

Research on the Value of Confucius' Benevolence Thought in Moral Education of University Students in the New Era

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Abstract: Confucius was a great thinker, educator and politician in ancient China. Confucius' thought of ruling by virtue is deeply rooted in the soil of Chinese civilization, which is very local and available and has congenital advantages. Under the condition of socialist market economy, the rapid economic development has brought a lot of convenience to people's lives, but it has also produced many social and moral problems. The influence of economic globalization, the impact of foreign cultures, and the contradictions in the social transition period have brought about diversified development in the ideological field, which has made China's moral construction face more severe challenges. As builders and successors of China's future society, university students' moral quality directly affects the overall moral development of China society. This article attempts to analyze the existing situation of university students' ideological and moral education in the new era from the pre-Qin Confucius' thought of benevolence, in order to seek the enlightenment and reference significance of Confucius' thought of ruling by virtue for university students' ideological and moral education.

1. Introduction

China's traditional culture has a long history and is profound. It is the source of the strong cohesion of the Chinese nation, the spiritual bond that maintains all China people, and the precious wealth shared by Chinese people all over the world. As the core of China's traditional culture, Confucianism has a profound influence on the values of the Chinese nation[1]. Among them, Confucius thought is the source of Chinese national spirit, and his theory of benevolence has influenced China for thousands of years. Of course, it not only nourishes the Chinese nation. In the past two thousand years, Confucian culture has spread to the periphery of Chinese civilization with the expansion of Chinese character culture, and has been widely reflected in Southeast Asia[2]. For Southeast Asian countries, especially Japan and South Korea, they are more likely to be influenced by Confucianism than other countries[3]. Because as far as its own historical and cultural source is concerned, it is itself a branch of Confucianism. Faced with the influence of social pluralistic value system and the impact of western cultural wave, the moral education of contemporary university students is facing severe challenges. The new educational concept has not yet been formed, and the modern moral education system is being built. The traditional moral education methods are pale and powerless in the face of complex reality, resulting in various moral problems among contemporary university students. Confucius' thought of benevolence provides theoretical basis for university students' subjective moral cognition and helps to cultivate their moral autonomy and social commitment consciousness[4-5].

As the hope of the future, university students shoulder the great trust and profound historical responsibility of the people of the motherland. But now, some university students have some problems, such as personal supremacy, weak human feelings, interpersonal tension, etc. They can't correctly understand themselves, can't correctly handle the relationship of interpersonal communication, and lack caring feelings for people and things, which is harmful to the cultivation of their own good character and the construction and development of a harmonious society[6]. Confucius' thought of benevolence is permeated in the educational idea, and the educational idea with Confucius' thought of benevolence as the core plays an irreplaceable role in cultivating talents, influencing and guiding students[7]. Therefore, the value of benevolence to university students'

ideological and moral education is self-evident. Only by combining university students' moral education with the idea of benevolence can it be conducive to the formation of university students' moral cultivation and the progress and perfection of moral education in universities. Confucius' benevolence thought emphasizes self-reliance, which has certain practical significance to the ideological and moral education of contemporary university students in China. It can cultivate the self-reliance spirit of university students, strive to improve their own quality, and inherit and carry forward the traditional virtues of the Chinese nation among the new generation of university students[8]. This article attempts to analyze the existing situation of contemporary university students' ideological and moral education from Confucius' thought of rule by virtue, in order to seek the enlightenment and reference significance of Confucius' thought of rule by virtue to university students' ideological and moral education.

2. An Overview of Confucius' Thought of Ruling by Virtue

Confucius has his own ideas on self-cultivation and moral education. He believes that personal good moral cultivation should be from point to point. First, efforts should be made to improve one's personal cultivation, and then one's moral character should be used to do a good job in family harmony. Confucius' thought of ruling by virtue is a precious cultural heritage of the Chinese nation, with a long history, which has had an extremely important impact on China's ideological, moral and cultural construction. Confucius' thought of ruling by virtue is the theoretical source of ruling by virtue in China's traditional culture[9]. Contrary to the rule of law, Confucius' thought of ruling by virtue internalizes social moral requirements and behavior norms into national consciousness by moral education, so as to improve national ideological and moral literacy. Filial piety is the foundation of cultivating kindness, and this kind of kindness of pushing oneself and others is the premise of harmonious coexistence between people. Filial piety in family education requires parents to constantly teach their children, and children need to constantly learn in order to root the concept of kindness in their hearts. Whether you have a correct mind, a noble mind and a healthy psychological quality will directly affect the level of people's moral cultivation and the success or failure of their career. If university students lack the pursuit of moral rationality, they will easily lose their spiritual support and motivation to live, thus moving towards mediocrity and sinking. Confucius believes that if a person has a strong and determined personality and a simple and taciturn quality, it is not far from benevolence. Strong-willed people won't talk glibly or cater to others. People who are slow-witted don't talk nonsense, but will talk after thinking and observing. This is a sign of prudence, because we respect others, so we should be cautious.

3. An Analysis of the Present Situation of Moral Education in Universities

3.1 Lack of Traditional Culture

With the negative impact of economic globalization, informationization, cultural diversity and social unhealthy phenomena, the moral system of society has been impacted, which has caused some problems that cannot be ignored in the ideological and moral judgment standards and codes of conduct of contemporary universities. Contemporary university students have a strong sense of self. They pay attention to self-development, self-struggle, excessively pursue autonomy, independence and uniqueness, but seldom pay attention to the collective. They lack team spirit and sense of service, strong sense of identity and weak practical ability, which leads some university students to be indifferent to social practice, school activities and class work. By studying the main content of Confucius' benevolence thought and its value in contemporary university students' moral education, we can further explore the deep connotation of Confucius' benevolence thought, which has important theoretical significance for deepening the theoretical research of contemporary university students' moral education and enriching the theoretical treasure house of contemporary university students' moral education. The traditional virtues of the Chinese nation are the sum total of Chinese excellent national qualities, excellent national spirit, lofty national integrity, noble national feelings

and good national etiquette. As the core of the mainstream thought in China's traditional culture, Confucius' thought of benevolence is not only a unique understanding of morality for a long time in China, but also a good recipe for harmonious coexistence between people formed in the long historical process, so it should be passed down and carried forward.

3.2 The Moral Education Environment is Complex and Changeable

With the continuous progress of science and technology, the gradual prosperity of market economy and the increasingly complex social environment, it has an inevitable strong impact on moral education in universities today. These new changes are mainly manifested in the political environment, economic environment and cultural environment. In the economic environment, the trend of economic globalization is accelerating, and the economic exchanges between countries are more frequent, which provides a broader space for the development of China's economy, science and technology, education and other fields, but at the same time, some hedonism, money worship ideology and decadent lifestyle will also be everywhere, affecting and infiltrating contemporary university students. At the same time, under the condition of market economy, university students are under the pressure of employment competition and unemployment crisis, resulting in the imbalance between psychological load and psychological endurance of university students due to pressure.

The general orientation of contemporary university students' outlook on life and values is positive, healthy and upward. They have high patriotic enthusiasm, desire to become talents, active thinking, broad vision, strong thirst for knowledge, and strong desire to comprehensively improve their comprehensive quality and strive to realize their own values. Party member, a part of university students, admitted that the motivation of joining the Party is to increase competitiveness and give full play to his talents in order to get a good job, and regarded politics as an objective condition for personal growth and a means to realize personal interests. Another drawback of network culture lies in its concealment and virtuality. University students are trapped in two contradictory environments, the real society and the virtual world, which makes them unconsciously immersed in the "extreme freedom" of the virtual world of the network and unable to extricate themselves, which is likely to lead to the distortion of self-personality and the tendency of individualism, and even a series of psychological diseases and psychological obstacles.

3.3 The Status of Moral Education is Not Paid Enough Attention

Facing the challenge of science and technology in the new era, the content of moral education in universities in China has been difficult to adapt to this requirement, especially in network moral education. In addition, we want to be supplemented in dealing with the trend of college students' value guidance, mental health education, personality development and sustainable development consciousness. At present, there is a general decline in the moral quality of college students in universities, which is closely related to the lack of attention to moral education by schools, teachers and students. In many universities, moral education is no longer the purpose and destination of all school work, but one of many school work. Universities have made great progress in the construction of various disciplines and specialty settings, but at the expense of weakening moral education. The scientific and cultural level of college students has been greatly improved, but at the expense of lagging or even declining moral level.

In today's atmosphere of attaching importance to the social value orientation of education, some external social standards are often used to demand and evaluate moral education activities and students' ideological and moral outlook, and insufficient attention is paid to college students' personality shaping and personality development, resulting in the neglect of the basic responsibilities that college students should bear and are fully capable of bearing. Judging from the content of moral education in universities itself, it can no longer meet the thinking characteristics and psychological needs of contemporary college students. Many college students' values are in a state of confusion. They care about the future of the motherland and the destiny of the nation, but at the same time they care more and more about their own future and destiny. They care more and more about the future development of society, but at the same time they care more and more about

the realization of their own life value. They should strive to realize their personal social value, but at the same time they pay more and more attention to the acquisition of their own economic value.

3.4 The Method of Moral Education is Simple and Boring

At present, the content of moral education in universities in China still overemphasizes its political nature, showing a certain lag in the face of the new historical period. Compared with the continuous development of social life and the increasingly high quality requirements of college students, moral education in universities lacks the prevention of negative effects brought about by the rapid development of science and technology in the era of knowledge economy. Moral education method is a bridge between the content and goal of moral education, a medium for moral education workers to act on the teaching objects, and an important factor to obtain the actual effect of moral education. However, the indoctrination moral education method that China has used for a long time is still the main teaching method of moral education courses at present. This indoctrination education method is textbook-based, teacher-centered, and its characteristics are that teachers pay attention to teaching, demonstration, persuasion and criticism, mainly play the leading role of teachers, and emphasize the restrictive role of morality on students. The reform of China's market economy system has not only profoundly changed social material relations, employment methods and interest distribution, but also induced people's unhealthy tendencies such as egoism, individualism and money worship. In the process of reform and opening up, a large number of western cultural products poured in. At the same time, the reform of social and economic system has also brought about great changes in people's economy, social status and interests, as well as corruption in society, which will lead some college students to be bored and rebellious towards ideological and political education.

The monotony of moral education methods in universities is also reflected in the backwardness of moral education means. Although multimedia teaching and social practice are adopted in the process of moral education teaching, the overall effect is very small, which can't keep pace with the development of modern science and technology and is out of touch with the means of communication in today's information age, which greatly reduces the effectiveness of education. Traditional exam-oriented education attaches importance to learning, ignoring moral education, emphasizing the cultivation of scientific and cultural quality, ignoring the cultivation of moral quality as a matter of standing, and taking scores as the only indicator to measure whether students are excellent or not. Many moral education teachers use big lesson plans, and they are not targeted wherever they go. The teaching of moral education courses is only to complete the superficial teaching task, and all kinds of moral education activities are often a mere formality, which is difficult to achieve the purpose of moral education. Such a single and boring moral education method will inevitably reduce the efficiency of moral education, weaken the function of moral education courses and widen the distance between moral educators and college students.

4. Enlightenment of Confucius' Benevolence Thought on Moral Education of University Students

4.1 Cultivate the Subjective Moral Quality of University Students

Confucius emphasized the important role of the subject, and thought that if you want to play the role of "benevolence", you must pay attention to the value of the subject itself. Therefore, he put forward the idea of "being benevolent and helping yourself" in order to improve the subject status of university students. To improve the moral level of university students and realize the purpose of moral education, we must attach importance to the play of students' subjectivity rather than the one-way indoctrination of educators[10]. In some university students, there is a lack of life beliefs, ideals and goals. Such a life is actually empty and full of confusion. Therefore, strengthening the education of university students' ideals and beliefs is the requirement of university students' all-round development, the urgent need of the times and the urgent need of building a harmonious society. At present, moral education in universities pays too much attention to theoretical

indoctrination, which has certain limitations, but it is the most basic way in the process of moral education. The formation process of students' ideological morality is shown in Figure 1.

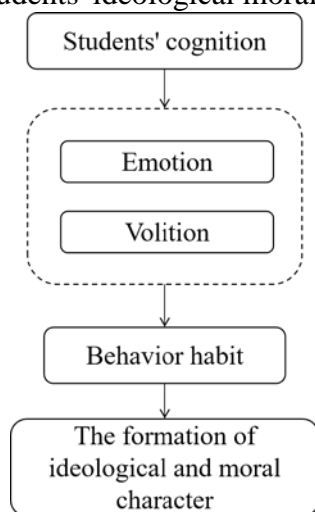


Fig.1 Formation Process of Students' Ideological and Moral Character

If students want to have a good moral thought and consciousness, they must be instilled by the teacher's theory. Without the teacher's knowledge, students can't acquire certain moral knowledge, let alone produce moral thinking and judgment. Under the social background of socialist core value system, university students should have rules to follow in establishing their ideals and beliefs and follow the requirements of socialist core values. In the ideological and moral education of university students, we should care for students' body and mind on the basis of respecting their individuality and autonomy, encourage them to establish the ideal of serving the people, and strive for it for life.

4.2 Build a Reasonable and Orderly Education Target System

Confucius' benevolence thought advocates the harmonious symbiosis between man and the outside world, which plays an important role in coordinating our college students' moral behavior, which is embodied in the following aspects: firstly, coordinating the unity of college students' self-discipline and heteronomy. Let college students associate with others, help others, improve themselves and coordinate the harmonious coexistence between college students and nature under the feelings of kindness and gratitude. As a teacher of college students' moral education, we should establish the concept of lifelong learning, constantly study moral theory and improve our knowledge structure. Only when we have enough knowledge reserves can we better “preach and teach students”. Man is a social existence, and all human activities are in the relationship with others, and it is also inseparable from the harmony of interpersonal relationships. Looking closely at the current society, driven by materialization and extroversion, the physical distance between people is gradually shortened, while the psychological distance is quietly lengthened. Teachers' words and deeds attract students' attention and have an important impact on students. For students, teachers are the most vivid role models. Confucius is very good at educating students according to their different characteristics. Teaching students in accordance with their aptitude is one of the basic teaching methods of Confucius, which plays an important role in moral education in universities.

In the thousands of years of historical development, China's traditional moral culture has created countless moral models and spiritual models, which have great vitality and become extremely precious spiritual wealth of the Chinese nation. Universities should also change the concept of ideological and moral education and develop education step by step. Moral culture is also a process of continuous accumulation. Teachers should deeply understand the actual situation of students and admit that there are individual differences among students. Teachers should carry out differentiated education according to the different characteristics of students. Under the interweaving effect of internal and external factors, students in the same class have different degrees of differences in intelligence, ability and personality. These differences reflect that different students have different

personality characteristics. Therefore, teachers should observe students' thoughts and behaviors and communicate with students more in education and teaching, so as to better understand students' personality characteristics, hobbies, thoughts, ambitions, abilities and even qualifications, and admit that students have individual differences in these aspects.

4.3 Give Full Play to the Rational Self-Discipline of University Students in Moral Education

At the moment when China's market economy is gradually improving, moral education in universities hopes to enable students to have higher ideological and moral consciousness, carry out moral practice in line with socialism, and make their own efforts for social development. Therefore, teachers must improve university students' ability of self-education, give full play to their sense of rationality, self-discipline and self-consciousness, cultivate and improve their ideological and moral quality, and let them consciously make the right choice. Confucius believes that students should take the initiative to think and solve problems when they encounter problems, have the spirit of doubt, and have their own views and opinions on problems. The psychological structure model in students' moral education is shown in Figure 2.

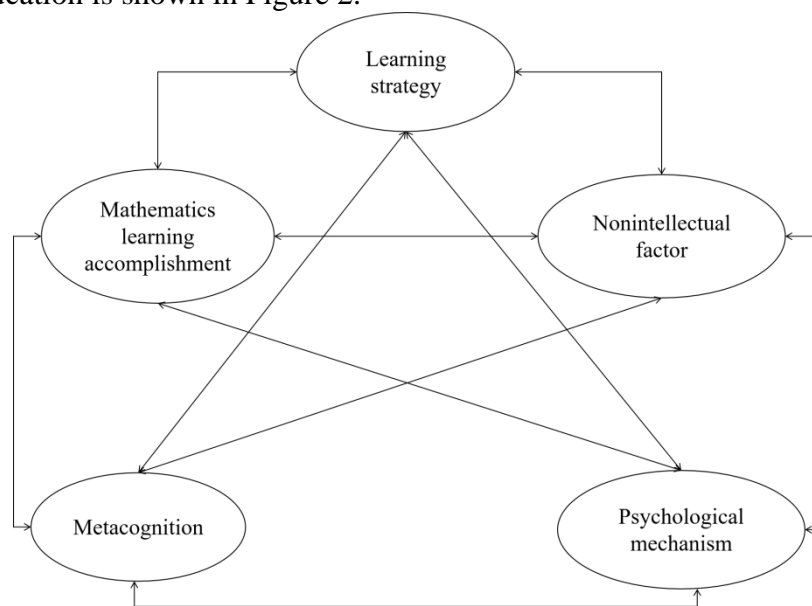


Fig.2 Psychological Structure Model in Students' Moral Education

Teachers should also play their important guiding role in the process of moral education. Teachers should always guide students to find problems by thinking about them, and take the initiative to solve problems by learning knowledge. In learning, teachers should constantly guide students to find problems through doubtful ideas, and be able to think and solve problems actively. In this way, students can not only find the answer to the question in the process of thinking, but also cultivate their enthusiasm for finding the question again. In the process of moral education, we should consider students' basic situation and impart knowledge in a way that students are willing to accept. Only students can transform these moral knowledge into their own moral consciousness and carry out correct moral practice.

4.4 Improving the Effectiveness of College Students' Moral Education

In carrying out ideological and moral education, universities should also aim at students' psychology of innovation and change, let students experience it by themselves through activities, social practice and other situational education, avoid understanding social phenomena only from perceptual knowledge, and strive to cultivate college students' sense of responsibility, which is also conducive to overcoming the tendency of weakening collectivism and growing personal consciousness. On the one hand, teachers should observe carefully in the usual teaching process, be good at discovering the advantages and disadvantages of students, provide students with opportunities for development advantages, and at the same time make up for the shortcomings of

students; On the other hand, we should actively tap students' various potentials and develop their intelligence, so that every student can make full use of their strengths and avoid their weaknesses and achieve all-round and optimal development. When it comes to family education, parents are required to have an all-round educational concept, to create an open family education model from their own children to carry out ideological and moral education, and to care more about the development of children's personality and quality than just their academic performance. To carry out ideological and moral practice in universities, we should change educational concepts, establish mechanisms, highlight moral education as the first priority, and start with social routine education in the process of moral education, so that college students can understand and abide by social moral requirements and social behavior norms.

5. Conclusions

Benevolence thought not only plays an important role in the development of China, but also has great enlightenment for contemporary moral education. As an important part of Confucius' moral education thought, the idea of benevolence has formed a complete value system with great reference significance, which is an important cultural resource that needs to be used for reference in China's current moral education construction in universities. At present, ideological and moral education in universities should actively guide young students to inherit traditional moral culture, and take promoting excellent traditional moral culture as a starting point to strengthen ideological and moral education. In the new historical period, the introduction of Confucius' thought of benevolence and caring in the process of ideological and moral education for university students can better cater to the theme of the times and the principle of educating people. By strengthening the education of benevolence for contemporary university students, we can cultivate students' consciousness of self-discipline, self-examination and the concept of knowing shame and remoulding, have the courage to reflect on their own thoughts and behaviors, clearly distinguish between right and wrong, and consciously strengthen self-discipline, so that the cultivation of excellent ideological and moral concepts can become the active pursuit of contemporary university students.

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