

Analysis on Educational Philosophy of Confucianism, Taoism and Legalism

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Keywords: Confucianism; Taoism; Legalism; Educational Philosophy

Abstract: The Spring and Autumn Period and the Warring States Period witnessed a time of violent changes in ancient society, and new ideas and theories emerged in this era. Various schools of scholars wrote books and actively responded to the test of the times, the hundreds of schools thought have both contention and mutual learning and integration. In order to publicize the doctrine and expand its influence, all scholars of the school have attached great importance to education. Educational thought is an important part of ancient philosophy ideology. this comparative study on the educational philosophy of Confucianism, Taoism, and legalism is attempted to try to restore the original appearance of ancient Chinese educational philosophy from this perspective, with a view to inspiring today's education.

1. Different views of the monarchy in the three schools

In the turbulent years of ritual collapse, in order to solve unprecedented problems in reality, there have been many political thought schools represented by Laozi, Confucius, and Han Feizi. They wrote books and explained their theories and advocate [1]. Among them, the issue of monarchy is a problem generally concerned by philosophers and thinkers, and the theory of monarchy is the core of various schools of thought to solve the problem of governance.

1.1. Confucianism speaks of “kingdom” in the form of “monarch”

Confucius, regarded by the later generations as the “Master of All Ages”, travelled around the country to proclaim his doctrine [2]. People respected by Confucius: Laozi in Zhou State; Yan Zhongping in Qi State; Zizi in Zheng State. Confucius greets Laozi, Laozi said that the studies you have studied are all spoken by people who have passed away for a long time. But for those people who spoke a long time ago, you should learn to use them and not be persistent. This remark shows contempt and ridicule for the different behaviours of Confucius' “time” and “timeless”. Although Confucius showed respect to Laozi, he held a negative attitude towards the theory of “rulelessness” [3]. He believed that the times have changed and the society is in chaos, the idea of rulelessness has become an inappropriate idea. The reason for Confucius and Laozi had such a dispute is their different political ideas. Confucian political thought is based on morality. Confucius represents the interests of the slave class. They used the way of the pre-kings as their banner; they advocated etiquette, advocated governing the country by ceremonies, and distinguished between King and ministers, fathers and sons, nobles and inferiors. The basic point of Confucian polite political thought is to provide advice to rulers and educate people to abide by their responsibilities. The characteristic of its political ideal state is that all people are in accordance with the rules of etiquette, there are nobles and inferiors, there is an order from top to bottom, they should do their own thing. while people cannot be divided and opposed because of the order stipulated by the ceremony. Therefore, “harmony” should be noted in the “separate”.

1.2. Taoism advocates political philosophy

The characteristic of Taoist political thought is “inaction”. From “Hanshu·Yiwenzhi” we can know that Laozi is talking about domination. Laozi's idea is to protect the long-term interests of the slave-lord clique [4]. In Laozi's view, the culprit leading to social chaos is people's ingenuity and desire, that is, “promising”. Therefore, Laozi is to pull people back from the promising path to the

inactive path. On the one hand, the rulers are advised to reduce their activities, that is, “three noes” principle to reduce the luxury. Specifically, let the people reduce taxes, reduce the punishment of the people, the rulers prudently use troops and take the lead in advocating frugality. On the other hand, educating the people inaction. This requires that political conditions be used to eliminate promising social conditions. In Laozi's view, the most fundamental reason for being promising is “wishful” and “wise”. Therefore, if ruler want to achieve governance by doing nothing, emperor must eliminate desire and wisdom of people. Eliminate the pursuit of material and spiritual, and return to the state of “small country with few people”. The Confucian thought of courtesy is teaching people to actively make progress in reality. But he Taoist idea of inaction is to hate the ugliness of the world, so it is necessary that teaching people to stay away from ugliness and keep the hermit thought of pure and inaction.

1.3. Legalists Discuss Monarchism with “Master Skill”

It is generally agreed that the legalists speak of “political power”, that among the pre-Qin legalists, Shang Yang emphasized the law, Shen Dao advocated cautious and authoritative, and Shen Buhai attached importance to system. Han Fei collected the advantages of the three. Almost all scholars believe that Han Fei's “skill” is the power of the monarch. Judging from the legal literature currently preserved, “Han Fei Zi” has the most “master skill” content. From the literature, we can find that the legal ideals of the socialists are divided into two levels: one is the long-term social ideal goal, and the other is the means to achieve this goal. It is the latter that really constitutes the subjective spirit of the legalist doctrine, and their ideal goals are “strong” and “win”. The authoritarian unified society envisaged by Han Fei is “there are events in all parts of the world, and the central point is the central place. The saint (the emperor) controls the central point, and the princes of the four sides will come to worship”, demanding the people and neighbouring countries surrender and serve with the state. There are also many differences between Confucius' rule of virtue and Han Feizi's rule of law. Confucius emphasized “self-control, making words and deeds consistent with ritual, that is, benevolence”, advocated “three outlines five constants” and “three obediences and four virtues”, and opposed all “oversteps” in times of social turmoil. Han Feizi emphasized that “If anyone who now praises Yao, Shun, Yu, Tang will be teased by the new monarch, so the sage does not want to use ancient law to regulate the current common sense.” He advocates constant reform and reform.

2. Various educational philosophy methods

Confucianism advocates correcting people's hearts through moral education. Morals are conceded between each level and between people, and there is no dispute, so as to achieve the purpose of “harmony of all peoples” and rule of the world. Therefore, Confucianism has a tendency of moral determinism and educational determinism, and attaches great importance to the role of morality and education. The Confucian policy of rule of virtue is positive and promising, which is very different from the Taoist policy of passively doing nothing. Although the legalists are also active and active, they are governing the country by law, and they are completely different from the Confucianism. Therefore, Confucianism denounced it as “overbearing”.

2.1. The virtue of Confucian education

Confucius believes that human nature is similar, and there is no inherent difference. There is no natural good or natural evil in the world. The difference between the world's benevolence and unkind, goodness and ungoodness, the all different Derived from “learning”. Therefore, learning the day after tomorrow is very important [6]. Confucius put forward the method of “learning and thinking” in combination with educational practice, and advocated equal emphasis on learning and thinking. “If you just read without thinking, you will not be able to use the knowledge of the book reasonably and effectively because you can't understand the meaning of the book deeply, and you will even be confused. while if you blindly dream and don't conduct real study and study, it will be building a tower with sand and get nothing” (The Analects of Confucius · Politics). From the point

of view of “human nature”, Confucian believes that introspection is the way to perfect personality. Therefore, Mencius absorbed and unilaterally developed Confucius' point of view on “introspection”, emphasizing strict requirements on his own moral quality, and achieving “introspection” and “reflection”. He said: “Caring for others, but others away from you, you should reflect on whether your love is enough. If you do not manage others well, you should reflect on your talents. Treat others with courtesy but not get a polite answer, you should reflect on your own compliments. If any behaviour fails to achieve the results it deserves, you should find the reason for yourself. As long as you do it right, the people will naturally return to you.” Xunzi believes that human nature is evil, but also believes that human nature can be changed from evil to good, inheriting and developing the view that “nature is similar, while the habits are far away”, emphasizes on the role of the acquired social environment in education and transformation of human nature, and advocates the establishment of rites through saints righteousness, “reversal of hypocrisy”, pursues “to accumulate goodness into virtue”, educating people from evil to goodness.

2.2. The inaction of Taoist education

The Taoism founder Lao Zi seeks a moral state of “simple” nature outside the realistic society with the “inaction” doctrine. In fact, Lao Zi's life pursuit or purpose is to protect himself. The so-called “existence” and “privacy”, and this purpose is “inaction”. Chapter 7 of “Lao Tzu” says, “The reason why heaven and earth can last for long is that heaven and earth exist not only for their own growth. The world is selfless in cultivating and prospering everything. All prosperous things in turn transform the world through their own actions. The heavens and the earth are constantly updated by all things, and then last for a long time, so they live forever. The saint always comprehensively listens to the opinions of others, and carefully considers all aspects of the contradiction. So when the saint grasps the main contradiction and gives a solution, he always has the support of everyone, so he comes first. The saint always thinks of things at the entire trend from a larger perspective, recognizes short-term and long-term interests, and always works in a longer-term and more favourable direction, so he lives. And Zhuangzi proposed a set of charming methods of life, the core of which is homeopathy. The “Follow the trend of the things” proposed by Zhuangzi is to follow the changes of the times, and to obey the objective laws, to mix between the spirit and the material to protect itself. However, this is not protecting oneself to save the wind and rudder for the sake, it is to “follow people not lose oneself”. This seems to reflect the characteristics of Zhuangzi's “dual personality”, which is arrogant and unrestrained, but seeking self-preservation.

2.3. The law of Legalist education

The legalists believe that civil disputes and indisputes do not depend on whether there is desire, nor whether they are good or bad, but whether there are rules, but whether they act according to the rules when they chase fame and fortune. Controversy within the scope of legal rules is called competition and should be encouraged. After the law was determined, even the thieves dared not do anything wrong. Han Fei constructed his political philosophy on the basis of his theory of “nature evil”. His political philosophy can be summarized as a sentence-“Manage people in the world, focus on managing the public, and not stick to a small number of special people, Therefore, we cannot rely on morality but rely on the law”, which means that governing the world must conform to human nature, no matter that human nature is good or evil, as long as the ruler presses “heavy rewards and heavy punishment”, Governing the country in principle can drive people to serve the country, and the rule of law will be established accordingly. Han Fei's "nature Evil Theory" and its rule of law thought portray the self-interest of human nature, advocating a serious spirit of rule of law, which is its positive side. But he completely ignored the selfless altruistic aspect of human nature and denied the role of moral education in governing the country, which was too one-sided and biased.

3. The value of the three educational philosophy in new era

Inheritance and change of culture exist at the same time, we can say that culture changes in

inheritance and inherits in change. Although contemporary Chinese culture has multiple characteristics, its ideological connotation and traditional culture have profound historical origins. Confucianism, law, and Taoism are important components of traditional Chinese culture. Although the times have passed, compared with traditional society, the social and cultural ecology of contemporary China has also undergone tremendous changes. Although the rule of virtue, rule of law, and rule of inaction have limitations of the times, historical experience tells us that a society cannot do without the rule of law, no rule of etiquette, and no “purity and inaction”. By studying the educational philosophy of Confucianism, Taoism and Law, there are many enlightenments for practical education to rejuvenate the country.

First, the main social function of education is to maintain social stability and sustainable development. Therefore, the development of education should attract enough attention and investment from the superstructure. In the chaotic world of the Spring and Autumn and Warring States period, the pursuit of stable and peaceful social development has become the ultimate goal of most scholars. It is worth noting that they all take education as an important or the main means to achieve this goal. For individuals, education is a means to achieve personal growth; for society, education mainly serves the function of “enlightenment”. Today, this understanding of education is still in line with social reality. At present, my country is facing social transformation, and various social contradictions are highlighted. Strengthening investment in education and giving full play to the education are an effective means to resolve social contradictions. Education needs support from all quarters, such as government policies and Social assistance, and should not simply rely on the “meager” investment of individuals and families. At present, with the economic development and the improvement of people's living standards, education has become the focus of investment and attention of families. At the same time, the government's investment in education has always been criticized. The root cause is insufficient knowledge of the social function of education.

Second, education must follow human nature, teach students according to their aptitude, and follow the trend. The understanding of human nature is the foundation of ancient Chinese educational theory. no matter that “Human nature is good” or “Human nature is bad” , the results of the argument are the same, education must be based on understanding human nature. At present, some of the educational chaos brought by the “test-oriented education” , due to deviations in this aspect, taking “successful learning” as the guide, pursuing personal goals out of reality, overemphasizing the importance of scores, and industrializing education. Educators more than two thousand years ago have told us that the origin of education is to start from the human nature, and ultimately to return to the original nature of the nature, education is not utilitarian. If there must be a standard to evaluate the success of educational work, it should be evaluated from its essence-the growth of human nature, rather than other secular quantitative indicators.

Third, education needs a balance between technology and humanities. In the process of building a well-off society in an all-round way and constructing a socialist core value system today, the modern value of the ancient methods of humanity and moral education is more worthy of our study. In the process of building a well-off society in an all-round way and constructing a socialist core value system, it is important to study that the modern value of the ancient methods of humanity and moral education. We should adapt ancient forms for the ancient serve the present. At present, under the influence of the development thinking cantered on economic construction, we emphasize more on science and technology education, ignoring the humanities education, the imbalance between science education and humanities education, making the contradiction and conflict between man, nature and society worse. The test-oriented education model in my country dominates. Affected by this model, the tendency of focusing on intellectual education rather than moral education is pervasive in every aspect of education, ignoring the cultivation of students’ humanities, which hinders the healthy development of students’ moral qualities. The complete cultivation of human nature should be an organic unity of intelligence and virtue. Today, the understanding of wisdom is focused on emphasizing science education, while moral education is the core of humanistic education. In this case, the construction of modern moral education must be combined with intellectual education, combining a person's physical, intellectual, emotional, and ethical factors to

make him a perfect person. We should inherit the essence of traditional culture and discover and promote the modern value of traditional virtue.

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