

The Modern Transformation of Confucianism in the New Era

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Keywords: Modernization of Confucianism; Humanistic ecology; Basic concepts; Transformation countermeasures

Abstract: In modern society, Confucianism should realize the modern transformation for the specific assumption of social configuration and its social function based on the requirements of the times and the concrete conditions of the real society. Based on the author's learning and practical experience, this paper first analyzes the basic concepts of the modern transformation of Confucianism in the new era, and then puts forward the modern transformation countermeasures of Confucianism in the new era.

1. Introduction

Confucianism has in fact undergone the transformation and revival that is oriented to modernity and expressed as a period of nature history for more than 100 years due to the tremendous changes in economic, political and cultural life, but this process has not received attention and research [1]. In addition, in terms of the *Traditional Chinese Excellent Culture Inheritance System Construction* project of the new cultural construction started at the beginning of the second decade of the 21st century, the creative transformation and interpretation based on the insight into the freedom and consciousness is pursued by the great wisdom groups represented by Confucianism and constitutes the core connotation of Confucianism to face modernity and actively seek transformation and rejuvenation. It is worthy of being explored first because it is more fundamental.

2. Basic Concepts of Modern Transformation of Confucianism in the New Era

With the evolution of Chinese society to modernity, Confucianism began to evolve into modern form at the same time. The inherent fundamental spirit of Confucianism is to have the characteristics of modernity or even post-modernity, and it can be explored and developed according to the needs of the times, in order to provide cultural support for life meaning and life value for the masses [2]. Talking about the modern transformation of Confucianism must lead to another argument: the original form of Confucianism must be pre-modern, which is, of course, a rigid and mechanical way of thinking [3].

On the one hand, we should pay more attention to the common laws, ideas and rules of group life of Chinese people represented by Confucianism, and make great efforts to inherit and carry forward; On the other hand, we must also see that there are many differences and obvious tension between the existence of modernity and its basic concept, the running path or the reality of life, which originated in Western Europe and the core tradition of Confucian, which is the backbone of Chinese civilization. We have to admit that the direct survival soil or material (or economic) basis of primitive Confucianism is the farming economy (agricultural civilization) based on its direct appearance [4-5]. Moreover, the market economy, which sprouts in the late period of Chinese traditional society, encounters fierce attack from Confucian culture that is the mainstream ideology. Obviously, the modern transformation of Confucianism is far from complete. Even though the process has been around 400 years since the end of the Ming Dynasty, it is still preheated in terms of substantive changes. On the other hand, the problem that the modern transformation of Confucianism must solve is to break the tension between Confucianism and the mainstream ideology of Marxism, and to seek the connection and even integration. This project is even more

arduous and profound. Maybe it has already started, but it doesn't seem to be going smoothly, let alone ideally. The only thing that needs is to work hard, try, explore, and overcome the huge cultural gap-across the cultural Caudine Forks.

3. The Modern Transformation Countermeasures of Confucianism in the New Era

Since the Westernization Drive, all kinds of traditional ideological resources of Confucianism have come on stage, which have set off various ideological movements and social changes. And it is in the process of these movements and changes that China starts the pace of transition to modern society [6]. The Confucianism also constantly adjusts itself to adapt to the change of society while maintaining its basic characteristics. With the status loss of the Confucian official and the modern transformation of the social structure, the concrete idea of the Confucianism's social structure has changed, and the internal part in the social action mode of the Confucianism also needs to carry out some adjustment accordingly.

In terms of the specific assumptions of the Confucianism's social configuration, the transition from an agricultural society to a commercial society has resulted in at least six variables that must be taken into account: Firstly, it is the influence of the benefit principle generalization on the kinship principle, especially on the aspect of pushing and expanding the kinship principle. The generalization of the benefit principle increases the resistance to push and expand the kinship principle, and at the same time, it increases the resistance to construct a society based on the kinship principle. Secondly, the existence of a large number of power relations in factories and enterprises in essence needs more emotional resources and moral resources to reconcile. In the traditional society, the power relationship faced by Confucianism is mainly in the political field. The Confucian, as the moral elite, can achieve the goal of reconciliation through the large-scale political intervention (political participation), but in the modern society, Confucianism probably does not have enough emotional and moral resources to reconcile power relations in various industries. Thirdly, it is the impact of urbanization on family structure. The frequent population mobility not only leads to the decrease of the relationship among the family members, but also leads to the desolation of the relationship among the families, which is naturally associated with the decrease of the kinship and the isolation of the people. Fourthly, it is the desalination of traditional etiquette and custom based on agricultural society, while the practical tendency of modern etiquette and custom is increasing day by day, which essentially weakens the social moral function of etiquette and custom. Fifthly, the disappearance of differences between men and women in all fields essentially brews a new type of competition and antagonism, which has a negative impact on family maintenance and emotional maintenance [7]. Finally, it is the influence of cultural diversity, especially the negative impact of individual hedonism on the family in western culture. In terms of the whole society, the individual's sense of responsibility for the family is weakened.

In terms of the social function of Confucianism, one of the most important changes is the loss of Confucian official position, and the assumption of its social configuration can no longer exert a strong influence on the public directly through strong official discourse. The accompanying change is the change of the Confucian political participation mode. The political participation mode of Confucianism must change from direct participation to indirect participation in politics, and it must learn to express its rationality and practical feasibility to the government and the public and win the support. Maybe the most fundamental aspect of the modern transformation of Confucian social function is the inheritance and revival of regional Confucianism. Regional Confucianism, as a systematic form of folk Confucianism differentiation, has great potential for social mobilization or social function based on its unique and profound influence on the local area. It is possible to obtain enormous social support and even the support of the local government to maintain its ability to influence the society through the succession and revival of the regional Confucianism, so that the basic ideas of Confucianism about the social configuration will not remain at the ideological level. In addition, the social function of Confucianism must be realized from paying too much emphasis on politics to seeking ways to influence society in many ways, especially to enterprises. There are a large number of power relations in enterprises. How to reconcile these power relations and

influence the modern economy is an important aspect of the transformation of Confucian social function [8]. The achievements of Confucianism can not be extinguished with the economic development of Four Asian Tigers. In the process of Chinese modernization, Confucianism should mobilize its ideological resources and traditional forces to actively participate in the modernization.

Therefore, generally speaking, if Confucianism wants to enter the level of social mobilization, that is, to play a practical role in society, it must deal with three kinds of relations: Firstly, it is the relationship with other cultures, especially the relationship with Marxism. Coexisting with other cultures is not difficult for Confucianism, because it has a long fine tradition and two thousand years of accumulated experience. Secondly, it is the relationship with today's government. The government's attitude towards tradition is no longer as hostile as it was during the Cultural Revolution. On the contrary, for practical reasons, the present government has a positive attitude towards the strength of Confucianism and its practical social concept, in terms of civic morality and family building. In many ways, the government draws on the resources of traditional Confucianism. Therefore, Confucianism may also have a positive impact on society while maintaining its independence through its influence on today's politics. Thirdly, it is the relationship with modern enterprises. In the market economy, the generalization of the benefit principle and the existence of a large number of power relations in enterprises are the key points that Confucianism needs to reconcile and dispel. Confucianism should not take a stance that confronts the benefit principle and the relationship of power. The traditional mentality of light commerce and business suppression must be abandoned, it should enter and play its role with a kind of adaptation and conciliatory mentality on the premise of recognizing the rationality of market economy [9].

In modern society, the resistance of Confucianism to society has increased rather than reduced. As a result, many people question the ability of Confucianism influencing the society, and even doubt its ability to survive. They believe that Confucianism has neither the systematic independent social institutions as religion, nor the support of the government to carry out its ideological ideas. As the power owned by tradition, it may fade with the process of modernization, and the ultimate result is the disappearance of the Confucianism's social function. However, this view forgets about history and neglects the characteristics of Confucianism, so it can not see the power of Confucianism. In the history of Confucianism, the vitality of Confucianism mainly comes from the folk Confucianism, and the official Confucianism only acts as a part. And the characteristics of Confucianism is to transcend the reality. Confucianism always has the deepest entanglement with the real life, always has the deepest and most realistic concern for reality, and always has the moral power and realistic ability to carry out its own values, social assumptions, influence and penetration to the real society. There is no other kind of ideology and culture coming up to its complete and realistic moral cultivation method and social configuration in the complete, practical, useful and practical aspects [10]. Therefore, the power of Confucianism comes neither from political power, nor from mystical God or the authority of thought, but from its reasonable and realistic claim itself. It is natural for the government to adopt it and the public to accept it. The Confucian mission has always been to show it and to say it, and that is enough.

4. Summary

The subject of international environmental law is also relative and changing. In theory, we should no longer adhere to stereotypes and refuse to recognize the subjectivity of other entities in international environmental law. With the development of the international community, the scope of the international law's subject should be expanded gradually. Any entity that can assume the rights and obligations in international environmental law and carry out legal acts should be recognized for its qualification as the subject of international environmental law to a limited extent. Thus, in addition to States and intergovernmental international organizations, non-governmental organizations, transnational corporations and individuals are subjects of international environmental law, and at the same time they constitute the limited subject status of international law, which is in line with the historical development law of the international law's subject.

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