

# The Influence of Confucian "Benevolence" Thought on College Students' Moral Education

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**Abstract:** As a country with five thousand years of traditional culture, the "benevolence" thought in Confucian philosophy, as the essence of Confucian philosophy, is an important part of our moral tradition. In the context of the deepening reform of moral education in colleges and universities today, this paper analyzes the main ideological content of Confucian "benevolence" with the Confucian "benevolence" thought, and discusses the influence of "benevolence" thought on college students' moral education, and points out that the cultivation of benevolence The path of moral education for college students.

## 1. The main content of Confucian "benevolence"

First, the "filial piety" approach is the source of the "benevolence" thought. "The Analects of Confucius and Learning" has, "Junzi is a wood, a wooden and a Taoist, and a filial brother is also a soft person." 4 "Benevolence" is a common emotion, but the starting point of Confucian "benevolence" is blood relatives. In the words of Confucius, it is "kissing"[1], "The Doctrine of the Mean" introduces the Confucius: "The benevolent people also, the relatives are big." In all human emotions, the love of blood relatives is the true nature. The love of the father and son brothers, the feelings of the sisters, produced a feeling of filial piety. This kind of temperament is the instinct of human beings. Only by possessing this true nature, and then promoting to deal with the relationship between oneself and others, can we form the most kind and pure ethical relationship between people. Therefore, there are "they are also filial brothers, and those who are guilty of sinfulness are not guilty of making mistakes, but they are not good at it."

Second, the way of loyalty and forgiveness is an important part of the "benevolence" thinking. The original intention of benevolence is to love others, how to love people? Lovers must respect others and think of what others think, that is, "altruism", which is the way of loyalty and forgiveness we are talking about here. Confucius put forward the saying of loyalty and forgiveness[2], "Zhong, Jing also" ("Speaking of Words and Hearts"), that is, loyal to the heart, do their best. Xu Shen said that "forgiveness, benevolence," is also a lover. Loyalty and forgiveness contain two meanings: "I want to stand up and stand up, and I want to reach people." 3 "Do not do what you want, don't do it to others." 3 is a kind of attitude towards heart, heart and people. In short, what do you want others to do to you, what do you do to others; you don't want others to do something to you, and you don't do it to others. It is also a kind of "altruism" spirit. To do this, we must follow the "four shackles" of Confucius, that is, "sincere, swearing, sturdy, swearing at me." ("The Analects of Confucius") Don't doubt others easily, don't be absolutely sure Be yourself, don't be stubborn, don't be alone. In this way, loyalty is not difficult to achieve[3].

Third, "Knowing the music, the benevolent Leshan", the pursuit of harmony between man and nature is the highest state of "benevolence". "Le" is the highest experience of harmony between man and nature. I saw that the mountains are mountains, the water is water, the grass is grass, the wood is wood, everything is static, why is it "music"? In Confucianism, nature is full of fun, and every creature has its own value, and The integration of each other, mutual respect and mutual love, is the benevolence of the benevolent, so that you can enjoy the joy of life. ("The Mencius and the Widows in the Country") Mencius regards man and nature as an organic whole that depends on each other and restricts each other[4]. He proposes to care for nature and conform to its laws of development, and to maintain ecological harmony without losing its time. Confucius also has

"sub-fishing and not class, and does not stop." Children have to grasp the degree, that is, the middle way advocated by Confucianism. Everything has two ends, and then it is taken as a wisdom. The virtue of man's virtue is not whether he is above other life, arbitrarily ruling and maiming other lives, but whether he sympathizes and loves all life. This is the highest state of benevolence.

## **2. The status quo of contemporary college students' moral thought**

### **2.1 Interpersonal relationship indifference**

Contemporary college students mainly take the post-00 as the main body. After 00, the growth environment of college students is quite special. They are basically only children, and the family environment is relatively rich, and the food and clothing are worry-free. The material needs can be greatly satisfied, but the self-awareness is extremely strong. Understand and care for others, and don't consider the feelings of others. Everything is self-centered. In family relationships[5], I can only ask my parents for help. I can't understand the hardships of my parents' work. Once I have not met the material requirements, I will ignore my parents and even humiliate my parents. I can't communicate with my parents very well. When I don't take the initiative to contact my parents, I don't remember my parents' birthdays, I can't understand my parents' feelings. In the teacher-student relationship, I don't know how to respect teachers, speak in class, doze off, play mobile phones, read extracurricular books, and disrespect teachers. The result of labor, the teacher who met the road did not take the initiative to say hello, did not know the name of the teacher, and even looked down on the profession of teachers and teachers; in the relationship of classmates, lacked concern and trust for the classmates and friends around, did not interact with people, did not participate in the classmates Collective activities, mavericks, carelessness, and tense relationship between the students in the dormitory, the case of Ma Jiajue and the case of Fudan University graduate student poisoning incident are shocking. These fully reflect the indifference of contemporary college students' emotions and the problems in interpersonal communication. Most of the contemporary college students are only children. The lack of their "benevolence" is mainly manifested in two aspects: First, they are indifferent to others, and everything is self-centered. "Things are not related to themselves and hang high." Whether it is an elderly disabled person or a classmate or friends around, there is a lack of necessary care and love. Not only that, but I also hope that I will become a center, and my family and friends around me will turn around. The second is the lack of ability to distinguish between right and wrong, leading to "benevolence" that is not good or bad, even for those who do evil and bad conduct, they also apply love and shelter.

### **2.2 Lack of social responsibility**

In the pampered living environment, contemporary college students seem to have gained the habit of getting ten, do not know how to pay, can not sympathize with others, care for others, help others, do not think about the problem from a different angle, usually do things from their own interests, not Considering the interests of other people, it will not consider the interests of the collective. In the face of Yiheli, it often focuses on its own interests. Don't be ethical in public places, don't line up in the cafeteria, talk in the study room, stay up late in the dormitory to affect his body; when taking the bus[6], don't take the initiative to give the elderly, pregnant women and people with children; Vulnerable groups cannot reach out to the hands of friends in a timely manner. When they encounter behaviors that are detrimental to social morality, they dare not pursue justice and do justice. In the face of national interests, collective interests and personal interests, they first choose personal interests, lack the overall awareness, and disregard national interests. Collective interests; in personal development, only pay attention to the study of industry knowledge, neglect the cultivation of ideological and moral qualities, lack of social responsibility and altruistic behavior, thus deviating from the collective interests and righteous interests that we advocate. Contemporary college students are deeply influenced by Western culture, advocating freedom and equality, and pursuing self. Everything is self-centered, caring for oneself, caring for others and society, and lacking the necessary enthusiasm for collective activities and public welfare. When encountering

problems, they are first looking for other people or external factors. Few college students will reflect on their own problems, let alone "seeking others." College students will say the classic saying "My three provinces," but in real life, there are several people who can achieve "three provinces."

### **2.3 ecological awareness is weak**

In the contemporary college student group, there is a widespread phenomenon of ecological environment awareness, and the phenomenon of destroying the ecological environment and wasting natural resources has always occurred. When I left the classroom and dormitory, I didn't know how to turn off the lights. I didn't know how to close the faucet after drinking water. I ate the leftovers in the cafeteria, and I lost my study utensils and clothes. I didn't care about public property, on the teachers' walls[7], desks and chairs. Scribble, damage school public facilities, destroy school property, trample on lawns, climb flowers and trees; go out to travel and litter, scribble in spots, destroy natural and human landscapes, damage the image of attractions; spend money and big hands, I don't know how to save, the consumption comparison is serious, and the phenomenon of "consumer white-collarization" is spreading rapidly. Some college students are constantly approaching or even surpassing the ordinary white-collar workers in terms of consumption amount and consumption content; abuse of cats, dogs, sulfuric bears, etc. When animal incidents occur, they do not know how to fear animal life and do not pay attention to sustainable development. These have sounded the alarm for the whole society.

## **3. Influence of Confucian "Benevolence" Thought on Contemporary College Students' Moral Education**

### **3.1 "Love" as the core to build a harmonious social environment**

"Lover" is the core point of view in benevolence. Confucius advocates love for all people, loves good deeds and everyone who deserves love. Only by putting the lover in the first place can we create a good social environment. This is in our current scientific development concept[8]. The "people-oriented" thinking coincides. Adhering to the people-oriented concept is the core and soul of building a socialist harmonious society. Only by adhering to the people-oriented principle can we build a harmonious society properly, and building a harmonious society must adhere to the people-oriented principle, and the two have inherent unity. The spirit of benevolence advocates loving others, and this spirit is also included in the meaning of serving the people. Serving the people is the interpretation and sublimation of the lover in another sense, requiring individuals to put the interests of the people at the forefront. When carrying out moral education for college students, we must pay attention to combining theory with practice, and guide college students to sublimate the spirit of benevolence to the ideological realm of serving the people, thus effectively constructing a harmonious social environment. "Benevolence" helps to foster a harmonious spirit of unity and friendship among college students, thereby increasing collective cohesion. In the Confucian doctrine, the noble qualities of lover as oneself, advocating human recognition, affirmation and focusing on the harmonious development of the whole society, avoiding confrontation and confrontation, not only provide an important psychological and moral system for the consolidation and development of society, for modern college students. Moral construction is also indispensable. Use Confucian spirit of benevolence, use the spirit of the Chinese nation to be broad-minded and broad-minded to educate young students so that they can respect, care for, understand, and help people; students should be sincere and caring; Teachers should respect and be polite and do "love young, respect, long-distance, relatives and friends."

### **3.2 Forming a sense of social responsibility with "filial piety" as the foundation**

The idea of filial piety is an important factor in creating a good family environment in our society today. In the traditional social structure of our country, the family is the most basic unit. The parents and children in the family rely on the support of the filial ladder to express the natural

emotions of the children from the blood relatives. The country is extended on the basis of the family structure[9]. "The home is a country that has been reduced, and the country is an enlarged home." The establishment of a good family environment is the foundation for creating a harmonious society in China. In the cultivation of college students' moral quality, we must vigorously carry forward the traditional virtues of respecting the old and loving the young, respecting the parents, loving the young, and promoting to the society, forming a broad mind of "all brothers within the four seas." Use your "love" to influence the people around you and make society a harmonious society full of love. From the inside out, Confucian loves and loves the family, loves the family and loves the society and loves the country's moral ideal paradigm, so that the self integrates into the home, the country, the world, and realizes the value of life. Therefore, emphasis should be placed on quality education. In particular, ideological and political qualities should be emphasized, and students' patriotism, collectivism, and socialist ideology should be continuously enhanced. Carrying the heart of benevolence and building a harmonious socialist society. Former General Secretary Hu Jintao proposed and advocated that "the right is used by the people, the feelings are for the people, and the benefit is for the people", which is the biggest "virtue" in the rule of virtue. And college students just have to have such "morality." The "de" here is, in the final analysis, a word "love." To "love" like China's saints, the country will naturally prosper and the people will be naturally happy. We are not bystanders, and building a harmonious society is our responsibility and obligation.

### **3.3 Improve the personality of the person with the method of "sincere forgiveness"**

"I have to stand up and stand up, have already wanted to reach people" and "do not do what you want, do not apply to others" is an important principle guiding our interpersonal communication. When emphasizing the external education of colleges, families, and society for college students, we must also pay attention to students' self-education. Contemporary college students should improve their theoretical level and ability to distinguish between right and wrong, and resist the influence of bad factors[10]. Learn to change your mind in people and things, and don't impose your will on others. When there are obstacles in interpersonal communication, consider the reasons from yourself. Only by paying attention to personal moral cultivation and emphasizing "introspection" and "self-denial", it is possible for contemporary college students to reach a higher realm and achieve perfection of personality. College students are the builders and successors of the socialist cause. They are the new force for building a well-off society in an all-round way. On the basis of inheriting the Confucian "benevolence" thought, from "love pro" to "love the public" to "love things", Extending the love of parents and relatives to others, society, the country and even human beings and nature, forming a great love, correctly handling the various relationships between people, people and society, people and nature, and achieving personal healthy growth and Successfully become a talent and contribute to the process of building a socialist harmonious society.

## **4. Conclusion**

Confucian culture is the orthodoxy and mainstream of Chinese traditional culture. As the essence and soul of Confucian culture, it is an important part of Chinese moral tradition. It promotes Confucian "benevolence" thoughts, supplements spiritual supplements as contemporary college students, and cultivates their correct outlook on life, values and Morality helps them grow healthily and become successful. From now on, students are required to start self-cultivation, cultivate the heart of love, constantly analyze themselves, improve themselves, love the people around them, and love the things that exist, and become the pilots of both the new era and the talents.

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