

Research on Modern Dissemination and Transformation of Confucian Thought "Benevolence, Justice, Propriety, Wisdom and Faith"

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Abstract

Confucian "benevolence, justice, propriety, wisdom and faith" is the quintessence of the Chinese cultural tradition of more than 5,000 years. As a traditional moral norm, it has positive and progressive guiding significance for People's Daily life and behavior. This ideological system not only provides a wealth of enlightenment for the construction of moral civilization in modern society, but also needs to recognize the narrowness of the feudal class contained in it. Therefore, this paper argues that in the construction of socialist moral civilization, we should deeply explore the internal value of Confucianism, take its essence and discard its dross. Through critical inheritance and innovative development, it can provide useful reference and support for the construction of modern moral civilization, and promote the moral progress and harmonious development of the whole society.

Keywords: Confucianism, Benevolence, Justice, Rites, Wisdom and Faith, New Era Expression

Quotes

Cultural soft power is one of the indispensable supports for the development of any country. China pays special attention to cultural confidence and the inheritance and development of fine traditional Chinese culture. After more than 5,000 years of civilization, Confucian culture occupies a pivotal position in Chinese culture. Among them, the Confucian "five constants" -- "benevolence, justice, propriety, wisdom and faith" are the core ideas of Chinese excellent traditional culture. These traditional moral concepts are of great value and significance in shaping the Chinese national spirit and character. However, as the product of feudal society, they also inevitably have a negative and backward side. Therefore, we need to dig deeply into the value connotation of Confucian "benevolence, justice, propriety, wisdom and trust", take its essence, and give it new era connotation combined with the contemporary social background, so as to promote the sustainable development of China's moral civilization construction.

The Modern Value of Confucian "Benevolence, Justice, Propriety, Wisdom and Faith"

The Integration of Confucianism and Modern Economy

In the context of globalization, relying solely on military or industrial strength is no longer the only criterion to measure the strength of a country. On the contrary, the cultural industry is gradually becoming a new driving force for national economic growth. As an important global cultural export force, the US has not only brought huge economic benefits to the US, but also shaped its national image and cultural values around the world. In contrast, China, a country with a profound history and culture for thousands of years, has yet to fully exploit its traditional cultural resources. The core values of Confucianism, such as "benevolence, justice, propriety, wisdom and trust", are not only the moral norms of ancient Chinese society, but also contain rich philosophical thoughts and wisdom. These traditional wisdom can provide powerful ideological support for modern economic development. By combining Confucianism with the modern economic system, we can promote the development of cultural industries, build cultural brands with Chinese characteristics, and inject new vitality into the country's sustainable development.

Promote The Integration of Localization and Globalization of Traditional Culture

With the deepening of globalization, cultural exchanges and integration among countries have become increasingly frequent. In this process, cultural products such as Korean dramas, Japanese anime and American blockbusters have won wide popularity around the world with their unique charm and innovative ways of expression. At the same time, however, China's traditional culture is at risk of being marginalized. This is not only because traditional culture lacks innovation to a certain extent and fails to keep pace with The Times, but also because China lacks sufficient self-confidence and strategies in international cultural exchanges. In order to gain a favorable position in the global cultural competition, China needs to re-examine, develop and utilize the excellent Chinese national culture. This includes digging deeply into the modern value of traditional cultural resources such as Confucianism, while making innovative transformation and development in light of the actual needs of contemporary society. Through the deep integration of localization and globalization of traditional culture, it can not only enhance China's cultural soft power and enhance national self-confidence, but also contribute to global cultural diversity and promote the building of a community with a shared future for mankind.

As the orthodoxy of China's social development for thousands of years, Confucian culture has played an important role in China's development and change. As the core idea of Confucian culture, "benevolence, justice, propriety, wisdom and trust" is of great significance to individuals, society and the country. They still play a guiding role in modern society, which can help people establish good moral concepts and codes of conduct, cultivate people's self-discipline and sense of responsibility, so as to achieve all-round personal development and social harmony and stability.

The Modern Dissemination of Confucian Thought "Benevolence, Justice, Propriety, Wisdom and Faith"

Benevolence -- Respecting Each Other and Loving Each Other Based on People

According to historical records, the concept of "benevolence" had already emerged during the Yin and Shang dynasties. In the Book of Shangshu, the Book of Commerce, the Taijia Book, there is a saying that "the people do not always have compassion, but rather have benevolence." This emphasizes that monarchs should have a heart of benevolence in order to gain the loyalty and support of the people. It can be seen that as early as the Shang Dynasty, "benevolence" had a clear political meaning. During the Spring and Autumn and Warring States periods, Confucius vigorously advocated "benevolence" and regarded it as the core of Confucianism. It believes that "benevolence" is an inherent moral quality, emphasizing the spirit of "benevolence is a noble person who does not seek survival to harm benevolence, and has the ability to kill oneself to become benevolent". At the same time, Confucius developed "benevolence" into a systematic "theory of benevolence", believing that "benevolence" is the guiding principle in practice and making it run through all morals. In the Analects, it is mentioned that "respecting oneself and restoring propriety is benevolence", which emphasizes personal moral cultivation and love and care for others.

The core of the pre Qin Confucian ideological system is "benevolence", which is the highest moral category of Confucianism. After Confucius, Mencius further developed the concept of "benevolence", proposing the view that "benevolence loves others, those who are polite respect others, those who love others, people always love them, those who respect others, and people always respect them" (Chapter 28 of Mencius' Li Lou Xia), emphasizing love and care for others. Mencius believed that the reason why benevolent people are called benevolent people is because they are full of compassion and have a deep love for others. This viewpoint inherits and develops Confucius' teachings on benevolence, emphasizing the love and care that should be demonstrated in interpersonal relationships. At the same time, in the book "Mencius: Diligent Heart", it is recorded that "filial piety and brotherhood are the foundation of benevolence", "benevolence is also human; in other words, it is the way" (Mencius: Diligent Heart). This record shows that Mencius regards "benevolence" as the essence of human beings and believes that "filial piety and brotherhood" is the fundamental way to achieve "benevolence". At the same time, "benevolence" also expresses sympathy and compassion for the ordinary and kind masses. In personal relationships with others, "benevolence" is reflected in universal affirmation and respect. When others encounter difficulties or suffer hardships, people should be able to draw analogies and do charity to the people, in order to achieve the goal of helping the world and the people.

Based on the above concepts, people's understanding of the Confucian thought of benevolence can be divided into the following three main contents:

- i. First of all, Confucianism emphasizes that "love" should be based on filial piety ladder. Family is the cornerstone of society, and members should love each other and help each other equally. The Chinese nation has always respected the virtue of "filial piety first". We should not only meet the material needs of the elderly, but also pay attention to their spiritual needs. Even in this busy new era, children should also make regular phone and video calls to check on their family members and comfort the elderly's thoughts.
- ii. Secondly, benevolence advocated by Confucianism should not be limited to the family, but should be extended to the social level, embodied in helping others and compassion and concern for others. In our daily life, we should uphold the Confucian virtue of benevolence, helping each other when we get along with others, and showing

compassion to others. In a group, we should have a collective consciousness and dedication, and always harbor the initial intention of serving the people. At the same time, the principle of loyalty and forgiveness in benevolence teaches us to put ourselves in others' shoes, to treat others with forgiveness, and to understand their thoughts and feelings from their point of view. As the Confucian saying goes, "Do not do to others what you do not want; I want to stand up and become a person, and I want to reach out and become a person"

- iii. Finally, the Confucian concept of "benevolence" should be elevated to the realm of loving and protecting all things in the world. Each of us should realize that we are closely related to the natural world and social public goods, forming an inseparable unity. In the face of serious problems such as global environmental pollution and climate warming, countries should strengthen cooperation and contact to jointly safeguard our common home planet. By putting into practice the Confucian idea of "benevolence", we can contribute to building a more harmonious and better world.

Righteousness -- Adhering To Principles and Abiding By Laws and Regulations

From the analysis of "Yi" in oracle bone inscriptions, "Yi" combines the meanings of "sheep" (goodness and justice) and "I" (punishment and killing and decision). In the pre-Qin literature, the use and meaning of "yi" were diverse, representing not only values to be observed, but also majesty and decisiveness, as well as appropriate and reasonable behavior and interests.

Confucianism regards "yi" as one of the core values of its ideology, involving multiple levels such as morality, moral character, responsibility and cultivation. Confucius put forward the idea that "training righteousness is appropriate", emphasizing that a gentleman should take "righteousness" as the top priority and that "righteousness" is the appropriateness of behavior, that is, the behavior in line with Zhou rites and morality. He put forward that "a gentleman's righteousness is his quality and propriety is his behavior", and held that "righteousness" is the essential rule of a gentleman, which means that a gentleman's behavior should be based on "righteousness", and then be manifested as propriety.

After Confucius, Mencius further developed the connotation of "righteousness", combined it with "benevolence", proposed "upholding benevolence by righteousness", and stressed that people should cultivate benevolence deep in their hearts and follow justice and morality in their daily behavior. Mencius defined "righteousness" as "a sense of shame", meaning shame and hatred for one's own and others' bad behavior, and believed that "righteousness" is one of the natures of human beings, which together with benevolence, propriety and wisdom constitute human nature. Mencius also stressed that the state of "benevolence" can only be achieved through "doing righteousness". In the Western Han Dynasty, Dong Zhongshu further developed the meaning of "righteousness" on the basis of Confucius and Mencius, and believed that "righteousness" was the law of the subject's self-restraint, aiming at self-cultivation and achieving the politics of the royal way.

The interpretation of "righteousness" by Confucian thinkers not only reflects their emphasis on moral norms, but also reflects their deep understanding of social responsibility and personal cultivation, and their thoughts still have an impact on people's moral concepts and codes of conduct. In Confucian culture, the meaning of "yi" is multi-dimensional, covering personal morality, social behavior, and political ideas. In modern society, it is mainly presented in the following meanings:

- i. Moral choice and adherence to justice: "justice" is first reflected in the correct moral behavior people make at critical moments and the courage they show to safeguard justice.
- ii. Social ethics and behavioral appropriateness: "Justice" also shows that people act in accordance with social ethics and reasonable and appropriate norms of behavior. This behavior reflects the Confucian emphasis on etiquette and appropriateness, and showYican serve as a guide in interpersonalcommunication and problem solving.
- iii. The practice of integrating benevolence and righteousness: the inner benevolence is combined with the outer righteousness and deeds, and the "righteousness" is regarded as the only way to realize "benevolence". It shows the role of "righteousness" as a bridge between inner emotion and external action, and emphasizes the value of reaching the realm of benevolence through justice and moral behavior.

Propriety -- Respect For The Civility of Others

As one of the core ideas of Confucianism, the origin and meaning of "propriety" can be traced back to the ancient sacrificial activities. According to the record of Shuowen Jie Zi, the ancient word "propriety" is "Pung", which is a pictogram of a drum and two strings of jade, indicating that jade is used to worship God, beat drums and play music, and hold sacrificial ceremonies. Therefore, the original meaning of "propriety" is to sacrifice God for blessing, and later extended to show respect for the general name, but also extended to show respect for the items, that is, "gift". In addition, "propriety" in ancient times was not only a sacrificial ceremony, but also a code of conduct and moral norms formed by customs and habits in social life, as well as corresponding rituals. As early as in the cultural heritage of the Xia, Shang and Zhou dynasties, there have been records about the system and norms of "rites".

For example, it is recorded in the Book of Shang and the Rites of Zhou that "the Son of Heaven is the Son of Heaven because he can bring peace, support the people, observe rites and perform rites." And "the way of peace is greater than the rites" ("Shang Shu ·Gao Tao Mo"), "the people's support is greater than the rites" ("Shang Shu ·Zhong Adde"), "The etiquette keeper, so tomorrow, follow the hearts of the people, secure the people, benefit all things, worship morality, take up the day, protect the country, and appeasement the four great justice." ("Shangshu · Taijia Zhong"), "the ceremony, so tomorrow, follow the hearts of the people, peace of the people, benefit all things, Chongde education, Chengxiu, protect the country, the great justice of the four sides also." These books all elaborate the meaning and function of "rites" from different angles, but they all have a common core, that is, take the Son of Heaven as the center, take the ceremony as the program, and regard "rites" as the basis for the Son of Heaven to govern the world.

By summing up, clearing up and reflecting on these cultural heritages, Confucius inherited and developed the ancient concept of "propriety", endowed it with new ideological connotation, and creatively established a set of Confucian ideological system with "propriety" as one of the core values. Confucius believed that "rites" is the foundation of life in the world, the criterion for regulating the relationship between man and man, man and society, man and nature, and also the embodiment of man's moral cultivation and civilized quality behavior. The Analects of Confucius emphasized the importance of "propriety" many times. Confucius taught his disciples that "if they don't learn Li, they can't establish themselves" and "if they don't know Li, they can't establish themselves". After Confucius, his disciples further explained the content and function of "propriety" and the relationship

between "propriety" and "benevolence" and other Confucian values in his works such as "Li Ji", believing that "propriety" is the basis of moral benevolence and justice, and is also the norm of the order of heaven and earth.

Later, Mencius believed that "propriety", as a kind of etiquette, ritual system and moral code of conduct, was a sign that man was different from animals, and was "the reason why man is different from animals" ("Mencius Liou Xia"). Therefore, Li makes people and social life written and organized, and helps to establish a harmonious interpersonal relationship and social order.

In the Song Dynasty, Neo-Confucianism interpreted "rites" with "principles", raised "rites" to the same height as "principles of heaven", and abstracted the Confucian moral value system as the necessity of principles of heaven. Zhu Xi was the mastermind of Neo-Confucianism. He took rationality as the highest philosophical category governing all things in the world and built up a huge philosophical system. In Zhu Xi's neo-Confucianism system, Li is based on Li, and Li is Li. As one of the core concepts of Confucianism, "propriety" has exerted a profound influence on the politics, legal system, education and culture in ancient and modern China, and also has important enlightenment and value for the moral construction and cultural inheritance in modern society.

At present, we should continue to carry forward the spirit of "rites" to maintain social stability and order, and inject new era connotation into it. First of all, in our daily life, we should respect teachers and elders, respect others, and show civilized and courteous behavior. In public places, we should pay attention to our manners, be civilized and comity, and abide by public rules and regulations to maintain good social order. Secondly, we should abandon the feudal concept of hierarchy and realize mutual respect and equality between the upper and lower levels. In job hunting and work, we should avoid dividing others into three classes, but be good at exploring each person's advantages and potential. Finally, as a country of civility and etiquette, China should continue to inherit and carry forward the fine tradition of civility and etiquette. Internally, we should actively promote and build a harmonious and stable social order; Externally, we should actively engage in civilized and friendly exchanges and interactions with other countries to jointly promote the progress of global civilization.

Wisdom -- Distinguish Right From Wrong and Respect Knowledge

In the ancient pre Qin period, the thoughts of various schools of thought were widely distributed, and each school discussed wisdom and knowledge, but did not systematically and centrally discuss the concept of "wisdom" like Confucianism. Tracing back to ancient documents such as the Book of Documents and the Book of Rites, there are records of discussions on governing the country and moral behavior. However, these contents do not emphasize "Wisdom" as the core of individual cultivation and social governance, as Confucianism did later. Instead, they focus more on politics, etiquette, morality, and other aspects, rather than explicitly treating "Wisdom" as an independent ideological concept.

When it was time for Confucius, he and his disciples began to delve into the concept of "wisdom". The Analects of Confucius recorded a lot of content about "wisdom". In the twelfth chapter of the Analects of Confucius, Wei Linggong, Confucius said: "The wise are not confused, the benevolent are not worried, and the brave are not afraid." Here, "knowledge" refers to "wisdom". Confucius believed that "wisdom" is an important moral character that

humans must have, and it is also an important means to achieve benevolence and righteousness. Without "wisdom", it is impossible to achieve benevolence and righteousness. In the sixth chapter of the Analects of Confucius, Yongye, Fan Chi asked, and Confucius said, "The righteousness of serving the people, respecting ghosts and gods far away, can be said to be known." Confucius believed that as a ruler, one cannot simply achieve political goals by reversing the relationship and position between the righteousness of serving the people and respecting ghosts and gods. Devoting oneself to advocating the morals that ordinary people should follow, respecting ghosts and gods but staying away from them, can be said to be wisdom.

It can be seen that the formation and concentrated expression of Confucianism's "wisdom" mainly occurred in the works of Confucius and his disciples. In these classics, Confucius systematically expounded on the issues of knowledge, wisdom, and cultivation,

Make "knowing without confusion" one of the fundamental virtues possessed by a gentleman. And in the Analects, he repeatedly emphasized the importance of learning, thinking, and wisdom, believing that wisdom is the cornerstone of becoming a virtuous person, and that wisdom can be cultivated through learning and thinking.

Mencius said in his book "Mencius: Diligent Mind": "Diligent mind is called 'wisdom'. He believed that 'wisdom' is a natural state that humans are born with no good or evil, and it is a sexual virtue that transcends time and space." And it is mentioned that "everyone has a heart of right and wrong. Therefore, a gentleman has four knowledge: knowing the destiny of heaven, knowing the people, knowing the rise and fall, and knowing the gains and losses." (Mencius) That is to say, wisdom is one of the necessary conditions to become a gentleman. Wisdom includes the judgment of right and wrong, as well as the understanding of fate, the people, prosperity, and gains and losses. Only through self-cultivation and self-cultivation can wisdom play its role and promote social harmony.

During the period of Cheng and Zhu's Neo Confucianism, there was further emphasis on the cultivation of purity and wisdom in the mind. In his preface to the Great Learning Chapter, Zhu Xi discussed "seeking knowledge through observing things", emphasizing the use of observation to achieve wise goals and achieve the purity of the mind. In Zhu Xi's Neo Confucianism system, "Wisdom" is the fundamental and fundamental existence of the implementation of the other four virtues, which is the overall source and direction. It ensures that the four virtues of benevolence, righteousness, propriety, and faith can be presented and demonstrated in the correct direction.

In summary, the status and nature of "wisdom" in Confucianism are extremely special. It plays the role of both the overall root of human nature and the overall judge. The benevolence, righteousness, ritual, and faith judged by it can be called true benevolence, true righteousness, true ritual, and true faith. On the contrary, after its judgment, it can distinguish those false virtues such as benevolence, righteousness, propriety, and faith, namely false benevolence, false righteousness, false propriety, and false faith, which can be collectively referred to as "hypocrisy".

Faith - Words and Deeds Consistent With Honesty and Trustworthiness

In Confucianism, "faith" as a moral quality has a profound origin and development in different historical periods:

According to the Analects, Confucius once said: "A gentleman is not a weapon, but he who believes can inspire others." (The Analects, Duke Ling of Wei). It can be seen that Confucius

emphasized the importance of "faith" in the character of a gentleman. He believes that a gentleman should have credit, because credit can stimulate people's enthusiasm and make them willing to follow the leader of a gentleman; At the same time, a gentleman must possess credibility in order to achieve results in exercising power and implementing advice. It can be seen that trust is one of the key elements for a gentleman to achieve moral governance. These contents emphasize the role of "faith" in leadership and implementing advice, and regard it as one of the key elements of a gentleman's character and leadership. This also reflects Confucius' reflection on the importance of "faith" in interpersonal relationships and social governance.

The Analects of Confucius, Yan Yuan, also records that "if there is virtue left behind, the people are afraid that it will not be believed." It emphasizes the relationship between virtue and faith. Confucius believed that even if there is virtue, if it is not spread to the people, they may doubt and distrust it, which reflects the importance of trust in morality and social influence.

When it came to Mencius, there was a saying in "Mencius: King Hui of Liang": "A gentleman is to the world, there is no comfort, no Mo, and righteousness is to be compared. Sincerity is the way of heaven. Sincerity is the way of man." It emphasized the importance of sincerity and honesty, and proposed that "sincerity" is the foundation of the way of heaven and humanity.

In Zhu Xi's "Understanding Chapter of Zhu Ziyu", he said: "Those who believe are sincere and solid." This undoubtedly emphasizes the connection between "faith" and sincere and solid, viewing faith as a quality that expresses the true heart. This reflects the emphasis of Neo Confucianism on faith as a part of moral cultivation.

The concept of "faith" in Confucianism has different emphases in different periods, including the requirements for personal morality, national politics, and social ethics. People have conducted in-depth discussions on the concept of "faith" in various periods, making it rich in connotation in Confucianism.

In modern society, "faith" has various forms of expression. Firstly, it is the core element of maintaining social relationships. Credit and trust are indispensable in parent-child, marital, and friend relationships. Both parties should be honest and keep their promises, while striving to win the trust of the other party. Secondly, "trust" also reflects a sense of responsibility. Everyone should be loyal to their words and actions, clarify and take on their social responsibilities. For example, as parents or teachers, one should be more consistent in their words and actions, lead by example, and avoid the negative impact of inconsistent words and actions. These practices are concrete manifestations of "faith" in modern life.

In summary, modern dissemination of Confucianism requires multiple means such as education, academic research, media dissemination, social activities, and cultural heritage protection and inheritance to convey its core values to a wider audience, in order to promote its theoretical research and practical application in modern society.

The Critique of the Modern "Five Constants" and the Modern Transformation

Critique of the Modern "Five Constants"

In modern China, the Confucian ethical thought of the "Five Constants" was listed as a discipline and a key object of criticism and negation by many bourgeois thinkers.

Firstly, the bourgeois reformists exposed the corruption of traditional feudal norms and teachings, in order to criticize feudal ethics. They believed that the traditional "Three

Principles and Five Constants" imprisoned people's thinking and seriously affected social progress and development, making the "Five Constants" the object of criticism.

Secondly, the bourgeois revolutionaries believe that the Confucian principles of propriety and propriety are tools for authoritarian rule and for maintaining the feudal patriarchal hierarchy. Therefore, they mercilessly expose feudal ethical ideas, which has certain progressive significance.

Finally, the New Culture Movement held high the flags of "democracy" and "science", strongly criticizing the feudal ethical norms, namely the norms and rituals in Confucianism. Western liberal ideas such as freedom, equality, and fraternity are still the ideal goals pursued by wise people. Representative figures during this period include Chen Duxiu, Li Dazhao, Hu Shi, and others. They promoted new ideas and culture, and sparked a movement for ideological and cultural reform.

From this, it can be seen that Confucianism, which maintained feudal autocratic rule during the aforementioned period, received strong criticism, and the "Five Constants" of Confucian ethical thought inevitably became the object of reflection. Of course, there are also new Confucian scholars such as Feng Youlan and Liang Shuming who have made positive explorations for the Five Constants. After the reform and opening up, the "Five Constant" of traditional Confucian ethics abandoned the dross and backward historical elements left by the feudal society, retained the elements of its essence, and became a new role - socialist ethical and moral thought, which continues to affect the development of Chinese ethical and moral life.

The New Transformation of Modern "Five Constants"

In modern society, the "Five Constants" as the core values and ethics of Confucianism still have strong vitality and valuable modern values. The moral category of "benevolence, righteousness, propriety, wisdom, and trust" has a new interpretation and transformation in the new era, from which we can explore effective resource values that guide the development of modern moral life.

"benevolence", as the spirit of serving the people and the collectivist spirit of caring for others and loving the collective, provides a value pursuit and life ideal for the general public. "propriety" includes "loyalty and forgiveness". By promoting oneself and others, one can achieve harmonious coexistence with others, which is an effective way to mediate the relationship between oneself and others. The altruism contained in "propriety" is manifested in actions as helping others.

"Justice", beneficial resources can still be excavated under the conditions of socialist market economy. To correctly understand the relationship between righteousness and benefit, it is necessary to safeguard people's basic needs, affirm their pursuit of legitimate material interests, and emphasize that the pursuit of "benefit" cannot exceed the scope of "righteousness", that is, to pursue material interests reasonably and legally. "Yi" encompasses the traditional concept of righteousness and profit, which in modern times emphasizes the importance of overall interests, the spirit of collectivism, and the principle of "everyone for me, I for everyone". Of course, valuing the overall interests while engaging in ethical behavior at appropriate times and locations can help enhance the moral character of all members of society.

"propriety" is of great significance in enhancing personal moral cultivation, coordinating interpersonal relationships, stabilizing society, and other aspects. "propriety" has universal

applicable value in modern society, and its transformation in modern times specifically includes adhering to the moral norms system of modern society, which is a broad sense of "propriety" system. Being respectful and humble in one's actions, emphasizing civilized etiquette, is a narrow definition of "etiquette". Basic etiquette in daily life needs to be preserved. For example, weddings, funerals, weddings, festivals, and interpersonal communication.

"Wisdom" has positive implications for the development of modern education. The transformation of the traditional Chinese concept of valuing intelligence in modern times includes strengthening the construction of the education system, valuing the power of knowledge and wisdom, and cultivating high-quality talents with innovative spirit to contribute to socialist construction. In the relationship between wisdom and virtue, adhering to the combination of virtue and intelligence is not only a way of dealing with people, but also a "wisdom" that understands the principles of all things.

"Faith", we should inherit the traditional virtue of the Chinese nation and always adhere to honesty and consistency in words and actions. "Faith" is similar to "loyalty", which refers to the inner loyalty and honesty to a certain idea, ideology, principle or discourse, such as loyalty to communist beliefs. Socialist market economy requires the integrity of market entities. Enterprises should regulate their own economic behavior. "Trust" can also be applied to institutional systems, using rules and regulations to constrain the behavior of the subject in order to achieve the goal of "trust". In summary, whether it is individuals, enterprises, or governments, we must adhere to the principle of integrity as an important focus of moral construction.

In summary, in the process of modern criticism and transformation, the Five Constants of traditional Confucianism have been questioned and reflected upon, and attempts have been made to seek moral standards that are in line with the needs of modern society. This has enabled Confucianism to continuously evolve and develop in modern society, and to engage in dialogue and exchange with other cultures and values, making a positive contribution to the modernization process of Chinese society.

Conclusion

In this study, an in-depth exploration was conducted on the modern dissemination and transformation of Confucianism's "benevolence, justice, propriety, wisdom and faith". It was found that although this traditional thought originated in ancient times, its core values still have important practical significance and guiding role in today's social development and personal cultivation. Through the promotion of modern education systems and media tools, Confucianism can better integrate with the needs of modern society, promote cultural confidence and modern expression of traditional culture, promote innovative development of the cultural industry, and strengthen global cultural exchange and cooperation. In the practice of modern society, especially in promoting social justice, harmony, and progress, Confucianism has demonstrated its irreplaceable value. It not only helps to enhance personal moral cultivation and promote harmonious interpersonal relationships, but also provides theoretical support and practical guidance for socialist moral construction. Especially in today's increasingly globalized economy and cultural diversity, Confucianism provides important intellectual resources for building a community with a shared future for mankind. Therefore, in today's society, we should continue to deepen the study of Confucian "benevolence, justice, propriety, wisdom and faith", and integrate its essence into modern

education, legal system, culture and social governance to promote the overall development of individuals and society. At the same time, it is necessary to strengthen the exchange and dissemination of Confucianism internationally, promote mutual understanding and respect of global cultures, and jointly promote the construction of a more harmonious and beautiful world.

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