

Wang Yangming's Moral Education Thought and Its Value to the Contemporary Research

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Abstract: Wang Yangming was a famous educator and thinker in Ming dynasty. Its ideological system characterized by "sending conscience" enjoys an important position in the history of moral education in China. From Wang Yangming's moral education thought, we can get a lot of philosophical thinking and these valuable thinking and experience can be fully applied to the current moral education work in Chinese universities. Based on the background of the formation of Wang Yangming's moral education thought, this paper first explains the goal of moral education, then interprets the concept of "conscience", and obtains the method of "combining knowledge with action". Finally, it discusses the enlightenment of Wang Yangming's moral education thought to the contemporary value from three aspects.

1. Introduction

Wang Shouren, also called Wang Boan, known as Mr. Yang Ming, was born in the eighth year of Chenghua Ming dynasty (1472) and died in the seventh year of Jiajing Ming dynasty (1528). Born in a bureaucratic family, he was not ordinary when he was born, and he was young and promising. He was a little older and devoted to Zhu xi's study of thing. He entered the officialdom at the age of 28 and has held various official positions since then. Because of the resistance to sparsely argue to save, by the stick scold 40, demoted to the then uncivilized Longchang of GuiZhou. It was also in the middle of the night of the Longchang that Wang Yangming realized that the way of a saint should be inwards, but not outwards. After that, he began to teach students and taught them until his death. He devoted more than 20 years of his life to the cause of education and founded many academies and societies. Wang Yangming's moral education thought inherits Mencius' theory of mind, carries forward some important views and thoughts of Cheng Zhu's neo-confucianism and Lu jiuyuan's "mind study", and is the general integrator of "Lu Wang's mind study". Huang Zongxi, the father of the enlightenment of Chinese thought in the Qing dynasty, once spoke highly of Wang Yangming's studies, and his ideas had great influence in southeast Asia and Japan.

2. The Formation Background of Wang Yangming's Moral Education Thought

2.1 Social and Historical Background

2.1.1 Social Conflicts Continue to Intensify

At that time, social conflicts continued to intensify, farmers rose up one after another, insurrection in various places. Among them, the uprising led by Ye Zongliu in ZheJiang and FuJian, the uprising led by Deng Maoqi in ShaXian, FuJian, the uprising led by Liu Tong in JingXiang, the uprising led by Wang Haoba in JiangXi, and the uprising led by Lan Tingrui in SiChuan.

2.1.2 The Dark Political Situation in Which Eunuchs Came to Power

Eunuchs were in power, courtiers were favored, loyal and loyal people were repeatedly suppressed and persecuted. The ruling clique is riven by strife and violence. "Steal handle, poisonous creatures, secretly seek blasphemy, several dangerous suburban society." [1] This

sentence is a portrayal of Liu Jin's exclusive power, and also reflects the corruption and degeneration of the ruling court. After Wang Yangming pacified the chaos of Zhu Chenhao, he was not very important to the court, but was planted and framed by the craftier sycophants. He was stigmatized as an ally of Zhu Chenhao.

2.1.3 Academic Ambiguity

"Official academic rigidity and decadence, all kinds of academic abuses breeding rampant." [2] The neo-confucianism of Cheng and Zhu, highly respected by the imperial court at that time, gradually became sanctified after a long period of development, divorced from the needs of reality, and gradually evolved into vague preaching and rigid dogmas that constrained people's thoughts.

2.2 Theoretical Sources

2.2.1 Mencius' Theory on Goodness of Nature

Mencius' theory is mainly based on the theory of goodness of nature, and the theory of "good energy" and "conscience" is actually an embodiment of the theory of goodness of nature. Mencius believes that there is no need to learn will be good, do not consider too much is clear, is conscience. In his opinion, every man possesses good energy and conscience, which are endowed by heaven, and all are the same, so that every man can become a man like Yao and Shun.

Wang Yangming systematically elaborated Mencius' views on "conscience" from several aspects, deepened his understanding of "conscience", and put forward the theory of "to conscience". Therefore, Wang Yangming believes that conscience is common to all people, not unique to those who are virtuous. These exposition and understanding, in varying degrees to carry forward and inherit the thought of Mencius.

2.2.2 Cheng Zhu

Wang Yangming's thought of moral education is also a reference to some of Cheng Zhu's thoughts. First he admitted the basic stand of Cheng Zhu's thought and supported the view that Li has objective reality characteristics, and holds that there is only this principle between heaven and earth. Secondly, we all know that the essence of the so-called "heaven's law" in the neo-confucianism of Cheng and Zhu refers to the ethics in China's feudal society, that is, the Confucian ethics of human relations. Wang Yangming inherited this idea, and many of his views and judgments have something in common with Cheng Zhu's views on human relations. In addition, Wang Yangming also took "the existence of heaven's principles and the destruction of human desires" in Cheng-Zhu's neo-confucianism as a way to cultivate one's morality and improve one's moral standards.

2.2.3 Lu Jiuyuan's "Psychology"

Wang Yangming's moral education thought also absorbed the related theories of Lu Jiuyuan's "mind study". First of all, Wang Yangming has well absorbed and borrowed Lu Jiuyuan's thought of "mind is reason", which has also become the basis of the theory of "the unity of knowledge and action". Secondly, Wang Yangming inherited and carried forward Lu Jiuyuan's thought about the heart as the moral noumenon. In Wang Yangming's opinion, once people lose the "heart", they lose the master, no real self, leaving a body, become the walking dead. Again, Wang Yangming also inherited the play of Lu Jiuyuan on the idea of "reason is not outside the Buddha".

3. Wang Yangming's Moral Education Thought

3.1 Objectives

3.1.1 Social Goals

From the perspective of social goals, Wang Yangming's moral education thought is to achieve the world of great harmony that people expect, with a peaceful society and clear politics. Wang Yangming lived in the middle and late Ming Dynasty. At that time, the social contradictions

intensified, the peasant uprisings continued, the government outline was corrupt, and the political situation was dark. The neo-Confucianism, which was valued and respected by the rulers, gradually evolved into a rigid dogma that bound people's thoughts. Various academic malpractices proliferated and the moral situation of the whole society was in a downward trend. After experiencing such an era from prosperity to decline, Wang Yangming analysis in the process of research shows that people are excessively pursuing external fame and benefits, ignoring the improvement of internal ideological cultivation and moral quality, and not really realizing that the improvement of moral and spiritual levels is of great significance to the maintenance of social harmony and stability, thus causing many phenomena of moral weakness in the society.

3.1.2 Personal Goals

"The personal goal of Wang Yangming's moral education thought is to realize the sage's ideal personality through moral education, to improve his moral level internally, to become a useful member of the society externally, and to achieve the realm of 'inner saint and outer king'." [3] Wang Yangming has been determined to become a sage since he was a child. He has always been firm in his ideal and faith, and he has worked tirelessly to realize his ideal personality. In his view, everyone has a natural conscience, and through constant training and improvement of self-cultivation, he can improve their own character to meet the standards of saints in the process of continuous self-improvement. In addition, he not only used the standards of saints to regulate himself, but also gave lectures to the ordinary people. By awakening their inherent conscience, he enabled the members of society to know themselves, improve themselves, and improve their moral cultivation, thus giving full play to the internal positive factors of the whole society and achieving the ideal social and political status.

3.2 Contents

3.2.1 The Connotation of Conscience

Wang Yangming borrowed and absorbed Mencius' "conscience" and "good energy" theories, put forward the concept of "to conscience", and further elaborated on "conscience". The older recorded in the "conscience day rooted spirit root" [4] this sentence reflected the Wang Yangming's understanding of conscience, here, highlights the inspiration of the "heart", emphasized the conscience is the ontology of the mind, an indispensable spirit root are our main initiative. With this spiritual root, people can distinguish right from wrong and adapt to changes. Therefore, he said that human conscience is actually the yardstick of inner right and wrong, but the non-yardstick is people's likes and dislikes. To understand that the likes and dislikes are the heart of right and wrong, and to grasp the ruler of right and wrong is to be able to recognize and properly deal with all changes. Here again, we should prove that "the heart is the reason".

3.2.2 Characteristics of Conscience

Wang Yangming believes that everyone is born with a "conscience", no matter what kind of person, no matter what era, a person's "conscience" is born with, is also difficult to die. Wang Yangming also pointed out that conscience is the heart of the true, see their parents to understand what is filial piety, see his brother to know what is love, encounter a child is about to fall into the well when the natural know compassion, these are the embodiment of conscience, do not need to seek outside in all things. Therefore, conscience does not need to deliberately learn, do not need to seek outside. In addition, conscience is also a feature of life, always know always.

3.3 Methods

3.3.1 The Conscience

The first thing to explain is that "Gewu" in the heart. Wang Yangming advocated seeking the inner reason, disagreeing with the idealist's idea of seeking truth from the outside. In his opinion, there was nothing worth investigating between heaven and earth. "Gewu" in the heart, to "conscience".

There is the "survival of reason and destruction of desire". Wang Yangming believed that the nature in the heart, do not need to seek outside all things, only need to exist inside and eliminate desire. His fundamental method of "making conscience" is to ask people to keep the natural reason to eliminate human desires, constantly conduct self-examination, overcome their own desires, get rid of those bad habits, do not leave any space for selfish desires.

3.3.2 Unity of Knowledge and Action

The relationship between knowledge and action is an important issue often discussed by ancient Chinese moralists. Zhu xi advocates that the heart and the principle are two, leaving the "heart" for the reason. Wang Yangming opposed zhu xi's prior knowledge and later knowledge. He believed that Zhu xi's understanding of the relationship between knowledge and practice would easily lead scholars to lay more emphasis on "knowledge" and neglect "practice".[5] Wang Yangming put forward "The real know is the action, know is the beginning of the action, only the action to harvest,achievement." [6] demonstrating that knowledge and practice are inseparable. In the process of demonstrating "the ontology of knowledge and practice", it also expounds the idea of "practice by practice".

4. Wang Yangming's Moral Education Thought to the Contemporary Value Enlightenment

4.1 Adhere to the Principle of Students' Subjectivity

Taking students as the main body to carry out and implement moral education is Wang Yangming's basic principle of moral education. He believes that moral education should be a means and method for students to find themselves, know themselves, improve themselves and judge themselves, rather than a constraint imposed by external forces on students' body and mind. It is difficult to cultivate talents with innovative consciousness and independent spirit by carrying out "unified" moral education to students, ignoring the subjectivity of the educatees and not respecting the actual demands of the educatees. In addition, the development and implementation of "unified" moral education does not conform to the spirit of The Times that the modern society pursues enterprising spirit and calls for independence. Therefore, we should always adhere to the comprehensive and sustainable development of people as the ultimate goal, and develop and implement the "student-centered" moral education model in line with the spirit of The Times.

4.2 Attaching Importance to the Practice of Morality

In Wang Yangming's opinion, "to learn filial piety, one must really practice filial piety with one's own body, but only talk and listen to filial piety, which cannot be called true learning filial piety" [7], which indicates that he attaches great importance to moral practice. Only in the actual action of good to good, can be called a true good. In the process of carrying out moral education, students also need to pay attention to the practice of morality. On the one hand, in class, students can acquire some knowledge about moral cognition, which is conducive to students' firm moral beliefs and enhanced moral awareness. On the other hand, in practice, students attach importance to moral practice, which can be used as a way to consider and evaluate students' grasp and application of moral cognition. Through putting into moral practice, let moral cognition and moral practice interact with each other.

4.3 Actively Optimize the Environment for Moral Education

Wang Yangming believes that learning in a natural environment can cultivate one's sentiment and make one realize the true "conscience" of one's heart, which is integrated with nature. Therefore, when giving lectures in Huiji academy, he often places the class in a natural environment for students to feel." He also paid special attention to social education. He advocated that relying on strong administrative power and the power of civil society, he formulated various decrees and rules and regulations of the countryside to educate the masses. He also actively advised his students to 'not contain the grammar', 'do their best to organize and educate', go out of the academy, go deep into the general public, and preach etiquette." [8] a good moral education environment can have a

positive impact on people's development, such as attraction, appeal and appeal. At the same time, this kind of environment can be seen as a restraining force, it can urge people to abide by norms and disciplines consciously.

5. Conclusion

We can get a lot of philosophical thinking from Wang Yangming's moral education thought. These valuable thinking and experience can be fully applied to the current moral education work in Chinese universities. Among them, the most important are the two methods of moral education, "to send conscience" and "unity of knowledge and action". They can not only apply the concept of moral education to practical activities, but also build a platform for teachers and students to establish a good relationship.

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