

On Ethical Education of Hegel Officials

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Abstract

As a modern master of philosophy, Hegel made a deep study of the ethical order of human society. Hegel attaches great importance to the power of morality, which is deeply reflected in his state theory. Especially when it comes to improving the quality of officials, Hegel pays attention to the power of morality, so as to put forward the idea of ethical education and ideological education for officials. As an important thought to promote the efficiency of state governance and to ensure social stability, its concept has many excellent characteristics, which are worth digging and studying.

Keywords

Hegel; Officials; Ethical Education.

1. Introduction

As a modern master of philosophy, Hegel's philosophy has a huge impact on human society, the study also is very rich, such as the logic of Hegel, ethics, economic, political, and so on, while their own is not the same as the starting point and the foothold, research is different also, but cannot conceal its doctrines of the flare. Just like his other ideas, Hegel's idea of ethical education for officials has its own unique characteristics and diverse implications. In the process of human beings moving to a higher civilization, the importance of officials is increasingly evident, and the idea of ethical education for officials is worthy of future study.

2. Hegel Put Forward the Theoretical Dimension and Practical Dimension of the Concept of Ethical Education for Officials

And to make that clear you have to make clear Hegel's doctrine of the state, and then you have to make clear his doctrine of the state, and then you have to make clear why Hegel put this idea to the officials of the state. Hegel put it clearly in his work on the state, Principles of the Philosophy of Right: "As a philosophical work, it must absolutely refrain from constructing a state according to how it should be. What this book can teach is not to teach the state how it should exist, but rather to teach only how the state, the ethical world, should be perceived. "" The state is a self-aware ethical entity, a combination of family principles and civil society principles." Therefore, in Hegel's state theory, ethics occupies a very important position. The state has a distinct ethics, which is closely related to the individual. Therefore, in the specific construction and operation of the state, the political ethics of the state and its relationship with the individual should also be expressed. Here, we can study from the starting point of citizens, whose will towards the country is the political will of citizens. The essential feature of political will is the sense of unity between the individual and the country. The individual subjectively belongs to the country, and takes the spiritual values of the country as the content of his moral consciousness, and performs them with actions to realize the value pursuit of his own goodness. So, as far as the subjective feeling of the state is concerned with the individual, "political will" is what is commonly called "patriotism". The root causes of it is not a personal subjective imagination, but has its objective foundation, this is the objective aspects of the above countries,

namely "exists in the country in various system" it is because the citizen has the ability of the country's political intention, the mutual relationship between that country and citizen's ethical relations, state was built by citizens' political mind, therefore, The specific operation and construction of the country should respond to the political will of citizens towards the country. In the specific operation, it requires the representatives of the country, namely, officials, to maintain good ethics and morals, so it is necessary for officials to carry out ethical education.

The reality of the ethical education of Hegel's officials can be explored from the social objective environment they were in at that time and the living and working environment of Hegel himself. Principles of Philosophy of RIGHT was published in 1821, the second year of Hegel's professorship at the University of Berlin. Principles of Philosophy of Right was the only officially published monograph of Hegel's later years. Hegel as hired by German authorities, a professor at the university, the study on naturally to the nation's service, also as its own said "we don't like the greeks as private art to study the philosophy, philosophy is the existence of the public that is related to the public, it is main or pure is of service to the nation." Makes clear reasoning based on the concept of Hegel's ethics education officials proposed dimensions of reality in order to solve the reality of the existence of Germany at the time, quality is low, many officials easily due to research the specific work of the department of mechanical parts, but also because of personal reasons caused some negative psychological feelings and affect the efficiency of a business, Thus, the duties that officials should perform cannot be well realized. In order to solve the problem of such hinder country rule, Hegel, from the perspective of the moral, advocated by force of ethical constraint officials, improve official administrative efficiency, to achieve "in the best interests for power service process, the subjective aspect will disappear naturally, at the same time obey the common interests, ideas and habits will gradually develop my career." In addition, officials of the country can make tireless efforts to realize the country's strong and continuous improvement of their own ability, improve the efficiency of state rule, and then enhance the public's goodwill toward officials and the country, so as to achieve social stability and promote the consolidation of state rule.

3. The Main Content of Hegel's Ethical Education Idea for Officials

Hegel's concept of ethical education for officials mainly has two aspects, just as he said: "In order to make selfless, law-abiding and gentle and honest become a habit, it is necessary to carry out direct ethical and ideological education, so as to offset the spirit..... Caused by the mechanical part..... It can also weaken and paralyze vindictiveness, hatred, and other similar passions."

The first aspect is Hegel think through the ethical education officials, officials themselves the quality of the ego boost, able to withstand in dealing with the specific business due to the daily work of mechanical fatigue, to engage in specific business these officials also or government officers to ensure its high efficiency, and enhance citizens' sense of trust to the government.

The second aspect is Hegel think through the ethical education officials, officials loyal to the country, realize the officials in the process of service state, can overcome revenge, hatred, heart and other similar passion, so as to realize in the process of service to the nation can selfless, law-abiding, to form the habit of obey national common interests, So as to push the country to become stronger.

4. The Rich Significance of Hegel's Philosophy of Ethical Education for Officials

Hegel's concept of ethical education for officials was put forward by Hegel based on the reality of the country at that time, which contains multiple meanings, but from the historical

perspective of the development of human civilization, contains many shining points. As Marx pointed out: "The profoundness of Hegel is precisely that he is everywhere from various provisions..... And emphasize the opposition." It is under the guidance of Hegel's dialectics that Hegel's idea of ethical education for officials is put forward by clarifying that there is a two-way connection between the state and citizens. Compared with the previous ideas of official management and education, it has the following aspects of progress.

4.1. It is Conducive to Constraining Officials and Improving Administrative Efficiency

Officials are specialized cadres who carry out the tasks of a country. They are responsible for the important tasks of promoting the rapid development of the social productive forces in the period of rapid development of capitalism, understanding the backward mode of production of feudalism, and carrying out various state decrees. The quality, competence and style of officials are closely related to the overall image of officials and the development of various undertakings of a country. Therefore, the education and training of officials, especially ethical education, is of great significance to improve the quality and ability of officials and ensure the implementation of various tasks for the development and stability of the country. As a key member of the country built by ethical relations, officials must have good ethical literacy.

Because as Hegel said, "The protection of the state and the governed from the abuse of power by the competent authorities and their officials directly depends on the hierarchy and responsibility of the competent authorities and their officials on the one hand." This requires ethical education for officials. Only through ethical constraints can moral power be exerted, so that officials can realize impartiality, law-abiding and mild and honest in the process of handling affairs. Officials realized the good habits, such as to improve the administrative efficiency, thus to state machine to promote the rapid development of social productivity, and thus in the golden age of rapid development of capitalism, promote the development of countries to achieve rapid, officials and the ethical quality of the more powerful, the better the constraints of their own bad character, Better implementation of ethical responsibility as an official should shoulder, so as to promote the rapid development of social productivity, can become the key to fight against the feudal system. And this idea of Hegel, and the famous ancient Chinese philosopher, Wang Yangming's classic argument "a thief is easy to break the mountain, but difficult to break the heart". There are similarities and differences. Officials, as a master of social public power, as a special profession, if there is no noble moral sentiment, so it is easy to before the power brings convenient, abuse of power, abuse power for personal gains, causing low administrative efficiency, a threat to social stability, which can lead to other countries formed between citizens and state. Ethical and moral education of officials can enhance their inner conscience, make them remember their own identity, shoulder the bridge between citizens and the country, and achieve social stability, citizens' satisfaction and the consolidation of the country.

4.2. It Helps Solve Social Problems and Maintain Social Stability

As Hegel said, "the members of the government and the officials of the state are the main part of the middle class, in which the high wisdom and legal consciousness of the whole people are concentrated." Principles of Philosophy of Law The attitude and cultivation of officials is a point at which the decisions of law and government come into contact with singleness and take effect in reality. Citizen satisfaction and trust in government..... It all depends on this one point." Through ethical education, officials can cultivate and consolidate the moral concept of working for the citizens, strengthen the standardization of officials in the process of working, so as to achieve high efficiency. Especially in the transition from feudal society to capitalist society, officials, especially those with authoritarian power, play a very important role in the process of adjusting social contradictions. Because with the establishment of bourgeois mode of

production, the traditional feudal paternalism was destroyed, and the traditional means of adjusting social contradictions were constantly ineffective. This requires a new kind of power to adjust social contradictions, the key of which is the officials of modern countries. Hegel also noticed this point and emphasized the role of officials in the society. It is based on this that Hegel put forward the idea of ethical education for officials. Through ethical education officials, can realize about the quality of the ascension, also can let officials clear social ethics, which at the time of officials in regulating social contradictions, in addition to fair and also pay attention to the power of the ethical and moral, so that the officials of adjusting the contradiction more accord with human nature, and promote social harmony and stability.

4.3. Promote National Integration and Consolidate National Stability

Hegel's theory of the state is based on the two-way interaction between citizens and the state, and then the ethical relationship is constructed. Therefore, the individual's subjective goal can only be truly reflected in the reality of the country's various systems. Therefore, the freedom of the individual is more truly expressed in the obligations given to us by various objective institutions that we are familiar with and recognize, and these contents gradually grow into the content of the daily consciousness of the citizens. At the same time, the existence and development of the system can better meet the special interests and purposes of individuals, especially the ruling class. In this sense, although the institutions of the state appear to be a kind of other outside the individual, in Hegel's design, he cleverly makes the individual's interests and ends contained and preserved in this other, "so that this other for me is directly not the other at all, "I am free in this consciousness" means that the universal content of the state system can be quietly transformed into the content of the individual's own consciousness, so as to eliminate the individual's sense of otherness towards the state and realize the empathy between workers and the state. In this sense, the individual has been ethically enlightened, that is, the individual will has been elevated from the individual state of instinctive impulse to the state of universality, thus obtaining a kind of freedom. The awareness of this state, the political will, is, for the individual, a kind of trust in the state, and, furthermore, a kind of patriotism, which is a kind of thought and feeling that the observance of the laws and regulations of the state is taken for granted, thus enhancing the ethical feeling between the individual and the state. Therefore, patriotism should not be understood as "the intention to make extraordinary sacrifices and actions". In fact, it is "a mind" that is "accustomed to understanding community as the basis and purpose of entity in habitual situations and life relations". This is because "people have the belief that: The state must be maintained, and only in the state can special interests be established. "Therefore, under the logic of Hegel, this fully demonstrates that the modern state is built on the basis of individual subjectivity and subjective freedom. Therefore, the organizational structure, stratification and division of administrative organs of modern countries are all moral, because such design and construction can not only realize people's special purposes and interests, but also belong to the larger ethical universality. They get their ethical enlightenment by fulfilling the obligations that have been preassigned to them, and also by fulfilling the obligations. Obtain certain income, thereby enhance its centripetal force, enhance the rationality of morality. As Charles Taylor sums it up, "The state is a community in which the full content of the rational will manifests itself in public life, and in which the fully realized state reconciles fully developed individual subjectivity and universality. The state is a specific freedom. "Therefore, ethical education of officials can realize their ethical feedback to citizens as representatives of the state, and thus enhance the ethical connection between citizens and the state, so as to realize the isomorphism of the state and enhance the stability of the state.

5. Hegel Put Forward the Logical Defects of the Ethical Education Concept of Officials

Hegel proposed in "the law philosophy principle" of ethics education related concepts about officials, though its in under the guidance of dialectics, compared to the previous all kinds of officials of the administration and education concept is progressive, is conducive to promoting the modernization and the governance ability of modernization of national rule, but its due to age factors and personal factors, There are also some shortcomings, the most concentrated embodiment of which lies in its utopianism. As Hegel clearly stated in his work on the state, Principles of the Philosophy of Right: "What this book can teach cannot be so much as to teach the state how it ought to be, but rather only how the state, the ethical world, ought to be known." "And" The state should be an expression of rationality, the state is the world created by the spirit for itself,..... People must respect the state as a sacred thing on earth. This reflects Hegel's theory of the state, which does not have a clear understanding of what the state is. Hegel believes that the state is both real and rational, and full of spiritual attributes. As Hegel himself explained: "The state is the reality of the ethical idea," is "the state is the spirit on earth," is "the march of God (God) himself on earth." These ideas of Hegel are not explored from the actual point of view. Therefore, based on the national reality foundation of Hegel, the strengthening of ethics and moral cultivation of officials advocated by Hegel is doomed to be illusory and groundless. And although Hegel's ethics education is put forward to officials and thought education to solve practical problems in the society, however, he did not put forward how to education, the officials did not put forward the ethical education of officials should be done by any means, who come to ethical education of officials, what is the specific content of official ethics education and so on. In addition, Hegel's idea does not take into account the bourgeoisie at that time in the advanced productive forces of society. So, although officials said Hegel proposed for ethics education and improve the quality of officials, and thus promote citizens' confidence in the country, to promote the development of the country, but the idea did not mention how to practice the key elements of Hegel's concept of the still exists only in theory to explain the world of fantasy.

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