

PHILOSOPHICAL IDEAS OF CONFUCIANISM

Problem solving: Master Kong, better known in the Western part of the world as Confucius. He was also the founder of the Chinese philosophical school which called Confucianism. This doctrine became the basis of Chinese principle of organization of society and the Chinese way of life since the II century BC and to the XX century. Based on the ancient Chinese traditions of Confucius created the concept of the ideal person whose signs should be: respect to the older generation, humanity, sense of duty, justice and restrained behavior. This concept preached a utopian relationship between people both at home and in the state as a whole, and promoted moral self-improvement as the basis of the social system.

Goal: The purpose of the article to study the main ideas of Confucianism and its influence on the formation of society.

Presentation of the material:

1. The cult of Heaven (Tian)

Confucianism presupposes heaven both as a part of nature and as a higher spiritual force. The gift of Heaven is the ethical qualities of a person with whom he must live in harmony, which implies submission to Heaven.

2. Rites (Li)

An important part of Confucius teachings is occupied by the concept of li, which can be translated as a ritual, rule or also as a ceremonial. Confucianism requires strict adherence to li, without which the state is impossible. Without li there is no difference between heaven and earth, between rulers and subordinates, ups and downs, old and young. In turn, whether it is determined by established customs and traditions. Thus, Confucianism is by nature a conservative, patriarchal worldview.

3. Ren (humanity)

Ren relies on the relationship between two people, but also covers much more, such as belonging to family, state and the world.

Ren has many translations such as "benevolence", "perfect virtue", "kindness" or even "human soul". When asked, Confucius defined it by the ordinary Chinese word for love, ai, saying that it meant to "love others".

Confucianism says that if the head of the people lacks the ren, it will be difficult for his subjects to be human. Ren is the basis of Confucian political theory; the ruler calls for certain actions and only from him depends either positive or negative. An inhumane ruler risks losing the Mandate of Heaven or, in other words, the right to rule. A ruler who lacks such a mandate does not need to obey, but a ruler who cares about people should obey, because benevolence means that he was appointed by heaven.

The head of the people and the people are closely interconnected so if they do not match each other the system will not work.

4. Zhong (loyalty)

Loyalty - fidelity to current laws, regulations of the authorities (sometimes only formal, external). Loyalty - a correct, trustworthy attitude to someone or something. Zhong combines with both li and ren, it is about philanthropy and justice, which have a balance between them.

5. Exemplary Person

The term Junzhi literally means "son of a ruler," "prince," or "noble," the ideal of a "gentleman" The task of man is to find harmony. As a result of hard work and self-improvement a person can understand others and himself. A person must develop and adhere to the following provisions:

- cultivate themselves morally;
- participate in the correct performance of ritual;
- show filial piety and loyalty where these are due;
- cultivate humaneness.

6. Meritocracy.

Confucius held the view that there should be no distinction of classes, in teaching. Much earlier, the term gentleman was considered a man of noble, wealthy origin. Over time, the term has acquired meaning as a man of high morals and intelligence.

This overestimation of human qualities led to the introduction of a system of meritocratic expertise for the selection of bureaucrats of the imperial government. This system allowed anyone who passed the exam to become a civil servant - a position that brought wealth and honor to the whole family. Over time, this system was improved, so later everyone had to prove their worth according to the Confucian canon.

7. Rectification of Names

In ancient Chinese proverbs, Confucius says that all things have their names and meanings.

The teaching of Confucius consist of five basic relationships in life:

- Ruler to subject
- Parent to child
- Husband to wife
- Elder brother to younger brother
- Friend to friend

Everyone has a social status and a social name. Duties and responsibilities are connected with their social names. All the ruler, the minister, the father and the son have social names, so they must fulfill their obligatory social duties of respect (correction of names). For example, when studying Chinese culture, a child speaks only when the father allows him to speak. In a sense, respect is shown in submission, if you are hierarchically lower, then you have to obey the older ones because they are wiser and have lived much longer.

EXAMPLE OF TRUE PERSON:

True attitude. A noble man exists in absolute harmony with people. Philosophers often define such attitudes as self-control and high self-discipline.

True behavior. A person who studies Confucianism knows the rules of etiquette and applies it daily in his life. A noble man knows all the necessary rules and traditions concerning the honor and respect of his ancestors. If a person does not have a true attitude, then real behavior makes no sense.

True knowledge. A worthy man is highly educated: he knows the history of his country, is familiar with the works of Chinese composers and classical poets, understands jurisprudence. Confucius was convinced that knowledge that could not be applied in life was a useless burden. And to achieve true knowledge you need to develop a true attitude and true behavior.

The true state of mind. A noble man remains true to his ideals, to himself and is fair to others. Her actions and deeds improve the life of society.

True permanence. When a person has developed all the above traits, he has no right to retreat. This is a feature of character - consistency.

In conclusion, Confucianism is a great teaching that speaks about humanism, but over time people have adapted this teaching to their needs, which are selfish. Every doctrine has its flaws, but Confucianism says that everyone has a place in the system.

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