

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

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Abstract—The interaction between excellent traditional culture education and the cultivation of socialist core values is the continuation of historical pulsation, the inheritance of national spirit, and the call of the mission of the times. To further promote the benign interaction between the two, we must recognize it from the perspective of history and the times, focus on the characteristics and social characteristics of the new era, and better realize the free and comprehensive development services of people.

Keywords—excellent traditional culture education; cultivation of socialist core values; implication of the interaction

I. INTRODUCTION

Marx once pointed out that the degree of development of human society will be divided into three different stages according to the degree of human development. The first social form refers to people's high dependence on society and others. People can't get rid of the control of the natural world and the state of personal attachment to the power of others. The second form of society means that people are controlled by materials and under the enslavement of capital and commodities after getting rid of nature and others. The third state is the expression of the era in which we advocate the core values of socialism, that is, the free and all-round development of everyone is the prerequisite for the free and all-round development of all people and truly establishing a "social form based on the comprehensive and free development of everyone." [1] Throughout the development of history, the core issue of the excellent humanistic tradition is the development of human beings. We say the heaven is humane, and the essence of the unity of heaven and man is that excellent traditional culture can construct a clear coordinate axis on the cultivation of values. On this coordinate axis, time, space, history, nationality and era have their own logical space,

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thus the construction of the harmonious mind and world concept of ancient Chinese people will be steady. To realize the interaction between socialist core values and excellent traditional culture, we must see that to advocate the three levels of value series of the state, society and individual, the true essence is to realize the free and comprehensive development of human beings, which is the inevitable result of historical inheritance, a concentrated expression of the national spirit and a great mission endowed by the times.

II. THE CONTINUATION OF HISTORICAL PULSATION

In the transition from the slave era to the feudal era, the cultivation of excellent traditional culture has begun to take shape: self-improvement, valuing virtue, following heaven and earth. "The Book of Changes" said at the beginning that "Tian Xingjian, Junzi Yi Ziqiangbuxi", which means the gentleman must work hard like the sky, and be good at using timing to overcome the weakness of human beings; "Dishikun, Junzi Yi Houdezaiwu", referring to the gentleman should be the earth, compatible and generous. Therefore, the harmonious values such as self-reliance and self-improvement, following the heavens and the earth have begun to be established, and this kind of thinking has become the origin of the later thoughts of Confucianism, Buddhism, Taoism, Yinyang and so on.

In the Spring and Autumn Period and the Warring States Period, the cultivation of excellent traditional culture began to experience a second change, from ideological unity to a hundred schools of thought. Confucianism advocates the people-oriented thought of "benevolence", the patriarchal thought of "courtesy", and the social and political goal of "moderation". "Benevolence, courtesy, and moderation" is the derivation of the thought of the gentleman's virtues, and the idea of "self-cultivating; family-regulating; state-ordering; then the land great governed" is a further construction of the spirit of self-improvement. China's core values gradually expand from the individual's mind to the outside world, seeking the identity of values between soul and order.

After the Han Dynasty, the spiritual world of the Chinese began to be religious rather than being secular. Dong Zhongshu's "Heaven and Man Sensing" theory and "three classes and five permanents" thoughts established the unity of

family and the country, the main status of the Han nationality has been established, and the "individual-society-state" model advocated by Confucianism has become an important part of Chinese values. In the Wei and Jin Dynasties, metaphysics advocates the importance of the natural order on the basis of Confucianism advocating the integration of family and the country, which is different from famous religions. The Taoist doctrine the naturalistic philosophy of the world such as being detached from nature, the philosophical preservation, the escapism is mutually reinforcing and complementing with the "benefit the people when you have the ability" advocated by the Confucianism. The core values of ancient China have been further interpreted during this period.

In Sui and Tang Dynasties, Buddhism began to be popularized in ancient China. In addition to the orthodox culture, the Chinese people began to accept the doctrine of reincarnation and retribution. In terms of conception, Buddhism emphasizes the doctrine of good and evil, and the theory of self-discipline, which is in line with Confucianism's assertive view that to be successful and make others successful first. Therefore, some spiritual philosophy advocated by Buddhism has begun to be integrated into the orthodox core values. Among the orthodox core values, Confucianism, Buddhism and Taoism complement each other with abstraction and negation. From abstraction to generality, from single to whole, it constitutes a complete system.

After the Song and Ming dynasties, with the unification and separation between the knowledge system and the moral cultivation method, people rethink the fundamental beliefs of the Chinese people under the internal tension between the "Confucian classics research" and "being moral". Between the knowledge and thought, Chinese ancient people found that only by following the basic concept of justice and nature, realizing the balance between heaven and earth, ethics and politics, religion and nature, between experience and a priori, and circulating a clear platform among human values, the sense of existence of society and the state's view of power form, the core values of society can be clearly expressed and accepted by everyone. At this point, values are no longer just the slogan in academics and on books, but becoming the logic of the collective action of the Chinese: the spirit of Confucianism has given birth to people actively making progress. The spirit of the Buddha emphasizes that people should follow the cause and effect between the dead and the reincarnation. The spirit of the Tao enables people to be free and easy when caring about the society. [2] The combination of these three ultimately formed the core values of ancient China.

From the perspective of historical inheritance, the core value of socialism is not the water without source or the wood without root. On the contrary, it has three solid supports: the Chinese excellent traditional culture, the achievements of world civilization and Marxism. Inheriting and drawing on the spiritual achievements of these three aspects, the socialist values have profound ideological connotations and profound theoretical foundations. Since the era of socialism, Saint Simon, Fourier, Owen and others have proposed the "collective view of labor", "harmonious values" and "communist tendencies", People have searched for the

existence value of socialism for years. Socialism has gone through five hundred years, the experience accumulated and the lessons learned in the construction process can be said to be the historical process of the deposition of socialist core values. In "German Ideology", Marx emphasized that the proletariat should exist as a personal individual with personality, that is, a universal individual, a complete individual, a free individual, and a human communist society is to be a union of free people. The phrase in "the social form based on the comprehensive and free development of each individual" [3] and the people-oriented view expressed by him are also regarded by Engels as the basic characteristics of the new era of socialism in the future.

Since the entry of Marxism into China, when combining the core elements of Chinese traditional culture, the refinement and expression of the core values of socialism can be said to span the past and the present. For example, "people, only the people are the driving force for creating world history" [4]; "To meet the development requirements of socialism, we must develop productive forces and promote people's material and spiritual culture construction" [5]; promoting the all-round development of all people, under the overall requirement of developing socialist material and spiritual civilization, is the essential requirement of Marxism for building a new socialist society." [6]

Marx's doctrine of the concept of human's all-round development also provides a theoretical basis and source for the construction of China's socialist core values. Marx's understanding of human nature mainly includes three theories: First, "free and conscious labor is a human trait." This is Marx's exposition of the essence of man in the Economic and Philosophical Manuscripts of 1844. Marx believes that as a kind of existence, man is the product of labor and the main body of labor. Labor is the final, essential difference between humans and animals. Secondly, "in its reality, the essence of man is the sum of all social relations." This is another scientific assertion about the nature of man in Marx's 1845 Outline of Feuerbach. People are the product of social relations and the main body of social relations. Finally, man is the unity of nature, society and spirit. Marx pointed out that man is the most complicated being in the world, both natural beings and social beings as well as conscious spiritual beings.

There are many discourses about the all-round development of human beings in ancient China. For example, "the people are the foundation of the state, steady people make the state harmonious" ("Song of the Book of the Five Sons"), "what the emperor sees comes from people's eye, and what he hears comes from people's ear" ("Shangshu: Thai Oath"), "governing the state should be People-oriented, people's harmony makes the state consolidated, the chaos of people makes the state crisis" ("Pipe: Overbearing"), etc. These simple thoughts of respecting ghosts and honouring people actually show that ancient Chinese feudal society is not the decisive darkness and autocracy, the great wisdom of the ancients valuing the wisdom of the people and the pledge of the people, is the historical concern of today's social core values.

Tracing the origin of the thought, "respecting ghosts to honoring people" is actually the core of the political ethics of the Zhou Dynasty. The emperor of Zhou Dynasty proposed that "respecting ghosts to honoring people" is a major change in the Chinese thought since the Xia and Shang Dynasty, and opened the precedent of the "people-oriented" and "The people are the foundation of the state" thought. Honoring people is actually to maintain the rule of the people. Giving benefits is the means to rule the people. Zhou people believe that the people were handed over to the emperor to rule. "The gods blessed people, and gave birth to the monarchs and masters for them. The only responsibility of these monarchs and masters is to help God to care for the people". The monarch is to help the "god" to govern the people. In front of the monarchs and masters, the people have always been subordinate. The Zhou people's "governance with morality" civilization was the generalization and summary of the social and political civilization at that time. Confucius's observance and affirmation to this civilization also included the affirmation and recognition of social order and ethical norms.

Truth always follows the principle of universality. From the perspective of world civilization, there are many valuable ideas that can be inherited and absorbed by socialist core values. For example, Protagoras' "human beings are the scale of all things"; Socrates' "knowing yourself"; Rousseau's "the first rule of man is to protect his own survival, and the person is most concerned with himself"; Renaissance movement characterized by humanistic trend of thought advocates freeing people from feudal asceticism and opposing God's worship to promote independent development.

The inheritance of history reveals that "people-oriented" is not only the essence of Marxist theory, but also the vision of the founders of scientific socialism, as well as the value orientation of socialist construction and the expectations of the people. The aspect of socialist core values, whether it is freedom, democracy, fairness or justice, is due to one of the most fundamental realities: that is, these values must be discovered, recognized and shared by people.

III. THE INHERITANCE OF THE NATIONAL SPIRIT

The national spirit refers to the common norms of morality, ideological character, value orientation and way of thinking formed by the human community in long-term social practice. Man is a kind of thing, even if it is not a political animal, it should be a social animal. The common production and life style, social organization and language customs make certain specific groups form a close community. The essence of the national spirit is the common ideals and beliefs formed in the course of historical development. In history, those who have strong and everlasting vitality are often able to regard youth as the backbone of the nation. A popular and active political party always regards youth as the pillar of social development and nation building. In this sense, as a crystallization of national culture, the national spirit is a long-term historical process, a process that changes with the times, and a process that focuses on the transformation of young people's minds. In the past 100 years, the Chinese national spirit has been formed in the fierce changes of the times and the ideological transformation. The patriotic movement of saving the country and the cultural

construction of the compromised West is the main process of national spirit transformation and national sentiment since the Opium War in 1840; the transition from the new democracy to the socialist revolutionary view in 1949, made the people realize that the spirit of the nation is to re-implement the transformation of society; and since the reform and opening up, China's institutional transformation, especially the convening of the Third and Fourth Plenary Sessions of the 18th session of the party made people realize that the free and all-round development of human beings is the fundamental prerequisite for social progress and the prosperity of the country.

Comrade Xi Jinping once pointed out that "the core values embody the value of a social judgment. It carries the shaping of a national and spiritual home. For a country and a nation, the core values recognized by the whole society are the deepest and most "enduring power." [7] Self-improvement, hardworking, peace-loving, unity and solidarity are the basic characteristics of the Chinese nation. It is precisely because of such excellent characters that the Chinese nation can continue in history. [8] In the overall characters of the Chinese nation, patriotism is at the most important and core position. It can be said that the entire history of the Chinese nation is a patriotic history. Unity and solidarity is a concrete manifestation of the spirit of patriotism. It is manifested in the ability to deal with the inclusiveness of the brothers within the nation. The outstanding nation can attract weak nation with their strong culture. The weak nation can take the initiative to learn from the Central Plains nation, the concrete manifestation of patriotism on the national issue is to achieve harmony between the various ethnic groups. The extension and expansion of the spirit of patriotism is peace-loving. Peace-loving is manifested in maintaining a friendly, open and inclusive attitude in dealing with other countries, ethnic groups and regional relations and affairs in the world, because the development of any nation can only be open. It cannot be closed. It can be said that it is precisely because of the peace-loving characteristics that the Chinese nation has both a stable internal and external environment and a more united and unified patriotic sentiment. Self-improving, hardworking and being brave are not only the essence and backbone of the Chinese national spirit, but also a true portrayal of Chinese people's thinking and style.

The essence of excellent traditional culture is extremely rich, and it can be interpreted from the perspectives of function, characteristics, scope and content. For example, adhere to the patriotic tradition of national independence, the humanistic thinking of interpersonal harmony, the dialectical thought of harmony between man and nature, the simple materialism and the atheistic tradition. Another example is the diligent and economical view of life, the harmonious social view of the people, and the national view of the unity of world. Another example is the personality ideology of "improving himself and helping others", the spirit of "self-discipline and social commitment", the spirit of "self-improvement", the spirit of reform of "making advantages and disadvantages", and the patriotism of "Everyone is responsible". Another example is the modern spirit of scientific democracy, the noble feelings of valuing morality and being broad and strong in mind, the enterprising spirit of self-improvement, the good character of diligence and courage, and the orientation of valuing harmony

and worship of moderation. In fact, no matter how to express the excellent traditional culture, there is one thing that is common: the excellence of excellent traditional culture is that it is a "living culture" or an "absorbable culture" rather than a "dead culture" or "past culture." The culture is always associated with the terms of the times, the national spirit, and social changes. The so-called Chinese excellent traditional culture is "the ideological character of the Chinese nation. This character is gradually formed in the development process of the national history. It plays a decisive connotation for the transformation of the Chinese people's ideological world, and in today's background, it still has important reference value. From the horizontal point of view, the individual's ideological beliefs and the traditional national will and the relationship between the two constitute the two spaces in which the excellent traditional culture can survive. From the vertical perspective, the change and continuity of excellent traditional culture is the connotation of excellent traditional culture.

Culture is national and historical. In the coordinates of time and space, traditional culture can spread freely, infiltrate the soul of the nation, and can be condensed at any time and become synonymous with the history of China. Therefore, traditional culture always has a "Protosian" face: in nature, it is the soul of the ancient Chinese people's ideological world, and it is also the spiritual power and intellectual support of the entire Chinese nation. In terms of content, it may be the thought crystallization of Confucianism, Taoism, Mohism, legalism, yin and yang, reputation, military thinking and other sects of the arguing and arranging of hundreds of schools, colliding, communicating, and absorbing crystals, may also be the national wisdom of the Chinese main ethnic group, such as Han, Man, Mongolian, Hui, and Tibetan, as well as other ethnic minorities, and the formation of a pluralistic and integrated national wisdom, may also be the essence of intelligence summed up in criticism and inheritance from the pre-Qin philosophers, ancient and modern literary studies, metaphysics, Buddhism, science and simplicity. From the perspective of value orientation, it takes the subjectivity of the Chinese nation as the core, and takes the individual, the family, the society, and the country as the main line. It connected the equal value concept in series including valuing harmony and worship of moderation the sincere heaven, the unity of heaven and the man, the unity and sincerity, the innovation, and the civilization.

Among all the definitions of excellent traditional culture, some concepts cannot be ignored anyway, that is, several core elements in the ancient Chinese "three classes and eight clauses", that is, from the individual personality and moral cultivation, to the family order that young and old Orderly and being respectful and equal, and then to the social environment valuing harmony and worship of moderation, and being compatible and helpful, and then to the patriotic feelings of being responsible for the world's rise and fall. This line is the difference between the Chinese traditional culture and the cultural heritage of any country or any nation in the world, and the root cause of the excellent traditional culture that still has great vitality. China's excellent traditional culture is a spiritual wealth created by all Chinese people in history. These cultures are manifested in the construction of the personal ideological

world, the maintenance of the social order, and the transshipment of the state machine. In these forestry cultures, beyond the Grand View Garden, there must be a systematic, lasting theory built on top of it. Without this, the Chinese writing history will be interrupted, and the construction of the traditional Chinese spiritual world will be interrupted. Throughout the running of excellent traditional culture, they can't escape the main line of individual, society and country. The family is always the first step of personal growth. All cultures about human spiritual cultivation will be created here. When the family faces the society, it means that the culture must show characters of the group and the harmonious orientation. Through the experience of the society, all Chinese must answer a question, that is, how should the country be constructed, and what is the coordinates in the era? For this reason, it is not difficult to find that the fine traditional culture of ancient China, such as the same string of scattered pearls, is connected by a main line.

Excellent traditional culture is inseparable from the national spirit. The spirit of the traditional culture of the Chinese nation has shaped and nurtured the national spirit of a nation. The great national spirit of unity and solidity, peace-loving, diligence and courage of the Chinese nation has its traditional cultural heritage. For example: in the chapter of "*Qiangua · Xiang Zhuan*" of *Books of Changes* pointed out: "Because the earth can adapt to the changes of the main road, it is possible to adhere to and maintain its own nature and thus continue to develop. This is the greatest harmony between heaven and earth." "Taihe" refers to the highest harmony, including people Harmony with nature and harmony between people. "Harmony" is cohesive, centripetal, and explosive. "Harmony" also represents the national spirit of our nation's peace-loving. The national spirit of the Chinese nation's self-improvement can also find its essence in our traditional culture. For example: in the chapter of "*Qiangua · Xiang Zhuan*" of *Books of Changes* pointed out that: "the gentleman must work hard like the sky, and be good at using timing to overcome the weakness of human beings." This sentence reflects the enterprising spirit of Chinese philosophy, shows that Chinese philosophers advocate health, look at the world with a dynamic vision, treat Life, encourage people to be proactive, work hard, and promote optimism.

From the point of view of connotation, the excellent traditional culture is concentrated in the wisdom and spiritual achievements of the ancient people. It is the outstanding spiritual achievement of all the great values that promote the progress of traditional Chinese society. In terms of value, excellent traditional culture is precisely because of its huge connotation, so that it can withstand the 5,000 years of meditation, preserved perfectly in the multiple tests of practice, time and society, and can continue to shine on the later Heir. Therefore, from this point of view to the excellent traditional culture, we can easily find that its far-reaching connotation is determined by the national spirit and historical process, and its value is because it pays attention to the characteristics of human and social development. The vitality and vitality produced by this feature far outweigh the connotation of culture itself.

IV. THE CALL OF THE MISSION OF THE TIMES

The core values of socialism are the new strategic tasks put forward by the Communist Party of China in the new era according to the new situation. It embodies the highest program for the realization of communism and the minimum program of building socialist economy, politics and culture with Chinese characteristics; it is the unity of ideals and reality, and traditions and modernization, so it has a distinct era. [9] The Third and Fourth Plenary Sessions of the 18th Party Committee pointed out that it is necessary to consolidate the position of Marxism in ideology, create a cultural atmosphere based on people, enhance the cultural soft power of the country, build a strong country of culture, and adhere to the rule of law and the country. To combine the rule of virtue and the country, we must cultivate and practice the core values of socialism. This is because, over the past 30 years of reform and opening up, while we have shaped the economic power, we have invisibly squeezed the living space of culture and thought. People are faced with a material richness but depletion at the spiritual level. After the development of the problem, there is no need to develop less. In fact, the promotion of values reflects people's anxiety and loss in spiritual beliefs. The promotion of core values is precisely to emphasize the party's leadership and self-construction, to strive for the people to enjoy the opportunities of life, to achieve deep-seated transformation and transformation of society, and to call for good governance in social governance, making another major renovation. Under the background of the coexistence of various values and interests and the conditions of the socialist market economy, in the context of information network, cultural pluralism, political multi-polarization, and economic globalization, the values of citizenship are lacking, and society will be torn apart, the legitimacy of the ruling party will be affected, and the state power will fall apart. In this sense, the four comprehensive proposals are also the requirements of the times to create socialist core values.

As an important background of socialist core values and the spirit of the times, the common ideal of socialism with Chinese characteristics reflects the basic laws of human social development and China's basic national conditions, to achieve the socialism of stability and order, full of vitality, honesty and friendship, fairness and justice, democracy and the rule of law, and the harmony of human and nature, we must adhere to the common ideal of socialism with Chinese characteristics, which is to combine the road of socialist modernization with Chinese characteristics with the socialist system with Chinese characteristics and the value of socialism with Chinese characteristics. At the same time, building socialist core values is an organic combination of the Chinese traditional fine spiritual tradition, the values of Marxist scientific socialism, and the fine traditions of the Chinese Communist Party. All history must point to modernity and its distinctive history, in essence, is also the performance of the times.

Cultivating and practicing the core values of socialism is a strategic task put forward by the 18th National Congress of the Communist Party of China. The 19th National Congress of the Communist Party of China continues to take cultivating and practicing the core values of socialism as a strategic project, and based on socialism with Chinese characteristics. The

historical orientation of the new era puts forward new and higher requirements.

V. CONCLUSION

The cultivation of socialist core values and the condensing of the future are not to put together all the good values. [10] It is not because those beautiful values are not important or they do not need to be valued, but because a social value becoming a core value must be recognized from the perspective of history and time. Each era has its own core values. The core values that meet the needs of the times must be the values that can stably reflect the characteristics of the times and social characteristics.

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