

Confucian Ethical Thought of Reverence and Its Enlightenment to Contemporary Moral Education in Colleges and Universities

Huali Yan

School of Law and Politics, Jiaozuo University, Jiaozuo, Hennan, 454000, China

Keywords: Confucian Ethics of Reverence; Moral Education in Contemporary Colleges and Universities; Consciousness of Reverence

Abstract: In China's traditional moral culture, the Confucian ethics of reverence takes up a large proportion. The core of this idea is that people need to have the heart of reverence to treat others, so as to make their hearts and bodies, interpersonal communication and even the blend between human and nature more harmonious. In today's society, as a mainstream intellectual class, the quality of students is affected by many factors, which leads to the uneven quality of students. However, the effect of normal moral education is very limited, resulting in some college students blindly absorbing values and outlook on life from incorrect thinking concepts, resulting in incorrect values and even some behavioral mistakes. The objective embodiment of reverence in real life requires people to understand the importance of respect. It is precisely because our college students lack a certain sense of reverence that the above social phenomena occur. Therefore, the implementation of Confucian ethics of reverence plays an important role in cultivating the values of contemporary college students.

1. Introduction

Through the understanding of Confucianism and the moral ethics since Confucius, we can find the important role and significance of the heart of awe to the traditional Confucian moral thoughts. In the important thoughts of the ancient Confucian culture in our country, the reverence for traditional culture and ethics has always been retained. However, many phenomena in today's society are showing a large number of moral and lack of reverence, leading to contemporary moral problems. The sense of awe is a kind of psychological state in which people respect and fear things at the same time. The heart of awe is what a social worker needs to have. As the mainstay of this society, college students should have the traditional Confucian heart of awe, full of reverence for nature and morality. However, China's Confucianism contains very excellent thoughts of awe. Therefore, it is an indispensable and important factor in the development of today's society that colleges and universities should rationally carry out the moral education of awe in combination with the background of today's times and the ideological conditions of college students, and gradually cultivate the psychological consciousness of college students [1].

2. The Current Situation of Colleges and Universities

The personal moral level of college students in China is closely related to the importance attached by colleges and universities to moral education and the development of related education work [2]. As far as the current situation is concerned, the moral education work in colleges and universities lacks the combination with the times and the correct education form. On the one hand, the national and educational departments constantly require to strengthen the construction of students' personal literacy level, and at the same time, as the cradle of growth. The family and society also have no way to give strong and effective support to the work carried out by the school. At present, the work and methods of school education need to be improved, which leads to the current situation, students' ideological and behavioral misconduct, and even moral problems and behaviors beyond the outline. These are also related to their lack of understanding of awe thoughts and lack of relevant knowledge. In moral education, reverence is an important core, and the current

education system is mainly based on school education, which seems to lack certain clarity [3]. However, what the students lack in fact is a more important reverence for moral education in the process of education, resulting in some students lacking the social ethical identity of popular mainstream psychology and values that should be followed. School education is an indispensable part of students' growth. However, due to the limitations of teaching methods, teaching staff and teaching venues, it can only play a certain one-sided role, resulting in students' treating moral education as an accessory in education, and even incorrect psychology that they have completed the task as long as they can reach the standard. At the same time, due to the implementation of policies such as regarding students as the core of education and family planning implemented by the education department in the past few years, children are more loved and it is difficult to establish the fact that they should have a sense of awe in their hearts [4]. Therefore, in the educational career that the students have experienced, in the only moral education environment, the fear of fear is very absent. The common psychology among today's college students is blind and arrogant, and the attitude displayed is often fearless. In the past few years, due to the opening of the world gate and the inflow of foreign culture, students are more willing to draw nutrition from western thoughts. Some of these personal heroism, utilitarianism and liberalism will inevitably affect their behavior and thoughts. Most young people blindly pursue interests, which leads to their mentality of using any means to achieve ends and blind confidence. The behavior of college students also gradually shows a situation that is not bound by any rules. Academic behaviors, moral decay and other behaviors are combined. These behaviors have brought certain difficulties to the moral education work lacking fear psychology.

3. Inspiration from Confucian Awe Thought

The Confucian ethical thought of reverence is to cultivate and stimulate people's reverence for rules and good moral character, so that people can cultivate a kind of reverence whether in work, study or daily life, and often cherish a kind of reverence when dealing with people. This is not only an effort on one hand, but also needs recognition and assistance from many aspects. The noble morality that college students need is the foundation for the establishment of a civilized and harmonious society. As the mainstay of today's society, college students have taken on the important task of building a future society. Therefore, they must strengthen their study and cognition of traditional moral thoughts from many aspects [5]. The traditional Confucian ethical thoughts are formed through thousands of years of accumulation and are the most essential part of China's traditional cultural connotation. Learning from them will not only increase their experience. Correctly set up values, at the same time, we can also continuously set up our national pride and sense of identity on this basis. Only under the constant guidance of correct ideological values can we help to improve our ideological level. At the same time, students are also required to fully apply what they have learned in ordinary times to our daily life practice. Everyone should better apply this thought to their actions, so as to completely emancipate their minds and break the current ideological constraints. Communicate with people more, build up trust between people, abide by moral standards, regard awe as an indicator to regulate one's own behavior, be afraid of bad behavior, etc. It is also of great significance to build a better civilized society. We should combine school and family to build students' thoughts and behaviors, and gradually cultivate young people's basic awe psychology[6]. The gradual formation of awe psychology is to gradually produce a special psychological experience for nature, society and personal accomplishment. It can strengthen the connection between the two sides and promote better development of things. However, we all know that awe psychology is not born, but gradually formed through acquired learning [7]. First of all, schools should clearly take awe psychology as the core content of moral education, improve the current existing forms and methods of education, strengthen the vigorous development of moral education, and form a good ideological escort for the majority of students. At the same time, parents' moral education in the family is also essential, with a good family style to cultivate children's recognition of traditional ideas and fear. In an all-round way, all young college students can feel the charm brought by the traditional Confucian reverence thought, so as to fundamentally

improve bad habits and restrict behaviors in daily life.

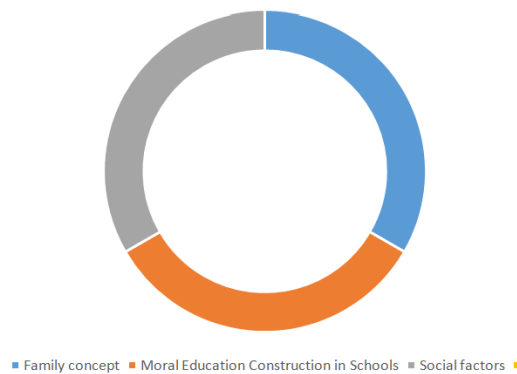


Fig.1. The formation of contemporary college students' moral thought

4. Construction Methods

At the same time, it is also necessary for schools to fully integrate the construction of moral education with today's times, and to implement it by means of certain technologies and other means, so as to gradually build a social atmosphere that is respectful and law-abiding. For contemporary college students, one way that may be more conducive to acceptance is the Internet. Therefore, it is necessary to strengthen the education on the Internet so that young people can accept it more easily, deepen the construction of moral psychology in entertainment, and deeply integrate the awe into the values psychology of college students [8]. Colleges and universities should take the cultivation of students' ideal personality as the ultimate goal of education, lead students gradually to a better level, and continuously pursue perfection. It is necessary to let students know what can be done and how to do it, and form a good habit [9]. On the one hand, students can also use the way of regular self-reflection and self-management to improve their consciousness and their sense of honor, disgrace and shame. In the process of implementation, schools also need to establish a perfect education system to allow students to give real-time feedback to achieve the goal of continuous improvement and perfection.

5. Conclusion

Only by establishing a kind of reverence for life can college students identify with the environment and so on. Colleges and universities should combine the characteristics of college students, adjust educational concepts on the basis of respecting their understanding and comprehension ability, absorb the essence of Chinese traditional culture, and pay attention to people-oriented education. A country full of awe is a country full of hope. Teachers should learn the moral requirements for teachers to improve their moral level. Confucian educational ethics will be the basic requirement of teachers' professional ethics and set up teachers' ethics for us. Teachers and educators are the standards of educational ethics. They should inherit the traditional teachers' morality and the reasonable factors of standardization, and truly become teachers. Modern moral education cannot be separated from the traditional virtues of the development of human civilization. Socialist morality is the inheritance and development of all outstanding cultural achievements created by human beings. History has been cut down and moral inheritance has been cut down. In the work of moral education in colleges and universities, we should persist in inheriting fine traditions, carry forward the spirit of the times, carry forward the traditional virtues of the Chinese nation, carry forward the revolutionary morality of the Chinese nation, carry forward the core socialist values, and actively learn from the successful experience of world moral education and the achievements of advanced civilization. Moral education in colleges and universities not only embodies the fine tradition, but also embodies the characteristics of the times and is always full of vitality and vitality. Emphasizing moral cultivation, pursuing perfect personality, establishing Confucian moral tradition, highlighting its ideological significance in an era when the contemporary

tradition is gradually losing, digging out and clarifying this traditional ethical thought resource and realizing the inheritance of the contemporary tradition will be of great benefit to the development of virtue in today's era.

References

- [1] Rogacz D. The birth of enlightenment secularism from the spirit of Confucianism. *Asian Philosophy*, 2018, 28 (1), 1-16.
- [2] Yan H K T. Is filial piety a virtue? A reading of the Xiao Jing (Classic of Filial Piety) from the perspective of ideology critique. *Educational Philosophy & Theory*, 2017, 49 (12) 1-11.
- [3] Tiwald J. Punishment and Autonomous Shame in Confucian Thought. *Criminal Justice Ethics*, 2017, 36, (1), 45-60.
- [4] Pablo B, Petty R E, Maria S, Grigorios L, Benjamin W, Díaz Darío. Affective and cognitive validation of thoughts: An appraisal perspective on anger, disgust, surprise, and awe. *Journal of Personality and Social Psychology*, 2018, 114 (5), 693-718.
- [5] Rosker Jana S. Is Confucianism a religion? Modern Confucian theories on the ethical nature of classical discourses. *Asian Philosophy*, 2017, 1-13.
- [6] Elstein D. Classical Confucian Political Thought: A New Interpretation, by Loubna El Amine, *Philosophy East and West*, 2017, 67, (3), 917-919.
- [7] Leung V S. The Vulnerability of Integrity in Early Confucian Thought. *Journal of Chinese Religions*, 2018 46 (2) 203-206.
- [8] Zhang T T. Beyond moral education: the modern transformation of traditional medical charity. *Zhonghua yi shi za zhi* (Beijing, China: 1980), 2017, 47 (5), 281-285.
- [9] Brooks, Rachel. The construction of higher education students in English policy documents. *British Journal of Sociology of Education*, 2017, 1-17.