

Research on the Inheritance and Development of the Mean Thought

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ABSTRACT

The origin of mediocrity is Shangzhong, and Confucius first made a systematic exposition of mediocrity. "Mediocrity" means moderation, reasonableness, impartiality, and equilibrium between two opposing sides of a contradiction, and emphasizes the practicality of mediocrity. Mao Zedong highly valued Confucius's idea of the middle ground, and on the basis of critical inheritance, he gave it a brand new interpretation, firstly, from the perspective of "two fronts", he made a new interpretation of "the middle ground", and secondly, from the social significance of the middle ground, he characterized the eclectic nature of the middle ground. Mao Zedong's interpretation of the "middle ground" can be summarized in two aspects: first, he paid special attention to discovering the practical significance of the idea of the "middle ground," and second, he believed that the idea of the "middle ground" had a dual nature, both in line with the dialectical side and in line with the social significance of the "middle ground". The second is that the idea of "the middle ground" has a dual nature, both in line with the dialectical side and contrary to the dialectical side. The wisdom and charm of traditional philosophy contained in the idea of the "middle ground", as developed by Mao Zedong, has become even more instructive in guiding the practical development of socialism with Chinese characteristics.

KEYWORDS

Middle Ground; Dialectical Thinking; Marxism.

1. INTRODUCTION

The doctrine of the middle way reflects the degree of civilization of Chinese society and permeates the rich wisdom of life. In the development of human civilization, the doctrine of the middle ground is a treasure of human culture with both theoretical and practical significance, and has an important place in the outstanding traditional culture of the Chinese nation. Mao Zedong interpreted "the middle ground" by using dialectical thinking and Marxist theories such as the two lines, and in the spirit of historical materialism, he commented on the gains and losses of Confucius's concept of the middle ground in a realistic way, and transformed and played it out from the perspective of dialectical materialism, so as to make it an important factor in the treasure trove of Marxist philosophy. The spirit of Confucius' concept of the middle ground is reviewed in a practical manner.

2. THE ORIGIN AND CONNOTATION OF THE "MEAN" THOUGHT

2.1. The Origin of Mediocrity

The origin of the idea of mediocrity is very early, and the Shangshu has already recorded many examples of ancient saint-kings who practiced mediocrity. For example, it is written in the Pan Geng that Pan Geng asked the people to "set up the middle in their hearts", and it is written in the Wine

Grant that the Duke of Zhou advocated the "virtue of the middle", and so on, and the first one to summarize and systematically expound this idea was Confucius. The concept of "the middle ground" first appeared in the Analects of Confucius, and was first proposed by Confucius. But before Confucius, the word "middle" already existed. As the background and keynote of the Chinese philosophical and ethical concepts of life, the idea of the "middle ground" originated in the prehistoric period. The word "Zhong" was first recorded when Yao, in his later years, when he was succeeding Shun, taught his successor, Shun, the lesson of ruling, namely, "to be consistent with the center of the world" ("Yao said"). "The meaning of the phrase is explained in the Book of Rites: "To hold the two ends of the line, and use them for the people." (Zhongyong) It means to rule the people by adopting an impartial middle way among the two opposing ends. The second source of the idea of the Mean is the Zhouyi. In the Zhou Yi, the concept of "middle" is quite prominent. A hexagram six lines, two or five lines in the upper and lower hexagrams in the center, in general, the middle lines are often auspicious. So "in" or "in the right" is interpreted as the best state of things, which implies the philosophical ideas is to emphasize the unity of contradictions, and advocate that all of them, to help them not have; this is too much, to help them not enough. Therefore, he emphasized the moderation of things, believing that moderation is the right and the most vital. Confucius is in the inheritance of predecessors on the basis of moderate development, thus forming the "mediocrity" of the idea.

2.2. Specific Connotations of the Idea of Mediocrity

Confucius' idea of the middle ground has been interpreted in practice. Confucius' "middle" means moderation, reasonableness, impartiality, and the equilibrium of the two opposing sides of a conflict, not just the middle. Confucius saw both the antagonism and the homogeneity of contradictions. But he emphasized the necessity of harmonious coexistence of contradictory opposites. Middle neither avoids problems, ignores contradictions nor intensifies them. It is concerned with facilitating the equalization of the forces of the opposites and the complementarity of the conflicting parties. The word "yong" is an ancient artifact called a "big bell" that was often used by people, so "yong" means "ordinary". Together, "Zhong" and "Yong" mean that impartiality (moderation) is the norm, and that people should always use "Zhong" in practice in order to achieve a harmonious effect. Confucius believed that mediocrity is the highest virtue, but people can only be regarded as possessing the virtue of mediocrity if they practice it all the time, which emphasizes the practicality of mediocrity, as reflected in Mao Zedong's paradoxical thought. Great practice cannot be separated from theoretical guidance. Confucius himself has repeatedly applied the idea of the middle ground in practice, for example, "Confucius fishes but doesn't outline, and he doesn't shoot to stay" ("Shuzhi"). That is to say, Confucius fishes but does not catch all the birds in the net, and shoots birds but does not shoot those that have returned to their nests, which in fact pays attention to the need to maintain an ecological balance in the practice of nature. When Confucius talked about governance, he said, "If the government is broad, the people will be slow, and if they are slow, they will be corrected with ferocity; if they are fierce, the people will be brutalized, and if they are brutalized, they will be treated with leniency. Kuan to help fierceness, fierceness to help leniency, the government is in harmony." (Zhaogong 20 years) That is to say, there should be two aspects of governance: leniency and fierceness, which complement each other and adjust each other, in order to make politics reach the realm of "harmony". Confucius also utilized the idea of mediocrity when comparing the teacher and the businessman. Zigong said, "Who is more virtuous, the teacher or the merchant?" Zi Gong said, "Who is more virtuous, the teacher or the merchant?" Zi Gong said, "The teacher is too much, but the merchant is not enough." Zigong said, "Then, which is more virtuous?" Zi said, "It is too much, but not enough." ("Advanced") Shi is Zi Zhang, Shang is Zixia. Zi Zhang had high aspirations, and his words and actions were often radical and over the top, somewhat ostentatious. Zi Xia was prudent, sometimes failing to say what he should say and sometimes failing to do what he should do. Zigong thought that Zi Zhang was better than Zixia, but Confucius told him that "too much" was the same as "not enough". The two extremes of human thought and behavior are "too much" and "not enough". Confucius not only saw the existence of "too much" and "too little", but also believed that both "too

much" and "too little" are biased. The only way to be in the middle is to have no faults or shortcomings. As a worldview and methodology, Confucius' idea of the middle ground provided a basic framework for the ideal of the middle ground for later generations. Although Confucian scholars after Confucius expanded their interpretation of the middle ground, they did not break through Confucius' original basic idea. Mao Zedong, on the other hand, broke through the theoretical limitations of the original Confucianism for the first time and interpreted this ancient concept in a modern sense.

3. CONTEMPORARY IMPLICATIONS OF THE "MEAN" THOUGHT

General Secretary Xi Jinping once said that socialism with Chinese characteristics did not fall from the sky, and that one of its important sources was the inheritance and development of more than 5,000 years of Chinese civilization. The wisdom and charm of traditional philosophy contained in the idea of the "middle ground", as developed by Mao Zedong, has become even more instructive in guiding the practical development of socialism with Chinese characteristics.

3.1. Political Application of the "Middle Ground" Idea

At the political level, China is a politically oriented society, and politics has an important place in social life. The Way of the Mean is also important in the governance of the country. The doctrine of the middle way requires people to adhere to the middle way, to stick to principles, to be impartial, and to have no faults or shortcomings. For example, in 1987, the 13th National Congress of the Party stipulated the Party's basic line, the core content of which is summarized as "one center, two basic points". This is the line we must adhere to as we march down the road of socialism with Chinese characteristics. The report of the 20th Party Congress points out that we should be "self-confident and self-improvement, keep the right and innovation, excel and move forward with courage and perseverance", which also embodies the idea of "mediocrity". In my opinion, to "keep the right" means to adhere to the principles and keep the right things, while "innovation" means to innovate and develop within the right scope. In the context of the new era, "keeping the right" is to adhere to the development path of socialism with Chinese characteristics, which is the right path we should adhere to, while "innovation" is to serve "keeping the right" and to develop the development path of socialism with Chinese characteristics. Innovation serves "keeping the right", innovation for the development of socialism with Chinese characteristics, innovation on the right path of development, and quantitative development on the basis of quality. Including China's foreign policy, at present, every country is looking for a diplomatic strategy to adapt to the changes in the international situation, while China's diplomatic strategy under the guidance of the "mediocrity" idea provides a Chinese program for all countries in the world, and the negative impacts brought about by the dramatic changes in the Soviet Union and the political turmoil of 1989 have made China's reform and development once face a severe situation, Deng Xiaoping, in accordance with the changes in the international environment, has made the reform and development of China a very important task. Deng Xiaoping continued to adhere to the diplomatic strategy guided by the "mediocrity" idea in the light of the changes in the international environment, and created a new situation of reform and opening up. Jiang Zemin inherited the diplomatic principles of Deng Xiaoping and further proposed the diplomatic strategy of "neutralization". Hu Jintao has made the concept of harmony the core idea of our "middle-of-the-road" foreign policy, and General Secretary Xi Jinping, in his report to the 20th Party Congress, has also explicitly put forward the idea of promoting world peace and development, and promoting the building of a community of shared destiny for mankind. It can be seen that since the adoption of our "middle-of-the-road" foreign policy strategy, our country's diplomacy has continued to achieve success, our status in the United Nations has continued to improve, we have more say, and these remarkable achievements in diplomacy have fully proved the correctness of our country's foreign policy.

3.2. Application of the "Middle Ground" Idea in Society

From the social level, since the reform and opening up, along with economic and social development and the abundance of material wealth, there has been a hidden tendency towards instrumental rationality in the development of society. Rationality itself is of course good and desirable, but human beings, as spiritual subjects of living beings, if only instrumental rationality is left in the face of everything, it is inevitable that they will often fall into a detached from the outside world and the overall connection, isolated and parochial, and often fall into a kind of impatience and frivolity of the pressure. In the Book of Rites - The Mean, it is written, "The Son said, 'The Mean is the most important thing! The people can rarely last long.'" This means that, in Confucius' view, the middle ground is probably the highest virtue, except that people have lacked it for a long time. This is put in the current context is also so, such as today many people in the face of problems and difficulties shown in the impatience of the mind, life sometimes exists in the phenomenon of comparison and follow the trend and extravagant consumption, these performances are affected by the existence of the external things of gain and loss of honor and dishonor, and can not do according to their own inner ambition to do things without deviating from their conscience and their own principles, that is, they failed to do the middle ground in the "In". The extravagant consumption caused by the blind comparison and follow the trend is the lack of restraint, failing to achieve moderation and moderation "in" and "and". The important idea of the Mean is the pursuit of the "center" and "neutral", that is to say, the requirement of fairness and moderation and restraint, in order to achieve the "Rituals - the Mean" described in the "to the center and the status of the heavens, the status of all things breeding yan ". Pursuing the Mean and holding ourselves to the standard of the Mean, whether it is the shaping of personal character and the principle of loyalty, forgiveness and tolerance, undoubtedly has a positive and important role in the formation of individuals, interpersonal relationships, and the culture of the social group, "Harmony. Especially when individual rationality is often in conflict with the collective rationality of win-win cooperation, the requirements of neutralization, moderation and moderation, and the principle of loyalty, forgiveness, and tolerance in the doctrine of mediocrity have an important impact on the realization of collective rationality of win-win cooperation and the formation of a harmonious society.

3.3. Ecological Application of the "Middle Ground" Idea

At the ecological level, the idea of "all things growing together without harming each other, and the ways of the world running in parallel without contradicting each other" is a kind of "neutralization", which expresses both the idea of mediocrity and the spirit of inclusiveness. All things in the world grow together without harming each other, and all schools of thought exist together without contradicting each other. In a higher sense, human beings can realize harmonious coexistence with nature by practicing mediocrity and continuously promoting the spirit of tolerance in which all things grow together without harming each other. It can be seen that the idea of the middle ground has practical significance in guiding mankind to live in harmony with nature. In ancient times, people firmly believed that "heaven has the virtue of good life" and attached special importance to the relationship between man and nature. At that time, Confucius advocated the idea of "taking things in moderation", which embodied the moderate spirit of moderation. The idea of "not fishing, not fishing, not shooting" was actually a way for Confucius to emphasize the need to maintain ecological balance in the practice of nature. On the contrary, the relationship between human beings and nature in modern society, where human beings attach more importance to material interests and disregard the laws of nature, is a kind of extreme selfish behavior, which is not in line with the Way of the Mean. The Middle Way emphasizes the harmony and unity of man and nature, and is based on the perspective of nature. It believes that mankind should refrain from excessive solicitation of nature, protect the prosperity of living species, follow the laws of survival of all things in the natural world, and maintain the stability and balance of the ecosystem, because mankind's uncontrolled solicitation of nature will only threaten mankind itself. To treat nature, we should restrain our desires and be in awe of nature.

But "reverence" is not cowardice, it is a kind of rational thinking and respect for the life of all things natural. The report of the twentieth congress also clearly pointed out that "we have to promote the construction of beautiful China, adhere to the integrated protection and systematic management of mountains, water, forests, fields, lakes, grasses and sands", "accelerate the green transformation of the development mode, the implementation of a comprehensive conservation strategy," and so on, that is, we recognize the objective law of the operation of nature, and on the basis of this, we should be in awe of nature. The objective law of natural operation, and on this basis to transform nature for the benefit of mankind. The law mentioned here is the consideration of "degree", the examination of and compliance with the middle way. The right way to treat nature, all things, and life is to learn the "middle way" and practice it.

The report of the twentieth Party Congress emphasizes that "only by combining the basic principles of Marxism with China's concrete realities and with China's outstanding traditional culture, and by adhering to the use of dialectical materialism and historical materialism, can we correctly answer the major questions raised by the times and practices." In the context of the new era, we should carry out the important spirit of "two combinations", try to dig out the theoretical value behind the idea of "the middle ground", and combine it with socialism with Chinese characteristics in the new era, so as to better answer major questions in practice and provide vigorous vitality for theoretical innovation. and provide vitality for theoretical innovation.

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