

The Tradition of Confucianism and the Positioning of Chinese Philosophy in the Development of the New Century

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Abstract: Chinese philosophy is based on summing up previous experiences, absorbing the essence of advanced Chinese and Western thoughts, and advancing with the times to form a philosophical theoretical system with Chinese characteristics. Confucianism is an important part of Chinese traditional culture and the essence of Chinese philosophy. It has had a profound impact on Chinese philosophy. In the context of this new era, traditional Confucianism and the ideology and culture of modern social life collide and merge with each other. At the same time, the development of the new century has also allowed people to recognize the Confucianism that is developing and advancing with the times. It is an important theoretical basis for guiding the direction of Chinese culture and history, and it also has a profound impact on the relationship between Chinese and Western philosophy. Therefore, in the context of the new century, how to locate the Confucian tradition and Chinese philosophy has become one of the research topics of many scholars. This article uses questionnaire surveys and data analysis methods to understand the inheritance and cognition of Confucian traditional culture and Chinese philosophy in the new century through the form of questionnaires. According to the survey results, the majority of the interviewed people takes a sensible attitude towards Confucian traditional culture and express their interest, while only a small number of people hold a completely negative attitude towards it. Therefore, this culture is still deeply rooted in people's hearts and has a greater impact on people's daily lives.

1. Introduction

In the context of economic globalization in the new century, Confucian culture has been influenced by the values of Western and Eastern countries, and at the same time it has been continuously updated with the development and progress of society and the trend of the times. As one of the important components of Chinese traditional culture, Confucian traditional thought has also been reflected in modern social life and production practice. At the same time, philosophy is a science that studies the development of human society. It focuses on the relationship between

human beings and the world as a whole. Confucianism is the soul of Chinese philosophy, has a profound influence on Chinese traditional culture, and plays an important role in contemporary development. It not only provides a spiritual orientation and value orientation for people in modern society, but also has its own uniqueness in terms of ideology, culture, and behavioral norms. At the same time, it also enriches the connotation and extension of contemporary Chinese values.

Judging from the current situation, the academic circles have very rich research results on Confucian traditions and Chinese philosophy. For example, Han Xing, from the perspective of classic interpretation, centered on Confucianism, envisaged to promote the in-depth study of Chinese philosophy on the basis of interpreting traditional Chinese classics [1]. Guo Qiyong believes that Xunzi is a great man in the history of Chinese culture, philosophy and Confucianism, with outstanding contributions and far-reaching influence. It is necessary to re-understand Xunzi's ideological characteristics and its status and significance in Confucianism and even traditional Chinese philosophy [2]. Du Weiming pointed out that in the context of globalization, rethinking and in-depth interpretation of the ideological characteristics, contemporary values and future trends of Chinese philosophy is an important way for the innovative development of Chinese philosophy [3]. Therefore, this article combines the development of the new century to carry out research on the Confucian tradition and the positioning of Chinese philosophy, which has certain era significance and research value.

This article mainly discusses these aspects. First, it introduces the Confucian traditions and the status quo of research. Then it elaborated on Chinese philosophy and the status quo of research. Finally, a questionnaire survey and research on the positioning of Confucian traditions and Chinese philosophy under the development of the new century were carried out, and the survey results and analysis conclusions were drawn.

2. Confucian Tradition and the Positioning of Chinese Philosophy in the Development of the New Century

2.1 Confucian Tradition and Research Status

As the mainstream consciousness in ancient China, Confucianism is also the core school of traditional Chinese philosophy. Its ideological content is rich and complex. Among them, the ideas of "teach students in accordance with their aptitude," "the unity of nature and man," and "benevolent people love things" are still embodied in modern production and life, and have become models that people believe in. In recent years, some universities and national publishing houses have also made significant contributions to the excavation of ancient Chinese Confucian classics.

For thousands of years, Confucian ethics has firmly united the Chinese nation and the Chinese people, and after being accumulated in the long history, it exudes a strong cultural charm. In Chinese traditional culture, the traditional thought of Confucian moral education is at the core and is particularly important. From the pre-Qin to the Song and Ming dynasties, Confucianism has always attached great importance to moral education. They systematically discussed the content, goals, principles, methods, and importance of Confucian moral education, and proposed a Confucian moral education theory suitable for society and rich in content [4-5]. The main points of Confucian traditional thought are shown in Figure 1.

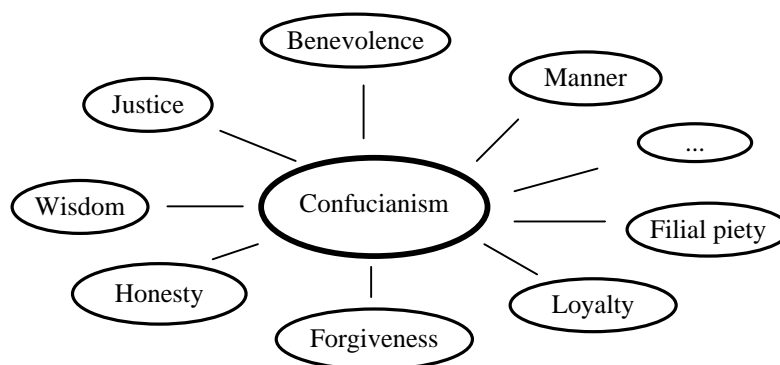


Figure 1: Main Ideas of Confucianism

From the pre-Qin period to the Song and Ming periods, the traditional Confucian moral education thought can be roughly divided into three stages. The first stage was the pre-Qin period, represented by Confucius, Mencius, and Xunzi. The second stage is the Sui and Tang Dynasties, represented by Han Yu, Li Ao, and Liu Zongyuan. The third stage was during the Song and Ming Dynasties, represented by Zhu Xi.

Confucius' moral education was based on "benevolence" and "rituals", which was the core of his ideological system, which had a profound impact on social moral education, the personality and personal character of gentlemen at that time. In-depth study of Confucius' moral education thoughts and critical inheritance of Confucius's moral education thoughts is the correct attitude and method to the excellent traditional Chinese culture, and is conducive to the promotion of excellent traditional culture.

Mencius' moral education thought corresponds to Confucius' thought, but it also has its characteristics. He proposed the ideal personality, content, principles and methods of moral education based on "goodness of nature", which can be used as a reference for the inheritance and inheritance of excellent traditional culture and for strengthening the construction of family education.

Xunzi took the theory of "sexual evil" as the theoretical basis of moral education. In Xunzi's view, moral cultivation is a conscious behavior, self-discipline free from external constraints, able to strictly observe morality, practice social ethics, and constantly reflect and improve. The process of moral cultivation is the process of "accumulating good by virtue". In addition, Xunzi also believes that moral cultivation is a process of self-learning, not only to learn moral knowledge, but also to use the learned moral knowledge to guide self-moral practice, and constantly reflect and reflect moral behavior in practice.

"Benevolence" is a kind of interpersonal moral theory and the core of Confucian thought. Mencius's thinking is based on his theory of "goodness". He believes that as long as people actively explore their hearts, they can reach the highest state of "connecting with the sky". Confucianism also attaches great importance to proper development. When dealing with nature, people must take into account the laws of nature and sustainable development, and not abuse its resources. Only by peaceful coexistence with nature can human society continue to develop and prosper [6-7].

2.2 Chinese Philosophy and Research Status

Philosophy is a science, and its development is a long and tortuous process. In this process, Chinese scholars continue to explore and study philosophical theories. Generally speaking, the

proposal and establishment of a philosophical system is an overall reflection of the level of social productivity and social relations development at that time, and is closely related to a country's politics, education, and cultural advancement and backwardness, openness and conservativeness, wealth and weakness, etc. .

China has a history of more than four thousand years and a profound historical background. The characteristics of Chinese philosophy correspond to the unique foundation of Chinese philosophy. From the perspective of internal logic, the unique value of Chinese philosophy is determined by the characteristics of Chinese philosophy. By clarifying the characteristics of Chinese philosophy and examining its influence on Chinese culture and even certain things, the value of Chinese philosophy can be clearly and irrefutable. From the perspective of genetics, studying the characteristics of Chinese philosophy is inseparable from the construction of "Chinese philosophy" in the sense of modern discipline, the definition of Chinese philosophy, and the difference between Chinese philosophy and Western philosophy [8-9].

Chinese philosophy is closely related to the historical context of the times and the national spirit of the times. In recent years, with the improvement of China's comprehensive national strength and the enhancement of national cultural awareness, contemporary scholars' definition of Chinese philosophy has changed from the definition of beginners in the last century. Chinese philosophy has its own characteristics: it takes people as the center to guide practical activities, and people as the subjective factors to study the world and its laws. Philosophy, as a scientific world outlook, is the epistemology of human exploration and discovery of the objective world. It not only represents an era, but also embodies the harmonious development relationship between man and nature. In this process, materialist theory is like a double-edged sword, protecting us from bad behaviors or negative phenomena in life. On the other hand, Marxism compares, analyzes and interprets all of these, so that people can look at problems with dialectical thinking and take correct steps to solve them, so as to achieve the desired goal [10-11].

In modern times, the increasing progress of science has led people to mistakenly believe that science is omnipotent. Philosophy is being ignored more and more. Philosophy under the pressure of science must survive. The understanding of philosophy audiences has become narrower and narrower, and the importance of philosophy has become more and more neglected. Identity and legitimacy constitute the overall context of modern philosophy. But in the current global economic development and ecological environment, philosophy always has important scientific guiding principles.

The task of inheriting and organically fusing the rational core of Marxist philosophy, Western philosophy and Chinese traditional culture, and building a learning system with Chinese characteristics and philosophy of Yi learning is far from complete. Global integration has brought new opportunities and challenges to mankind: for example, the relationship between nature and man is becoming increasingly tense, science and technology have an increasing impact on mankind, and people's belief problems are becoming less and less. Therefore, it is necessary to communicate with world cultures, spread Chinese wisdom to solve new problems facing mankind, give a Chinese voice to the international community and propose Chinese plans, highlight the unique charm of Chinese culture, and enhance China's competitiveness in the world. This is a question that every scholar should think about.

Since the May Fourth Movement, Chinese philosophers have begun a process of reflection and reconstruction of Chinese philosophy and culture. As a result, three models for the study and reconstruction of Chinese philosophy and culture have been formed, namely, the Marxist model, the liberal model, and the Confucian humanist model. The development of Chinese philosophy and

culture has a long way to go, and cultural integration of different systems, origins, and characteristics is a tedious task. Under the guidance of Marxist philosophy, the comparative study of Chinese and Western philosophy and culture has made considerable progress. Although there are a lot of research results, the transmission and integration of academic results require greater efforts [12].

3. Questionnaire and Research

3.1 Questionnaire Design Process

This questionnaire survey is about Confucian traditions and Chinese philosophy, and aims to understand people's inheritance and cognition of Confucian culture in the new century through the form of questionnaires. The subjects of the questionnaire survey were 120 citizens of City M. Through the issuance of online questionnaires or paper questionnaires, the collection and quantitative analysis of the information filled in by users are carried out to draw conclusions of the questionnaire.

(1) In the preliminary preparation of the questionnaire, the number of questions should be as concise as possible to avoid fatigue of the interviewees.

(2) The questionnaire is released. Questionnaires were distributed through online questionnaires, on-site questionnaires, and inviting friends to help ask friends and students around them to fill in the questionnaires. A total of 120 questionnaires were distributed and 120 valid questionnaires were returned. The questionnaire recovery rate was 100%.

(3) Questionnaire analysis. Organize the collected questionnaire information to get the required information data. Analyze the results of the questionnaire. The analysis results include citizens' opinions on the feasibility of applying digital media art to creative film and television languages. Some of the results obtained from the questionnaire are as follows.

3.2 Questionnaire Survey Content

The first part is a selection of 120 citizens of M City, who divided the interviewees into teachers, students, workers, and journalists according to their occupations, and investigated their views on the traditional culture of Confucianism in the new era.

The second part is to sort out the information collected in the questionnaire and understand the views of 120 citizens on the traditional culture of Confucianism in the new era. Part of the questionnaire survey results are as follows.

4. Analysis and Discussion

In this questionnaire survey, 120 respondents were surveyed regarding their views on Confucian traditional culture. The survey results are shown in Table 1.

Table 1: Results of Questionnaire

Respondents	Profound and long-standing	Essence and dross	Outdated and conservative	Indifferent
Teacher	11	15	1	3
Student	12	13	3	2
Worker	13	11	2	4
Reporter	11	16	2	1

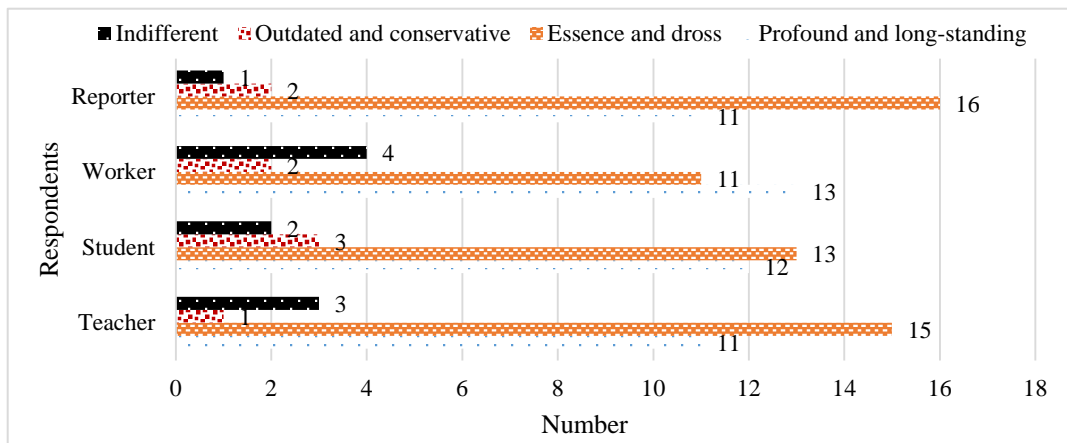


Figure 2: Results of Questionnaire

As can be seen from Figure 2, among the 120 interviewees, 55 people think that Confucian traditional culture has both the essence and dross, 47 people think that the culture is extensive and profound and has a long history, while only 8 people say it is too conservative and outdated. Others are not interested in this topic. It can be seen that the majority of the interviewed people take a sensible attitude towards Confucian traditional culture and express their interest in it, while only a few people hold a completely negative attitude towards it. Therefore, this culture is still deeply rooted in people's hearts and has a greater impact on people's daily lives.

5. Conclusion

The advent of the new century has brought a huge impact to traditional philosophy, but at the same time it has also enabled the further development of Confucianism. In the context of this era, it is necessary to combine Confucianism with Chinese characteristics. As the core of Chinese traditional culture, Confucianism is the embodiment of the wisdom and spirit of a nation, and it contains rich and profound content. At the same time, it is the soul of Chinese philosophy, has a profound influence on Chinese traditional culture, and plays an important role in contemporary development. In the new century, it is necessary to build and develop a harmonious socialist society with materialist dialectics as the main line. Therefore, this article studies the positioning of Confucian traditions and Chinese philosophy in the development of the new century, which is of great significance for building a harmonious socialist society and promoting Confucian traditions to advance with the times.

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