

TEACHING WITH FILIAL PIETY: A STUDY OF THE FILIAL PIETY THOUGHT OF CONFUCIANISM

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Abstract: Filial piety is a fundamental moral value in Chinese culture and has played a significant role in Chinese history. Its origins can be traced back to the pre-Qin period, where it developed during the Xia and Shang dynasties, and flourished in the Western Zhou Dynasty. Confucius, the renowned philosopher and educator, first introduced the concept of filial piety in Confucianism. He combined it with the idea of “Ren” and specified the essential elements of filial piety. Mencius, one of Confucius’ most prominent disciples, continued to develop the concept of filial piety by integrating it with other theories such as “the theory of good nature” and “the kingly way politics.” He also introduced the criterion of “unfiliality”, which further enriched the understanding of filial piety. This paper analyzes the evolution and influence of filial piety by examining the thoughts of pre-Qin Confucian scholars. It also discusses the role and significance of filial piety in contemporary society. Given the lack of archaeological evidence, it is important to avoid mentioning the disputed existence of the Xia dynasty in the abstract.

Keywords: Filial piety thought. Pre-Qin Confucianism. Filial piety. Filial education.

INTRODUCTION

Filial piety is an important element of traditional Chinese culture and a moral code that is highly valued by the Chinese people. It is very important

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<https://doi.org/10.1590/0101-3173.2023.v46n4.p287>



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in the ideological and cultural history of China (KIM, 2019, p. 65). Studying the ideas of filial piety of pre-Qin Confucian scholars can provide both a deeper understanding of its connotations and useful references for today's filial education, improving personal morality, prospering national culture, and maintaining social harmony and stability (GALLAGHER, 2021, p. 320). In modern times, particularly during the "New Culture" movement, there arose a view that filial piety was the foundation of feudal dictatorship and served as a destructive and oppressive personality trait tool that suppressed the freedom and independence of individuals (YAN; KRISTJÁNSSON, 2020, p. 112). This perspective was a powerful critique and denial of traditional filial piety, exposing its hypocrisy and cruelty (FAN; WANG, 2019, p. 535). It had an important role in promoting ideological emancipation in its time. However, some of the criticisms went too far and undermined the traditional Chinese concept of "filial piety," leading to a weakening of the family's moral values in modern China (FENG, 2020, p. 289). Therefore, this paper studied and analyzed the politicization in the development of filial piety in the pre-Qin period, and made a comprehensive discussion from Confucius and Mencius' perspective of "filial piety" thought. The influence of filial piety on "transferring filial piety to loyalty" and "The Classic of Filial Piety" after the complete politicization of filial piety was analyzed and discussed.

This paper tries to start with the filial piety thought of several representatives of pre-Qin Confucianism, sort out their filial piety thought, development and influence, and analyzes and discusses the role and significance of pre-Qin Confucian filial piety thought in dealing with the loss of contemporary filial piety culture.

1 CONFUCIUS' THOUGHT OF FILLIAL PIETY

1.1 THE THEORETICAL SOURCE OF CONFUCIUS' FILLIAL PIETY THOUGHT

Confucius is not the first person who introduces the concept of filial piety, which refers to "taking care of the old people for the family". Since the end of the primitive era, filial piety has been a unique sentiment (TSANG; NGUYEN, 2020, p. 215). According to Engels, the development of productive forces leads to the emergence of surplus products, and as a result, private ownership gradually arises. In China, the existence of a large surplus value in society played a significant role in the creation of private property rights, which were closely linked to inheritance based on blood relations.

This inheritance system was particularly important in early human societies that relied on agriculture and farming, where land was the primary means of production. As such, the concept of filial piety, which emphasized the importance of respecting one's ancestors and maintaining family ties, became deeply ingrained in Chinese culture. Confucius further elaborated on the importance of filial piety and incorporated it into his moral philosophy as a foundational principle for being a good person.

After the ancient period and the change of the three emperors, private ownership began to emerge and develop, followed by the formation of the hierarchy (PAN *et al.*, 2020, p. 116). While it is impossible to document directly the practice of filial piety during the Xia dynasty, it can be inferred that the concept is likely present based on its existence in other primitive societies and later descriptions of life during the Xia period. However, it is important to acknowledge that the specific nature and extent of filial piety during this time period remains unclear due to the lack of direct documentation. The fact that the Xia Hou clan supported different elderly officials in different places shows that the Xia dynasty already had the idea of "filial piety". The development of production, improvement of living conditions, ancestor worship, and the concept of old age all illustrate the existence of "filial piety" in the Xia dynasty. However, while the Xia Dynasty is an early state with a strong clan and tribal culture, the concept of filial piety is not clearly defined, and the development of filial piety during that era can be seen as an advancement of the primitive "filial piety" practices.

In the Western Zhou dynasty, filial piety had become an important part of morality (LI, 2020, p. 131). When King Wen of Zhou was the crown prince, he would ask his father at the door every day at noon and dusk how he was doing, and getting a positive answer from his father would make him feel good. King Wu also followed King Wen's example and took special care of his father. When King Wen was sick, King Wu would take care of him day and night (The ancient Chinese history book, *Zuo Zhuan*, records King Wen and King Wu's filial deeds, belonging to the Zhou dynasty, in their treatment of their fathers). Compared with the Xia Dynasty, agriculture in the Shang Dynasty developed considerably and reached a new height. A large number of bronze artifacts have been unearthed from the remains of the Shang dynasty, indicating that food production was abundant at that time. In addition, the Shang Dynasty paid special attention to the nature gods and ancestors' worship, and a large number of sacrificial vessels, tortoise nails, animal bones

and other artifacts have been excavated. Based on this, the social structure of the Shang dynasty was further developed. Although there were still remnants of clan society, the embryonic form of a slave society had been formed. The concept of filial piety in the Shang Dynasty was also greatly enhanced compared with that of the Xia Dynasty. First of all, funeral customs were already in place in the Shang Dynasty. *The Book of Documents* - Wu Yi records that Wu Ding was served by Xiao Yi for three years. Confucius also explained this point: "When a king dies, other officials should do their job and report to Taizai for the following three years." In addition, Xiao Ji, a famous politician of the Shang Dynasty, was known for his strong commitment to his parents. It is said that he often checked on his parents throughout the night to ensure their well-being. The following statement was recorded in the *Warring States Strategy*: "Those who are filial to their parents are the people of the world." It emphasizes the profound significance of filial piety in shaping one's moral character. This passage argues that those who embody filial piety are considered "people of the world" and possess a high level of virtue. It also highlights the unique emphasis on kinship of the Shang dynasty, especially in the area of throne succession. Unlike other Chinese dynasties, the Shang dynasty placed a high value on the role of the mother and established a system whereby the younger brother succeeded the older brother in the event of his death. This is further evidence of the importance of family ties and the importance of maternal influence in the cultural and political context of the Shang dynasty.

1.2 THE STATUS OF CONFUCIUS' THOUGHT ON FILIAL PIETY

The birth and development of filial piety culture had been through primitive society (refers to the early stages of human civilization, prior to the development of written language and recorded history) and the Xia, Shang and Western Zhou dynasties. It had changed considerably by Confucius' time (KIM; SILVERSTEIN, 2021, p. 64). Confucius was born during the late Spring and Autumn period (c. 476-221 BCE) and was descended from a family whose ancestors were from the Shang dynasty (c. 1600-1046 BCE). He was born in the state of Lu, Duke Dan's fiefdom, belonging to Zhou dynasty, where the rites of Zhou were valued. So, Confucius paid special attention to Shang and Zhou cultures. Coupled with the fact that Confucius was a good scholar, well-educated and in a good educational environment, he appreciated rites and music very much. He also attached great importance to the rites of Zhou and Yin. During the Spring and Autumn period, the power of Zhou

dynasty declined and was fragmented. During the Warring States period, a new class of landlords emerged among the major vassal states, replacing the traditional feudal lords (HAN *et al.*, 2020, p. 273). These landlords were wealthy landowners who controlled large estates and had significant economic and political power within their territories. They were often former officials or military leaders who had been granted large landholdings by the Zhou rulers in exchange for their loyalty and service. Unlike the traditional feudal lords, who owed their allegiance to the Zhou king, these new landlords were largely independent and enjoyed a great deal of autonomy within their territories. They were able to levy taxes, maintain their own armies and make decisions about how to administer their lands. This new class of landlords played an important role in the political and social changes of the Spring and Autumn period (c. 771-476 BCE), and their emergence marked a significant shift in the structure of Chinese society. During this period, the strict system of family laws and rituals that had developed during the Western Zhou period collapsed. Rituals and wars were no longer made by the emperor but came from the nobility, which made the rule of the state more turbulent. The general environment of turmoil and unrest also affected people's thinking and destroyed the ritual system, resulting in chaotic situations such as the son committing patricide and the subject committing regicide. Li Ke, who is a Dafu from the Jin Dynasty, assassinated the emperor of Jin; the prince Cai Jinghou killed his father, and the sons competed with each other for property, causing the father to starve to death (LI *et al.*, 2020, p. 734). Confucius was so ambitious that he drew on his predecessors' filial culture and combined it with the system of ritual and music to establish his doctrine of filial piety. Later, he traveled around, trying to save the world from danger with his views, and warning people not to forget to honor their parents. Confucius' concept of filial piety is of great significance in inheritance. Confucius' idea of filial piety was given a new spirit in the inheritance and improvement of the Zhou rites, making them more adaptable to the public, more easily accepted, more vital, and playing an important role in future inheritance. However, due to the limitations of the times, Confucius' filial piety did not make much of a splash at the time and was only regarded as a guideline by Confucian scholars.

Confucius is credited with creating the concept of Confucian filial piety, which has a significant influence on the development of Confucianism, during the Spring and Autumn and Warring States periods (c. 476-221 BCE), in China. This concept emphasizes the importance of showing respect and obedience to one's parents and ancestors, and has a lasting impact on the

cultural and social norms surrounding filial piety in Chinese society for many generations to come. During his lifetime, Confucius had more than 3,000 disciples to whom he passed on the culture of filial piety, and they further developed it (KIM, 2020, p. 35). Filial piety is promoted as a cultural value or virtue, rather than a belief or faith. However, it was during the Han Dynasty (206 BCE-220 CE) that the concept of “ruling the country by filial piety” became mainstream, specifically during the Huang-Lao political movement in the early Han dynasty. Through Confucius’ efforts and his descendants, filial piety eventually took its place as the mainstream ideology and remained unchanged regardless of dynastic changes. Moreover, each dynasty has added more content to it, giving it more substance. Confucius’ concept of filial piety emphasizes the moral obligation of respect and care for one’s parents and ancestors, regardless of social status. This concept reinforces the idea that there should be no distinction between the educated class and the common people in their moral obligations. While Confucianism did not directly promote modern notions of “equality” and “democracy,” its emphasis on moral principles and virtuous behavior contributed to the development of a more equitable and just society in Chinese history.

At the same time, the concept of combining filial piety with governance was also highly valued by the Han dynasty and respected by later generations. Confucius’ filial piety is a precious cultural treasure of China.

1.3 THE MAIN CONTENTS OF CONFUCIUS’ FILIAL THINKING

Confucius’ filial thinking is one of the fundamental tenets of Confucianism, which emphasizes the importance of treating one’s parents with respect and care. Filial piety is deeply ingrained in Chinese culture and has been passed down from generation to generation. Confucius viewed filial piety as the cornerstone of human morality and believed that it is the basis of all other virtues. According to Confucius, filial piety encompasses both “birth and nurturing” and “death rites”. “Birth and nurturing” refer to the things that parents and offspring must do during their lifetime, including nurturing, respect, criticism and mutual love. The most basic of these is filial piety, which is a dual requirement in both material and spiritual terms. Confucius rebuked those who “only raise but do not respect” and emphasized that the core of filial piety is “respect”. When filial piety lacks respect, it is like raising an animal, which is meaningless. Therefore, being good to parents includes both material

provision and respect for them. Material provision meets the parents' needs in terms of food, clothing, housing and transportation. Respect focuses on the spiritual, so that parents are free from spiritual worries. These two aspects are equally important, as only with material assurance can one be physically and emotionally healthy, and only with respect can one truly show filial piety.

Confucius believed that the most difficult thing in filial piety is to show mercy to parents. It is not only about taking care of parents' living. It is only a small matter of the youths' ability to serve the elders. To serve their parents with a kind attitude all the time requires sincere and firm filial piety, which is a kind of heartfelt respect and gratitude. Therefore, filial piety requires children to be polite, respectful and obedient toward their parents. It also requires children to always care for parents, understand their needs and not let them worry. When serving parents, one should greet and care for them at all times. When an elderly person is ill, it is best to "Not travel far while the parents are alive. If it is necessary to go far away, one must give a clear direction". Young people should take care of the sick elderly at all times to alleviate their parents' pain. Furthermore, Confucius believed that the funeral pain was caused by the parents' leaving. If it was not out of their own will, the funeral would be meaningless, just a form of pretentious performance. He emphasized that a person should be extremely sad at the funeral, and it would be difficult to sleep and eat. This is because filial piety is a natural expression from the heart. So when an important person dies, even good food and wine are like leftovers, the music is not beautiful anymore, and one feels uneasy when walking, sitting or sleeping.

In Confucius' time, the three-year wake was viewed as a necessary and important way to honor and show respect for the deceased. It was seen as a way to show that the child truly cared for their parents and was willing to sacrifice their own comfort and pleasure for the sake of honoring their parents' memory. The three-year wake was a period of mourning where the child would abstain from certain activities such as music, entertainment and fine clothing. Confucius emphasized the importance of genuine feeling the pain of losing a loved one during the three-year wake. He believed that filial piety should not be just a form of pretentious performance, but rather a genuine expression of love and respect from the heart. Today the three-year wake is not as widely practiced as it once was. However, the principles behind the three-year wake are still relevant and important. The idea of genuine feeling the pain of losing a loved one and showing respect and honor to their memory is still a crucial

aspect of filial piety. While the specifics of the three-year wake may not be practical or feasible in modern times, the underlying principles should still be upheld and respected. In modern times, this may mean finding alternative ways that are more appropriate and feasible to honor and remember loved ones.

In addition to respect and care, filial piety also includes loyalty and righteousness. In Confucius' view, committing and causing trouble are considered disloyalty, while true filial piety rarely commits and does not cause trouble. The loyalty and filial piety here are not indiscriminately obedient to authority or elders. For this, Confucius used "righteousness" to regulate the implementation of loyalty and filial piety, that is, if the words and actions of superiors or elders are incorrect, they should be stopped and not implemented. From this, it can be seen that "righteousness", as a moral standard of filial piety, goes beyond the ethical relationship between monarchs, subjects, and fathers and sons. Filial piety is not an unprincipled obedience, nor a one-way obligation towards elders and superiors, but a obedience to the highest values within one's own cognitive range. Loyalty and filial piety not only exist between monarchs and ministers, father and son, but also between officials and ordinary people. Confucius believed that officials should treat and solve problems related to the people seriously and responsibly, and serve as officials to benefit one party. As long as we do our best to do good deeds and practical things for the people, we can receive support and love, and society will become more united and stable.

2 MENCIUS' IDEA OF FILIAL PIETY

2.1 THE FORMATION AND STATUS OF MENCIUS' IDEOLOGY OF FILIAL PIETY

Mencius was the representative of Confucianism in the Spring and Autumn and Warring States periods, whose position in Confucianism was only under Confucius' one, and he was called the "Sage Junior" by later generations (CHEUNG *et al.*, 2020, p. 2403). Mencius was the successor of Confucianism, and he paid special attention to the interpretation of filial piety. In his work, there are more than twenty direct discourses on filial piety and more than fifty indirect applications, which shows Mencius' esteem for filial piety. Based on his predecessors' achievements in filial piety, Mencius improved and developed it, thus forming the idea of filial piety that met the requirements of the times.

Mencius, a prominent Chinese philosopher, was born in the State of Zou, which was located in close proximity to the State of Lu during the Eastern Zhou period (770-256 BCE). This era was marked by political instability, social unrest and frequent military conflicts among various vassal states in the region. Lu, as one of the most powerful and influential states during that time, was ruled by the prominent royal clan of Ji, which controlled significant territories and resources. Mencius' life and teachings were shaped by the turbulent historical context of his time, as well as his own experiences and observations of society and human nature (KANG, 2020, p. 7). Lu was one of the few states that still maintained the Zhou rites. Mencius' birthplace was influenced by the culture of Lu and Confucianism, which promoted such educational concepts as "filial piety" and "respect for the old and love for the young". Moreover, Mencius was a descendant of the Mengsun clan in the state of Lu, and his family naturally had to observe the ancient rites and music. In such a privileged environment, Mencius was naturally influenced by the Lu culture, and he also paid great attention to Confucius' ideas. Mencius' mother's strict teaching offered to him also established his status as an outstanding politician and thinker. His mother' legend teaching him has been widely spread, and there are legends about Mencius' mother moving three times, buying meat, baiting her son and breaking off the machine to teach her son in "Biographies of Exemplary Women" and "the Unauthorized Biography of Han Poem". Amid the chaotic times, Mencius had a good family and was taught by his mother, so he became firm and righteous, and this contributed to his profound understanding of moral education. Mencius also made great achievements in the core concept of Confucius' filial piety. Wars among countries made the world more turbulent. In such turmoil, people cannot even get enough to eat, and they cannot even guarantee their livelihood, so there was no Ren in people's mind. The concept of respecting the old and loving the young has disappeared, and unfilial behavior is becoming more common. Relatives often fought among themselves, often over money. Countless old people were freezing to death and starved to death in the streets. Mencius lamented the collapse of the sages' law and tried to govern the world by the "law of Yao and Shun and the law of filial piety". Mencius developed Confucius' idea of "filial piety" and combined his idea of "Ren" with his predecessors' one. Filial piety was what Confucius expected, and through it, he expected to build a rigorous family and harmonious society. Mencius organically blended "filial piety" with Confucius' "Ren". The Well Field System fell apart and was eventually overthrown as iron agricultural

tools gradually became common and productivity developed rapidly. The introduction of private ownership of land led to the rapid disintegration of the structure of the family system and contributed to a new society. There were different opinions about this transformation at the time. Mencius chose to accept it readily, both in terms of his political doctrine of the “king” and his understanding of the “Five Rites”, which showed the importance Mencius attached to the “family”. He believed that the foundation of the world was the state, the foundation of the state was the family, and the foundation of the family was the king. If one has filial piety, one will be loyal to the king. If one is filial and one’s family respects one’s elders, society will be well organized. This shows that Mencius values the elders’ significance to families. Mencius’ mother had the greatest influence on him, and she took a great effort to teach him. In return for her, Mencius held a great funeral service for his mother after her death. His disciple, Chon Yu, was suspicious of the event and asked Mencius if the coffin was made too extravagantly. Mencius explained, “In ancient times, coffins were inexhaustible, so we have a seven-foot coffin.” From emperors to commoners, building a coffin is not a way to make oneself look more comfortable, but more a sign of filial piety. It is not good if you cannot do it because of restrictions or money. There is no shortage of silver in the world, and it is left over from ancient times. He did this only because he did not want his mother’s body to be defiled so that he could do his duty as a son. Mencius believed that people should not be frugal in filial piety. The concept of “not taking the world for granted”, contained in Mencius’ filial piety, is not outdated, and the concept of being generous to one’s parents in money still serves as a good reference today. Mencius’ idea that “if everyone respects his relatives and elders, there will be peace in the world” is also very common nowadays. At present, family moral problems and conflicts between parents and children are also very prominent. The concept of filial piety, which has been in place for thousands of years, contradicts the rapid development of modern society. A society is made up of countless families, and if each individual were able to inherit and embody filial piety, it would greatly contribute to the creation of a harmonious and friendly society. By prioritizing respect and care for our parents, positive values and behaviors can be fostered that benefit not only our own families, but also our communities and society as a whole.

2.2 THE CONTENT OF MENCIUS' THOUGHT OF FILIAL PIETY

Mencius gave specific connotations to filial piety and unfilial piety, and his work defined the five major acts of unfilial piety in detail. First is being lazy, and not being filial and respectful. The second is addicted to gambling and disregards his parents. Third is greedy for money and stingy, caring only for his wife and children and not for his parents. Fourth is addicted to alcohol and sex, and doing harms to his parents. The fifth is being bold and taking risks with one's life (LEUNG, 2020, p. 40). The five major unfilial behaviors, such as laziness, gambling, alcoholism, greed for money, and aggressive, all start from their bad behaviors and point out that they affect their parents and lead to be unfilial. At the same time, the habit of gambling, alcoholism and reckless character to do whatever they want and behave recklessly outside are because they do not value the body given by their parents, which is also unfilial. Mencius advocated, "What is a great matter? It is a matter that he must do personally." Self-respect is incredibly important for personal well-being and should be prioritized. When it comes to serving one's parents, it is crucial to maintain one's chastity as a sign of respect and care for them, while also protecting one's own integrity. This is because a healthy body is essential for taking care of one's parents and living a fulfilling life. Otherwise, one will only let the parents worry. Mencius believed that a person who could keep his body might not necessarily be able to take care of his loved ones. But if a person cannot keep his chastity, then he must not be able to take care of his loved ones. The Five Unfilialities is the right plan for life. It means not obeying desires, not fighting with others and loving parents. This is a filial son's behavior. In this kind of life, each person has his faith, self-discipline, firmness and love for his dignity, and does not associate himself with evil people. Mencius' concept of "Ren government" was finally realized.

Regarding unfilial piety, Mencius said, first is putting parents in danger. Second, the family is poor but unwilling to seek official positions to earn a salary. The third is not to marry, not to have children and not to honor the ancestors. The above is a repeat of the five unfilial parts, but it is also new. If the family is poor and one does not go out to earn a living to provide for parents, it is similar to the laziness in the five unfilialities. Blindly flattering one's parents and not listening to advice that leads them into danger are also a kind of advice based on filial piety.

If philosophy is the age of thought and social science is the academic and theoretical expression of a specific era, then the great turning point faced

by philosophy and social science is really nothing more than the mission of the times. – It is the historical practice of the current era that enforces the task of thought and academy to our philosophy and social science. What does this turn mean in academic terms? It means that our philosophy and social sciences will get rid of its long apprenticeship and begin to acquire their “self-assertion”. In the book *On the Self-Assertion of Chinese Scholarship*, it tries to demonstrate that because of the “absolute right” of modernity at a certain stage, along with the development of Chinese modernization, our philosophy and social sciences in general have entered the state of apprenticeship to external scholarship. Such an apprenticeship is not only inevitable and necessary, but also fruitful and far-reaching - without the large-scale process of foreign learning initiated by this apprenticeship. Philosophy and social sciences in China today will be unthinkable. But the true maturity of any kind of learning means that, at certain stages, it gradually emerges from its apprenticeship and begins to acquire its own claim. However, only when the academic tolerance is sufficient and the autonomy is carried out. The developed and mature academic can be manifested as the self-disciplined and “self-empowered” academic.

3 THE RELATIONSHIP BETWEEN HEGEL’S PHILOSOPHICAL PRODUCTS AND THE CHINESE PHILOSOPHICAL SYSTEM

Because of the dominance of the ideology of modernity, a long period of academic apprenticeship and its dominant style of knowledge (intellectual knowledge), our philosophy and social sciences are largely limited to the mode of thinking of “external reflection”. This way of thinking never goes deep into the physical content of reality as social history, but is content only to apply general principles. If this mode of thought or knowledge is what is often called dogmatic, it is not difficult to recognize from it that scholarship limited to external reflection is both subjectivist (insofar as it does not have access to the thing itself) and formalistic (insofar as it has nothing to do with the substance). It is in his continuing critique of “reflective philosophy” that Hegel reveals external reflection as a modern form of sophistry, as a sick expression of the weak nature of Romanticism, and as a “layman” who merely knows external reflection. This reflection is the mode of modern knowledge in general: the knowledge of the understanding is confined to the abstract universals (the categories of the understanding, the laws of the understanding), and is applied to anything that is merely a miscellany (the reflection of the understanding, the formal reasoning). If Hegel’s speculative ideology irrefutably demonstrates

the subjectivist formalist nature of this knowledge, then the problem is to move beyond this knowledge into the realm of true objectivity. The whole *The Phenomenology of Mind*, and especially its long prologue, is in the first place to grasp the finitude of understanding, to identify it and thus to transcend it. According to this requirement, abstract universals and their operation of external reflection can no longer maintain their dominance, nor have any fundamental validity in true knowledge.

Let's get back to the original theme. Along with the turning of the times, the philosophy and social sciences in China today will also face their change of course. If this change means that our academic will get rid of the state of apprenticeship for a long time and begin to gain its own claim, then the significance of Hegel's philosophical legacy will become obvious. For it is only when our scholarship is able to penetrate into the social and historical reality that it can escape the abstract universality and the operation of its external reflection. Only when abstract universals and their external reflections are effectively overcome in the development of thought theory can our scholarship truly stand on its own ground and open its mature stage at the same time of gaining its self-assertion. This is not an easy task, but a process that must be experienced through hard exercise. It is only when the necessary elements of the process are brought together in a tortuous manner that the decisive turning point is "reached". As Hegel said when talking about the relationship between writer and reader, "We should be sure that truth has the nature of emerging on its own after the coming or maturity of time, and that it only appears after the coming of time, so that it never appears too early, and never meets the immature reader..."

CONCLUSIONS

In summary, filial piety has a long history in China, originating from primitive societies and evolving throughout the Xia, Shang and Zhou dynasties. Confucianism greatly contributed to its development, making it a traditional Chinese virtue. However, in modern times, there are challenges to promoting filial piety due to family conflicts and societal changes. To address these challenges, a new type of filial piety concept should be established and promoted through modern media to improve moral education and promote social stability and harmony.

FUNDINGS

The research is supported by Humanities and Social Sciences Research Project of Education Department of Jilin Province, Under the framework of regional cooperation of research on ways to promote Chinese in the world of Jilin Province faces Northeast Asian countries (No. JJKH20221254SK); Jilin Higher Education Association, A study of comprehensive ideological and political teaching strategies in English for teaching Chinese as a foreign language (No. JGJX2022D538).

WANG, X.; TIAN, X. Piedad filial: un estudio del pensamiento Confuciano de piedad filial. *Transformação*, Marília, v. 46, n. 4, p. 287-302, Out./Dez., 2023.

Resumen: como la moral más importante del pueblo chino, la piedad filial es una parte importante de la cultura tradicional china y ocupa una posición importante en la historia china. El concepto de piedad filial se originó en la dinastía pre - qin, se desarrolló en las dinastías Xia y Shang y prevaleció en la dinastía Zhou Occidental. Confucio primero propuso el concepto de “piedad filial” en el confucianismo. Combinó la “piedad filial” con la “benevolencia” y enumeró el contenido específico de la “piedad filial”. El pensamiento de piedad filial de Mencio también es una herencia del pensamiento de sus predecesores, que combina la piedad filial con ideas como la “teoría de la bondad sexual” y la “política del rey”. También propuso el estándar de “piedad filial”, que es un mayor desarrollo de la “piedad filial” en la dinastía pre - qin. Este artículo intenta comenzar con el pensamiento de piedad filial de algunos representantes del confucianismo pre - qin, analizar el contenido, el desarrollo y la influencia del pensamiento de piedad filial, y analizar el papel y la importancia de la “piedad filial” en la sociedad actual.

Palabras clave: Pensamiento de piedad filial. Confucianismo pre-qin. Piedad filial. Educación filial.

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Received: 16/02/2023

Accept: 01/04/2023

