

Research on Moral Education Value of Man Folk Culture Symbol

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Abstract—This paper starts with the value of moral education contained in the symbol of Manchu culture. From the guidance of the choice of goodness based on human nature, the expression of justice of cultural symbols and the function of social stability, the full interpretation of national characteristics and the individual enlightenment of human beings, this paper explains the indirect normative role of cultural symbols in obeying social rules. Taking this as an opportunity, on the basis of cross-strait exchanges in the new era, it is an effective way to explore the value of promoting the cultural symbolic moral education of cross-strait ethnic minorities.

Keywords—cross-strait; national cultural symbol; moral educational value

I. INTRODUCTION

What can form the core of a national culture is always composed of some iconic content. These iconic elements are both intrinsic and externally symbolic. A civilization always uses a symbolic symbol to continue the tradition. The process of inheritance and continuation of this civilization is not only the process of inheritance of civilization, but also the logic of the internal evolution of civilization. This is the evolutionary logic of the so-called evolutionary path of civilization in the inheritance of civilization. This iconic symbol of text is not only a symbol of the root of a national spirit, but also a carrier of a national cultural spirit. A process of historical cultural creation is always carried out through textual interpretation. In this process, the original traditional concepts and categories, because of their cultural bearing capacity, will become a symbol and "totem" of national culture.

In the Chinese culture, such as Nv'wa (a goddess in Chinese mythology) and Fu Hsi, or the beasts around the Yellow Emperor, including the Manchu animal reverence, it can be seen the animal worship and totem worship. In the excavation of these totems and cultural symbols, we can still clearly see its reverence for nature, and also indicate the harmonious coexistence between man and nature in the field of morality. The Manchus applied these totem worships to various areas of their folk culture. For example, because the totems of the surnames are different from the animal gods, the dance steps in the shaman dance are basically imitated by different gods and beasts. The common ones are the god dance, the eagle dance and so on. Of course, it also includes

the custom of Chongliu, a long-standing ancestor of the Manchu ancestors, and the willows is a symbol of the fertility of women, revealing its original religious consciousness of the cult of women's reproductive ability, and as a kind of meaning auspicious, pray for more children. The beautiful totem is transformed into a feminine costume such as a headdress and costume. It can be seen that it is condensed into a cultural symbol by concrete objects, and then spreads the whole process of Manchu folk culture and thought. Therefore, the symbol of national culture bears such a function of inheritance and development, and has a direct or indirect impact on the social moral system.

II. CHOOSING THE DRIVING FORCE OF THE GOOD KIND BASED ON THE ESSENCE OF HUMAN NATURE

A. The Human Nature of Avoiding Harm

The establishment of each social ethics system is based on the human nature that follows the human's tendency to avoid harm. Happiness and suffering usually come from four identifiable sources, which can be called natural, political, moral, and religious, as long as the joy and pain of each of them can produce the power to bind any law or behavioral rules. They are all called binding forces. When the field of human cognition is not fully developed, the binding force of social rules is mainly obtained through the joy and pain experience brought by reward and punishment. This is the basis for returning to human nature. With the development and progress of society, although the external form of restraint has changed, its essence still follows this basic principle.

In addition, the joy and pain that can be experienced in the present world can of course only affect human nature in the present world: from each of these sources, all the happiness or pain that can affect human nature in life can be produced. It can be said that the happiness or pain that belongs to each kind of binding force belongs to the happiness or pain among the other three kinds of binding forces, and there is no difference in the end. That is to say, the experience of happiness and pain, and the accompanying moral binding force, are directly related to the individual's moral cognition, and the formation of this moral cognition cannot be separated from the creation and guidance of the moral environment. Among them, the experience system and cultural value inheritance of cultural symbols become one of

the important ways to form moral cognition. Therefore, the hidden forces in cultural symbols must be explored, which can stimulate the power of goodness in human nature, in order to achieve the goal of regulating moral behavior.

B. The Balance of Moral and Emotional Ability

Happiness and pain are the inevitable existence of natural human instinct. Then, the existence of moral emotions is the emotional product of social attributes generated by human beings as social people and between individuals satisfying and obeying social rules. The bitterness and happiness from moral restraint appears to the individual to be more prominent than other bitterness and happiness and appears to be more significant than others have seen. It is because that, in any scene, moral emotions will involve in the subjective experience and objective evaluation of happiness and pain caused by moral restraint. Moral emotion is the process of emotional stimulation, feedback and precipitation caused by people under the social moral system. It is the role of the moral will as a binder, which guarantees the complete process of moral cognition to moral behavior, and is also the basis of building the moral responsibility of individuals. It can be said that without the intervention of moral emotions, moral cognition can only stay in the individual's ideology and cannot act on behavior. In other words, social moral norms cannot be effectively internalized into individuals, and moral values no longer exist.

Therefore, the important role of moral emotions in the moral system is self-evident. Moral emotions play such a balance adjustment role, so that individuals can satisfy the pursuit of happiness, and the moral emotions generated by obeying the social senses are the main moral emotions. In turn, moral emotions can also act on the sense of improvement of happiness and adjustment process of guilt. With such a balance regulator, it is possible for an individual to control and adjust the nature of human beings within the scope of regulation, which makes it possible to construct and implement a social ethics system.

C. The Power of Goodness

First of all, according to the natural attributes of human beings, people have everything in the nature of animals. Maslow's hierarchy of needs for the most basic needs also reveals that human physiological needs are necessary conditions for human beings to maintain their own survival, and of course, as well as social reproduction and social interaction with people.

Secondly, according to the standards of social people, from the perspective of human nature, human beings are both an active individual and a rational individual. In addition to the highly developed brain, people can use tools and thinking to rationally analyze and solve problems. If reason is not obvious or ceases to exist in the social person, such people are often considered to be the most wicked people in the animal field. Reason is one of the necessary conditions for people as social people.

Thirdly, from the perspective of personality, people are not just a rational person, because he also needs to position

himself as a social person to assume the social responsibility he needs to undertake. Therefore, people are also a responsible individual, which is a typical symbol of the progress of human civilization. The emergence of social responsibility makes each individual who constitutes a society have the responsibility and obligation to contribute their own strength, so that the whole society can develop in a better direction, and the individual interests can be satisfied while the collective interests are harvested. And what lingers in it is the individual self-enlightenment and moral cultivation of human nature.

As Kant said, if considering these three forms, it will find out that the first form does not require a reason to govern the behavior of the person; the second form is based on the reason, although it is realistic, but still under the control of some other motives; the third form uses rationality as its foundation when governing human behavior, and it is realistic in itself, that is, it has unconditional legislative power. All these abilities in man are not only good, but also capable of being good; they are primitive, because they are the potential of human nature.

Therefore, it must be said that under the guidance of the driving force of human nature to goodness, the social rules and content systems hidden in cultural symbols are based on the principle of justice, and the direction is consistent, matching the law of individual moral development. Then, through the methods and means of moral cultivation, it can exert its profound cultural value essence and assist in the education and enlightenment of human nature.

III. THE EXPRESSION OF JUSTICE IN CULTURAL SYMBOLS AND THE FUNCTION OF SOCIAL STABILITY

A well-organized society is a society that is designed to develop the goodness of its members and is effectively regulated by an open concept of justice. In the process of being good, cultural symbols, as one of the important carriers, are also playing its light and heat. Although Rawls clearly stated in the theory of justice that "we do not need to use theological or metaphysical doctrine to support the principles of justice, nor do we need to imagine another world to compensate and correct the inequality of two principles of justice which allowed in the world." The justice and inference speech based on the real life world needs to be affirmed, because after all, theology and metaphysics are not based on real life or to serve the real life.

Cultural symbols are the function of generating nouns or verb structures in the form of concise cultural things or events in the process of social and cultural development, as a symbolic communication attribute to complete the cultural precipitation, dissemination, inheritance and development. Therefore, from the perspective of its formation process, it is not the product of individual subjective judgment and delusion, but the product naturally generated under the scientific objective standard, which has a high cultural value. The main function of the generation and development of cultural symbols lies in conveying the connection between different stages of development of society, giving full play to the grasp of goodness and justice in the process of cultural

inheritance, and spreading positive energy guidance through symbolic forms.

Of course, in this society, justice as fairness is shaped to be consistent with the concept of this society. People in their original state will assume that the principles chosen are open, so they must consider these principles as universally accepted criteria based on the possible effects of the concept of justice. As long as the facts are not widely known, when some or even all people understand and follow the concept of justice that may work well, they cannot have open conditions. The principle of social justice also needs to understand the concept of justice in a broader context through media and communication channels such as cultural symbols. When all people know and master these principles and standards, social justice can have the basis to be realized.

IV. FULL INTERPRETATION OF NATIONAL CHARACTERISTICS AND PERSONAL ENLIGHTENMENT OF PEOPLE

Hume believes that if the individual characteristics of each individual in the nationality are tried to be absorbed, then the nationality itself has no characteristics, which is for the individual's personality. On the contrary, the author believes that it is precisely because of the individualized display and exertion of each individual that constitutes a social individual that it is the driving force for the development of a personalized society, because the development of pluralism gives more possibilities to the world. Of course, the main thing to be clarified here is that the value of the great cultural connotation carried by the national cultural symbols in the process of inheritance is a matter of universality and adaptability. At the same time, firmly belief can be taken in the essence of folk culture of each ethnic group and an important reference for the development of human society and culture. Then, how to apply the folk culture with ethnic characteristics to the individual enlightenment of people?

First of all are the individual's inherent individuation rules. The character composition of a person is a concrete, real, and established existence and is constant. After the motivation, the motivation acts according to the intention (personality) of the existence (person), and the result is the behavior of the person. It can be summarized as a process of generating behavior from motivation and then generating ideas. The individuality of each individual's existence and the implicit nature of thinking give ample space for personality generation. That is to say, even if they face the same problem or the same thing, the individual will not be completely consistent from the motivation to the behavior to the thought, even if they are identical twins. Therefore, the problem of human individuality cannot be denied. Of course, the personality mentioned here mainly refers to the divergent characteristics of the "class" attribute. Similar actions and thoughts can only be identified as differences, but they are often not recognized as more individualized. The personality is mainly reflected in the substance rather than the surface. This also reasonably explains Hume's concerns about the homogenization of personality.

Secondly, human is a part of nature. As an established being, human's essence is fully following the causal law applicable to all beings of nature. As ancient Chinese said, heaven and human are as one. From the perspective of philosophy and human biological attributes, the formation of human individualization must also be based on the law of natural development. Everything that does not conform to the law loses its value. Everything that people is exposed to can be used as a content to guide people in value. This is the way to conform to the laws of nature, rather than fixing people alone in a space for specialized teaching. The main problem of the current low moral education effectiveness is that the grasp of the laws of nature is not in place, and the education methods and models are solidified.

Thirdly, the cultural symbols in the Manchu folk culture are the cultural value system that the Manchu people have experienced for centuries. Many of them are in line with the laws of natural development and humanistic laws, and they still have reference value for social moral construction to come out to realize the individual enlightenment of people. Recognizing behaviors with real moral values, they are self-consciously acting impartially, purely from benevolence and indeed generous behavior. It must be clear that there is such a unique driving force that drives people to make choices that are very different from other behaviors. This unique driving force and sensitive acceptance of this driving force are the ultimate cause of morality, and the understanding of these moral reasons. It becomes the moral theory or the foundation of morality.

V. CONCLUSION

Throughout the process of exploration, in a scientific, objective and dialectical manner, the content of the Manchu folk culture to be explored, combined with the current status of folk culture and the status quo of moral development in the current Manchu colony, and selected the Mans with high degree of conformity with the times. The finest folk culture, tries to construct the moral education value system of Manchu folk culture in the new era. The aim is to use the essence of Manchu folk culture to transcend time and space, to continuously guide the benign operation of the construction of ecological civilization and the construction of social legal system in the Manchu colony, and to open a precedent for the study of the moral education value of folk culture.

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