

Analysis of Confucian Harmony and its Contemporary Value

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Abstract— Confucianism emphasizes "benevolence" and "ritual", is the backbone of traditional culture in one thousand, it contains the understanding of the relationship between people and society, man and nature, inspire people cultivate one's morality, ethics of people's behavior, especially the Confucian harmonious position in social development is more and more important. Harmony is the characteristic of Confucian culture, the essence and essence of Chinese culture. It plays a profound role in the concept system of harmonious coexistence between man and nature, and between man and society. With the deepening of China's reform and opening up, human and natural and social conflict more and more, economic, political, cultural and even moral fields appear many disharmonious phenomenon, in the whole nation in the important stage of the great rejuvenation, will require us to learn from and absorb the harmony of Chinese Confucian classics, the pursuit of Confucian "and but different" way of thinking, achieve cultivate one's morality, harmony with nature and society, put forward theoretical guidance and help to build a modern harmonious society.

Keywords— Confucianism; harmonious thought; contemporary value.

I. INTRODUCTION

Confucianism mainly highlights the theme of "harmony", benevolence is for and, propriety is for and, and the mean is the embodiment of harmony. "Man is in the constant change of nature and society, and nature is a harmonious whole, in which people play a subjective and active role. Therefore, Confucianism advocates" the unity of man and nature ", advocates the harmonious coexistence between man and nature, and extends the thought of" harmony between man and man ". "The key to a harmonious interpersonal relationship is the cultivation and perfection of personal morality. To ed the noble moral realm, in real life, you can see light life and death wealth, official fame and wealth, and maintain the harmony of the body and mind." In this way, the pre-Qin Confucian scholars represented by Kong, Meng and Xun outlined a stable, happy, even, smooth and harmonious social life for people. Based on the economic development stage of domestic demand

II. THE MAIN CONTENT OF THE CONFUCIAN HARMONIOUS THOUGHT

(1) *The relationship between man and nature in the Confucian thought of harmony*

Correctly handling the relationship between man and nature is the key to human survival and reproduction in nature. Tracing back to the Shang and Zhou dynasties, the Chinese nation began to study the correlation of the relationship between man and nature. The most well-known representative work is Zhouyi, whose basic connotation is the respect for heaven and earth. Zhouyi believes that the universe is the harmony of heaven and earth and man, and people should strictly follow the principle of unity of man and nature and coexist with nature. Confucius inherited the harmonious thought of protecting natural resources and respecting the laws of nature in the Shang and Zhou dynasties, and made a classical discussion on the objectivity of nature. Generally speaking, the Confucian study of the relationship between man and nature is fully reflected in the theory of heaven and man.

In the Yin and Zhou dynasties, people's concept of the destiny of the destiny of heaven, people had lofty respect for heaven, and believed that everything in human society was controlled by heaven, reflecting the worship of "god" in heaven. In Confucian view, however, the nature of the "god" is weakened, Confucius thought that nature is regular, not controlled by the subjective consciousness, people should be the fear of the nature, the traditional religious fate concept, the pre-qin Confucian destiny theory claims to the natural, but also human initiative play to give a certain space, affirmed the individual value.

Confucian harmonious thought attaches great importance to the relationship between nature and man, and created the study of nature and man, ancient China due to the bondage of traditional agricultural economy, people have a high dependence on day, climate factors also determines the quality of life, under the background of the ancient Chinese "nature and man" of cultural characteristics. Confucianism believes that man and nature are a whole, the body in the nature of a flower a grass including all animals are equal relationship, is an indispensable part of nature, has its meaning and value of existence, any right of life cannot be trampled and deprived. Confucianism holds that human beings have the ability to understand nature, adapt to nature and transform nature. Confucius asked people to treat well to nature, close to nature, cherish the nature of birds, animals and plants, oppose people's abuse of nature and uncontrolled excessive fishing and killing, and support people to use their own actions to protect the ecological balance.

Confucianism holds that human beings embody the virtue of heaven and earth in essence, and human beings shoulder the responsibility of breeding and creating all things like nature. Therefore, while affirming the role of human beings in nature, Confucianism also maintains that human beings cannot completely replace nature, let alone that human beings separate things from nature. On this point, Xunzi first put forward the theory of the division between heaven and man. Human beings themselves have the wisdom and moral qualities that other lives

cannot match. Therefore, human beings have created a large number of material and spiritual culture, which is what Confucius called cultivating oneself and calming others. From this point of view, people can more fully give full play to their own subjective initiative. The change and change of nature is the responsibility of heaven, and will not change because of the activities of human beings, while it is the duty of man to cultivate oneself and secure people in the field of humanity. Therefore, Confucianism advocates that nature and man are divided, and man and man do their duties.

(2) The relationship between people in the Confucian thought of harmony

Confucianism has always been the orthodox thought of China's feudal society, and it has a very profound influence in social politics, law, economy and social values. Confucian harmony holds that ethical relationship is an important support to maintain the basic relationship between people, and "benevolence" is the core of Confucian harmony, so Confucius' theory is also called "benevolence". Confucianism believes that "harmony is the most valuable" in the process of shaping good interpersonal relationships, and that the basic premise of "harmony" is to improve moral cultivation.

From love to love. In the Analects of Confucius, Confucius analyzed "benevolence" from different angles, and believed that "benevolence" is the basic premise of love. Confucian harmony "love" is mainly developed from family kinship, Confucianism think "love" is the person itself has, love their relatives is at the very least, the most basic, people also only for loved ones have love, can be generalized to love others, but love to the extreme, it can only be called "love", as long as the "love" extended to others, it is called the "benevolence", only with "benevolence" from yourself to others, can establish a love harmonious interpersonal relationship.

The claim of "harmony without uniformity". The Confucian thought of harmony advocates the harmonious relationship between people, advocates "forgive others", encourages people to actively create a good interpersonal relationship, and realize the good state of "harmony". Confucius once mentioned that a gentleman can maintain a harmonious and friendly relationship with others in interpersonal communication, but he need not agree with each other in his view of specific problems; "harmony without difference" is harmony, it is abstract, internal, "difference" is inconsistent, concrete and external. Only by allowing "difference" can we achieve the state of "harmony", which reflects the unity of human inner body and mind and external actions. The "harmony without difference" in the real society is that on the basis of adhering to the principle, not being consistent, recognizing, tolerating and even respecting differences, so as to achieve coexistence and common prosperity. In this way, "harmony without uniformity" can not only mediate the conflict of interest between people and solve the contradiction between people, but also be the basic principle and an important way to form a harmonious interpersonal relationship between people.

"Harmony is the most valuable" advocacy. The Confucian thought of harmony advocates "harmony is most valuable" and takes "harmony is most valuable" as the basic principle of treating people to realize the harmony of interpersonal relations.

Confucius believed that in the past, the Ming king, the most important part in adjusting the relationship between people, was to enable people to achieve harmony according to the requirements of rites. From the perspective of the whole society, Confucius believed that the distribution of wealth should be equal, that different classes should be able to live in stability, and to achieve equality within the class, that is, to achieve fairness and justice. Mencius also emphasized the importance of "harmony" for many times. In order to realize the ideal state of "harmony", the Confucian thought of harmony put forward a series of theories of harmony, so as to establish the moral principle of social harmony and establish the ideological foundation for the harmonious relationship between people.

III. THE DISHARMONIOUS PHENOMENON IN THE CURRENT SOCIETY

At present, various social relations are basically harmonious, but there are still some hidden dangers of instability and harmony among the people, mainly including the disharmony between human body and mind, social disharmony, and the relationship between man and nature.

(1) The problem of lack of morality

People's physical and mental disharmony is mainly manifested in the lack of morality, especially under the conflict of interests, people's values are distorted, that economy can change everything, leading to the dark side of money worship in the society, which has a negative impact on the construction of a harmonious society. The common moral anomie phenomenon is mainly manifested in: the first is the public moral anomie. Such as: indifference to others and the society, the spirit of heroism out of favor, people turn a deaf ear to some ugly phenomena in the society. The second is the professional ethics anomie. For example: the lack of "official morality", serious individualism, their own status, working conditions, as the capital for selfish gains.

(2) Disharmony in interpersonal relationships

The harmonious coexistence and harmony between people is the result of the harmony theory, and also the basis and power for the generation and development of social harmony. If interpersonal relations are not harmonious, the society will be unbalanced, morality will decline, the economy will become sluggish and rigid, the culture will be lost and changed, and there will be no consumption.

(3) The disharmony of the relationship between man and nature

With the continuous development of human social productivity, the ability of human beings to develop and utilize nature is constantly improved. At the same time, the relationship between man and nature also shows many disharmonious states. The main performance is two kinds of situations: one is high resource consumption. That is, for economic growth at the cost of excessive consumption of resources, the exploitation, utilization and demand of nature, exceeds the capacity of nature. Second, the environment is highly polluted. That is, the natural environment is bad, causing water pollution, surface solid pollution, air pollution, noise pollution, radioactive pollution, etc., seriously hindering and

shackles human action, threatening the survival and safety of human beings.

IV. THE VALUE OF CONFUCIAN HARMONY THOUGHT IN TODAY'S SOCIETY

Throughout the history of human social development, the creation of material and spiritual wealth, are inseparable from the people, the foundation of social existence and progress; the Confucian "the people, the light", in today, still has its shining point. In recent years, the frequent natural disasters and the deteriorating environment have had a serious impact on the economic and social development of mankind. In the process of building a harmonious society, the harmony between man and nature has become the top priority. Therefore, we must study the thought of "unity of man and nature" in the Confucian theory of harmony, unify the continuous growth of social economy with the protection of ecological environment, and promote the broad masses of the people to shoulder their responsibility for social construction and ecological environment protection from the inside.

(1) Draw lessons from the essence of Confucian harmony thought, and build the harmony between man and nature

The unity of nature and man, the correct understanding of the relationship between man and nature. The relationship between man and nature is the relationship that must be handled seriously to realize the harmonious development of human society. In the Confucian view, whether in nature or in people, as long as the natural state, it reflects the so-called "heaven" realm. The relationship between man and nature not only has the side of understanding, utilizing and transforming nature, but also has the side of protecting nature and cultivating all things. Therefore, in the construction of a harmonious society, we should fully explore the Confucian ecological ethics of "the unity of man and nature", absorb its beneficial components, further coordinate the relationship between man and nature, and realize that only the harmony between man and nature can open up the way for the harmony of human beings themselves.

Make rational use of resources to protect the ecological environment. Man is an important part of nature and an important member of this ecological home. Therefore, we should actively promote the nature of the relationship between man and nature, we must abandon the way of thinking and practice, according to the requirements of harmony between man and nature, in the productivity layout, urbanization development, major project construction fully considering the natural conditions and resource carrying capacity, this not only embodies the contemporary pursuit of a harmonious society, and considering the long-term interests of future generations.

(2) Draw lessons from the essence of Confucian harmony thought, and promote the harmony between people and society, people and people

"Unity of body and mind" builds the harmony of man himself. The relationship between body and mind is an important content of Confucianism, which advocates the unity of body and mind and the heart as the master. This kind of "unity of body and mind" reflects the importance of life and the concern for people. It tells people to learn to treat themselves,

not only to realize their own value, but also to maintain the physical and mental health and happiness. The first is to develop a healthy eating habit and maintain a harmonious body. Secondly, it is necessary to keep inner peace, learn to regulate ourselves in the fast-paced life, and master the way of happiness of the soul. From this level, the Confucian thought of "unity of body and mind" undoubtedly provides rich ideological resources for the formation of people's physical and mental harmony. The third is to improve personal moral cultivation. Confucianism advocates that the body and mind can promote each other. The so-called self-cultivation includes the adjustment of the body, that is, Mencius' "practice". In short, in the fast-paced era, all kinds of social contradictions are increasingly prominent, coupled with people's impetuous psychology, many small things, if not handled properly, will become the unstable factors of social development. Therefore, it is very important for human beings to strengthen their own self-cultivation and advocate social harmony.

"Do not do to others what you would not have others to do to you" thinking. The Confucian thought of harmony believes that in dealing with interpersonal relations, we must respect each other, start from the perspective of fairness, not paranoid one party, and take into account and realize the common interests of the individual and the country. We should not focus too much on the realization of individual value, nor should we overemphasize individual interests while ignoring the long-term of collective interests. Therefore, in the process of dealing with the problem must proceed from the reality, according to the actual situation and formulate the treatment method. It can be said that in order to achieve a harmonious interpersonal relationship, we must respect each other, consider problems for each other, learn to help others and treat others more generous in daily life. Only by clarifying the relationship between people in their rights and obligations, can we realize the interests of both sides on a moderate basis. Therefore, in today's society, when dealing with interpersonal relations, we should think more from the perspective of each other, do more empathy, more understanding of each other, do "do not do to others what you do not want others to do to you", and make others feel warm and care through their own words and deeds.

The principle of "harmony without uniformity". The pursuit of harmony between people is the basic value orientation and basic spirit of Confucian culture. In terms of the relationship between people, Confucian culture attaches great importance to the establishment of integrated interpersonal communication and harmonious social relations, advocates "a lover if he loves his body", and advocates the spirit of harmony and friendship among noble monks such as self-cultivation, leniency and life. In a harmonious interpersonal relationship, rights and obligations are complementary to each other. Individuals can only better enjoy their own rights. Today, in the construction of a harmonious socialist society, we should criticize and inherit the positive factors in the Confucian ethics and morality, and adjust and weaken the interpersonal tension in the competition. Carry forward the Confucian concept of respecting others and the group of harmony, and correctly handle the relationship between the individual and the collective. Carry forward the spirit of Confucian idealism,

absorb the positive components in its principles of life, improve personal cultivation, so as to self-regulation and resolve various interest contradictions under the market economy to achieve mutual benefit, mutual benefit, complementarity and mutual assistance among various interest groups. Adjust and rebuild the harmonious and friendly relationship of modern society, rebuild the ethics and morality of modern society, and realize the harmonious relationship between people and the society.

V. CONCLUSION

The Confucian thought of Confucian harmony is rooted in the excellent culture of the Chinese nation, and after thousands of years of sharpening, the modern society in the new period has once again blossomed. China is the birthplace of Confucianism, and Confucian harmony has a long history in the long history of China. It not only provides a reference for people to create a better and happy life, but also enriches the connotation of China's excellent traditional culture. Therefore, in the new period and the new situation, we should take the ideological essence of human body and mind, human and social

harmony as the reference for the construction of today's socialist harmonious society. In the criticism and inheritance of Confucianism and other traditional culture, the organic combination of traditional ideas and modern social construction is realized, and the essence of classical culture is the present. Confucian harmonious thought has played an irreplaceable role in guiding the spirit in the contemporary society today.

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