The Modern Transformation of Pre-qin Confucian Ethics of Responsibility

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Abstract: The pre-Qin Confucian responsibility ethics takes "harmony" as the value appeal, "courtesy" as the system guarantee, and responsibility consciousness as the internal requirement, pursuing the moral realm of "honesty". They have achieved remarkable results in the implementation of the guarantee responsibility, and cultivated a group of people with lofty ideals who take the world as their own responsibility. With the advent of the stranger society, the rapid development of science and technology and the deep popularity of the idea of rights, the pre-Qin Confucian ethics of responsibility will inevitably encounter some challenges in modern times. In the absence of responsibility and the lack of responsibility consciousness of social members are becoming increasingly serious, it is a feasible path for the transformation of traditional Confucian responsibility ethics to establish the concept of benevolence responsibility, adhere to the responsibility standard and give play to the value guiding role of pre-Qin Confucian responsibility ethics.

Keywords: Pre-qin Confucianism, Responsibility ethics, Modern transformation.

1. Introduction

The pre-Qin Confucian responsibility ethics thought system regards "harmony" as the value appeal of pre-qin Confucian responsibility ethics. "Ceremony" is the system guarantee of the Confucian responsibility ethics in the pre-Qin Period. Honesty is the inherent requirement of the Confucian responsibility ethics in the pre-Qin Period. An effective system of responsibility ethics must be based on certain values. Throughout the time background of the emergence of the pre-Qin Confucian responsibility ethics, and "is the fundamental value advocated by the pre-qin Confucian thinkers. "Harmony" means harmony and stability, which mainly refers to the chaotic social order at that time. "Harmony" in pre-Qin Confucianism is a reflection of holism, which is the diversity of harmony in which all things coexist. Harmony between people, people and society is its first essence. Members of the society respect each other, treat others as the same as themselves, and even help each other to make contributions to the society together. From a historical point of view," Li "originated from religious sacrificial activities. On this basis," Li "constitutes the general name of all customs and habits. The Confucian rite is a tool in the hands of the ruling class. It complements the law and serves the political power, clan power, divine power and husband power in the feudal society to adjust people's class relations. Honesty is the state of self-consciousness of subject responsibility. Confucius did not elaborate on "honesty", but his thought of "benevolence" reflected the sense of responsibility and clearly took "honesty" as the goal of Confucian moral cultivation in the pre-Qin Period.

Self-cultivation, family governance, state governance and world peace are the practice paths of pre-Qin Confucian responsibility ethics. Pre-qin Confucian thinkers believe that heaven, earth, man and all things are an indivisible whole. What they pursue is a people-oriented pluralism and poor overall harmony, which is realized by people actively fulfilling their responsibilities. Cultivating morality, governing family, governing the state and governing the world are the concrete practice paths of the Pre-Qin Confucian responsibility. Self-cultivation is the most basic responsibility of pre-Qin Confucianism, which mainly includes two aspects: "learning" and "thinking". The goal of the Confucian thinkers in the pre-Qin period was to make people become gentlemen with both moral integrity and ability through self-cultivation. Among the "five benevolence" of the pre-Qin Confucian basic responsibility norms, there are "father and son", "husband and wife" and "brother", which directly point to family responsibility. Confucian thinkers of the pre-Qin dynasty believed that if a person could do a good job of "family", he would be able to fulfill his responsibilities no matter what his status and role in society was. Confucian thinkers in the pre-Qin period believed that the key to governing a country was to establish a relationship of mutual trust between the monarch and the people. This relationship of trust is built and maintained by the monarch and the people in the performance of their respective duties. The monarch is accountable to the people. Correspondingly, the common people should also be responsible to the monarch, loyalty is the monarch's responsibility to the common people. The political pursuit of pre-Qin Confucianism is to realize a fair and harmonious society in friendship and mutual assistance. Behind this pursuit is the Confucian intellectuals' strong sense of national pride and self-confidence. They have always believed that China is the center of the world, a great power responsible for "world peace".

2. The Modern Challenge of The Pre-qin Confucian Ethics of Responsibility

The traditional acquaintance society not only provides human guarantee for the implementation of responsibility, but also has good objective conditions for the reward, punishment and supervision of responsibility. In modern cities, people's right of freedom and privacy give individuals a broader space for activities, but also lead to the estrangement between
people, and the communication between people is entirely out of the interests of each other. The cost of violating the responsibility requirement between strangers is much lower than that of acquaintance society, which also leads to the "cost" of individuals to evade responsibility is much lower than in the past. In traditional society, the responsibility relationship between people is clear and fixed. However, since entering the industrial society and even the information society, on the one hand, with the help of the powerful power of science and technology, the previously closed boundaries of time and space have been broken, and the subject of communication is no longer limited to individuals, but also includes organizations, groups, countries and even mankind. On the other hand, the development of productivity and the refinement of social division of labor have greatly increased the social roles and broadened the fields of people's social activities. Whether it is the interpersonal communication of individuals, the economic activities of enterprises, or in the network society, new roles, new industries and new fields all require the presence of responsibilities. Nowadays, vegetation destruction, air pollution and other environmental problems have seriously affected the life and survival of modern people. Therefore, human beings must be responsible for their own behavior and assume the responsibility of protecting the environment and saving natural resources. At the same time, modern technology not only profoundly affects the present, but also interferes with the development of the future world in various forms. The confucianist responsibility ethics in pre-Qin dynasty served the feudal patriarchal hierarchy and had a strong feudal hierarchy color. Confucian responsibility is a kind of one dimensional, requiring the subordinates to the upper, the younger to the elder, the junior to the respect of the absolute responsibility. Although Confucius, Mencius and Zengzi all advocated flexibility and flexibility in performing their duties and opposed foolishness and filial piety, in terms of the social situation at that time, responsibility was always a mountain on the shoulders of the ruling class, and the ruling class was always a dead body. In modern society, the concept of rights with freedom and equality as the core has been deeply rooted in people's minds. In modern people's minds, responsibility is the most important. People are more willing to perform a two-way responsibility, seeing rights as the foundation and security of performing their duties.

3. The Modern Path of Pre-Qin Confucian Ethics of Responsibility

3.1. View of Benevolence and Responsibility

In the traditional society, most values are unitary and absolute. On the contrary, modern society is an age of multiple values. However, the pluralism of values in modern society did not promote an open, inclusive and inclusive value system, but resulted in the relativism of values and the dissolution of value meaning, as well as irreconcilable differences and conflicts among various values. People no longer believe in values that used to be considered eternal and universally valid. They no longer adhere faithfully to one value norm as they did in the past. Instead, they switch from one value norm to another, perhaps out of convenience or interest, or even out of interest. Different from most countries, ancient Chinese thinkers developed a pluralistic and universal value system, namely the concept of benevolence and responsibility. The pre-Qin Confucian thinkers emphasize the inseparable relationship between self and others, self and group as well as self and the natural universe from the perspective of relevance, interaction and wholeness. The formation and development of Confucianism is the concept of benevolence responsibility requiring individuals to take the world as their own responsibility. On the one hand, the Pre-Qin Confucian thinkers recognized the positive significance and value of others, groups and the natural universe for our development. The concept of benevolence responsibility is the concentrated reflection of the recognition of the value of others, groups and the natural universe. Benevolence requires subjects to take the world as their own responsibility and affirm the diverse values. On the other hand, in ren ai value system, values have different priorities, avoiding value conflicts and practical problems, which is generally feasible. Benevolence takes responsibility for the world. It does not mean that we should run everywhere for the world. What we need to do is to do well in everything around us and take up the immediate responsibilities.

3.2. Responsibility Standard

The responsibility standard emphasizes the priority of human responsibility, and advocates that individuals should take unilateral responsibility to others and groups. The unidirectionality of responsibility is mainly reflected in the following two aspects: First, the responsibility shouldered by an individual can not be abandoned at any time. Whether it is the responsibility of filial piety of children to parents, or the responsibility of loyalty to the king, or the responsibility of trustworthy communication between people in life, responsibility and people are inseparable, the fulfillment of responsibility is the internal requirements of people. Second, the subject's performance of responsibility is not for the purpose of return. In the view of Confucian thinkers in pre-Qin Dynasty, responsible behavior should be the natural outpouring of human emotion, which is self-conscious, active and super-utilitarian. Responsibility is unidirectional, but the relationship of responsibility is bidirectional. Children have a duty to their parents, and parents, in turn, have a duty to their children. In practice, as everyone carries out the requirement of putting responsibility first and putting the other party first, the practical result is that everyone puts the other party first: when I am responsible for the other party, the other party is also responsible for me. Therefore, the one dimensional responsibility does not aim at giving back, it does not mean not giving back, just like benevolence and profit. When a gentleman does benevolence, profit will come naturally. And even if "benefit" does not come, it will not affect the subject to continue "benevolence". When the subject is responsible for others, it is correspondingly responsible for itself in the expectation of direction. Third, the Pre-Qin Confucian thinkers took responsibility as the standard, emphasized the responsibility of one dimension, reflected a sincere moral attitude, advocated that first do your own responsibility, others will return to you. And even if I don't get something in return, I shouldn't abdicate my responsibility. We can see that Confucian thinkers emphasize unilateral responsibility and never give up their own responsibility despite frequent setbacks. This spirit of responsibility is what members of modern society generally lack. In modern society, people form a simple interest relationship and only fulfill a contractual responsibility between each other. The liability relationship between the two parties in the contract is not determined by the stable blood relationship, but by the
accidental and temporary interest relationship, which means that the liability object can be replaced at any time.

4. Conclusion

The pre-Qin Confucian concept of responsibility of benevolence is not out of date. The practice path of responsibility of benevolence, such as cultivating one's morality, regulating one's family, governing a country and bringing peace to the world, has inherent rationality and is feasible in contemporary society. There is no need to run for the world, let alone become a national leader. As long as everyone is responsible for the affairs and people around him, everyone is responsible for running the country and making the world peaceful. In modern society, people are keen to defend and pursue their own rights, so that they often ignore the responsibility of others. When individual rights replace the overall value as the driving force of responsibility fulfillment, responsibility becomes a tool to protect individual rights and realize individual interests. Everyone advocates the bidirectional responsibility, but what is lacking is the initiative and bearing spirit of the Confucian intellectuals in the pre-Qin Period to fulfill their own responsibility first.

References


