

Study on the Significance of Regaining the Moral Culture of Ethnic Minorities*

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Abstract—Taking the protection and inheritance of moral culture of ethnic minorities in the new times as the starting point and taking the regaining of Manchu moral culture as the representative, this paper expounds the significance of regaining the moral culture of ethnic minorities in the new times from four aspects such as the cultural inheritance and harmonious creation of the spiritual homeland in the ethnic areas, the national unity and the exchange of ideas between the various nations, the sustainable development of intangible cultural heritage, and the seeking of moral culture from traditional to modern methods. It is aimed to explore and construct a moral education value system for the folk culture boutiques of ethnic minorities, and promote the regaining of moral culture of ethnic minorities with characteristics and the full development of moral education.

Keywords—ethnic minorities; moral culture; significance

I. INTRODUCTION

According to empirical investigation on the performance of characterized national cultural education in the border areas, it is shown that the methods and approaches for construction of humanities and ecological environment in ethnic areas are not that highly connected and fused with education and moral education. In the inheritance of generations and generations, the most effective carrier of education and social ecological construction has been lost so that the inheritance and protection of national culture is facing dilemma. Then, how to systematically integrate the essence of national culture by way of education and moral education so that it can promote the sustainable development of national culture consistently? Perhaps the inspiration can be obtained from the regaining of national moral culture.

II. IT IS CONDUCTIVE TO THE CULTURAL INHERITANCE AND HARMONIOUS CREATION OF THE SPIRITUAL HOME OF ETHNIC AREAS

A. From Macro to Micro Perspectives

First of all, the most important thing of a great nation is not being wealth in material, but being great in the national

spirit. This national spirit, as a national tradition, has been passed down from generation to generation and is endless. It is not only a spiritual home for the nation to survive, but also a beacon leading the nation to stand in the forefront position of the world. Over more than 30 years of reform and opening up, the issue of the national spiritual homeland of Chinese has once again been raised historically. While material wealth has grown unprecedentedly and become the world's second largest economy, there is actually a phenomenon of spiritual separation, soul-split chaos, confusion and distress in today's society. This is the confusion and distress in the "regeneration" of civilization. [1] Establishing a national spirit and culture adaptable to the modernization of the Chinese nation directly relates to the development direction and specific path of the Chinese modernization.

Second, it is conducive to seeking the roots of Chinese national tradition in national moral culture. As a vast country with thousands of years of civilization and history, China undoubtedly has its inner spiritual inheritance. It is precisely this spiritual inheritance that has made outstanding contributions to the entire human civilization and won the admiration of other nations, while condensing the nation and constituting its history. If a nation cannot cherish and care for the root of such culture in the process of modernization, it is destroying its foundation. Consequently, it may not achieve the modernization of spiritual culture, but cause the building ancient civilization dumped. [2] In other words, the overall development trend of the entire Chinese nation's moral culture is inseparable from the support and nourishment of national culture, and the inexhaustible driving force for its development is properly obtained in the process of exchange, collision and mutual advantage drawing among multi-ethnic cultures and in the solving of conflicts and persistent growth.

Third, it reflects the substantially unchanged inter-temporal nature of Chinese national moral culture. [3] Of course, it can also be seen that the ancient culture of thousands of years of history has its unique historical bearing. It is always a culture of a certain historical era, and its glory exists in that historical era. In the course of modernization, its former glory has been faded, and it must experience a persistent growth in many difficulties. If it cannot obtain the prescriptive nature of the modern era, and if it cannot become a modern cultural type, it will lose its vitality.

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That is to say, over an analysis from macro to micro perspectives, it is gradually made clear that the composition of national moral culture is inseparable from promoting the individualized development of multi-ethnic communities of multiple pedigrees, and it is more inseparable from the actual restrictions produced on human's social life by moral culture. At the micro level, it clearly reflects the function of the control of the human-oriented law in moral development to promoting cultural development. All cultural forms that conform to the law of moral development can regenerate and form new state of culture depending on the homogeneous and inter-temporal features of moral culture. This is one of the functional features of moral culture found from the top-down sorting. Therefore, at this level, it can be said that the regaining of national moral culture is conducive to the inheritance and harmonious creation of spiritual culture in ethnic areas.

B. From the Perspective of the Essential Function of Moral Cognition

Seen from the basic elements constituting morality, the law of moral development includes the basic process generating moral emotion, moral will, moral environment and moral behavior starting from moral cognition. Among them, moral cognition is an advanced form of human beings that distinguishes human from animals. With the creation and development of human society, the fundamentals of all behaviors in people's social life stem from the generation of moral cognition in line with the rules of social morality. Hence, the moral behavior in line with moral cognition is formed under a constant effect consistent with the moral environment by complying with the recognition of moral emotion and ensuring the persistence of moral will. Therefore, without moral cognition, there is neither follow-up process for development nor reflection of complete moral development and social moral system value.

Over an analysis in reverse thinking, it can be concluded that moral culture construction is constituted by different moral cognition systems that people are constantly forming in the society. In the process of gradual generation, it is precipitated into the moral culture of an era and a nation in a form in line with the essential law of human development. Of course, moral culture has the characteristics of a times and a region the most. Its generation is based on the moral norm system in the state of social life at that time, and represents the social and cultural value orientation of that time; and this kind of epochal and regional characteristics is precisely the fundamental for inheriting the national culture with unique characteristics. If moral culture is judged only on the basis whether it complies with the human-oriented law and social development law regardless of the characteristics of the time and the region, the moral culture generated will inevitably appear to be consistent, and lose the motivation for development and further be overwhelmed by the wave of the times.

Then, although the moral cultures of different eras in the same ethnic region differ in forms, they are consistent substantially and prove to people their possibility in realizing cultural inheritance in the field of people's spiritual homeland.

First of all, the cognitive judgment of people in the same ethnic group and region may vary with the change of the mainstream value orientation of the society, but the value of the essence of human society is unchanged. The concepts of fairness, justice, democracy, and contract spirit are invariable factors that are consistent with the formation and stable development of human society. The moral cognition generated on this basis will not vary with the change of the times. Then, changes in moral cognition are relatively stable. Secondly, what follows is its role of cultural inheritance played in the construction of spiritual homeland in the ethnic areas. This is mainly a reflection of the stability of culture by virtue of the development of morality along with the development of human society. As a part of culture, it is the responsibility and obligation of morality to inherit, develop and make adaptive reconstruction on culture.

In addition, moral cognition normalizes people's moral behavior. This essential feature also embodies its important role in the creation and development of national folk culture. As is known to all, the emergence of folk culture is a solidified and stylized cultural product formed by people in form of habits and customs in production and life. It condenses the intersected crooked or advanced products in people's cognition field. Consistent with moral development, it subjects the baptism of long time and the polishing of times. The folk cultures that have been passed down from the sedimentation are mostly in the form of content adaptable to the essential needs and development laws of human beings, and are accumulated as valuable spiritual wealth in the history of human culture, jointly guiding and promoting the development of human society.

It is undeniable that only when the level of moral cognition is stabilized and progressed across the times will it be possible to play the essential role of morality. That is to say, only when moral behavior is restrained by maintaining the correct and consistent direction of moral cognition and ensuring the moral environment, emotion and will in a coordinated way can it be available to get the behavior of social people meeting the requirements of social moral system and realize the stabilization function of the society.

III. IT IS CONDUCTIVE TO PROMOTING NATIONAL UNITY AND THE EXCHANGE OF IDEAS BETWEEN VARIOUS ETHNIC GROUPS

Of the nation, of the world! Ethnic areas are different organization forms of human society as divided on the basis of the characteristics of different life field and ecological custom; people in different region has different living custom. But they are all members of human beings. China also encourages the individualized development of different regions and different ethnic areas with its grand inclusion. Of course, the organization and dominant form in form of state require both the consistency of social management and the respect for the diversified development of the nation. This makes it possible to regain the moral culture in ethnic areas, especially to explore the moral education value of the folk culture in ethnic areas and the construction of moral education system with the characteristics of ethnic areas in the new era.

Then, in the field of moral development, it highlights the significance of seeking and constructing moral culture in ethnic areas. After all, the essence of Chinese traditional culture is of enormous function to the construction of spiritual culture of people in ethnic areas. The process of root-seeking is a process of reshaping moral culture across the era, which can enhance national cohesion and cultural confidence. In other words, the regaining of moral culture is based on the essential laws of moral development of human beings. It is aimed to promote the communication and discussion in the spiritual and cultural fields of national unity and national exchange from the perspective of development and demand of the times. It is necessary to pay attention to maintain the consistency to the mainstream value of the society at the human level, conduct diversified personality construction and application at the method level, and pay attention to grasping the differences between commonality and individuality, abiding by the basic principles of maintaining national unity and national cultural exchange under the national institutional framework, and taking the promoting of the harmonious, stable and united development of all ethnic groups as the fundamental task in regaining moral culture in the new era.

IV. IT IS CONDUCIVE TO THE PROTECTION, INHERITANCE AND SUSTAINABLE DEVELOPMENT OF INTANGIBLE CULTURAL HERITAGE

For culture itself, the regaining of national moral culture is seeking for the meaning of return and value inheritance. It demonstrates the function of cultural symbols in the evolution of cognitive system as condensed in the formation process of human civilization by virtue of the construction and communication of moral platform. The two factors have a characteristic of consistency in the accompanying function and generation characteristic in actual life of human beings. Especially, the reflection of the role of folk culture in maintaining the benign operation of society and regulating the moral behavior of people form a mutual-promotion and harmonious-coexisting pattern between moral culture and folk culture.

The regaining and seeking of national moral culture is of great benefit to the protection, inheritance and sustainable development of intangible cultural heritage in current ethnic areas. At present, the protection of intangible cultural heritage in ethnic areas has become an important task in the development of social culture, while "protective inheritance" is a more effective method as proposed in this field in recent years. The main purpose is to enhance the social adaptability of intangible cultural heritage through the deep excavation and understanding and era-adaptive inheritance of the cultural essence of intangible cultural heritage, and to protect the parts that do not conform to the characteristics of the times, inherit the parts that are still applicable in the times, stimulate its own inheritance from the inside and outside of the organization, realize the protection and development of intangible cultural heritage on the basis of inheritance.

V. IT IS CONDUCIVE TO LOOKING FOR THE METHODOLOGY OF MORAL CULTURE EDUCATION FROM TRADITIONAL TO MODERN ASPECTS

Based on historical experience, it is known that moral culture in any society are not disappeared and created with the demise and new formation of any social form. It is necessary to put morality in the macroscopic perspective of human development and social development, to consistently and objectively analyze the necessity and significance of its existence. If the change and alternative development of social stages are made artificially and the accompanying attributes of the humanistic society of morality is separated, it may be easy to fall into the misunderstanding of historical nihilism and hinder the development of the society and even morality.

VI. CONCLUSION

Morality is the code of conduct for regulating people's relationships in the society. As long as there is people and society, there is morality. It is a manifestation of human-centered humanities and social sciences. In this sense, as long as there is person and society, morality will accompany with it and will not disappear with the phase change of people and society and will only be adjusted in content and form on the essential basis of conforming to the human-oriented laws to adapt to the change of people and society. At different stages, it plays a role in regulating the harmonious relationship between various social relationships. Therefore, the concept believing that morality will have subvert development with the change of social pattern ignores the coherence of human and social development, and also neglects the essence of morality for maintaining the essential needs of human beings.

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