

A Study of the Features of Confucianism: Secularization, Maximal Morality and Minimal Enlightenment

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Abstract

China's political, social and cultural environment has a whole system; it is mainly shaped by Confucian culture and the whole system determines the development direction of Confucianism too. According to the sociocultural perspective, we must confirm that the way of thinking and behavior of people have been shaped by their culture, it's the same for China. This essay will explore the main aspects of Confucianism and analyses the influence that Confucianism bears upon Chinese people. The reason why this essay analyses these influences is its unprecedented and unchallenged effects for China's cultural ecology.

Keywords: Confucianism, secularization, morality, logic

1. Introduction

The way of thinking and behavior of Chinese people has been shaped by Confucianism which is deeply rooted in agricultural civilization for thousands of years. Previous studies mainly focus on the following aspects: one applies Confucianism to practice real life such as applying Confucian culture to guide cultural construction, industry culture construction or other concrete areas construction and so on. The others pay more attention to theory itself. He Zhonghua (2021) thinks it as an "Asian phenomenon", there is no distinction between civil society and political state in traditional Chinese society, so there is no demarcation between "public-sphere" and "private-sphere" and no foundation on which public and private morality can be attached. Yan Binggang (2017) thinks Chinese culture is human-centered culture. It is the life style and survival wisdom of the Chinese nation. Chinese culture regards the individual, the family, the country, the world and even the universe as a whole interrelated organic system and especially emphasizes the overall harmony of the system. Tang Yijie (2022) thinks Confucianism pays special attention to morality civilization, so it plays a stable role in Chinese society to a certain extent, but it exaggerates the role of morality civilization, so it makes China emphasize "rule by man" as well as ignore "rule of law". As a result, Confucianism makes political moralization in order to beautify political rule and makes moral politicization in order to make morality serve politics. Feng Tianyu (2022) thinks the standard portrait of the emperors of the mid and late eras is: one hand held Confucian classics highly, declaring to the world with "benevolent governance" "仁政" and "ruling with virtue" "王道"; the other hand clung to the sword of legalism to threaten and punish the subjects. This ruling system of Han, which could be characterized as "Zhou as its exterior and Qin as its interior" "周表秦里" or "Confucianism as the skin and legalism as the bone" "儒皮法骨", maintained for nearly two thousand years. While investigating Confucian Culture and Cultural China, Du Weiming (2021) thinks Confucianism is a kind of culture which is epoch-making, cross-cultural, multi-disciplinary and multi-level in China. Confucian tradition goes into the society and has no doctrine. Li Cunshan (2021) analyses the supreme God believed by Chinese culture and thinks it does not exist in the "Die sache an Sich" but in the real world, where phenomenon takes place, and there is a certain continuity between the supreme God and human life.

Through analyzing development history and the relationship between Confucianism and agricultural civilization, this essay has two main research objectives.

- A) To analyse the main features of Confucianism.
- B) To elaborate the reason that why Confucianism is showing those features.

2. Confucianism Features: Secularization, Maximal Morality and Minimal Enlightenment

In this chapter, the concrete features will be discussed. In the first chapter, it is necessary to look at the agricultural civilization background. After that, the plot of the relationship between community and individual will be analyzed to further detect the points of Confucianism. Thirdly, this essay will focus on the feature of neglecting speculative logic and pay more attention to practice and efficiency.

2.1 Secularization

Culture is the carrier of a nation's internal thinking way and external behavior habits. Chinese traditional culture, which is deeply rooted in agricultural civilization, has obvious practical characteristic, which is reflected in the following aspects: first, the theoretical evolution of Confucianism has always revolved around the purpose of "secularization". Although there is a saying in *I-Ching* 《易经》 that "the metaphysical is called Tao, and the substance is called Qi" "形而上者谓之道, 形而下者谓之器", *Tao Te Ching* 《道德经》 also points out that "the Tao that can be trodden is not the enduring and unchanging Tao, the name that can be named is not the enduring and unchanging name" "道可道非常道, 名可名非常名". The thought of "respecting morality and protecting the people" "敬德保民" in *Zhou Li* 《周礼》 gradually blends the metaphysical ontology of Taoism, and secularizes Taoism into "stillness and non-action" "清静无为". As the theory of Tao in the past generations which is called Yao Shun Yu Times 尧舜禹时代 basically serves for the secularizing of the theory, it results in the culture's developing tendency that cultural construction serves for the state power construction at the national level.

To serve the Western Zhou Dynasty's 周朝 feudalism system, which is called "enfeoff relatives to screen the Zhou Dynasty" "封建亲戚, 以藩屏周", the Duke of Zhou 周公 established rules for ceremonies and composed appropriate music for different occasions. External Confucianism and internal legalism, external softness and internal firmness are not only the results of cultural mixture of various schools of traditional culture, but also the basic principles of governing after the Qin Dynasty 秦朝. The purpose of the rules of etiquette is to form a moral community and to present the beauty of perfect order, therefore the effect of the rules of etiquette is remarkable and is the best practice of governing the country (Lin Qingzhang, 2008). Under this social and cultural background, either Sima Qian's 司马迁 ambition of "studying the relationship between heaven and human beings, understanding the changes of ancient and modern times, and being a universal truth" "究天人之际, 通古今之变, 成一家之言", or Zhang Hengqu's 张横渠 ambition of "establish conscience for heaven and earth, establish root for survival for people alive, continue philosophy for the past Saints, and create a peaceful world for future generations" "为天地立心, 为生民立命, 为往圣继绝学, 为万世开太平", or the recreation and re-explanation theory of "investigating the objective, gaining knowledge, sincerity, consciousness, self-cultivation, regulating family, governance and making the world peaceful" "格物、致知、诚意、正心、修身、齐家、治国、平天下" which is established by Neo-Confucianism 新儒家 and Lu-Wang's Theory of Mind 陆王心学, they all embody the value pursuit of "Internal Saints and External Emperor" of traditional Confucianism into real life.

Based on this, for individual, "learning well for bureaucracy" became a lifelong pursuit for traditional Chinese intellectuals. In the Song Dynasty 宋朝, the political ecology of "intellectuals-bureaucrats and emperors governing the empire together" is gradually formed. It can be said that serving for bureaucracy system or withdrawing from society is the general destination of scholar-bureaucrat classes since ancient times, the latter choice whether Tao Yuanming 陶渊明 or the Seven-Scholars 竹林七贤 in the Western Jin Dynasty 西晋 or Wang Wei's 王维 reclusion is only a reluctant choice after the individual political ideal is shattered.

Whether the construction of its own culture or the cross-cultural fusion with foreign culture, Confucianism is based on practical purpose. On the one hand, from the perspective of the internal fusion process of local culture, Confucianism is the result of multiculturalization. Confucianism, Taoism and Buddhism are all intertwined, and they gather from each other to form a huge system of Chinese thought (Xu Zhuoyun, 2006). Either the civilizations fusion with Xirong 西戎 and Dongyi 东夷 in the initial period of civilization, or the civilizations fusion of the Yellow River Basin and the Yangtze River Basin in later generations, important social transformations effectively reorganize the order of the previous feudal system. On the other hand, from the attitude of local culture facing foreign religions, traditional Confucianism has encountered the most severe challenge since it became the orthodox ideology of the past Dynasties with the introduction of Buddhism into China in the late Eastern Han Dynasty 东汉. Although Buddhism spreads rapidly throughout the whole Southern and Northern Dynasties 南北朝时期, the localization of Buddhism has been put on agenda in the Sui and Tang Dynasties 隋唐时期 later. The basic propositions of Buddhism such as "all dharmas are illusory" and "karma" are

incompatible with the Confucian concept of pragmatism, family ethics and so on. Faced with the profound doctrines brought by Buddhism that traditional Confucianism is unfamiliar with, using Mind Theory, traditional Confucianism absorbs Buddhist temperament theory, then through the way of “absorbing Buddhist into Confucianism”, it achieves the effect of “Frontal Confucianism and Buddhism behind” or even “Unifying Confucianism and Buddhism” (Liang Shuming, 2016). The integration of Confucianism and Buddhism not only changes the appearance of traditional Confucianism and develops Neo-Confucianism represented by Zhu Xi 朱熹, Ercheng 二程, Wang Yangming 王阳明 and so on, but also changes the appearance of traditional Buddhism and develops a new theory of Zen 禅宗, which belongs to Buddhism and at the same time it is the result of Buddhism’s localization and humanization, too. Both Neo-Confucianism 新儒学 and Zen Theory 禅宗 have similarities in the following two points: first, in spiritual essence, Confucianism is Confucianism and Buddhism is Buddhism; there are essential differences between the two theories, however the Confucians in the Song Dynasty 宋朝 generously absorb the similar factors in Buddhism and Confucianism, for example, Zhu Xi’s 朱熹 Neo-Confucianism absorbs many Buddhism conceptions into an individual’s self-cultivation realm, such as “self-satisfied knowledge” “自得之学”, “laying down the butcher’s knife and becoming a Buddha” “放下屠刀、立地成佛”, then rises to the height of Confucian on individual life. Second, Neo-Confucianism develops the Buddhist teaching mode, thinking mode, self-cultivation and other technical factors into the path and way to achieve self-cultivation, so Du Weiming thinks that Neo-Confucianism is a “creativity response” to the challenge of Buddhism and Taoism (Du Weiming, 2008).

Compared with Western culture, Confucian culture pays more attention to the organizational function of structure. Unlike the liberal tendency of Western civilization, Confucianism emphasizes the structure and function of the collective organization, and its value orientation is collectivism. Confucianism is rooted in agricultural civilization, and the semi-enclosed geographical structure of China determines the continuity of agricultural civilization. Sufficient labor, food supply and effective control of the Yellow River flood are the key factors for the continuation of Chinese agricultural civilization, which determines that special attention has been paid to the structure and function of the organization from the past Dynasties. “The great event of the country lies in the sacrifice and war” “国之大事，在祀与戎” fully illustrates the importance of organizational structure and function construction, and determines the basic theoretical tendency of Chinese traditional culture’s cosmology. Under the influence of agricultural civilization, individual value must be manifested through the integrated and optimized organizational structure and function. The principle that public interest is always prior to others objectively requires not only the individual to obey the authority, but also determines the way that for individual obtaining group identity is from cultivating one’s morality rather than gaining political and military achievements from outward behavior. This is not only a typical feature of Chinese traditional culture including Confucianism, but also the main thinking way of Chinese people.

On the contrary, for the marine civilization and other types of great-river civilization, the differences are obvious. They face an opening geopolitical circumstance; frequent crossing-culture and crossing-nation communication not only maintain civilization itself, but also subtly develop and improve civilization level. For an opening civilization, individual needs not only to seek the organizational structure to place their values, but also to develop the spirit of humanism fully. In this way of thinking, collectivism and liberalism coexist at the same time. So in the conflict between conservatism and liberalism, we can feel not only the centralism factor in Western civilization but also understand the freedom priority in Western civilization and comprehend the individual’s confrontation to authority, in which the former shows that the way for individuals to obtain collective identity is from internal endeavour, the latter shows the way for individuals to obtain collective identity is external decentralization.

2.2 Maximal Morality

In terms of the relationship between community and individual, although the ultimate value orientation of Confucianism is publicity and society, it does not mean that Confucianism ignores private morality. Politics is a major event in life. “Self-cultivation, regulating family, governance and making the world peaceful has been a traditional doctrine of Confucianism, the quality of politics is still a moral activity.” (Qian Mu, 2011). In the connotation of Confucianism, private morality and public morality are equally important, and the promotion of private morality is the main way to realize public morality. On the one hand, Confucianism has made clear elaboration on private morality at all levels. As far as the intellectuals and bureaucrats are concerned, the ideal state of dealing with the relationship between individuals and community is that “if they are poor, they will be good for themselves, if they are rich or official, they will be helpful” “穷则独善其身，达则兼济天下”，which not only contains the highest value pursuit of these groups, but also defines the lowest value for them. Although pseudo-morality always has existed in all classes in history, it is not enough to demonstrate the overall anomie of

a certain class. For example, at the end of the Eastern Han Dynasty 东汉王朝 although the politics was messy, the social atmosphere did not lose its ancient style, which was related to the moral restraint for intellectuals and scholar-bureaucrats after the rise of “Ming Jiao” 名教 (the Confucian ethical code) in the Han Dynasty 汉朝. Even later, in the Song 宋朝 and Ming Dynasty 明朝, this “scholar’s spirit” not only never disappeared but also had a spectacular tendency for quite a long time. As far as the emperor is concerned, as an intermediary between heaven and earth, Confucianism imposes strict restriction on the emperor’s individual morality, that is a common means in all dynasties. The First Emperor of Qin 秦始皇 who thought that although he reached the greatest achievement, the evidence that he proclaimed himself as the first emperor was the rule “virtue beyond the past, achievement beyond the past” “德高三皇, 功盖五帝”. Since then, to all dynasties, virtue priority was the first consideration especially in some important events, such as a grand ceremony of worship for God on Mount Tai or appointing successor. “heaven-human interaction” theory 天人感应 is established on the base of the emperor’s virtue, which explains that there are some rewards for the emperor when his virtue matches his behavior, otherwise there are some punishments and warnings for the emperor when his virtue does not match his behavior.

As far as the general public is concerned, although their status and influence are not as far as those of the mentioned two classes, the requirements for private morality can not be ignored, such as the maxims “cautiousness in independence” “慎独” and “only once mistake” “不二过”, which are advocated by Confucianism, are suitable to all groups including the ordinary people.

In the formulation of private morality, Confucianism not only puts forward the height points but also stipulates the lowest level. Based on the theory of “Man on earth, kind at birth” “人之初, 性本善”, Mencius 孟子 put forward the opinion that “everyone can be seen Yao and Shun” “人皆可以为尧舜”. Mencius 孟子 points out that “when you take Yao’s 尧 clothes, recite Yao’s words, and do Yao’s deeds, you are just Yao. when you take the clothes of Jie, recites the words of Jie 桀, and does the forbidden things, you are just Jie.” “在子服尧之服, 诵尧之言, 行尧之行, 是尧而已矣。子服桀之服, 诵桀之言, 行禁之行, 是桀而已矣。” What are Yao’s words and deeds? Mencius thinks it can be simplified two points: filial piety and fraternal duty. From the daily life, Mencius succeeds and develops Confucius’s awareness-understanding method 体悟方法, believes even an ordinary individual, who is filial and fraternal, can have a high spiritual quotient (Tan Yuquan, 1985). After realizing this, even if an ordinary individual can build up interior confidence to be God and eventually become a person who can establish certain achievement. Maxims such as “do as you would be done by” “己所不欲, 勿施于人” and “be wise and self-preservation” “明哲保身” from the other side reflect the minimum discussion of private morality in Confucianism. First, “Do as you would be done by” “己所不欲, 勿施于人” indicates the following two points: individual shapes oneself in the interaction of community; individual behavior not only determines others views and attitudes towards certain individual, but also determines the way that others choose to communicate with certain individual. Second, “be wise and self-preservation” indicates the minimal level that Confucian treats individual life. Self-preservation is the premise of settling down and going on with one’s pursuit, but self-preservation doesn’t keep alive without serious ambition, which includes four aspects: no collusion, no snobbishness, no getting dizzy with success, and no greed for power and wealth” “不结党营私, 不敷衍趋势, 不得得意忘形, 不贪图权利”.

It is not difficult to see that the Confucian’s comprehending on life is also a manifestation of its individual morality. It can be said that the individual morality and comprehending on life of Confucianism are intertwined. Maxims “do as you would be done by” and “be wise and self-preservation” are not only the expression of individual morality, but also the manifestation of individual comprehending on life.

2.3 Minimal Enlightenment

Different from Western speculative philosophy, Confucianism neglects speculative logic and pays more attention to practice and efficiency. In the argumentation of the reason for conscience, Confucianism 儒家 borrows “what heaven gives to man is nature, following nature is Tao, and following Tao is cultivating” “良知即天心, 天心即道心, 即宇宙之心” to prove that conscience is caused by destiny. 性出自命 Starting from the premise of “natural state is similar, individual action is different ” “天命之谓性, 率性之谓道, 修道之谓教” (Zhang Dainian, 1996), Confucianism deduces the conclusion that “within the universe, the nature of human is same; but different cultivating results in different behaviors ” “四海之内, 其性一也。其用心各异, 教使然也”, so improving enlightenment is the only way to obtain conscience. Along the argument of the concept of destiny, through the example of Children-Entering-Well 孺子入井, Mencius concertizes the theory of human nature further, and demonstrates the theory about “Man on earth, kind at birth” “人之初, 性本善”, then points out that “through cultivating, everyone can be Yao and Shun” “通过教化, 人皆可以为尧舜”. Starting from the structural model of Heaven-Fate-Nature-Emotion-Tao 天—命—性—情—道 and the maxim “Nature comes

from fate, fate comes from heaven. Tao begins with emotion, and emotion comes from nature” “性出自命，命从天降。道始于情，情生于性”，the pre-Qin Confucians 先秦儒家 think that experience plays an important role in the construction of logical relations. For example, they discuss the essence and function of human's nature and advocate that fate comes from heaven, nature comes from fate, emotion comes from nature, and Tao begins with emotion. In fact, their purpose is to indicate that human nature comes from natural circumstance and to specify concrete emotions such as joy, anger, sorrow and happiness of human beings. The external expressions of those emotions are different types of concrete behaviors, and the harmony of emotions and behaviors are called Tao.

During the period of the Han Wu Period 汉武时期, “all schools of thought were abolished and Confucianism was respected” “罢黜百家，独尊儒术”，and the scholars of Confucianism in the Han Dynasty 汉朝 gradually form two schools, the study of Confucian classics in pre-Qin Chinese script 古文经学 and the study of Confucian classics in official script of the Han Dynasty 今文经学. The former insists “narrating but not writing, believing the ancients” “述而不作，信而好古”，pays attention to the cognitive level of linguistics, holds that the *Six-Scriptures* 六经 are all history, stresses the exegesis of words, and pays attention to the system of law and regulation. It pays attention to historical facts and has a strong empirical tendency. The latter pays attention to realistic politics, endeavors to summarize practical methods and lessons from the profound thoughts of Yin-Yang Theory 阴阳理论 of *I-Ching* 易经, and devotes the whole of life to exploring and developing the meaning behind the scriptures through the theory of Yin-Yang and the Five Elements 阴阳五行. For example, Dong Zhongshu 董仲舒 believed that the understanding of classical texts in the past dynasties was attached realistic politics on that time, so there was no need to stick to the ancient meaning. In order to find out the principles from the classical texts and apply them to practice, a set of effective method should be applied, which are “to combine and communicate, to seek the relationship, to compare with each other, to read the outline, to abstract the superfluity, then establish the law with humanity” “合而通之、缘而求之、伍其比、偶其类、览其绪、屠其赘、是以人道浹而王法立”.

However, the research method of the study of Confucian classics in official script of the Han Dynasty emphasizes experience rather than logic, emphasizes life perception rather than speculative reasoning, emphasizes sensibility rather than rationality, and lacks the methodological support of formal logic at the same time. Therefore, although there are some differences in the interpretation of the classical content of Confucianism, the two schools basically follow and strengthen the political ideas and methods since the pre-Qin philosophers: First, no matter what the study of Confucian classics in pre-Qin Chinese script 古文经学 or the study of Confucian classics in official script of the Han Dynasty 今文经学, the biggest difference between them is not the difference in the way and means of argumentation, but the concern for the legitimacy of political system in reality. Basically, it follows the path of cultural construction serving political construction.

Secondly, in terms of the method of demonstration, although the study of Confucian classics in official script of the Han Dynasty 今文经学 introduces the Yin-Yang concept 阴阳概念, demonstrates the Gongyang Theory 公羊学说 in the Spring- Autumn Period 春秋时期 with the help of dialectics, and demonstrates the reformation to the ancient system, it doesn't develop a rigorous logical demonstration method with dialectics, its dialectics doesn't break through the simple dialectics of Lao-Zhuang School 老庄学派, and its logic of demonstration doesn't change substantially (Zhang Dainian, 1996).

From the perspective of individual conscience, Confucianism that focuses on the discussion of righteousness and principle is called Yi-Li Theory 义理理论, which belongs to Neo-Confucianism. Yi-Li Theory refers to the moral metaphysics, explores the origin of the universe and human ethics since the Song Dynasty 宋朝. Neo-Confucianism says that conscience is the mind of heaven, the heart of heaven is the mind of Tao, that is to say, the mind of the universe “良知即天心，天心即道心，即宇宙之心”. They also say that human conscience is the foundation of the universe. Since the Song and Ming Dynasties 宋明时期, Neo-Confucianism 新儒家 and Classical-Confucianism 传统儒家 complement each other, and Neo-Confucianism becomes a tool for demonstrating Confucian orthodoxy, and Neo-Confucianism's interpretation of Yi-Li is also innovative: Ercheng 二程 believed that “Rationality is universal in the world, so it is universally applicable.” “理在天下只是一个理，故推至四海而皆准” (Feng Youlan, 2011). When discussing the relationship between Li and Qi 理和气, Zhu Xi 朱熹 said, “Li is not separated from Qi, but Li is metaphysical and Qi is physical... Qi can condense from living things. If there exists Qi, then the Li is in it.” “理未尝离乎气，然理形而上者，气形而下着.....气则能酝酿生物也。但有此气，则理便在其中”. Here, Cheng-Zhu Neo-Confucianism 程朱理学 clearly divides the concepts of Li and Qi. Li is endowed with the connotation of tendency and rule, and the highest criterion in the field of orthodoxy is deduced through the cognition of nature rule. Li is not in space, but exists forever and without change. Based on this, finally Cheng-Zhu Neo-Confucianism 程朱理学 puts forward that “preserving nature rule and eliminating human desire” “存天理，灭人欲” (Feng Youlan, 2011). Qi is the concrete being

within time and space and is the original quality of concrete things, which can be changed or destroyed. Later, Lu-Wang's Theory of Mind 陆王心学 follows the method of differentiating Li and Qi. Although there are differences in the sequence of Li and Qi with Lu-Wang's Theory of Mind, the conclusion of the argument still serves the supreme principle of orthodoxy.

Based on the analysis of the argumentation method of Confucianism, it can be seen that: First, Confucianism has achieved a second breakthrough in the way of argumentation in Neo-Confucianism, which put forward a new concept of Li after the pre-Qin Tao theory 先秦道家. Li is similar to Western classical philosophy of "universal", which is called "number" by Pythagoras, "idea" by Plato, "form-substance theory" by Aristotle and "being" by Parmenides. However, different from the western classical philosophy, the research method of Confucianism had not developed a purely rational argumentation tool with the help of logic to break through the limitation of circular argumentation. On the contrary, western classical philosophy, even in the theological era, in which philosophy became the handmaid of theology, had developed the formal logic methods which originated from ancient Greek philosophy, further, it broke the limits of the nominalism and realism. Later, with the help of rational logic, using Three-Critical theories, Kant reconciles the conflict between empiricism and rationalism. Second, no matter from the theoretical evolution of Confucianism itself or from the comparison with Western classical philosophy, Confucianism belongs to premature civilization. Whether the cosmology or the view on life, Confucianism is basically based on the discussion of social relations. Confucianism seeks the supreme merit by accumulating all kinds of small virtues, but the ultimate ideal of Confucianism is still the harmony between heaven and human beings. The grand ambition that "studying the relationship between heaven and human beings, understanding the changes of ancient and modern times, and being a universal truth" "究天人之际、通古今之变、成一家之言" is the lifelong pursuit of Confucianism. However Confucianism, unlike most western classical philosophers, doesn't apply the research methods into the natural science field, philosophy field and society field, it doesn't form empiricism and rationalism with the support of formal logic, much less to imply it into the social field. On the contrary, traditional Confucianism attributes to harmonious relationship of human beings; its research paradigm and disciplinary attribute essentially belong to the category of ethics. Third, in the method of argumentation, Confucianism borrows Yin-Yang conception and dialectics (Gu Jiegang, 2010). It puts forward the difference between Li and Qi, and uses Zhu Xi's famous saying "Li is equivalent to the moon itself. The moon reflects all rivers, that is, all rivers endowed with Li" "月映万川, 理一分殊" as a metaphor to explain the relationship between the generality and the speciality. The methodology can still be traced back to "The Tao produced One; One produced Two; Two produced Three; Three produced All things." "道生一, 一生二, 二生三, 三生万物". But the Taoist doctrine that is similar to the concept of universal is not systematically been developed, just like its empirical argumentation. Although the theory "a white horse is not a horse" "白马非马" is also exploring the relationship between generality and the speciality, Mohism and Taoism only try to standardize the concept, morphology, syntax, grammar and other efforts in the pre-Qin period, it is only a bit contribution to semantics, which can explain the reason that Taoism falls into the trap of sophistry and develops along the direction of metaphysics rather than the direction of logic after the Wei and Jin Periods 魏晋时期.

3. Conclusion

For thousands of years, Confucianism which is deeply rooted in agricultural civilization has ruled the way of thinking and behavior of Chinese people. The theoretical characteristics of Confucian civilization can be summarized as the following three points: secularization, maximal morality and minimal enlightenment. Confucianism originates from agricultural civilization and emphasizes the concern of real life. In terms of the relationship between community and individual, although the ultimate value orientation of Confucianism is publicity and society, it does not mean that Confucianism ignores private morality. Different from Western speculative philosophy, Confucianism neglects speculative logic and pays more attention to practice and efficiency.

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