends, such as size and thickness. In the good, they hold their ends, and measure to take the middle, and then use it." "zhong zhong" is the basic principle and basic of life. The method is full of dialectical thinking.

(b) "Beyond Judgment" - The principle of "the doctrine of the mean" in a harmonious society also contains the principle of "nothing is no better". In Confucius' view, "over" and "inferior" are essentially inconsequential and are two harmful states of behavior. "It's too late to be" is the best interpretation of Confucius' anti-face of the "moderate" thought. Confucius stressed: "It is too late." "Over" is not in the middle, but in the left; "not in" is not in the middle, but in the right. Everything has been done before, and it will go to the opposite side of it. Therefore, "middle" is the basic principle and basic method of being a human being. In Confucius's view, to achieve the "degree" that the moderates must grasp, that is, the principle of the mean is ritual and righteousness.

III. THE LIMITATIONS OF MORAL EDUCATION THOUGHTS IN "UNIVERSITY"

"The University" "The Doctrine of the Mean" reflects the "children of the non-self, not arguing, not system, not text" has its outdated and backward aspects. "University" "The Doctrine of the Mean" has people and no citizens. It is a gentleman who is responsible for social responsibility, not a general citizen. He emphasizes hierarchy and power to maintain feudal rule. The system constructed by "University" and "The Doctrine of the Mean" is a pattern of "family world", so the home-based world pattern may also have limitations in the individual-based equality pattern. "University" The "Zi Min" embodied in "The Doctrine of the Mean" has "out of the world, no ritual, no system, no text" has its outdated and backward aspects. "University" "The Doctrine of the Mean" has people and no citizens. It is a gentleman who is responsible for social responsibility, not a general citizen. It emphasizes hierarchy and power one-sidedly, while ignoring equality and rights. The positive meaning of the word "Ming Zhe" is to preserve the self, but there is a suspicion of negativity, and the negative performance is not to transform the external environment. The thought of "University" has influenced the Chinese people for thousands of years. Among them, the spirit of the Chinese, the wisdom, the sincerity, the righteousness, the repair, the Qi, the rule, the peace, the spirit of the Chinese wisdom, the image of the history, the development of the new moon Today, it has made tremendous contributions to the development of the Chinese nation. However, it also has its own flaws and has certain historical limitations. First, "University" is deeply impressed by the maintenance of feudal rule. The origin of Confucianism was to better consolidate the rule of the ruling class. Use more etiquette to restrict the behavior of the people, and use the thought of repairing Qi Zhiping to smash the hearts of the working people. Too much courtesy will seriously reduce the efficiency of doing things and limit the innovation and development of human thought. Second, excessive idealization. Confucianism weaves the development of society into a framework and defines all behaviors. For example, a villain is a villain, and a gentleman is a gentleman. In real life, there is no gentleman who defines the pattern, nor does it have a small person who defines the pattern. According to Marxist theory, people are constantly changing with changes in the environment. The essence of human beings is the sum of all social relations. The Doctrine of the Mean "centralized the Confucian inclusive humanistic spirit." From the national character, the doctrine of the mean emphasizes that everything is sought, and that people are taught to behave in a manner that is measurable. This aspect has shaped the national mentality of doing things with respect and dedication; on the other hand, its side effects are to make people cautious and fearful of risks. It is a root cause of the Chinese nation's obedience, timidity and inferiority. It has a bearing on the formation and development of our national character. negative impacts. "If you can do the best, you can praise the cultivation of the heavens and the earth; you can praise the cultivation of the heavens and the earth, you can participate in the heavens and the earth." Some scholars believe that from its "beginning the process of theological transformation of Confucianism", to the "essence" of human beings Understanding the substitution of the "essence" of things is a hindrance to people's correct understanding of nature and understanding of society.

IV. HE ENLIGHTENMENT OF MORAL EDUCATION THOUGHT OF "THE DOCTRINE OF THE MEAN" TO THE IDEOLOGICAL AND POLITICAL EDUCATION OF COLLEGE STUDENTS

Using the ideal personality to optimize the training goal of moral education in schools From the perspective of the problems existing in the development of moral education in China, the goal is too high, and it is seriously divorced from reality and lacks

maneuverability, which seriously affects the effectiveness of moral education. This series of problems in moral education urgently needs to establish a moral education system with good hierarchy, cohesiveness and operability. The "University" provides such a system of self-cultivation. The "Three Programs" guide people to establish self-cultivation goals, and the "eight items" indicate how people should do it. Learning from the ideological system of the moral education goal can help us solve the problems in the current moral education.

Combination of spiritual pursuit and educational goals "The Doctrine of the Mean" proposes "the way of heaven and earth, but it can be said in one word." Although the heavens and the earth are broad and tall, the law of its operation can be summarized in one word. This word is "Honest." "The so-called sincerity: self-deception, such as stinking stink, such as good-natured, this is self-humiliation, so the gentleman must be cautious and independent!" "Cautious independence" as a measure of their inner pursuit of the standard, to know themselves and Realizing ourselves as a manifestation of the value of life is fundamentally consistent with our current demand for advocating for the improvement of personal character.

The concept of education combining theory with practice "University" puts forward that moral education should be the unity of knowledge and practice. This suggests that we can't put the focus of moral education on the outside, but we must guide students to know how to be united and focus on strengthening society. Practice and implement ethical behavior. Because practice is the ultimate goal of moral education activities, only through physical practice can not only enhance students' initiative and enthusiasm, but also enrich and deepen their moral cognition in contact with society, and test the correctness of self-moral understanding. And further internalize the social moral requirements, thus promoting the formation of moral beliefs. Therefore, we must fully tap the moral education resources in social life, and actively carry out various forms of practical activities, such as volunteers and public welfare services, field visits and investigations, and so on.

Respecting the Personality of the Object of Education "A gentleman has his own family and then asks for others, and he has no oneself and no one." In the process of moral education, we must do the principle of "practicing ourselves and people" in moral education. We must learn to respect the personality and subjectivity of educational objects when implementing moral education. By drawing on the moral education principle of "pushing oneself and others" in the "University", respecting the development needs and the subjectivity of students is of great significance for changing the traditional moral education ideas and forming modern moral education ideas. This is conducive to us to establish the moral education of modern schools by drawing on the traditional moral education ideas.

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