

The Level of Interaction Between Excellent Traditional Culture Education and the Cultivation of Socialist Core Values*

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Abstract—The interaction between excellent traditional cultural education and the cultivation of socialist core values is mainly embodied in the levels of morality and ethics, social care and family, country and the world. To promote the interaction between excellent traditional culture education and the cultivation of socialist core values, it is necessary to attach importance to the homeostasis mechanism of family and state and promote the construction of social ethics and the cultivation of patriotic identity through individual and family ethics.

Keywords—excellent traditional culture education; cultivation of socialist core values; interactive level

I. INTRODUCTION

To strengthen and improve the ideological and political education of college students is mainly embodied in such core elements as ideal and belief education, patriotism education, ideological and moral norms and the all-round development of college students, which embodies a kind of strong public opinion, epochal and innovative characteristics. At the same time, it is a kind of value consciousness education that is internalized in mind and externalized in practice. [1] This kind of value consciousness education mode has been quite mature in ancient times, which is the so-called "integration of family and nation" theory, that is, to cultivate internal moral sense through self-cultivation, invest in family life with internal moral sense, extend it to the whole society through family ethics, and establish the value basis of loving the country and participating in national governance from the experience and transformation of society. In fact, the ancients nurture a large number of ideal scholars in the course of self-cultivation, family management, nation governance and world peace by using "integration of family and nation" model. Philosophy is the deepening of the spirit of our times. The integration of

family and nation theory is not only the essence of excellent traditional culture, but also the social and philosophical basis for ancient intellectuals to cultivate their core values.

II. THE INTERACTION OF CULTIVATION AT THE MORAL AND ETHICAL LEVEL

The core of excellent culture is the common concept in Chinese people mind, which is the super-ordinate concept of culture. The relationship between excellent traditional culture and the cultivation mode of excellent traditional culture is "Qi" and "Tao". The so-called "metaphysical thoughts mean the Tao, while the below metaphysical thoughts mean the Qi". The practice and precipitation of culture have resulted in the behavioral norms commonly used by Chinese people in human relationships, and further integration and extraction of these norms are the ways of cultural cultivation; and the expression of the cultivation mode of excellent traditional culture in the daily behavior of people enables traditional culture to change and inherit itself. The unification of "concept" and "instrument" makes the harmonious and orderly development between construction mode of ancient Chinese ideas and excellent culture. "Benevolence, righteousness, courtesy, wisdom and integrity" is the most important foundation and model of conduct for the ancients in China. [2] The so-called "benevolence" refers to the concern for the human developmental law and respect for human personality, which are the premise for the continuation of human beings and the fundamental premise for building a harmonious society of human civilization. Marx once pointed out that "the free development of everyone is the condition for the free development of all people." The so-called "righteousness" refers to the goal of transcending oneself and pursuing justice in the undertaking of social roles; the so-called "courtesy" is the lubricant of human relations and the normative criterion of political and social life; the so-called "wisdom" is the rational principle of human beings to understand of the world, explore the world and create civilization; and the so-called "integrity" refers to the contractual spirit and moral conscience of human communication, and also the fundamental reason for the long prosperity of the state power and the trust of the people. It can be said that the five core words of "benevolence, righteousness, courtesy, wisdom and integrity" well summarize the way of

*Fund Project: 2017 Hunan Social Science Fund Education Specialized Study on Social Nourishment of Socialist Core Values under the Perspective of Excellent Traditional Culture (XSJ17B39), 2017 Hunan Social Science Fund Youth Project "Traditional Ideological and Political Education and Network Thoughts" Research on the Integration and Development of Political Education (17YBQ023), the general subject of the Hunan Provincial Social Science Achievement Review Committee of 2019, "Study on the People-to-People Intercommunication Effect of Network Communication of Chinese Excellent Traditional Culture" (XSP19YBZ075).

thinking and action of the Chinese people, and also include the essence of the excellent historical culture of China for 5000 years. These five words correspond well to such excellent culture as benevolence, people-oriented, honesty, justice, harmony and unification and great harmony. Their cultural radiation, moral influence and value guidance have become the super-ordinate concept of excellent culture.

The practice of socialist core values should realize the dialectical inheritance of excellent traditional culture. The so-called dialectical inheritance means that we can neither regard the past cultural tradition with a museum mentality nor adore it blindly and copy the past things. For the Chinese people in today, they achieve their cognition of things and concepts between advocating individuality and highlighting vitality, and change the world by transforming themselves. In fact, there is a gap between traditional culture and today's people. It is difficult for them to truly understand the true meaning of excellent traditional culture from the perspective of the difficulty of cognition, and from the perspective of function, they may think that traditional things have already lost their glory and vitality. Therefore, in order to truly understand traditional culture, we must first break away from the concept of historical and cultural nihilism, and let people really understand the importance of the origin and flow, origin and root of culture and values. For example, we should integrate the sense of everyone should be nice and take care of each other into the process of interpersonal communication, the spirit of impartiality and selflessness into the value category of life and security, and the national character of neglecting the life and death into patriotism etc.

The ancients believe that the construction of internal moral rationality is the foundation of all actions and the premise of family rapport, social harmony and national prosperity. Mencius once said, "Benevolence, righteousness, courtesy and wisdom are inherent in me, not in the outside world" (Mencius Gaozi I), integrity and virtue promotion, strong mind and other moral qualities should not and need not be forced introduction by the outside world, but should be the qualities that intellectuals are born with or acquired in their growth. For intellectuals, the construction of moral rationality is the lowest "threshold", and is also the lowest value standard to guide every intellectuals to explore the knowledge world and shape the role of family and society. Because of the unique examination system and official selection system, ancient scholars have naturally strong political aspirations, and in addition, Confucianism always emphasizes that intellectuals have played an important role in transforming the society and the country and promoting the development of Confucian civilization. Therefore, when in touch with the knowledge transformation, anyone will establish moral and ethical consciousness and social responsibility consciousness at the same time, which is related to the selection system of intellectuals' upward mobility, and more importantly, the ethical accomplishment of individuals in the family is directly related to the social transformation and the governance of the country. "If one family is benevolent, one country will be prosperous and benevolent; if one family is humility, one country will be prosperous and humility; if one person is greedy, one country will be in disorder" (The Book of Rites,

the Great Learning). Under this mode of the below follow the behavior and the integration of family and nation, the shaping of moral quality becomes a kind of value consciousness.

III. THE INTERACTION OF CULTIVATION AT THE LEVEL OF SOCIAL CARE

"Benevolence" is the consistent proposition of Confucius and the core part of the values he advocates. He believes that the essence of such values is "to stand for one's own sake, to reach for one's own sake" (The Analects of Confucius: Yongye). As the essence of the core values, "benevolence" is to influence others and society by means of the self-construction of values and the origin mechanism of traditional culture: first to be yourself, then to be others; first to be yourself, then to be something else. After the cultivation of individual character, the intellectuals should face the social practice. The criterion for their success in social transformation is whether they have already met the criterion of being a "person". As long as they have the criterion of "person", that is, people's claims and contributions to society are basically proportional to each other, the principle of benevolence of harmonious coexistence, the transformation of society to him and his social transformation contribution will also be successful. "Lovers, people will always love them; people who respect others will always be respected." It is the premise to receive the social respect to make positive contributions to the society first. Therefore, interpersonal relationship emphasizes the advocacy of tolerance in the relationship. If a person knows how to respect his inner world, his frankness will be reflected in family ethics, and his charm will certainly be shown in social transformation. Because society itself is a big family and the family is a small society. There is no essential difference between the two in power, order, rank and even the pursuit of basic values. Therefore, traditional intellectuals believe that a person who attaches importance to family ethics ("filial piety") will surely succeed in going to society, even if there are setbacks, this kind of value will win him the respect and reward of the society finally. To sum up, first of all, the argument of excellent traditional culture represented by Confucianism does not aim at establishing moral judgment through the path of intellect, but at practicing benevolence and virtue. Second, benevolence is a real and concrete feeling of self-conscious care with all its own values, which can show its actual moral behavior at any time, and there is no disadvantage that the abstract which the anti-theorists accuse cannot be applied. Third, because the expression of benevolence is not related to the deduction of individual moral judgments from moral principles, virtue is naturally allowed to be flexible and concerned with different situations in its implementation. Moreover, because integrity and morality is regarded as the realization of self-conscious and unavoidable love, rather than just following the rules.

Taking "integrity" in ancient core values as an example, integrity is the simplest contractual spirit in ancient China. Whether it is the construction of harmonious interpersonal relationship, the establishment of government authority, or the prosperity of commercial trade, it is inseparable from the core concept of "integrity". First of all, we should have no deception in speaking and doing things, should abide by the

promise to others. "One will do what he speaks", and only by keeping integrity can we establish the right to speak. Integrity is the basic principle for the ancients to become themselves and do things. For example, Confucius once said, "if people don't have integrity, they don't know how to do" (The Analects of Confucius Regieren). He believes that people's integrity is like the crossbars of a car, and without these two elements, a car can't start. Integrity is the premise of people's success in their career. "If people are not trustworthy, everything can't be done" (Mister Lv's Spring and Autumn Annals, Guixin). Integrity is also the foundation of ruling legitimacy and establishing political identity. "If king has integrity and all nations are in peace; if prince has integrity and the territory is in harmony" ("Fu Zi Yixin"). All these are also the simple expression of modern rule of law. If king are good in integrity means that people dare not be ungrateful. Only rulers abide by the law, reward the good and punish the evil, do what they say and strict enforcement of orders and prohibitions, the people will truly abide by law and discipline. It can be seen that "integrity" is the foundation of all moral and cultural traditions.

There are too many famous sayings about integrity in Chinese history, such as Laozi's "integrity words are not pleasurable to people, pleasurable words are not believed" (Chapter 81 of Laozi); Xunzi's "shame is not believed" (Xuncius: Not the Twenty Children); Mencius's "honest people, the path of heaven" (Mencius: Li Loushang), Liu An's "people are believed first, and then seek ability" (Huainanzi Shuolin Xun); Cheng Zi once said that "integrity means faith". (Posthumous Papers of Chengshi in Henan Volume 25), "Integrity in the family means filial piety and friendship, integrity in the country means loyalty" (Zhu Zi's Genre, Volume 64) and so on. There are too many literary quotations about integrity, such as "Zengzi kills pigs", XiMu Lixin", "HanXin keeps integrity". The emergence and dissemination of these famous sayings and literary quotations, on the one hand, proves that the ancient Chinese people adhere to the core values and inner conscience, the bottom line, on the other hand, it also shows that the refinement and expression of values from culture is a long historical process in which culture may show its "porotus" face, but the core values and the spirit of the times contained in them are unchanged. The important position of integrity in the core values makes the scholars and rulers of all dynasties regard it as an indispensable guiding norm in the national spirit and culture; as a single individual, only by means of advocating the contractual spirit can individual can keep a foothold in the society and can be recognized by the society; as a ruler, only by means of constantly strengthening and publicizing its function can ruler make the form of a feudal code occupies the dominant position of social morality in order to stimulate people's national and political identity; however, from the cultural level, advocating the internalization of courtesy and integrity into a spiritual characteristic of our nation where is not only the essence of cultural tradition, but also the inevitable process of refining core values.

IV. THE INTERACTION OF CULTIVATION AT THE LEVEL OF THE FAMILY, COUNTRY AND WORLD

From the Confucian point of view, taking the Great Learning as an example, it provides a process in the politics for

a promising intellectual. Among them, "ruling the country" is the expression of loyalty to the country, while "ruling the world" is the feelings of loyalty to the people. The whole chapter of "the Great Learning" fully expresses Confucian thoughts on patriotism. Confucianism has such kind of argument that does not mean that people cannot be morally patriotic, because this is Mencius's intention when he persuades the king to do benevolent government is to hope that the king can do benevolent government, and at the same time, people should be regarded as people who do not necessarily have high degree moral standards. Moreover, Mencius also has "be close to civilian", "benevolence to the people" to "love things". Such kind of subjective speech also shows the importance of loving one's own country in a person. Only when intellectuals possess "to know what should precede and what follow", and have the noble moral sentiment and the ability of social practice can they participate in the governance of the country and embrace the consciousness of their own family and country. When describing the society of great harmony, the ancients once said that when a person can make the whole world as one community that must also be able to jump out of his family and individuals, "not regard his relatives as the only relatives, not take his son as the only son" (The Book of Rites: Li Yun), but also face tens of millions of individuals and families. Thus, the education of patriotism actually requires intellectuals to have recognition and care for such concentric circles as individuals, families, society and the country. Patriotism is not only having the ability to rule the country and the world, but we can take it as a sense of responsibility and mission for human feelings, generations, social relations and political order. Therefore, patriotism is also a mobile concept, such as the ancient saying that "a gentleman deals with a family's government, transfers it to an official; after dealing with the government of the official and transfer it to the world, then the country and the world is in good government" (Collected Works of Zhu Wengong, Home Economics). Therefore, we can also see that patriotism is equal to the love of family, Qijia can govern the country. To a certain extent, national ethics and personal ethics are homogeneous structures that is the model of integration of family and country, which is worthy of shaping the core values of socialism.

The development of the family, country and world has undergone the self-centered continuum of the family, country and world, and the breakdown of the continuum of the family, country and world has occurred in modern times, which makes it particularly necessary to cultivate and practice the socialist core values. The "Great Disembedding" Revolution occurred in modern times refers to the individuals withdraw from various cosmic, natural and social relation networks to become an authentic and independent individual. In the modern sense, although individuals pull out from the "snare" of the family and country, they enter another identity network, that is, the nationals that are closely related to the country. Nationals and the country are born at the same time. When the traditional self strips the membership of various kinds of families and local communities, and their identity positioning is withdrawn from various special private fields, such as emperors and ministers, fathers and sons, husband and wife, brothers, teachers and students, friends and so on. In the increasingly powerful

relationship of state legal rights, everyone has gained an equal and identical identity: nationals. The traditional integration of the family, country and world is no longer reborn in modern society, the disintegration of integration is the trend of the times, but now the mutual isolation between the family, country and world underlay the red carpet for the national rationality to the highest power.

The report of the Nineteenth National Congress pointed out that "the socialist core values are the concentrated embodiment of the spirit of contemporary China, which coagulates the common value pursuit of all the people. We should focus on cultivating new people of the times who are responsible for national rejuvenation, strengthen educational guidance, practical cultivation and system guarantee... in order to integrate socialist core values into all aspects of social development and transform them into people's affective identification and behavioral habits. We should adhere to the principle of the whole people make action, cadres take the lead, the family should be the starting point, and starting with children. To cultivate and practice socialist core values, we need to work together in many aspects and links. Cultivation means education and guidance; practice means practical cultivation; cultivation is the pre-preparation and realization foundation of practice, and practice is the ultimate goal and achievement test of cultivation. The practice of socialist core values requires actively mobilizing the broadest main force of society to infiltrate socialist core values into the daily life of the people and into all aspects of social life to guide everyone to participate in and learn, thus ultimately forming a good atmosphere where everyone actively identifies and practices.

It is not difficult to find that the cultivation of individual values can promote the long-term progress of society and the country; the comprehensive development of each individual in society is the guarantee of personal growth and national prosperity; and the great rejuvenation of the country and the nation requires intellectuals to know how to establish a sense of responsibility and spirit of the times between the family and the country. The theory of the integration of family and state in ancient China is like a powerful incubator that can skillfully combine excellent traditional culture with talent cultivation, create and transform the intellectual's spiritual world through a pre-established moral standard and ideal criterion to make them set up a solid and distinct core value of the integration of family and state. Under this kind of core value, all of cultural characters people nowadays think that are excellent and inheritable can be explained by this theory. [3] Therefore, in this sense, we advocate that the cultivation of socialist core values should absorb the nutrients of excellent traditional culture (values). We are not so much learn from the excellent elements of traditional Chinese character as seriously examine the profound reasons why ancient scholars could integrate those excellent value elements into their body and mind, which often accompanies their whole life. In other words, what people today need to learn from the ancients is not only those excellent ideas and cultures, but also the cultivation mode of such excellent ideas and cultures.

V. CONCLUSION

The cultivation and transformation of intellectuals by Chinese excellent traditional culture is a systematic, mature and near-perfect production mechanism. The excellent traditional culture itself is rich in the construction of core values such as education, identification and motivation. It is excellent in content and mature in cultivation. In such a silent cultural system, intellectuals do not need to deliberately carry out the enlightenment or indoctrination of education, and naturally form a standard of value judgment for all things. In addition, apart from the excellent traditional culture, the institutional structure of co-construction of family and state in ancient China enables the intellectuals to gradually move to the upper levels through the underlying education in the structure of the concentric circle. This social system with big ring covering small ring provides an ideal social model for the growth of intellectuals. Therefore, in this sense, the transformation of the outstanding traditional culture to the socialist core values does not lie entirely in the content of the excellent traditional culture itself, but in this ideal cultural model and institutional environment, which is easy to be overlooked by previous researchers.

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