

ONE GLOBAL FAMILY: INSIGHTS FROM CONFUCIAN TENETS AND PRACTICES

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Abstract: This article investigates the relevance and application of Confucianism in today's globalized society, emphasizing its influence on individual, familial, social, and global dynamics. It explores Confucian philosophy as a comprehensive framework for addressing various aspects of life, including management and organizational practices, both in East Asia and internationally. The study also addresses the challenges, critiques, adaptations, and innovations within Confucianism, comparing it with Western philosophies to reveal opportunities for coexistence and social development in a pluralistic world. Finally, the article traces the evolution of Confucianism, from Confucius' progressive vision to its integration with other traditions, culminating in its emergence as a global philosophy that promotes the idea of a united world family.

Keywords: Confucius, Confucianism, Chinese Philosophy, Evolution, Familial, Globalization, Idealism, Pragmatism, Pluralism.

1. Introduction

As humans continue to evolve, the advent of agriculture marked a pivotal moment in history, transitioning from nomadic lifestyles of the Stone Age to settled agricultural societies. This shift

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signifies substantial progress and development in human civilization. While numerous theories of evolution exist, one undeniable truth is the unpredictability of the future. Living in the present, our inherent tendency to evolve has inspired the concept of a global society. However, this raises critical questions: Given the historical brutality of human nature, are we evolving toward peace and harmony, or is this merely an idealistic vision supported by a so-called civilization? Furthermore, what actions must humanity undertake to transform this aspiration into a tangible reality?

2. Relevance of the Notion

The concept of a 'One Global Family' has gained prominence across various cultural and philosophical paradigms. Philosopher cum mathematician Bertrand Russell, in his writings and speeches, advocated for the establishment of a universal government and global unity. He argued that the divisions within contemporary society lack a rational basis and often lead to conflict. Russell believed that a more harmonious world could emerge if people pursued common goals rooted in human values, such as social justice, education, and the quest for knowledge. These, he suggested, could serve as a foundation for global cooperation beyond national boundaries (*The Future of Mankind* 1938, 45-55). However, Russell's vision of global unity and solidarity remains, for many, an ideal that has yet to be realized. Similarly, John Lennon, the British musician and songwriter, expressed a similar vision of a unified world in his song "Imagine" (Genius, 1971). Yet, the notion of harmony in a global community often seems more like an idealistic dream rather than a practical philosophy of life. Here, the argument of Richard Bett (2023) is pertinent. Bett, reflecting on the ancient Greek skeptics, suggests that philosophy is not merely something to contemplate or imagine but something to live by (24). This implies that while the vision of a global family may currently seem aspirational, its potential lies in transforming it from a mere imagination into a lived, practical philosophy.

Despite different challenges, the conception of mere imagination and philosophy of life has practicality. Ronnie

Littlejohn and Qingjun Li emphasize the role of morality in Chinese philosophy as an “educational process of self-cultivation” rather than an analytical one (34). This philosophical shift is different from the Western perspective of imagination than exhibiting moral excellence (*de*) in Confucianism (44). Thus, one way of approaching Confucianism to make this world a global family is based on its moral education and practical principles. What connection does morality have with one global family? In Confucianism, this concept is brought out by principles such as benevolence (*Ren*), righteousness (*yi*), propriety (*li*), wisdom (*zhi*), and trustworthiness (*xin*). These principles originated with Confucianism and remained as ancient Chinese society’s ethical and philosophical precepts. Dr. Lu Shi-Min, an assistant professor of practical theology, posits that “One Global Family” has received much attention in recent years as the globe has become more interconnected and interdependent. One answer could be this: the idea of a global community united by shared values and a common purpose has particular relevance in Confucian education, which has long emphasized the importance of family and social harmony. She goes on to say that Confucianism, with its deep roots in Chinese culture, has profoundly impacted the formation of leadership and the pursuit of a harmonious society (87-115). However, one might still question, if Confucianism influences society, why do issues of injustice and marginalization persist?

From the University of Melbourne, Australia, Jiani Sui delineates that Confucian education, which has evolved over centuries, continues to shape the values and attitudes of individuals and societies, particularly in East Asian countries (1049-1058). One of the vital Confucian concepts that has had a lasting impact on education is ‘*Jun zi*,’ which emphasizes the cultivation of moral character and the ideal of the ‘superior person’ (Zhang & Rosen). This focus on character development and the collective well-being, rather than individual identity, has profound impacts in the field of education. A possible response to this challenge is that embracing Confucian principles is essential for addressing injustice and marginalization in both local and

global contexts.

Furthermore, the two Confucian concepts – *Tian ming*' (the Mandate of Heaven) and '*Xiao ti*' (filial piety) – have significantly influenced public perception toward individuals with disabilities in society (Zhang and Rosen). While Confucian values of collectivism, emphasizing social order and hierarchical respect for elders, have fostered adequate care and concern for people with disabilities, these same values have also contributed to a certain apathy toward individual rights. The focus on education as the ultimate purpose in life further reinforces this, potentially overshadowing the need for more inclusive approaches to personal autonomy and empowerment for disabled individuals.

Like Jiani Sui, Yuexin Zhang from the Institute of Special Education, Beijing Normal University, China, and Sandra Rosen from the Department of Special Education, San Francisco State University, USA (2018) asserts that at the core of Confucian philosophy is the principle of "*ren*," which prioritizes the cultivation of benevolence, empathy, and ethical conduct (1113-1123). Through the lens of Confucian familism, the harmony sought by Confucianists is situated within the unequal yet interdependent relationships defined by propriety, which have played a pivotal role in shaping leadership models in Chinese and broader Asian contexts (Shi-Min).

In light of the above discussion, we may assume that as the world continues to grapple with the challenges of globalization, the pursuit of a better life, non-violent conflict resolution, and harmonious coexistence, Confucian teachings offer valuable insights through their blend of tradition and modernity. Moreover, only by fully understanding and appreciating the unique aspects of the Confucian value system, we can dream of a world where all people embrace one another with dignity and equality. At this stage, global leaders should govern with moral integrity, ensuring that everyone has fair opportunities to thrive.

However, amidst its virtues, Confucian philosophy's emphasis on propriety and hierarchy raises critical questions regarding its adaptability to modern notions of equality and individual rights:

1. How can the Confucian model of hierarchical social relations be reconciled with contemporary ideals of equality and liberal democracy?
2. In an increasingly globalized world that celebrates diverse cultural practices, how can Confucian values be utilized to promote harmony while upholding shared ethical principles?

In addressing these questions, the concept of "One Global Family" is drawn from both historical and contemporary Confucian teachings. This approach emphasizes the relevance of Confucianism in enhancing tolerance within today's intercontinental society. By promoting cultural sensitivity among diverse cultures and communities, it encourages the vision of a unified global entity.

3. Fundamental Confucian Principles for Global Family

Confucianism, an ancient Asian religion, originated in China under the teachings of Confucius and deeply influenced East Asian societies with its emphasis on virtues such as benevolence and righteousness. At its core, Confucianism holds that heaven is the source of moral order, which is sustained by human goodness—a quality that can be cultivated through learning. Therefore, anyone has the potential to be virtuous, as goodness is not divinely bestowed (Ambalu et al., 75). The philosophy is based on five key relationships: 1) Sovereign-Subject, where rulers should act with compassion and subjects with loyalty; 2) Father-Son, in which parents should be loving, and children obedient; 3) Husband-Wife, where husbands are to be kind and fair, and wives understanding; 4) Elder-Younger Sibling, with elder siblings showing gentleness and younger ones politeness; and 5) Friend-Friend, where senior friends should be considerate and juniors respectful (76). Confucius spent twelve years traveling and teaching, during which he gathered a devoted group of disciples.

Confucianism underwent significant evolution over the centuries. Initially developed during the Western Zhou dynasty, it thrived amidst philosophical diversity in ancient China. While not claiming originality, Confucius consolidated earlier ideas into

the Five Classics. Amidst social upheaval, he emphasized social harmony and order. During the Song dynasty, Zhu Xi fused Daoism and Buddhism into Confucianism, shaping Neo-Confucianism. Emperors in subsequent dynasties, including the Han, Song, and Ming, recognized Confucianism's role in maintaining stability, elevating it to a state religion (77). Despite attacks during the Cultural Revolution, Confucianism persisted. Later, it experienced a revival in New Confucianism, blending traditional principles with modern and Western philosophies. Confucius' enduring legacy lies in his belief in humanity's inherent goodness, attainable through education and virtue, extending beyond the elite. His philosophy continues influencing Chinese thought and society today.

Xinzhong Yao, Dean of the School of Philosophy at Renmin University of China, notes that a distinctive 'classical' Confucianism took shape during its formative period, often referred to as Ruism or the Confucian school (*ruxue* or *rujia*), which emerged during the Spring and Autumn period (770–476 BC). Over time, Confucius began forming friendships with others who sought to reshape this tradition into a new philosophy centred on tranquillity. During the Warring States period, scholars such as Mencius and Xunzi made significant modifications and refinements to Confucian thought, expanding it into one of the most influential schools of thought with diverse interpretations (Yao 7). Historian and educator Chi Yun Chang similarly explains that Confucianism, which emerged in ancient China between 511-476 BCE, originated from the teachings of Confucius (*Kong Qui*) and was later developed by his disciples. The foundation of Confucian education lay in the cultivation of moral virtues and self-improvement, achieved through teaching, learning, and ritual practices. The *Analects* (*Lunyu*), a compilation of sayings and ideas attributed to Confucius and his disciples, remains a key source for understanding Confucian ethics and education (Chang, 1).

Confucianist ideology adopted the concept of 'benevolence' for maintaining a social life, the patriarchal clan system, and agricultural production in the Chinese context. Mencius and Xun

Zi subsequently used this principle to establish the theoretical underpinning of Confucianist ethics. Confucianism eventually merged the ancient approach with the concept of ‘benevolence,’ placing it in the modern age and understanding it as a guideline of conduct for total harmony (Yi-ting ZHU 55-68). A renowned scholar and an author of many books, Gilbert Reid (2011), asserts that the content of Confucian moral education encompasses a wide range of virtues, such as justice, benevolence and filial piety, which are seen as essential for right living and social harmony (7-20).

Confucian traditions have a rich and intricate history spanning centuries, profoundly shaping the intellectual and cultural fabric of East Asia. At its heart, Confucianism focuses on the cultivation of moral character and the promotion of social harmony through the integration of theory and practice (Sui, 1049-1058). Dr. Wang Fengyan (2004), from Nanjing Normal University's Institute of Moral Education Research and School of Psychology in his article, *Confucian thinking in traditional moral education: Key ideas and fundamental features*, highlights several key dimensions of Confucian moral education, including its philosophical foundations, content, principles, methodology, and evaluation (429-447). He asserts that the philosophical foundation of Confucianism is the belief in humanity's inherently good and virtuous nature, with moral education being the process of nurturing and developing this innate virtue (Ibid.). Additionally, Confucianism stresses ethical norms, rituals, and the integration of an individual's inner feelings with their external social responsibilities.

Furthermore, Confucian educational methods emphasize learning from role models, environmental conditions, and the practical application of moral principles through personal cultivation and social commitment. Both Wang and Sui share the view that the essence of Confucian education is encapsulated in the ideas that "virtue lies in practice" and "life is moral education." These concepts highlight the belief that moral development is an ongoing process of self-reflection, ethical behaviour and active social involvement. As a philosophical and ethical system,

Confucianism has played a profound role in shaping the cultural and social fabric of East Asian societies for centuries. At the heart of Confucian teachings are the following fundamental principles that promote the existence of a global family characterized by ethical conduct and social harmony:

1. *Ren* (Benevolence): Confucius's concept of *Ren* or benevolence concerns the kind and altruistic treatment of people. It encourages the idea of being a humane and ethical character. In this regard, several passages of the *Analects* cover aspects of humane virtues and ethical character. *Ren* prompts people to be benevolent, sensitive and obliged to the society, which portrays virtuous character. (*Analects*: 1.2, 4.1, 4.2, 4.3, 4.4, 4.5, 4.6, 5.5, 5.19, 6.7, 6.22, 6.30, 7.6, 7.34, 8.2, 8.7, 9.1, 9.29, 12.2, 12.3, 12.22, 12.24, 13.12, 13.19, 13.27, 14.1, 14.4, 14.5, 14.16, 14.28, 15.8, 15.10, 15.33, 15.35, 15.36, 17.2, 17.6, 17.8, 17.17, 18.1, 19.6, 19.16); character (4.7).¹
2. *Yi* (Righteousness): *Yi* is the principle of doing what is right and just. In the *Analects*, *Yi* refers to the practice of moral law and justice as prescribed by Confucius. It signifies adhering to proper moral conduct, making ethical decisions in both personal and professional matters, acting with honesty in business and social interactions, and fostering a sense of balance and harmony in human relationships (*Analects*: 1.13, 4.10, 6.22, 7.3, 12.10, 13.4, 15.17, 15.18, 16.10, 16.11, 17.23, 18.7, 19.1).
3. *Li* (Propriety): *Li* signifies the observance of rituals, customs, and etiquette that govern social interactions. In the context of the *Analects*, *Li* refers to the behaviors and practices that regulate relationships within society. It emphasizes proper manners in various situations, respect for social hierarchy, and maintaining balance in the social order. *Li* encourages politeness and humility, fostering appropriate conduct in accordance with one's cultural traditions and the wisdom passed down through generations (*Analects*: 1.12, 1.13, 2.3, 2.5, 2.23, 3.6, 3.7, 3.8, 3.9, 3.11, 3.12, 3.15, 3.17, 3.22, 3.26, 4.13, 6.27,

¹ All the References from *Analects* have been cited from: Confucius, *The Analects (Lunyu) New Translation*, Penguin Books, 2014, Appendix 2A: Chinese Terms, pp. 359-362.

7.13, 8.2, 8.8, 9.3, 9.11, 11.26, 12.1, 12.2, 12.18, 13.4, 14.41, 15.18, 15.33, 16.13, 17.11, 20.3).

4. *Zhi* (Wisdom): *Zhi* represents intellectual discernment and understanding. In the *Analects*, *Zhi* refers to the ability to reason and gain insight, highlighting a person's capacity to comprehend the truth and apply knowledge in a thoughtful and appropriate manner. Since morality is central to Confucianism, the pursuit of wisdom through teaching, reflection, and searching for the best way to act is essential to Confucius' philosophy. This wisdom is key to fostering both a harmonious life and a balanced society (*Analects*: 6.19, 12.22, 13.18, 14.34, 15.7, 15.26, 16.4, 17.8).
5. *Xin* (Trustworthiness): *Xin* embodies commitment to honesty, integrity, and reliability in relationships. In the *Analects*, *Xin* is closely associated with loyalty and is characterized by qualities such as chastity, fidelity, truthfulness and responsibility in interpersonal interactions. Confucius emphasized that one should always speak truthfully, thereby fostering mutual reliability and respect among individuals, which leads to social harmony. Honesty, faithfulness and trust are seen as essential virtues for building and maintaining healthy social relationships (*Analects*: 1.8, 1.13, 5.28, 7.25, 8.13, 9.25, 12.7, 12.10, 13.4, 15.6, 15.18, 17.8, 19.10).²

Like Wang and Sui, Dr. Katarzyna Anna Nawrot, an International Development Expert in East Asia, asserts that a key tenet of Confucian ethics is the focus on moral cultivation and self-discipline. Confucians hold the belief that individuals possess an inherently good nature, and through the diligent practice of virtues such as benevolence, righteousness, propriety, wisdom, and filial piety, one can develop their moral character and effectively meet their social and familial responsibilities (1-30).

Another key tenet of Confucian ethics that reinforces the idea of a global family is the focus on social harmony and hierarchical relationships. Confucianism emphasizes the interdependence of individuals within a social structure, where everyone has specific roles and responsibilities toward others (Sui, 1049-1058). For

² Ibid.

instance, filial piety highlights the respect and obedience children owe to their parents and elders. While this hierarchical view has been praised for promoting social stability, it has also been criticized for potentially limiting individual autonomy. Thus, the Confucian model of 'One Global Family' is built upon ethical values such as benevolence, righteousness, and propriety, which ensure social order and harmony (Chen Huazhong, 168-170).

4. Confucian Education for Holistic Global Growth

Does Confucian education address broader concerns, and does it promote global citizenship over nationalism? The Confucian concept of *Ren*, or benevolence, calls for individuals to extend compassion and care to all members of society, moving beyond narrow individualism and emphasizing universal love and concern for the collective good (Chen Huazhong, 171). Additionally, Confucian education has historically focused on moral and intellectual development, aiming to cultivate morally exemplary individuals who contribute to the greater good of society (172). Confucius utilized a dialogical teaching method, engaging his disciples in open-ended discussions to nurture their innate capacities. This reflects Confucian principles that prioritize equal educational opportunities for all (Sui, 1049-1058), rejecting favoritism and asserting that every individual has the potential for moral and intellectual growth. In contrast to more individualistic Western philosophies, Confucian thought embodies a spirit of openness and tolerance. This orientation towards harmony and integration significantly influences how Confucian societies handle diversity and differences, prioritizing mutual understanding and collective well-being over rigid hierarchies or exclusionary practices.

The dynamic principles of Confucianism regarding social interaction and non-violent conflict resolution are highly relevant to the challenges and integration of societies in the twenty-first century, particularly in addressing the numerous conflicts and dilemmas faced in creating harmonious communities. Educational leaders and organizations can draw valuable lessons from Confucian teachings, which emphasize ethics, order, and the

need to counteract declining humanity in response to contemporary developments. Today, countries like China, South Korea, Japan, and Vietnam integrate Confucian ethics into their systems, effectively addressing modern issues such as cultural pluralism, globalization, and social justice (Chang 382-404). This approach not only fosters personal growth but also highlights the broader social benefits of ethical education rooted in Confucian principles. A recent study has promoted the idea of self-cultivation through the memorization of classical Confucian texts, with the goal of guiding students into cultural landscapes (Canglong Wang 2023). This research emphasizes how engaging with these texts enhances students' development into exemplary cultural figures (241).

Confucian thought, along with people-centered political ideologies, has played a crucial role in promoting effective governance and stable economic growth in East Asian economies (Nawrot). Additionally, Confucian ideals such as asceticism, thrift, and frugality have aided in the formation of financial capital, while mutual trust, social ethics, and education have contributed to the development of human and social capital in the region (Su 560-568). Moreover, the Confucian principles of self-discipline and caring for others align ethical norms with economic attitudes, fostering cooperation and integration (Nawrot). As a result, Confucian education—emphasizing the transmission of values and a humanistic understanding of life—shapes the cultural and spiritual ethos of the region, providing a counterbalance to dominant individualistic tendencies. Again, Shi-Min offers a distinct perspective on Confucian practices by asserting that Confucian harmony transcends mere social phenomena. It encompasses both *inner being* and *outer doing*. Like two sides of the same coin, true harmony arises from within and manifests in the community, especially in governance (203). Achieving sagehood requires continual self-cultivation along the path of *Li*, ultimately leading to *Ren*, the fullness of humanity. In this context, the Chinese spirit of practicality influences the fundamental purpose of governance, shaping the development of social harmony. Initially focused on the concept of harmony, this idea evolves into

practical exercises of *Li* that establish family-centred interpersonal relationships. Thus, Confucianism continues to serve as a valuable tool for promoting economic development, sustaining social unity, fostering inclusivity, and nurturing human potential on a global scale.

5. Confucian Principles in Cultural and Global Contexts

Confucianism has long been recognized for its profound influence on the cultural, social, and political landscapes of East Asian societies (Yao, 30-40). In the context of globalization, the continued relevance and evolving application of Confucian principles have garnered growing interest. According to Jia et al., key aspects of Confucianism, such as hierarchical structures, balance, and collectivism, have significantly shaped management practices and organizational dynamics in China and other Asian countries. Chinese management theories, rooted in Confucian concepts like hierarchy and interpersonal relationships (*guanxi*), emphasize the importance of loyalty and relational networks in decision-making, conflict resolution, and human resource management. Additionally, the Confucian concept of *mianzi* (face or social status) deeply influences interaction and communication patterns in Asian workplaces (Jia et al., 311-326).

John S. Hill, a renowned scholar, highlights that the collectivist view in which organizational and group needs are prioritized over individual ones has benefited many Asian companies, helping them sustain operations despite Western influences (1-4). Furthermore, Hill notes that some core Confucian values, including teamwork, strong corporate cultures, and the emphasis on relationships, are gradually being adopted in Western business environments. This suggests potential parallels and differences between Confucian and Western philosophies, particularly in their approaches to fostering positive relationships within society and the global community (5-9).

Case studies examining the influence of Confucian principles on specific organizations or industries can provide valuable insights into these cross-cultural dynamics. For instance, Ning He (2011) writes that a study on the success of NTT DoCoMo, a

leading Japanese telecommunications company, highlights how the Confucian emphasis on harmony and strategic alignment has been instrumental in its growth and market dominance (73-76). Beyond the economic realm, Confucian principles have also been examined for their potential to promote peaceful coexistence and global citizenship. Disciplining yourself, caring for others, and putting what you know into practice are all tenets of a people-centered philosophy that emphasizes individual self-development and social responsibility. These principles can complement and merge with Western concepts of global ethics and cosmopolitanism, implying the potential for cross-cultural discussion and collaboration and the realization of one global family.

6. Critical Challenges and Constructive Approaches

Despite its enduring influence, Confucianism has faced several criticisms and challenges based on perceived rigidity, such as its hierarchical aspects described in *Analects*:

Duke Jing of Qi asked Confucius about the way of governing.

Confucius replied, “Let the ruler be a ruler, the subject be a subject, a father be a father, a son be a son,”

The Duke said, “Right! If indeed the ruler is not a ruler, a subject is not a subject, a father is not a father, a son is not a son, even though there is plenty of grain, will I be able to eat it?” (12.11).

Confucianism has also been criticized for promoting gender inequality.

The Master said, “Women and servants [*xiaoren*] are the most difficult to look after. They become insolent if you get too close to them. They complain if you keep your distance.” (17.25).

According to Juanjuan Zhao, Confucian teaching methods often focus on memorizing or reading Confucian texts and fundamental scriptures, which can lead to a lack of innovation (9-27). Xuejuan Gong further critiques this approach, noting that Confucian education tends to emphasize non-cognitive aspects, prioritizing basic content knowledge and literacy over critical thinking skills. Gong asserts that this limitation fails to equip students with the necessary abilities for today’s flexible and problem-solving-oriented society (134). Additionally, Confucian education often

relies on the discretion of superiors and teachers, which can suppress individuality and creativity, leading to passive learning (Sui 1049-1058). This environment may hinder learners' independent and critical thinking, as they may be discouraged from questioning aspects that conflict with Confucian teachings (134).

Xiangjun Li highlights the dilemma of instilling Confucian values in an increasingly globalized society characterized by cultural and ethnic diversity. There is a growing recognition that diverse cultures should be valued and promoted (561-571). Thus, it is not surprising that as social and educational contexts evolve, demanding a questioning of traditional attitudes, Confucian education—which stresses conformity to cultural distinctiveness and moral norms—may struggle to meet these new challenges (Ibid.). Moreover, many scholars argue that the Confucian focus on academic achievement and the examination system contributes to a high-pressure educational environment that is detrimental to students' well-being and mental health (Zhang & Rosen 1049-1058).

Efforts have been made to reevaluate and effectively integrate Confucian educational principles from a modern standpoint to address the aforementioned challenges and criticisms. Some scholars advocate for incorporating Confucian elements of critical self-reflection into teaching and learning practices, while others call for a more diverse approach that embraces various pedagogical methods (Gong 134-141). Although Confucianism was founded on Confucius' teachings during the pre-Qin period, its evolution has been shaped by social, political, and cultural differences throughout history (Ibid.). Stephen C. Angle, a Professor of East Asian Studies and Philosophy at Wesleyan University, and Justin Tiwald, an Associate Professor of Philosophy at San Francisco State University, highlight that Neo-Confucians introduced new approaches to understanding society and the cosmos during the Tang dynasty. They identified with Confucian ideals while incorporating elements of Daoism and Buddhism. Wang Anshi, a scholar and political philosopher, advocated for a unified state and society through top-down

initiatives. The Daoxue movement, led by Cheng Yi, was influential but also noted for its strict moral standards (33). In one of his book reviews, Angle notes that many Neo-Confucian rituals aim to cultivate an individual's dedication to sagehood and the concept of oneness (6).

While Confucianism has faced criticisms regarding its relevance in modern contexts, particularly in relation to individualism, equality, and human rights, it also offers valuable insights for fostering a sense of global family. Here are several arguments that illustrate how Confucianism can contribute positively to this vision:

- **Emphasis on Collective Good:** Confucianism prioritizes the collective over the individual, promoting a sense of community and shared responsibility. This perspective can help counterbalance the excessive individualism often found in modern societies. By advocating for the well-being of the community and the concept of "Ren" (benevolence), Confucianism encourages individuals to think beyond themselves and consider their role in a larger, interconnected global family.
- **Mutual Respect and Understanding:** The Confucian principle of "Li" (ritual propriety) emphasizes respect for others, fostering harmonious relationships based on mutual understanding. In a diverse global context, this principle can be instrumental in encouraging dialogue and cooperation among different cultures, promoting a sense of unity amid diversity.
- **Education for Moral Development:** While critics like Juanjuan Zhao and Xuejuan Gong highlight the limitations of traditional Confucian education, the core aim of cultivating moral character remains relevant. By integrating critical self-reflection and ethical reasoning into the educational framework, Confucianism can equip individuals with the skills needed to navigate modern challenges, promoting empathy and global citizenship.
- **Adaptability of Confucian Values:** Neo-Confucianism has demonstrated the adaptability of Confucian principles to contemporary issues. By embracing metaphysical concepts and integrating ideas from Daoism and Buddhism, Neo-

Confucianism illustrates that Confucianism can evolve while maintaining its core values. This adaptability allows Confucianism to address the complexities of a globalized society, making its teachings more applicable across different cultural contexts.

- **Focus on Harmony and Integration:** The Confucian ideal of harmony emphasizes the importance of balancing individual aspirations with the needs of the community. In a global family context, this principle can promote collaborative efforts to address global challenges such as climate change, inequality, and social justice, fostering a spirit of cooperation that transcends national boundaries.
- **Promotion of Inclusivity:** Confucianism's focus on social harmony does not necessarily exclude diverse voices; rather, it encourages the integration of various perspectives to achieve a greater good. By advocating for inclusivity and understanding, Confucianism can contribute to a more cohesive global community where all cultures are valued and respected.
- **Critique and Self-Reflection:** While Confucianism has been criticized for promoting conformity, there is a growing movement among scholars to incorporate elements of critical self-reflection into its educational practices. This shift can lead to a more dynamic and innovative interpretation of Confucianism that embraces modern ideals of individual expression while remaining rooted in its ethical framework.
- **Addressing Mental Health and Well-Being:** Recognizing the pressures associated with the Confucian examination system, contemporary interpretations can advocate for a balanced approach to education that prioritizes mental health and well-being. By fostering a supportive environment, Confucianism can help students thrive, contributing to a healthier, more engaged global family.

By addressing these criticisms and demonstrating how Confucian principles can evolve to support a more inclusive, harmonious global society, we can appreciate the tradition's ongoing relevance. In doing so, Confucianism can serve as a

bridge that connects diverse cultures and promotes a shared vision of humanity, reinforcing the idea of one global family.

7. Conclusion

Confucian philosophy is a beacon of timeless wisdom, offering profound principles that resonate across cultures and epochs. Rooted in ancient China, its harmony, morality, and education ethos provide a blueprint for fostering global unity amidst cultural diversity. The primary principles, such as benevolence, righteousness, propriety, wisdom, and trustworthiness, are tools to forge moral character and societal cohesion, shaping not only East Asian cultures but also offering pathways to global solidarity.

The Confucian education system, which is more congenial to the spirit of cosmopolitanism than nationalism, enshrines such positive virtues as benevolence, righteousness, and posterity. Ethical behaviour relates to the theme of appeasement as it advocates for decent practices that would prevent aggression and foster solidarity, so it can be applied today to develop togetherness worldwide.

Though Confucianism is considered too severe and selective about the elements of hierarchy and gender inequalities, neo-Confucian modification, compatible with Buddhism and Daoism, follows the essence and meaning of modernity as it does not deviate from the core ideas of its own beliefs. This continuous process of development moderates East Asian societies while expanding the type of knowledge about complex global issues.

Analyzing Confucian values in international contexts also highlights how they influence managerial and organizational processes and develop a citizen of the world. However, comparing Confucian universalism regarding power distance and collectivism with the opposite of American individualism demonstrates the advantages of tolerance and recognition of others across cultural boundaries for successful cooperation and fusion in the epoch of globalization.

Confucian education, therefore, deepens our understanding of achieving sustainable regions for enduring cooperation in the global village. In return, Confucianism provides the basic

structure for building global harmony through practicing moral virtues, social relationships, and an ethical compass, creating the essence of a “One Global Family.” Therefore, despite criticisms toward Confucianism, postmodern Confucian values keep redefining through cultural interactions to develop one global family.

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