

Teaching by Virtue: Legitimacy of Collaboration between Confucianism and Ideological Indoctrination

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Abstract: In the excellent Chinese traditional culture, virtue is the foundation of education, and nowadays, moral education is the core of students' ideological and political education. Therefore, it is inevitable to explore the synergistic development of moral education in ancient and modern times. Firstly, on the basis of exploring the legitimacy of Confucianism and the ideological indoctrination, it is the demand of the ancient education to realize the understanding by entering the society; secondly, it explains the realistic transformation from entering the society to salvation, so as to lay the foundation for the realization of education; finally, it absorbs the excellent traditional culture and explores the practical path of self-indoctrination.

1. Introduction

The ideological and political education for college students in both ancient and modern Chinese colleges and universities is centered on moral education, and the legitimacy of collaboration between Confucianism and ideological indoctrination is reflected in indoctrination as the demand of the times.

2. Realizing the Indoctrination Aspirations of Understanding by Entering the Society

According to the objects of philosophy, i.e. nature, society, and human thinking, it is the beginning of people's thinking to explore the interrelationship among them. The dimensions of meaning and value derived from them make people think about how to deal with these numerous and complex relationships to make them perfect, that is, how to practice them when they are rooted in harmony and coexistence. In the light of the above reflection, Confucianism, as the representative of the subjective initiative to realize the understanding by entering the society, thus is advocating the idea of positive entering the society.

2.1. Explore the Source of Positive Entry

The world's most famous disciplines are Confucianism and Mohism, and the clear distinction between entering and leaving the society is a demonstration of the state of mind, as well as the attitude towards life.

On the one hand, the positive entering the society comes from the care of the environment. Being in the general environment of ritual collapse, it no doubt cultivates a sense of worry. At the time of dislocation, Confucianism was a way to help the people with the thought of entering the society.

Worry became a necessary psychological prerequisite for Confucians to think deeply about everything in the world, thus enhancing their sense of personal social responsibility and building the essence of Confucianism with the world as their own and with worry as the cornerstone, that is, to achieve a overall concern in the midst of turmoil.

On the other hand, positive entering the society stems from the pursuit of ideals. Confucianism's entering the society feeling is reflected in the ideal of governing the world, in the mind of the inner sage and the outer king, and in the realm of self-cultivation and personality transcendence. First, it is the pursuit of the ideal of the king's cultivation. On the basis of the way of loyalty and forgiveness, the pursuit of benevolence and sainthood is embodied in the way of cultivating the body and ruling the inner saint and the outer king. A person of great perseverance pursues shouldering heavy responsibilities, promotes the lofty social ideals and the spirit of social contribution. The idea of entering the society is practiced in "morality", "pro-people" and "highest good". Second, the pursuit of specific personality orientation. The core of Confucianism's self-improvement personality is the positive spirit of entering the society. By learning the "wisdom, faith, holiness, benevolence, righteousness and loyalty", the "officials, rites, household, labor, penalty, and military" and the "etiquette, music, archery, royalty, calligraphy, and mathematics", and by understanding the "righteousness, utilization, and generosity," Confucianism cultivates one's moral character and clarifies one's virtue, achieving transcendence of personality by uniting the hearts of the world. This philosophy of character formation is the goal of the family and the foundation of the state, so as to make one gain fame and position, and make the country prosperous and stable.

2.2. Deeply Investigate the Importance of Positive Entering the Society.

On the one hand, consciously realizing the virtuous convention becomes the key to enter the society. Achieve order and harmony by entering the society. Under the influence of the thought of entering the society, there is the reflection of "the way of the great learning is to understand virtue and to rule the country first", and there is also the interpretation of the harmonious convention of "the essence of the country is at family". Rooted in the concept of loyalty and filial piety, combined with the protection of the family and the state, the spirit of entering into the society forms a specific covenant of harmony and coexistence within the concept of the family and the state. With this model, it can promote the union of the family and the state, actively entering the society, join in official career, understand the people, and help the world, while consciously cultivating the traditional family ethics and the core of moral spirit.

On the other hand, indoctrination to cultivate virtuous qualities becomes the key to entering the society. The cultivation of virtue is realized by entering the society. Confucianism advocates cultivating one's moral character, demonstrating by example, and acting in a righteous manner, so as to realize conscious moral cultivation under the idea of entering the society and realize moral practice with the essence of Confucianism. At the same time, to cultivate oneself with respect, one can be at peace with others. For example, the *The Doctrine of Mean* is the highest principle of self-cultivation, which is to realize the middle way to achieve contemplation and calmness. Later on, it was combined with "nurturing the nature" to change one's temperament and make it consciously realize the state of "great clarity".

Virtue is the first thing to rule the country, and on the basis of virtue cultivation, official indoctrination is formed by using indoctrination as the path and morality as the basis to rule the country and cultivate the family. First, the requirements for the cultivation of virtuous qualities in the world are reflected in the establishment of schools. Mencius once said "school in Xia Dynasty", "Biyong" and "Pangong" in the Western Zhou Dynasty, so that later there is "country school of teaching" and "private school of teaching", all of them are intended to educate and cultivate people's virtuous qualities. Second, the setting of the institutions of education and culture is the mature

development of education and culture. From the "imperial college" in the state to the "township teacher" in the private sector, all of them have taken on the important task of educating the people with high standards and enhanced the function of social education. However, the content of indoctrination has not yet been systematically perfected, so that the cultivation of virtue, the improvement of personality, and the realization of the quality of indoctrination are the top priorities.

2.3. Strengthen the Demand of the Era of Entering the Society.

The ethical indoctrination of Confucianism is used as an aspiration of the times to strengthen the idea of entering the society. It is reflected in the normative and consciousness of the people under ethical indoctrination. It plays a normative role in establishing people's correct moral understanding, and subjectively enhances people's moral standards and the harmonious governance of society as a whole based on ethics and morality, but objectively is the conscious demand of the times. The fact that people consciously choose to follow the idea of entering the society is a manifestation of their spiritual awakening and a concentrated demonstration of the self-improvement spirit of the Chinese nation. To strengthen the idea of entering the society, promote people's care, and truly realize the teaching of culture and morality, not only to govern the country and the people, but also to guide and regulate the people's survival values.

3. Realizing the Realistic Transformation from Entering the Society to Salvation.

What is salvation? The salvation is "love". The realistic transformation from entering the society to salvation is rooted in the spirit of Confucian ethics. On the first level, on basis of "the benevolent loves others", the guiding spirit of benevolence runs through the positive interaction between individuals and society, which is actually the cultivation of the ability to "love people" and the ideal pursuit of "universal love". The main path to achieve a harmonious and consistent living environment is the implementation of the idea of positive entering the society. The process of becoming a saint and a benevolent person in Confucianism is explored in depth, based on the pursuit of individual freedom and giving the public the choice to realize their desires by "restraining oneself and restoring propriety to achieve "love for oneself", view social relationships with a harmonious and symbiotic attitude, and pursue the harmony between social groups to realize the spiritual realm of transposition and equality and love advocated by Confucianism. In other words, it is a prerequisite for individuals to realize their entry into the society with a positive attitude, and to participate in society above the perfection of self-personality, so that they can live in peace. The second level is to achieve "love for all" above love for oneself. Understanding the Confucian idea of "universal love" is the practical connotation that guides the salvation. "Love for all" is the most important manifestation of social harmony and the best manifestation of intolerance, as a substantial core of salvation that transcends the momentum to achieve love for people in society. On this basis, the ability to "love for all", to implement the way of loyalty and forgiveness, to improve social morality and to cultivate the ethical spirit of society as a whole, are all effective ways to achieve salvation quickly.

On the basis of this, the transformation of the idea of entering the society into salvation with "love" as the core cohesive force needs to be integrated into the social ideology, social politics, and social morality as the guiding force for concrete implementation.

3.1. Relief of the Living with the Idea of Social Unity

On the one hand, the concept of "unity" is implemented on the basis of "harmony". As a result, the social indoctrination model achieves the legitimacy argument of unification, which in turn solves the overall cultural and ideological problems of the society and forms the institutional reinforcement of "unification". In the Western Han Dynasty, for example, society was institutionalized to carry out the

activities of indoctrination by means of the institutionalization of thought. And to be the emperor's teacher, to win the emperor's heart with good advice, to achieve the unity of all things, to realize the foundations of the order of thought.[1] On the other hand, the institutionalization of thought was practiced in the rules of society. At the beginning of Han Dynasty, Confucianism was established and the Imperial College was raised, and the institutional framework was built under the standardization and stabilization of ideas, and the social rules were clarified and then practiced. For example, Dong Zhongshu's "Three Strategies for Emperor" were adopted by the emperor and used in the official system, which actually managed the common people and penetrated the rule of law. In practice, Confucianism reigned supreme, regulating people's thoughts and social customs through the institutionalization of ideas, and providing relief to the common people in the development of ideas and kingship together.[2]

3.2. Realizing the Transformation to Salvation through Social Politics

Confucianism is a realistic transformation from entering the society to salvation with political authority and political legitimacy.

Firstly, salvation requires political guidance.

This political guidance is the basis for the people to move from passive acceptance to universal learning and eventually to the goal of indoctrination. For example, the Han Dynasty attached full importance to the thought of Dong Zhongshu to enhance the political authority of the state, and the "rejecting the other schools of thought and respecting only Confucianism" became the leading idea as political guidance to cultivate the people's thinking. On the one hand, it is guided by firm political beliefs. To realize the firm political belief of individuals by traditional indoctrination thought is also the foundation for better ideological and political education at this stage. In the old days, the people were taught to reach political beliefs, and nowadays, the people's power and national hope are realized together with firm political beliefs. On the other hand, shaping political personality guidance. Based on the traditional indoctrination, we integrate the present-day multiform guidance methods to cultivate the awareness of problems and establish a firm political stance, thus expanding the horizon and solving problems. This will increase people's political participation and improve their political personality.

Secondly, salvation requires the politicization of society.

By politicizing society, it can cultivate people's cultural consciousness. While cultural development is rooted in core traditional thought, people still face cultural choices. At a time when right and wrong ideas are colliding, we need to consciously choose the best culture and truly realize the awakening of our consciousness and the construction of social politicization under the idea of entering the society.[3] On the one hand, Confucianism is a social education, which can help the ruler to "obey the Yin and Yang" and "win the people with the truth", so it becomes "teaching the people". On the other hand, Confucianism could take charge of the state with morality, make a living with rituals, and be used for politics. The Qin Dynasty advocated for the law as a religion, the Early Han Dynasty advocates Huanglao and the Western Han Dynasty deposed the hundred schools, after a long time, and Confucianism was the most influential in the later years. In this process, the transmission of the scriptures, not only emphasizes the overall morality of society, so that people consciously comply with the social moral code to achieve the moral and rituals, but also triggers "intolerant politics" by "intolerant heart", and gradually achieves politicization. In Confucianism, morality as the basis of political law is used for salvation, which requires the transformation of social politicization.

Finally, salvation requires an emphasis on political values.

People are born in society, so it is natural for them to take an active part in politics. On this basis, how to reflect the political value of the individual becomes an important part of the salvation through indoctrination. Therefore, individuals should have the right to express themselves fully and express

their political views through indoctrination. Individuals' opinionated expressions on political life and its phenomena respond to social politics and reflect the will of the people. At the same time, individual's general views such as the evaluation of attitudes toward socio-political issues reflect their political values. On this basis, social indoctrination should respect and emphasize the political value of the individual. Confucius realized political ideals with his logical ideological indoctrination. For example, Confucius' idea of proper names, "ruler and minister, father and son", should be righteous and consistent with its name and reality. In addition, the purpose of Confucianism is to cultivate talents for the ruling class and to realize the political value of individuals with intellectuals as the carrier. Therefore, when Confucius discussed "learning", he clearly pointed out that it was "in which the salary lie", thus emphasizing the political value.

4. Self-indoctrination Reveals the Root of Practical Indoctrination.

The Doctrine of Mean emphasizes theories such as prudence and self-reflection to improve oneself and to achieve the purpose of personal cultivation through introspection.[4] The internal cause of self-cultivation is self-indoctrination. Firstly, what is indoctrination? The new Confucian Feng Youlan calls it "reflection". Defining philosophy in terms of the "reflection of the human spirit", it is clear that "reflection" is the crystallization of individual wisdom, on the basis of which individual logical thinking is perfected and developed.[5] Secondly, we understand that the object of indoctrination is ourselves. To think about oneself, to think about one's reflection, and to reach the "reflection of reflection". The path of self-indoctrination is still clear. Finally, what is the systematization of self-indoctrination. Take Confucianism as an example, the system of indoctrination should be Confucianized first, and the study of one's own system should be deepened before one can think about the system as a whole. *The Doctrine of Mean* advocates virtue, and virtue is rarely found in the people, so the moral system of Confucianism is discussed in terms of virtue, and thus, the purpose of self-indoctrination can be achieved in the theoretical system with seeing big things through small ones.[6]

In short, traditional culture has developed in concert with the times and tends to be "localized". In the practice of indoctrination, the value of traditional culture is reassessed, and comprehensive "localization" logic is constructed. Firstly, indoctrination is integrated into "Chineseization". On the one hand, the problems of indoctrination in modern thought and theory have been highlighted, and many incompatibilities have arisen, so that the fusion of ancient and modern cultural frameworks needs to find a suitable practical path.[7] On the other hand, the fusion of Chinese and foreign thought and theory should be viewed correctly, with "Chineseization" as the cornerstone, presenting the cultural and academic self-confidence of thought education in the new era,[8] and realizing the "morality" of Chinese culture by quoting the scriptures and carrying the classics.

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