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INTRODUCTION

Confucius was born over 2,500 years ago and Confucius died at the age of 72 in 479 BCE (Rainey 2010: 21). Though he is called Confucius throughout most of the world, that name is actually the Latinized form of his Chinese name, *Kong Fuzi*, or *Master Kung* (Dorothy & Hoobler 2009: 10). Confucianism became the ascendant philosophical system of China for more than 2,000 years. It is a system of thought based on the teachings of Confucius, who lived from 551 to 479 BCE (Dorothy & Hoobler 2009: 10). It has been imbued in every aspect of Chinese life which steeps through its history, state affairs and social life. Most importantly, its ethics aided immensely to shape society and remarkably impacted on daily lives. Consequently, still on any given day one can see hundreds and hundreds of people, most in family groups or tour groups visit Confucius' birthplace in the Chinese city of *Qufu* which is considered as a UNESCO World Heritage Site. The Confucianism elements also can be seen in Vietnamese, Korean, and Japanese cultures due to the expansion of Chinese civilization. Thus, the majority of the three million tourists who visit Confucius' birthplace within a year are from China, Korea or Japan. Even though in the past decades East Asia has had a blistering phase of modernization, one can still see that Chinese, Korean, or Japanese remnants contending with the ancient morals of Confucius. "Confucius, then, ranks with Abraham, Jesus, Muhammad, and Siddhartha Gautama (better known as the Buddha), and Aristotle and Plato, as one of the founders of modern civilization" (Schuman 2015: 14).

OBJECTIVES

It is important to explore why still Confucianism and its philosophical morals are given value and need to be embraced by someone and further should analyze the causes that continued to be the existence of Confucianism values and rites so far. Also, it is important to understand how to become happiness by applying Confucius philosophy into our lives. Confucius faced many of the same problems we do: governments telling lies; an enthusiasm for military adventures; great social, economic, and technological changes; a society that seemed to be losing any respect for education and for moral behavior; growing sleaziness and ignorance. Confucius offers solutions to these problems. You will find that what he has to say applies to our dilemmas and to us today. The research based on primary and secondary data. Secondary data is obtained from both published sources and articles.

RESULTS

Confucius said that we can become responsible, adult people who behave properly (Rainey 2010: XII). Confucius is an ideal character who is still playing a major

role in many people's hearts since his values are significant to the progress of an individual's life and for the remarkable development of a country. This is because the unique thinking patterns taught through Confucianism helps clear the catastrophic paths and lead to an outstanding destination in all sectors and to become happy. Moreover, *James Legge*, the famous nineteenth-century British sinologist, wrote that in China, Confucius was "the one man by whom all possible personal excellence was exemplified, and by whom all possible lessons of social virtue and political wisdom are taught" (Schuman 2015: 17).

Starr (1930) claims that Confucius 'was primarily a teacher of ethics' (p. 7, as cited in Radcliffe, 1989, p. 219). *Huang* (2011) posits that 'the education that Confucius had in mind is primarily moraleducation, as his goal was to help his students to become virtuous persons' (p. 141, italics in the original). Likewise, *Li* (2003) asserts that the 'concern of Confucius was not academic, not mind oriented, but moral in nature' and that 'the Confucian model is about moral striving' (pp. 146–7), (Tan & Bailey 2013: 03). Confucius's philosophy recounts that we should become educated, not to get a job, but to become better people. Hence, the concepts and values of Confucius cannot be considered as obsolete since there are many indications in the contemporary world that had proved the words of Confucius become real.

DISCUSSION

One of the biggest causes for the great bloodshed in wars is that people were educated but they forgot how to become better people as they were blinded with cravings and illusions. During World War II the gas chambers were built by learned engineers; children were prisoned by educated physicians; infants killed by trained nurses; women and babies shot and burned by high school and college graduates, thus, it is the time to recall and apply the philosophy of Confucius to our lives, society as well as the world to become a fruitful and peaceful place and make sure to not repeat the history again. If the education system teaches everyone not just to fight in a competitive world to get a bright full career but to illuminate students to become human, the efforts of the state, teachers and parents was never to build educated demons and expert psychopaths to make the world malevolent. If not what's the point of education if an educated citizen throws the garbage away without a proper manner and destroys the environment, but an uneducated citizen cleans their rubbish and makes the surrounding beautiful. In that case, what's the difference between an educated and an uneducated person if the educated person does not behave appropriately or humanely, as Confucius stated. "Confucius believed that through education anyone could reach the high standard of a gentleman" (Dorothy & Hoobler 2009: 12).

Further, an educated person should learn the important Confucian values to become humane. One of the vital and timely qualities in Confucian ethics is respect for parents and elders which is called as filial piety. The filial piety is a main value practiced in China which Confucius asked Chinese citizens to follow in order to produce a well-manner citizen. Filial piety means respect and reverence for one's parents – this is then extended to one's teachers and elders. It is central to Confucius' thought and to those who followed him. It is not surprising that they emphasized filial piety, given that, in their time, sons were rebelling against fathers and family relations were often deadly – certainly in the families of rulers. Confucius saw filial piety as an antidote to his times

(Rainey 2010: 24). Despite the fact that Confucius lived during the troubled times leading up to the Warring States Period (476–221 b.c.e.), a time of turmoil when feudal states were contending with each other for dominance, his philosophy emphasized the ideals of order and harmony. (Dorothy & Hoobler 2009: 10) Even in the contemporary world this can be considered as a great antidote for lots of matters since there can be seen an increase in domestic violence. On April 21, 2021 NewsWire reported that father being assaulted by daughter and her arrested on charges of physically attacking on elderly man in Dabare Mawstha, Narahenpita. Hence, the above contemporary indication shows the importance of the ethics to a society and need to be keep practicing without allowing them to vanish to gift to the next generations. Hence, Confucius's philosophical theory is not as redundant as popularly understood.

Lee Dian Rainey stated in his book *“Confucius & Confucianism The Essentials”* that the answer given by Confucius to the question of what is filial piety is “Do not disobey.” Moreover, when asked to explain, Confucius said that filial piety has three parts: “Parents, when alive, should be served with ritual; when dead, parents should be buried according to ritual; they should be sacrificed to according to ritual.” The living and the dead deserve the same respect and sincere behavior. Further, Confucius says, “A filial son serves his parents in the following ways: he offers them the utmost respect when at home; he serves them so as to give them the greatest joy; if they are ill, he feels the greatest anxiety; he is completely devastated at their funerals; when he sacrifices to them (as ancestors), he is completely reverent. If he can do these five things, we can say that he is able to serve his parents.” Furthermore, Confucianism claims that the bond between parent and child is the most rudimentary of human relationships. In fact, it is more significant that the objective here is to produce good citizens who are more useful to society by developing such values first and foremost primarily in the family. Thus, filial piety was believed as central to all the basic human relationships. Thus, as Rainey mentions further that ideally, the family is the first place we are taught how to behave and the place where moral cultivation begins. By practicing filial piety, we learn to put others' interests before our own. This is why Confucius says that filial piety is the root of all the other virtues. Therefore, throughout the Confucian tradition the family plays a crucial role in the development of ethical virtue and another significant fact is that the moral of dutifulness or loyalty can be seen depicted in filial piety.

RECOMMENDATIONS

It is a tremendously important and fundamental factor to maintain these practices and ethics from the time it was introduced in the past to the present day and to inculcate those values in the lives since it reflects the contemporary relevance of Confucius' philosophical theory. According to Confucius, the moral of dutifulness or loyalty should extend to one's superiors and one's ruler. So, we find discussions of duty are usually linked to political relationships where one is to do one's duty to one's superiors. “Confucius described a government minister as “dutiful” because, when the minister was dismissed from his position three times, he showed no resentment and fully briefed his successor on the affairs of his office. By doing so, the dutiful minister subordinated his own ambitions and desires to the orders of the ruler – he did his duty” (Rainey 2010: 29). Even when looking into the history of Japan we can see that Confucius norms and morals have influenced in their politics and on the enactment of the laws in the state. In the third

article of the *Seventeen-Article Constitution* which was formulated by prince *Shōtoku*, he illustrates that “the lord is the sky and the ministers are the earth” (Heisig, Kasulis, &Maraldo 2011: 36). As filial piety, dutifulness was meant as an antidote to people’s behavior at the time. The Confucius norm of dutifulness, like filial piety, taught citizens to given their priority to their superiors, whether father or ruler, before their own.

Further, Confucius elucidated that one should give second place to their private ambitions and affairs and should put first place to the loyalty one feels. Confucius argued that it is one’s duty to object if a ruler is wrong. He said that if one is really loyal, really doing one’s duty, “how could you not instruct your ruler?” Thus, if done reverently as Confucius states that the outcome will be friendly to everyone even though the position may or may not belong to a relative of the ruler. Hence, if everyone does their duties in a serious and proper manner with loyalty to the country, no one will be hurt and criminals and corruptions will be reduced. In addition to this, writes *Smith*, “loyalty and filial piety were constantly extolled as basic to family life, harmony in society, and the carrying out of one’s duties to the Emperor” (Carter 2001: 75). Proper performance of one’s dutifulness and loyalty are extremely important values for the progress of a country and the establishment of such values in the people will not only shape their lives but will also be of great help to the future progress of the society as well as the country. This can be considered as another virtuous and opportune moral to the concurrent society. One of the major reasons to degeneracy of a country and increasing of criminals is not being loyal to their motherlands and, vice versa, governors omitting their duties. Therefore, even now when we are in the twenty first century Confucius’ philosophical theory can be considered as a timely grateful masterpiece which makes a bridge to avoid obstacles in life and to aid us across to a restful path in all choices we make.

Moreover, Confucius propounded that honesty and sincerity are important values to be practiced daily. As Lee Dian Rainey explains that honesty is living up to what one says one will do. It means keeping your promises. This means not boasting or making sweeping promises. We should only speak when we are capable of delivering what we say we will do. Sincerity, or integrity, is closely allied to honesty. It means there should be no distance between what we think, what we say, and what we do. While we are thinking of how to benefit ourselves, we may say things or do things that do not reflect what we are really thinking. A sincere person does not have this split. Rather, they think, say, and do, the same thing, not calculating their own advantage. “To be sincere, we need to know what is right. Rightness (in older texts translated as “righteousness”) is knowing what is proper, what is right, what is moral. This, like loyalty, is based on one’s duty in a situation and that, of course, is based on one’s status. Rightness is what is appropriate. Confucius did not teach rule-based behavior, so what is right is based on one’s status, one’s role, and the specifics of the situation. Rightness is the standard of moral behavior, dependent on the situation. It is contrasted with self-interest, with profiting oneself, and with gain. We can know whether we are really performing properly, or merely deceiving ourselves, by looking to the standard of rightness” (Rainey 2010: 31).

Furthermore, Confucianism values make one’s personality endowed with better qualities and aspects thus, it leads to the origin of a harmonious, non-violent society due to the progress of great characteristics of the citizens. Moral courage is another great timely Confucius principle that everyone should practice and apply into their day to day lives to solve their problems and make the right decision. Confucius took the concept of

courage, made it a virtue, and put it in the service of moral behavior. People worry about their status, their paycheck, their reputation, their family, and their future, and this leads to moral cowardice, just as Confucius said it would. As a result, civil servants and government ministers do not argue with their ruler – prime minister or president – when it is clear that government policy is wrong or immoral (Rainey 2010: 32). These incidents could often happen in any country in the world. Also, it is not a peculiar fact that most civil servants and government ministers do focus on their own reputations than be concerned about their duties and responsibilities to their countries. For after all civil servants and ministers are also human. Yet, if state ministers and civil servants improve their moral courage to execute the law properly instead of being selfish as Confucius stated it would encourage them to show the wrong doing of the rulers and maintain order. It will be a great support to the development of the country if they live righteously without being jealous and greedy for power and wealth. Therefore, if every minister and civil servant becomes responsible and open-minded regarding state matters, it is a downright possibility that the country will lead to prosperity. Further, “to Confucius government service was the highest calling of all, because good government would bring happiness to all people.” (Dorothy & Hoobler 2009: 12) We can see that Confucius provides solutions to many issues which could occur frequently everywhere. Hence, it depicts that Confucius’s philosophical theory is not as obscure as popularly understood.

The essence of a culture is its ethics and social values which are a yardstick of impartiality. That’s why, “Confucius always expected people to comply with such social rituals, because he thought they formed the basis for peaceful, respectful interaction between different members of a community” (Schuman 2015: 12). If citizens get only one virtue from the philosophy Confucius taught, it may easily prove to be one of the stepping-stones of one’s life and career. The above-mentioned Confucian virtues will be a beacon of strength and support that enables us to minimize misconduct and corruptions in a country. Once Confucius remarked that “the gentleman desires to be halting in speech but quick in action.” (Lau : 4:24) Hence, in order to make an amicable and nonviolent society everyone should try to follow these Confucian morals without hesitating. Even if we can’t completely follow them all, at least it is worth to give it a try than doing nothing.

Overall, when looking into the Confucius’s ethical theory, it has been widely impacted to the lives of the ancient Chinese citizens as well as modern world via his substantial teachings, virtues and great quotes. His moral ethics have inspired others to accomplish many victories in their life paths and to do fruitful things to the society. Thus, there is no doubt that Confucius’s ethics will keep abiding our lives present and well into the future, because as Dr. Joseph Murphy declared that water takes the shaped of the pipe it flows through, the life principle in you flows through you according to the nature of your thoughts. Therefore, Confucianism ethics and thoughts would aid to fabric people’s lives meaningfully throughout the difficult times and to face challenges and guide individuals have a peaceful and happy life.

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