

The Application of Confucian Genealogy of Thought and Knowledge in Philosophical Therapy

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Abstract: Although Confucian philosophy is the moral philosophy of "for oneself", it has its own unique cultural psychohistory method and cultural psychophysiology connotation. Confucius philosophy, based on experience, refined the "etiquette" of carrying on the past and opening up the future by studying history and culture, interrogating the personality of "close to nature and distant from each other" and creating the glorious road of "benevolence". The idea of the king is the foundation of their universality. According to the concept of the sovereign, the paper explores the path of "self-cultivation and taking the throne" and the moral realm of "internal sage and external king" and then puts forward the map of philosophical knowledge with the basic connotation of "learning and learning" educational philosophy, "name" academic theory, "benevolence and morality" ethical theory, "ritual and Taoism" political system philosophy and "happiness and Taoism" ideological education and life philosophy. Philosophy of thought has always strived to reshape the cognitive pedigree, values and cultural spirit of human existence in the world. However, at the same time, the psychometrics of cultural psychohistory also need to be studied to realize and develop itself.

Keywords: Confucius thought, Knowledge genealogy, Philosophical therapy.

1. The Introduction

Confucius thought theory embodies daily life and the practical experience of historiography. Only by integrating daily life into the practical experience of historiography can it obtain the true significance of the study of quintessence historiography theory. Universality and crucially, if the "cornerstone" if after examination and philosophy objectively rational reflection and to construct, the goal of "how people become the gentleman", will certainly "learning" "benevolence", "ritual", "name", "music" "the doctrine of the mean" main problems such as protruding shows up, resulting in "learning" as the main body of education theory, by "name" as the main body of knowledge, ethics with "benevolence" as the subject, political system with "propriety" as the subject, and life philosophy with "joy" as the subject. It is the doctrine of the Mean [1] that governs these five elements and makes them constitute the overall style and outlook of Confucian philosophy.

2. The Psychohistory of Confucian Philosophy

Confucius believed in ancient Chinese civilization not only in legend but also in fact. In this way, we can discover and carry forward the universal laws contained therein. Man is distinguished from the animals because he has achieved a personal awakening that allows him to consciously create and use knowledge. Human nature is also the existence of knowledge, so the advance and evolution of the human economy and society is driven only by knowledge. The great man of Confucius thought realized that shang was to Xia or Zhou to Shang so that he could inherit the prosperity of the road, not only because of the "cause" of knowledge but also because of the "profit and loss" of knowledge. Unable to inherit, difficult to profit and lose; Need profit and loss must inherit. Inheritance and profit and loss promote each other to build the way of revolution, which is the everlasting and

eternal way of prosperity of civilization and the fundamental requirement of history to form the essence of Confucius' thought and culture. It is the real way that Confucius carried forward all his life, which contains the essence of "eternal change" and "eternal change". However, historiographical empiricism, which has fixed and fixed changes as its internal rules, does not focus on returning to practice from practice but reconstructing practice by using historical experience.

Confucius thought focuses on the excavation and narration of the information and thinking sources of the development of ancient society and is summarized as the basic purpose of the eternal new human road, which is to rebuild human beings, guide the new society, control chaos, and rebuild the road of change. In the spiritual history theory of Confucian philosophy, practice is always an important bridge to the future. It is also the basic approach of Confucius' historical theory, the essence of Confucius' philosophy, to reflect on the real world and use practice to refer to and conceive the future. Although Confucius did not establish the present qingming through physical practice during his lifetime, his cultural spirit and aesthetic ideas expressed by this event laid the eternal moral principle and the most basic source of thought for the chaotic and unified qingming of the summer and the world.

3. The Intellectual Pedigree of Confucian Philosophy

Zi Gong said, "The master's writings are accessible and heard. The master's words about nature and the way of heaven are not accessible but heard." (Gong Ye Chang). Sex is human; the way of heaven refers to the noumenon of the universe. Nature and the Way of heaven included both metaphysics and pure knowledge, but Confucius did not attach much importance to them." Confucius attached great importance to daily ethics, including the rule of etiquette and social order. What it says is not the law of the world. This is the most important feature of Confucianism." He also tended to

function differently to strangeness, violence, chaos and spirits. Violence and rebellion also belong to the category of criminal law, and the spiritual aesthetic orientation of Confucius's philosophy of practicalism directly influenced his abandonment of law and criminal category. Strange and ghost are the unknown world of imagination, which contains not only metaphysics but also religion. At the same time, it is not suitable for his practical spiritual aesthetic orientation, so he avoids [2].

As Jaspers once observed, "Confucius was never conscious of a functioning knowledge of himself and could not even function to it." It is true that Confucius's philosophy of thinking lacks "complete cognition", but it should not be asserted that Confucius's philosophy of thinking lacks the cognitive system supporting its thinking and mode because there is almost no ideological philosophy without a cognitive system. The philosophical philosophy constructed by Confucius was not a "complete understanding" of pure understanding as the Greek philosophers sought and established because these understandings included not only the natural universe and the creation of the world but also human beings, human nature, policies, ethics, etc., as well as metaphysics, the soul and religious belief. The system of learning constructed by Confucius is empirical and practical, but it is not used to satisfy curiosity and surprise and provide intellectual training but only to explore and achieve national salvation: "In the midst of the collapse of the empire, in a time of war and turmoil, Confucius's ideas were part of a group of philosophers who traveled to use his advice to save the country.

The basic orientation of Confucius's historical experience is, first, the actual need for salvation, which is due to the frequent wars and the disintegration of the empire at that time. The most direct reason for the division of the next Taoism is "the decline of the sages" and "the replacement of tyrants" ("Mencius Teng Wengong ii "). The scientific knowledge structure of its rescue must be based on the successful experience of the rule of virtue in history. Second, according to the historical social fact itself.

His theory considers the way and means to develop ancient knowledge information to the maximum extent. "Wen therefore knows the new", neither simply believe in the ancient, nor the more ancient the ancient knowledge is better, because only the ancient knowledge that reflects the way of reform is truly important. So Wingu's main task is to hear more, to see more, that is, to question, sift and sort out information from a wide range of sources, and then to uncover new knowledge.

As a whole, benevolence, justice, moderation and etiquette constitute the development of the three carriages: "benevolence" is the basis of justice, it is the center of its cognitive system, and it truly forms the social development of human beings as human beings. In terms of genetic theory, the "rites" in Confucius' thinking actually refer to following the order of social life and ethical standards in the field of interpersonal relations. Once it steps into the community, it has control and management, and "punishment" is replaced by "ethics". Confucius established an ethical social order with "benevolence" as the center of social value and "propriety" as the social standard, and it was in this way that he realized his operational ability. In the genealogy of Confucian philosophical knowledge, loyalty and courage shoulder the function of standards and methods. The realization of its standard function has solved what kind of etiquette can be just?

Only when we measure and measure the etiquette with the yardstick of loyalty and courage and act in accordance with the etiquette can we reach the realm of justice and realize the virtue of justice. The realization of the function of the method also solves the question of how inner benevolence can be externalized into social rites. It is from these two aspects that the Doctrine of the Mean has developed the effect of reconciling "rites" and "benevolence", realizing the rational wisdom function of "the tao of civil and military affairs, one by one" [3].

4. The Value System of Confucian Philosophy

This system of consciousness has a visible ideological structure, as well as a fixed system of meaning and internal principles. The value system is the internal structure of its cognitive system, the conceptual system is the logical structure that supports and embodies the value system, and the culture is the soul of the genealogy of consciousness.

This is a direct grasp of the spirit of Confucius' "gentleman"; the gentleman is not only an attitude but also a practice. Wu Rui, a researcher of the history of ancient thoughts, pointed out that in the early Spring and Autumn period (but according to the historical inference of the existing books, it probably began in the middle of the Western Zhou Dynasty), there was a period when a gentleman led a community.

In the social world of Confucius' ideology and philosophy, the meaning of 'gentleman' is changed from one of the declining hereditary nobles. If someone develops the affection of a pure son to the maximum, he becomes a perfect man. The perfect man is the highest case of the great. Make yourself a big gentleman, is a sage; He who makes himself perfect is the saint. Sages and sages are two realms and two characteristics of a gentleman. Value is formed in existence and reflected in certain internal relations. The value of Confucius' thought must be reflected in the relationship between emperor and minister, state and heaven and earth, which is established with the gentleman as the logical starting point and object. Guided by justice, independence and self value, this paper establishes two basic principles of the social value of a gentleman, namely, the principle of "using everything without restraint" and the principle of "serving the king by virtue". At the same time, the whole social and economic value of the state is higher than and prior to the whole social and economic value of the emperor and subjects. That is, the whole social and economic value of a great power is the whole social and economic value of survival, and the whole social and economic value of a monarch is the whole social and economic value of action. Although the prince may lead the whole state, the state must always be independent of the king. At the same time, for the sake of the country's independent survival and social common interests, the monarch should also comply with it. In Confucius' philosophy, the greatest core value sequence is the view of people all over the world: the individual character is better than the sovereign, the state is better than the individual character and the sovereign, and the people all over the world are better than the state. In fact, Confucius' view of the whole world was the basic outlook on life that people could recognize at that time. The basic spiritual value of Confucius' view of the world is that all the people of the world are equal: the world is the world of all the people of the world, and all social

personalities are not allowed to dominate the world dictatorially. The core value of Confucius' view of heaven and earth is that when the earth becomes people's heaven and earth, people have more rights to share heaven and earth, and people have more qualifications and rights to participate in the management of heaven and earth fairly. From this point of view, "all the people in the world are for the same" must be the basis of social value based on the fair appeal of "courtesy to the monarch and loyalty to the monarch" and the national political principle of "dao to serve the monarch"[4].

Confucius' thought is based on the thought of benevolence and gentleman, which puts forward the double needs of moral cultivation and practice. In practice, it also stipulates that people should bow (the essence of "bow" is "reason") to become just. Therefore, benevolence and justice form the highest value of Confucius' learning and thinking, which spans the individual, society, country and society and reaches the eternal realm of life, thus forming the highest value coordinate of modern human civilization. It is precisely because of this value coordinate system of "benevolence and morality - justice", which reaches the eternal field that the philosophy and thoughts of Confucian law pass through time and space, from ancient times to the modern world, and play a driving and leading role in the historical reconstruction.

5. The Existence Spirit of Confucian Philosophy

The spiritual soil of Confucian philosophy must be historical experience. This also confirms that the benevolence and justice between experience rationality must come from experience rationality in historiography. In this way, the spirit of benevolence and justice formed based on Chinese historical experience and philosophical reason links ancient and modern times together: the most modern is exactly the most ancient, and the most ancient is also the most modern. That is, society is always made up of people, and people are always individuals. The individuality of people motivates him to instinctively pursue fairness, desire independence and create a free life in social activities. The common social concept that people pursue fairness, desire to be independent and create a free life constitutes *rende-justice* [5].

Justice, peace, nature, these three together constitute *rende - justice noble cultural spirit belief*. Driven by this core belief, with the practice and open transmission of the ideal of *rende-justice*, there will be a strong normative and encouraging spirit of human dedication, justice dedication, adherence and responsibility.

Being fair and transparent is not only based on benevolence but also aimed at justice. In addition, this needs the government should have a gentleman's quality of holding, that is, "resolutely guarding the good way" ("Taber") dedication. The embodiment of this spirit of dedication is keeping one's place and taking responsibility. Only the former theory, under the principle of benevolence and justice, states that the gentleman should be content with his place and maintain his responsibility: "the gentleman does not think beyond his place" (Xian Wen), that is, "he is not in his position and does not seek his government" (Taibo); however, "where he is, he will rule." For the latter, a gentleman should "cultivate his virtue and take his position" and "correct his position with virtue". As parents, a man of lofty ideals should shoulder the responsibilities of his family and show filial piety to his elder brother. As a member of society, people with lofty ideals

should assume the responsibilities of kings. Those with lofty ideals should also assume the duties of a minister. When a gentleman is a scholar, he should assume the duties of a scholar.

Liang Shuming also believed that Confucius thought "fundamentally speaking, it is not a religious belief, but a science of life exploration, as they say: 'practice and perfection of nature' is. Her state is moral: "The most fundamental spirit of existence embodied in Confucius' philosophy is to practice the spirit of self-sacrifice, which is carried out in the whole process of life and is reflected in three aspects: (1) to achieve self-virtue; (2) Apply the virtue of self-achievement to personal life; (3) Use their own successful virtue, work in the whole human society.

The virtue that they have become requires virtue, and they put righteousness into rites and follow rites. Therefore, "benevolence → ritual → music", constitute a gentleman to practice all the way to become himself, and open for "learning and" not stop. Learning for one's own achievement of virtue is not only to be learned, interrogated, deliberated and discerned but ultimately to be practiced. Practice can include all aspects of daily life, but the most basic main basic aspects are four: first, people will be loyal to seek; second, people will be trusted with friends; third, people will be abstinent and abstinent; and fourth, people will be conscientious and diligent. (Politics)

Only by means of successful achievement of virtue can we truly enter the field of life and lead life to the moral field with virtue is virtue. This is just the beginning; however, only in the beginning stage to move forward, with the virtue of dedication to society, its success or action, or inheriting civilization or education of talent, can the implementation of all sexual essence only be in or across the spirit of the time to public life. To lead the world with virtue or spiritual realm created by humans arrived, it is justice. Practice the essence of nature must verify *rende - fair essence as their own responsibility*; only in this way can the practice of the essence of all nature form the practical rational state of the essence of benevolence and justice.

6. The Concluding

On the whole, in Confucius' ideology and philosophy, the essence of benevolence and justice is fairness, independence and liberalism. The basic concept of "the way of Kings, ministers and friends", reflected in this cultural spirit, confirms Lord Acton's assertion that "liberalism is ancient -- the theory of autocracy is modern". Her values and cultural spirit of Confucius' way of governing and courtiers and friends show exactly the hierarchical fairness, independence and liberalism of ancient Chinese society under the original contract: Fairness is the prerequisite of liberalism, independence is the expression of liberalism, the basic cultural spirit of human existence is the cultural spirit of liberalism, and the first basic principle of human social existence is the basic principle of liberalism. Acton summed up this basic principle and the root of the cultural spirit best: "The original meaning of autonomy: the control of autonomy; The opposite of autonomy: controlling others. Her main need for her rights is that she should be virtuous. The whole social need for rights is that the whole society should be fair. Therefore, if power is retained, it is the unification of benevolence and justice.

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