

On the Value of Mental Health Education of Confucian Friendly Interpersonal Relationship

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Abstract. “Friendship” is an important part of socialist core values, which has a realistic and far-reaching positive impact on interpersonal communication in the new era. Starting from the Confucian concept of friendliness, this paper explores the concept of friendly interpersonal relationship in the new era, including self-cultivation, self-restraint of self-restraint and courtesy, and the combination of knowing and acting of internal and external friendliness, which is of great significance for the construction of friendly interpersonal relations.

1. Introduction

Friendliness is of great significance as a socialist core value of human relations. The concept of friendship in Confucian culture is an important source of the socialist core values on the “friendly” theory. The Confucian concept of friendly interpersonal relationship is the basis of establishing the principles and objectives of the theory of interpersonal relationship. The construction of harmonious interpersonal relationship and the promotion of mental health are of great value. The Confucian concept of friendly interpersonal relationship mainly includes self-cultivation, self-restraint of self-restraint and self-restraint, and the unity of knowing and acting of internal and external friends.

2. Self Cultivation is the Foundation of Friendly Interpersonal Relationship

Friendship, first of all, refers to personal virtue, which means a kind of mutual goodwill and friendship between people who wish each other well.

2.1 Strengthen the Morals Mastery of Self

Confucius believed that only by constantly strengthening their own moral cultivation and shaping a good moral character, is the key to solve the problem of self-consciousness and emotional behavior. Because only when individuals have the idea of “benevolence” can they have positive interpersonal relationships. “If a man is in order in his personal conduct, he will get served even without taking the trouble to give orders”. But if he can not do this, the result will be like this “If a man is not in order in his personal conduct, he may give orders, but his orders will not be obeyed.” In this regard, Confucius put forward the “self-cultivation to peace” first “internal saints” and then “external king” of interpersonal communication, hoping to cultivate good personal qualities starting from self-cultivation and integrity. And he remarked “A wise and good man is one who sets himself seriously to order his conversation aright...he wants to order his conversation aright for the happiness of others...he wants to order his conversation aright for the happiness of the words.” By cultivating yourself, settle the people around you. This is the premise and foundation of friendly relations. Everyone is born lonely, for young college students, college is the key period to find companions, hope to find a bosom friend is a very normal desire. However, if there is no personal cultivation of friendliness and friendly handling ability, rashly to develop so-called interpersonal relations, the results may be counterproductive. “Be not concerned that men do not know you; be concerned that you have no ability.” “A wise and good man should be distress that he has no ability; he should never

be distressed that men do not take notice of him.” The ability to emphasize here is actually an important aspect of personal accomplishment.

2.2 Emulate Those Better than Oneself

Through observing and thinking, we can learn to improve ourselves by learning from others. For example, when you see a wise man, you should look at him in the same way; when you see an unworthy man, you should reflect on yourself and see if you have similar shortcomings or shortcomings. It is through such reflection that we can grow slowly in the process of self cultivation. “When we meet with men of worth, we should think how we may equal them; when we meet with worthless men, we should turn into ourselves and find out if we do not resemble them.”

2.3 Benevolent Lover

Lovers should break through the shackles of the original small circle, so as to love others, the masses of virtuous and universal love, so as to love the whole society, without discrimination. “A greater pleasure still it is when friends of congenial minds come from afar to seek you because of your attainments” “A man who is really a man of distinction is one who stands upon his own integrity and loves what is right; who forms a correct judgment of men by observing how they look as well as by regarding what they say. Reflection makes him humble in his estimate of himself as compared with other men.”

3. Self Restraint is the Guarantee of Friendly Interpersonal Relationship

In Confucian view, the first principle of interpersonal communication is to restrain oneself and return to propriety.

3.1 Self Constraint

Here Confucius puts forward that we should learn to restrain ourselves and make speech actions accord with ritual, that is benevolence. Only by achieving benevolence can we achieve wide recognition, that is, people in the world will praise you as benevolent people. And then it can work in a wide range of interpersonal relationships. On the one hand, courteous restraint can be interpreted as the restraint of social laws, morals and customs. On the other hand, we will encounter obstacles in human interaction. “Renounce yourself and conform to the ideal of decency and good sense.”

3.2 Self-criticism

How do we achieve “self control” in the face of interpersonal conflict? Confucius said “A man who expects much from himself and demands little from others will never have any enemies” This means if you encounter problems, do more self-criticism. First of all, find out the reasons from yourself, and mainly find the reasons from yourself, to see if you are not doing enough, and what other areas need to be improved? At the same time, we should look at problems from others' perspectives and think more about others. As long as we focus on our own responsibilities and not on blaming others, resentment will not come.

3.3 Strict Requirements

Confucius emphasized again and again that he should be strict with himself. “A wise man seeks for what he wants in himself; a fool seeks for it from others.” That is, we should learn to criticize our own disadvantages, not to criticize the disadvantages of others, not to blame others, let alone attack others' shortcomings.

4. The Unity of Knowledge and Action is the Embodiment of Friendly Interpersonal Relationship

When we recognize friendliness, recognize friendliness, but also just to improve their own

self-cultivation, just “self-cultivation”, to achieve interpersonal communication in the “peace” also need to be expressed through specific behavior. Appropriate behavior expression, or even good expression, can achieve the basic requirement of “Friendliness”.

4.1 Sincere and Trustworthy

First, loyalty and trust are the first principles. “Make conscientiousness and sincerity your first principles.” Confucius clearly argues that this is even more important in the communication between friends. “Who in intercourse with friends is found trustworthy in what he says.” When Confucius talked about his ambition, he specifically talked about his attitude towards his friends. “My aim would be to be a comfort to my old folk at home; to be sincere, and to be found trustworthy by my friends; and to love and care for my young people at home.” In his words, “With plausible speech and fine manners will seldom be found moral character”. Therefore, if there is only rhetoric in interpersonal communication, only say but not do, it must destroy the foundation of benevolence, friendship is impossible to him. “One should make it a point to carry out what he says and to persist in what he undertakes.” Only by being honest can a person gain the trust of others, make others willing to serve you, do things for you, and create favorable conditions for the success of his career. In order to achieve this, we must constantly reflect on every day. “Whether in intercourse with friends, I have not failed in sincerity and trustworthiness.”

4.2 Sincere Communication

Communication with friends, especially in terms of content and way of speaking, needs to enhance mutual understanding. What should we say? “When you meet the proper person to speak and to speak out, you lose your opportunity; but when you meet one who is not a proper person to speak to and you speak to him, you waste your words. A man of intelligence never loses his opportunity, neither does he waste his words.” If we communicate, but we still have no effect, what should we do? “Be conscientious in what you say to him! Lead him on gently to what you would have him be; if you find you cannot do that, stop. Do not quarrel with him only to get insulted.” Perhaps this attitude towards friends is also a kind of friendliness.

4.3 Fully Understand

Confucius believed that deep understanding should be achieved in harmonious interpersonal relationships. “A moral man in forming his character forms the character of the others; in enlightening himself he enlightens others. It is a good method in attaining a moral life, if one is able to consider how one would see things and act if placed in the position of others. “To understand others with empathy, we need to do more. “What you do not wish others to do unto you, do not do unto them.”

Because each of us has problems of one kind or another, and they are not perfect, Confucius thought that to maintain a good and harmonious interpersonal relationship, we should learn like this” He should never expect from a man that he will be able to do everything. Not only can we not ask for blame, but we need to know more about others. “One should not be concerned not to be understood of men; one should be concerned not to understand men.” To deal with interpersonal relationships with friendliness, we need not only to understand, but also to fulfill. “A good and wise man encourages men to develop the good qualities in their nature, and not their bad qualities”

4.4 Harmony but not Sameness

In interpersonal relationships, the only thing that should not be absent is the real self. A wise man is sociable, but not familiar. A fool is familiar but not sociable. “Because “Harmony “ is to respect and affirm the differences between people on the premise of the two sides to achieve coordination and unity. Harmony refers to interpersonal coordination, complementarity and mutual promotion, which is based on the unity of opposites between the two sides. “ Sameness “ refers to the pursuit of the same interests and interests blindly, and the pursuit of superficial unity without principle in interpersonal communication without respect for individual differences and personalities. Taking “the same” as the goal of value will lead to injustice and stifle social vitality and make it impossible to

achieve harmony. “When a man is unpopular, it is necessary to find out why people hate him. When a man is popular, it is still necessary to find out why people like him.” Confucius pointed out in particular that he would never compromise on the issue of right and wrong. For those who have no right or wrong, those who help others without principles are very despised. “Men of totally different principles can never act together.” To this end, he believed that “good man” without right and wrong is not friendly. “A good man without a right or wrong idea is a bad man who corrupts morality.”

5. Summary

Confucian friendly interpersonal communication takes family harmony as the core goal, interpersonal harmony as the direct goal, and social harmony as the highest goal. This is also the Confucian concept of friendliness compared with the current psychological health education in the interpersonal relationship theory of a larger pattern, higher realm. The friendly thought in Confucian culture is conducive to guiding people to observe society in a correct way, avoiding one-sidedness and extremism in Ideological cognition, cultivating people to treat and deal with various problems with tolerance and friendliness, helping people correctly handle the relationship between justice and benefit, competition and cooperation, and cultivating new socialism. It can guide people to adjust their emotions and psychology, promote the perfection of personality, will and character of social members, thus forming a democratic, equal and friendly social environment, promoting people to maintain social stability and harmony, and promoting the harmonious development of society.

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