

Research on the Impact of Chinese Traditional Confucianism, Buddhism and Taoism Culture on Computer Ethics Teaching

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Abstract: Chinese traditional culture has a long history and great influence. It is an important part of world culture. The three theories of Confucianism, Buddhism and Taoism occupy a very important position in Chinese traditional culture, and their influence on Chinese spirit can not be ignored. This paper briefly summarizes the essence of the three theories, and puts forward the concepts system of ORN2 in the three theories, namely, the Order (sequence) and Order (command) of Confucianism, the Reason and Result of Buddhism, and the nature and No-action of Taoism. These concepts will also have a great impact on the teaching concept, method, process and effect of computer ethics in China, and will be beneficial to the integration of computer ethics education in China and the world.

1. Introduction

Among many traditional Chinese philosophical schools, Confucianism, Buddhism and Taoism are the three most influential schools. Fung Yu-lan said, "To the Westerner, who sees that the life of the Chinese people is permeated with Confucianism, it appears that Confucianism is a religion." [1], which was more obvious before 1949. Seventy years later, until now, discussions, studies, guidance, reforms and even so-called revolutions on doctrine, ideology, philosophy and theory have never stopped. People's thinking, work and life must be guided by the principle and ideology, in order to carry out normally, otherwise they will make directional and fundamental mistakes.

China has a very long history and is the oldest ancient civilized country in the world. During the development of about 5000 years, the number of cultures expressing ideas and their manifestations can not be counted, and various theories are vast. The inheritance characteristics of culture itself show that validity is one of the important reasons for cultural continuity. In other words, the value of traditional factors in Chinese culture can not be ignored. This point can be easily proved in the current cultural expression and construction of the Chinese government. For example, in foreign exchanges, organizational construction, government documents and so on, we can find the quoted classics text easily.

Compared with the influence of local and foreign religions on people, the spirit of Chinese culture is more embodied in ethics. Like funeral ceremony arranged according to traditional customs, monks representing Buddhism and Taoists representing Taoism may appear at the same time, but the process and theme of funeral ceremony must embody the so-called standards of filial piety of Confucianism, which is an important embodiment of Chinese daily ethics. Similarly, the education of computer ethics is objectively different in teaching ideas and methods between the East and the West due to cultural differences [2]. This paper discusses the development and promotion of modern computer ethics teaching in China by Chinese traditional Confucian, Buddhist and Taoist cultures, which are the most important influencing factors should be paid attention to.

2. ORN2's position and influence in Chinese traditional culture

2.1 O2: Confucianism—order (sequence) and order(command)

Confucianism is mainly represented by Confucius in the Spring and Autumn Period. His doctrine was identified as the only orthodox doctrine recognized and respected by the rulers at that time in the Han Dynasty. Other doctrines were excluded or even eliminated. The Book of Changes is a classic of Confucianism, and also a classic with great influence on the mainstream culture of China [3]. Because it was written, explained and perfected by Confucius in legend, after Confucius' status was determined, his interpretation of the Book of Changes was also considered orthodox, which directly affected the understanding and application of the whole classic in history. The works completed by Confucius and his successors are generally referred to as the Four Books and the Five Classics. The Four Books which consist of the Confucian Analects, the Book of Mencius, the Great Learning, and the Doctrine of the Mean. The Five Classics refer to The Book of Songs, The Book of History, The Book of Changes, The Book of Rites and The Spring and Autumn Annals [4]. After Confucianism was established as the Supreme position, these works were determined as the content of imperial examinations by the rulers of the past dynasties, and became an important criterion for selecting and employing persons, which had a great influence on the education and even whole culture of China.

In Confucianism, "order", the sequence, is the most important form of existence of all things, human life and doing things. It can not be violated. It is defined as "Tao" by Confucius, which is very different from the "Tao" advocated by Laozi. Heaven, earth, monarch and teacher are in strict order [5]. Confucianism defines this as "ritual". Heaven is the supreme and supreme ruler of all things. It can only obey, obey and obey the will of heaven. It can not be violated, opposed or distorted. Otherwise, it violates the "Tao". It is not the right way, or it is regarded as a crime. It is called "great treason and disobedience" in ancient China. This is a very serious matter. By analogy, the earth must be absolutely subordinate to heaven, the king to be absolutely subordinate to heaven and earth, the parents to be absolutely subordinate to heaven and earth, and a person to be absolutely subordinate to heaven, earth, the king, parents and teachers. In other words, since a person was born, there have been five orderly masters who need absolute obedience. According to Confucius's opening sentence in Shici, which was written for the Book of Changes, it shows that his theoretical gist is "Heaven and earth are superior and inferior, and so the universe is fixed. [6]" Order, the command, is issued from the higher level to the lower level, but not vice versa. This is order, the sequence.

The king is the highest ruler in the world and all his words are the Supreme command. Because they are born of heaven and earth and are the Son of Heaven, so they must obey the command of heaven and earth according to "order", the sequence. At home, people should obey the orders of their parents, when they receive education in school, they should obey the orders of their teachers, and when they go out to work, they should obey the orders of their superior managers.

2.2 R2: Buddhism-- reasons and results

Documents and materials show that a large part of Chinese Buddhism originated in India. Sakyamuni, the founder of Buddhism, is called "Buddha" in Sanskrit, which means that Buddhists honor the person who practices perfectly. In academia and practitioners of Buddhism, some people do not regard Buddhism as a religion, but Buddha's education to people, referred to as "Buddhism" or "Shijia". Since its introduction into China, Buddhism has merged with Chinese culture in the course of its development. It has not only produced eight schools such as Zen and Pure Land Sect, but also developed and changed evidently in doctrine, theory and form. After many years of change, the purpose of Buddhism has not changed much, that is, to "get rid of trouble, free from samsara". This kind of situation can be described by a Taoist saying, that is, "all changes are inseparable from their ancestors".

Any trouble in the world does not arise out of thin air. There must be some reason for it. Any troubles in the world will not disappear out of nowhere, and they will surely lead to some result. There is no a causeless result, otherwise there is no a resultless cause in the world. Reason and

Result, the karma, are things that accompany people all the time in life, which is the universality of Reason and Result (cause and effect). Causality is a universal law in the world, and things in the world are caused by or disappeared by Karma. The so-called "all laws are empty, karmas are not empty". This is the inevitability of Reason and Result. There is another dominant relationship between cause and result: retribution. Causality and retribution have a clear correlation and always exist, and will recur, called "Samsara" in Buddhism. "Good and evil will always has its retribution, and Samsara has existed since ancient times." is a very famous Buddhist hymn.

Among the concepts closely related to Karma, Reason and Result, the most important one which embodies the standard of Buddhist practice and effort, is "good and evil". Buddhism holds that good causes produce good results and evil causes produce bad results. In other words, good results are caused by good reasons, and bad results are caused by bad reasons. Therefore, in order to achieve good results in life, we must constantly cultivate good causes in the process. Buddhism's requirement for practitioners is that "all evils should be avoided and all good practices should be pursued". For the benefit of others, it is good to assault and pervert others; for the benefit of oneself, it is evil to respect and polite people. [7]"

2.3 N2: Taoism--nature and no-action

Compared with Buddhism, Taoism is considered by many people as a cultural phenomenon with Chinese characteristics, which is the source of Chinese philosophy and other theories. It is even considered to be a doctrine that truly represents Chinese culture. Compared with Confucianism, Taoism also regards the Book of Changes as one of its most important classics. The reason why Taoism is called Taoism is that she put forward a very important concept that affects the world, namely "Tao". For all people, Tao is a very difficult concept to define accurately. Compared with Buddhism's theory of Karma, Tao exists everywhere and at all times. Reason and Result, Karma, are only part of Tao. "The Tao that can be understood cannot be the primal, or cosmic, Tao, just as an idea that can be expressed in words cannot be the infinite idea". The uncertainty of Tao is elusive, invisible and intangible, but it can make people feel its existence. Like the four seasons of nature, human life, old age, illness and death, the vicissitudes of the earth's surface, all of these make people feel, affected or even controlled by her, but it is difficult to say clearly.

As a representative figure of Taoism, Lao Tzu once defined Tao as "something undefined and complete, coming into existence before Heaven and Earth. How still it was and formless, standing alone, and undergoing no change, reaching everywhere and in no danger (of being exhausted). It may be regarded as the Mother of all things. I do not know its name, and I give it the designation of the Tao (the Way or Course). Making an effort (further) to give it a name I call it The Great. ". Tao is the fundamental reason for the emergence, development and extinction of all things. "The Tao produced One; One produced Two; Two produced Three; Three produced All things. [8]" In fact, Tao begets all things. The influence of Tao is enormous and indescribable. It can only be understood, but can not be expressed. The uncertainty of Tao is actually the certainty of Tao, because Tao is obviously characterized by uncertainty. At the same time, the certainty of Tao is also the uncertainty of Tao, because Tao exists but is unknown.

According to Taoism, Yin and Yang constitute Tao. The simplicity of the formation of Tao, that is, the simplicity of Tao, provides the possibility of understanding Tao. However, the changes caused by the intersection of Yin and Yang constitute all things, which have complexity and even lead to agnosticism. Everything is changed in the process, and at the same time, there is no change during the palingenesis. "The flowers remain the same year after year while people change year by year. "This is the so-called comprehensive manifestation of Tao. In the Book of Changes, it is said that "The Yin and the Yang make up the Tao".

Confucianism, Buddhism and Taoism are important components of Chinese traditional culture, which have profound, lasting and extensive influence. In their doctrines, they can be simply summarized as Confucian order (sequence) and order (command), Karma of Buddhism, Reason and Result, Yin-Yang of Taoism, including the system of Nature and No-action, or ORN2 concepts model. The schematic diagram is shown in Figure 1.

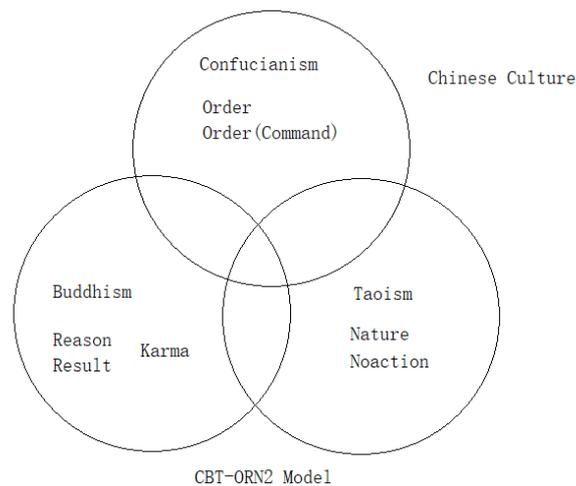


Figure 1 ORN2 concepts model: the core of Chinese Traditional Culture with Confucianism, Buddhism and Taoism

2.4 ORN2's possible impact on computer ethics

2.4.1 The idea of order and computer ethics

Computer ethics has seen the problems and harms brought to society by computer's generation and related technology development and application, and the challenges and breakthroughs to traditional ethics. These are disturbances and breakthroughs to the previous social order. The emergence of computer crimes, repeated software piracy, various computer viruses, insurmountable network hackers, unprotected personal privacy, untraceable network theft and so on will make the original world order chaotic and may become more and more intense [9]. Researchers of computer ethics have seen the chaotic phenomena and characteristics of the network world, which is the state of uncertain, complex, inconsistent, disordered, random and unpredictable results.

It is for this reason that the goal of computer ethics is to establish a set of feasible humanistic education programs of computer science. The goal of computer ethics education is to establish a unified, orderly and predictable idealized new order of the network world. It is also the ultimate value of this discipline. The ethical thought of Confucianism is necessary in the ideological construction of Chinese computer ethics [10].

2.4.2 The concept of good and evil and computer ethics

Establishing an orderly computer society, human education is a very important social responsibility. Ethics is defined as the rules governing human life. Through ethical education, people can know what to do and what not to do, what is right and what is wrong, what is good and what is evil. Compared with the law, ethics is less binding, and there are no clear penalty standards and measures. However, Universal ethic will play a more important role. If ethics can produce the expected effect, sometimes the law will not play its role.

Therefore, the criterion, judgment and education of good and evil become very important work, which is the premise of ethics. Mencius, one of the representative figures of Confucianism, put forward that "the nature of man is originally good". The origin of human nature is good or evil, which is a long-standing controversial proposition. However, the possibility of "people's hearts turn to good" exists. This is the premise for ethics to play a restrictive role. If people's hearts are not good or do not want to turn to good, then the restrictive role of ethics will disappear. Computer ethics will play a great role in a society dominated by ethical constraints. Similarly, in the religious and social environment, will also be so, because religion itself also plays a role in human enlightenment.

2.4.3 Yin-Yang perspective and computer ethics

Yin and Yang are concepts put forward by Taoism. Both Confucianism and Buddhism have their

applications, but they are obviously different from Taoism's natural cognition. The concept of Yin and Yang plays a very important role in the whole Chinese traditional culture, and it is also an important concept affecting modern people. Including human body composition, life and health, working methods, doing things, educational philosophy and so on have varying degrees of influence.

There are three different situations in the cognition of Yin and Yang.

(1) Yin is Yin and Yang is Yang.

On the level of right and wrong, non-black is white cognition is mostly founded in the juveniles and shallow cognitive people. Like children watching movies and TV, they often ask their parents who are good and who are bad. One-way thinking is in the majority, and can not or is not good at transposition thinking; we can not see the two-sidedness and multi-factor of things. A single perspective makes it relatively simple to do things. These people often only do what is in their own interest.

(2) Yang in Yin and Yin in Yang.

From black or white to recognize the existence of gray, colorful is the norm in the world. This kind of person seldom denies everything and seldom generalizes in partial way. There are few "territorial dogs" and very few people who overturn a boat with a single pole. Ability to think transpositionally and conversely. Flexibility and execution are the backbone of career achievements. Even the wicked who are absolutely wicked maybe have some manifestations of good roots.

(3) Yin is Yang and Yang is Yin.

It's not that everything is not reversed, black and white are mixed together, confound right and wrong. But we can see the essence of the emergence, development, growth and extinction of things, know the four virtues of "Yuan, Heng, Li and Zhen", mean source, growth, harmony and firmness. Understanding Heaven and humanity and knowing the truth of the unity of heaven and man. Yin and Yang are different but they are inseparable. No Yin is no yang, no Yang is no yin.

2.4.4 The core thoughts of confucianism, buddhism and taoism and the teaching of computer ethics

Confucius is the founder of Confucianism. He is the pioneer of education in the true sense. He is the first private school "teacher" in history. He advocates equality in education, "teaching without classes". He advocates teaching by example, teaching according to aptitude, combining learning with thinking and inspiration. These educational ideas and methods will also have a positive impact on the teaching of computer ethics. The teaching of computer ethics should embody its universality and applicability, and extend the teaching of computer ethics to a wider scope. At the same time, in teaching methods, students can be guided to think and choose by facts, so that more students can produce "study good and become good" behavior when using computers, and guide students to think independently and then make correct choices.

Lao Tzu is a representative figure of Taoism. He is also a "spiritual mentor" who can bring people inspiration and great spiritual change in a wide range of educational meanings. Compared with Confucius, he pays more attention to "the sage does nothing and teaches without words". Of course, teaching without words does not mean that language is not used in the teaching process, otherwise the existence of more than 5,000 words of the Tao Te Ching is a counter-evidence. Non-verbal teaching refers to those who are engaged in education. They should pay more attention to nature, set an example and teach by example instead of teaching by speeches or words. This idea of nature and inaction is embodied in the teaching of computer ethics. It should focus on the objective fact that the development of computer technology has a variety of impacts on society. Teachers themselves will set a good example for students to abide by computer ethics.

Sakyamuni was the founder of Buddhism. He was called Buddha by the world. Buddhism is also Buddha's education, Buddha's enlightenment. His advocacy of "compassion for the heart" and "karma" reflects the spirit of selfless dedication, which can play a great role in limiting the evil beliefs of believers. "Never do evil and do good" is a very simple and clear teaching principle with social benefits. The reason for the emergence of computer ethics and the necessity of its existence and development is to pay attention to the emergence of "evil acts", and then find the best solution

to restrain or even eradicate it, so that the network world is more secure and full of love, rather than viruses, where danger is everywhere and everyone is in danger. Love is heaven, not "Others are hell".

3. Conclusion

The idea of order in Chinese traditional culture is obviously similar to the goal of modern computer ethics, or it is of great practical significance to establish a new order of computer and its application in the network world. The premise of achieving this goal is to make more people have the idea of good and evil and understand the standards of good and evil through the popularization of computer ethics teaching, so as to make good choices and suppress evil behavior. Of course, in the process of teaching computer ethics, we should let more people know the reality and complexity of the world. The existence of good and evil is natural and inevitable, and people's behavior of seeking benefits and avoiding disadvantages is natural, but the "benefit" in one's eyes may be "harm" to others. Increasing the understanding of the real world and understanding more possibilities can avoid greater harm, deal with more possible situations, and let more people benefit from the education of computer ethics. It is also the benefit of the combination of traditional Chinese culture and computer ethics teaching.

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