

Research on Education Function of Chinese Traditional Culture of Self-cultivation in Ideology and Politics

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Abstract—The philosophical connotation of Chinese traditional self-cultivation culture is connected with the Chinese and western ancient and modern times. In order to strengthen and improve the ideological and political education of college students by using the rich connotation of Chinese traditional self-cultivation culture, it is necessary to adhere to the principle of integration and give full play to the functions of the Chinese traditional self-cultivation culture, which are the unity of benevolence and goodness, moral self-discipline, spiritual pursuit, inner cultivation and informed will, so as to enrich the ideological and political education content of college students, improve the ideological and political education level of college students and strengthen the ideological and political education effect of college students.

Keywords—Chinese traditional culture of self-cultivation; ideological and political education; principle; function

I. INTRODUCTION

The word "self-cultivation" first appeared in article of (Mozi · Non-Confucian): "Far from the circle, near to self-cultivation".[1] Ancient sages attached great importance to "self-cultivation", personal "ego", "consciousness" and "self-morality", and also closely linked personal moral cultivation with family planning, governance country and subjugate the world. The connotation of Chinese traditional self-cultivation culture has not only made an important contribution to the moral construction, the formation and development of traditional moral spirit in the past dynasties of China, but also provided important reference for us to carry out the ideological and political education, especially the ideological and political education of college students under the new situation.

II. THE PRINCIPLE OF INTEGRATING TRADITIONAL CHINESE SELF-CULTIVATION CULTURE INTO THE EDUCATION PROCESS OF COLLEGE STUDENTS' IDEOLOGY AND POLITICS

A. The Principle of Being Practical and Life-oriented

The integration of Chinese traditional morality cultivation culture into college students' ideological and political education process should be based on the practical

needs of college students, close to the reality and life of college students, and improve the pertinence, effectiveness, attractiveness and infectious of traditional morality cultivation culture in college students' ideological and political education process. Chinese traditional ideological and political education process of cultivate one's morality culture needs to create a relaxed, pleasant and practice cognitive education environment for students, focus on the students' inner demand, close to the students' practical thoughts, practical life, practical study and practical life practice, that is to adhere to the principle of practicality and lifestyle in the process of ideological and political education. The principle of practicality refers to that the ideological and political education of traditional self-cultivation culture should be based on the growth and practice process of college students. The effect is conceivable if the traditional self-cultivation culture education on the ideological and political education of college students is divorced with reality. Only the traditional self-cultivation culture education, which is in line with the physical and mental growth of college students and their practical growth experience, can achieve the function of ideological and political education. The traditional self-cultivation culture education, which is in line with the physical and mental growth of college students and their practical growth experience, can promote the improvement of the ideological and political education effect of college students as well. Life-oriented principle refers to the ideological and political education of traditional self-cultivation culture need to be based on college students' life world, to find the breakthrough point of ideological and political education in their lives, take their lives as the center of ideological and political education of traditional self-cultivation culture, take their lives and practical education as the guidance of ideological and political education of traditional self-cultivation culture. Under the new historical situation, college students have never had so much communication and connection with their life world as they do today. Various cultures, information and values are indicated and displayed in front of them, which have exerted multiple influences on college students' self-cultivation, improvement and growth. It will be difficult to achieve the desired effect, if we do not understand the physical and mental needs and the life world of college students in the

process of ideological and political education of the traditional self-cultivation culture, and do not take the actual life and ideological and political quality into account, just educated idealized and sagely in a unified way. Only by adhering to the principle of practical and life-oriented, can it be available to connect the social activities and practical growth with college students and make the students' self-awareness close to emotional needs and life needs. And let them return to their real life world through improving their cultural literacy. That can make our ideological and political education of the traditional self-cultivation culture targeted.

B. The Principle of Benevolence and Humanization

Chinese traditional self-cultivation culture takes "benevolence" and "kindness" as the ideal goals of self-cultivation. Likewise, in the process of ideological and political education of self-cultivation culture, we should pursue "benevolence" and seek "kindness", and implement benevolence into the ideological and political education process of college students. The benevolence principle refers to respect students' subject status, combine the humanistic care and the ideological and political education in the process of such education. Encourage college students to enjoy traditional cultural knowledge of the ideological and political education, as well as experience the emotional pleasure of morality care and humanistic care, and it is also the process of combining knowledge education and emotional education. The subject and object of ideological and political education are all living persons who have ideology. To inherent their internal "benevolence" and "kindness" through the ideological and political education of traditional self-cultivation culture, make them consciously adapt to social development, mobilize their enthusiasm, inspire their creativity to promote the development and the progress of the society is the important task of ideological and political education. Humanization principle is to respect college students in the process of ideological and political education of traditional self-cultivation culture, inspire them to be humane and kind consciously, and carry out the ideological and political education of traditional self-cultivation culture according to the growth background and physical and mental characteristics of students, so as to achieve the purpose of self-improvement and all-round development of college students. In the ideological and political education of traditional self-cultivation culture, people orientation means to inspire college students, pay attention to the exploit of their value and potential, constantly stimulate their creativity, be good at using incentive mechanism, develop their value, ability and personality, improve the quality of college students, and create people with all-round development. A new era of college students is in a strong adolescence, vigorous, young, with rich sense of justice and the pursuit of life, has the strong breath of times, the pursuit of the freedom of personality and its own characteristics, and has much more prominent in the college students' self-consciousness. Their thinking is active, open-minded and emotion is easy tabled, they dare to pursue ideas, and their desire of realizing self value is very urgent. In the process of ideological and political education of traditional self-cultivation culture, in

order to realize the overall development of college students, we must adhere to the principle of benevolence and humanization, combine the humanistic care and emotional inheritance, ideological development and all-round development, combine the overall development and individual differences development, stimulate the students' value of life, make qualified builders and reliable successors of socialism with Chinese characteristics.

C. The Principle of Inheritance and Specialization

The excellent traditional Chinese culture is the "root" and "soul" for the cohesion and maintenance of the entire Chinese nation. Liang Qichao once said: "If a country can stand in the world, it must have the unique characteristics of its nation. From morality and law to manners, customs, literatures and arts, they both have an independent spirit. It is handed down by the ancestors, inherited by the offspring, and then the group is the knot, and the nation is established. And the excellent traditional Chinese culture is sure the source of nationalism. (Xinmin theory · explaining the meaning of xinmin) The excellent traditional Chinese culture is the unique characteristic of the inheritance Chinese nation, the basis of forming a nation and the cultural root of the nation's reproduction. The Chinese civilization can have a long history and endured for thousands of years, for it is the only civilization among the world's ancient civilizations that has not been interrupted. It is because the Chinese nation has never abandoned its traditions or cut off its spiritual lifeblood, so that its "root" and "soul" have been continued to this day. The principle of inheritance is to inherit the excellent contents of Chinese traditional self-cultivation culture in the process of traditional self-cultivation culture's ideological and political education, and conduct ideological and political education for college students, so as to inherit the essence of Chinese traditional self-cultivation culture. Human civilization has a history of several thousand years. Any country or nation has come to this day by inheriting the past and opening up the future. Contemporary China is the continuation and development of historical China, and contemporary Chinese ideology and culture are also the inheritance and sublimation of traditional Chinese ideology and culture. To understand today's China and today's Chinese people, it is necessary to have a deep understanding of China's cultural vein and accurately grasp the cultural soil that nourishes the Chinese people. Chinese ideology and culture "reflects the world outlook, outlook on life, values and aesthetics standard, formed in the production and life of the Chinese nation from generation to generation, among which the core content has become the most basic cultural gene of the Chinese nation. These basic cultural genes are the unique signs that the Chinese nation and people have gradually formed different from other nations in the process of maintaining culture and peace, respecting the rule and keeping position, realizing constant changes, opening things up and accomplishing tasks, and making contributions and achievements.[2] The principle of specificity is that in the process of inheriting the ideological and political education with traditional Chinese self-cultivation culture, education with unique characteristics should be carried out in combination with the physical and mental development of

college students, so as to enrich the education of traditional self-cultivation culture with characteristics. In the era of new media, college students' ideological and political education is increasingly affected by information technology and media technology.

III. THE IDEOLOGICAL AND POLITICAL EDUCATION FUNCTION OF CHINESE TRADITIONAL SELF-CULTIVATION CULTURE

A. The Function of Benevolence and Kindness

The traditional Chinese culture of self-cultivation aims at "benevolence" and "kindness", especially Confucianism, which pursues "perfection". Without benevolence, kindness and love, people will be insensitive; without benevolence, kindness and love, people will be cynical; without benevolence, kindness and love, people would collapse in courtesy and happiness; without benevolence, kindness and love, people will lose their mind; without benevolence, kindness and love, people will break faith. Therefore, benevolence, kindness and love are the whole virtue, the great virtue, the most beautiful morality, the noblest moral quality, and the goal and pursuit of the traditional Chinese culture of self-cultivation and even the traditional Chinese culture. Mencius, in his book *Mencius — Sun-chou Kung*, said, 'the reason why I believe that people have feelings and psychology of sympathy for others is that when someone suddenly discovers that a young child is going to fall into a well, everyone will have the feeling of horror and sympathy. It was not for the sake of fraternizing with the child's parents; it was not for the sake of gaining fame among the neighbors; it was not for the horror of the child's cries. It follows that a man cannot be called a real man without this sympathy.[3] The traditional Chinese culture of self-cultivation has the function of education in ideology and politics of benevolence and kindness. The purpose of education in ideology and politics of college students is to cultivate "the most virtuous and benevolent people", as stated in *The Book of Rites — The Great Learning*: "The way of Great Learning lies in the enlightenment of brilliant virtues, the remolding of people, and the pursuit of ultimate goodness." This kind of perfection refers to the pursuit of the pure and true "kindness". At present, what people lack most and need most is "love" between people. Because of the lack of such love, a series of confusing incidents such as "Fudan poisoning case", "Xiaoyueyue incident", "whether to help or not" will occur in the society; only then will some government officials ignore the people's suffering; and even there will be conflicts between people and people, people and nature. "Saints who govern the world should not fail to notice where chaos arises. Where does chaos arise? People do not love each other. "(*Mo-tse Universal Love*) without benevolence, kindness and love, human relations and social order cannot be stabilized and maintained. The important ideological and political education function of traditional Chinese self-cultivation culture is to maintain and stabilize interpersonal relations and social order, that is, to adjust the relationship between individuals, individuals and others, individuals and nature, to promote the harmony between people and society with a kind of self-cultivation.

B. The Function of Moral Self-discipline

The traditional Chinese culture of self-cultivation takes moral self-discipline as its foundation and takes self-cultivation as one's conscious introspection, which is an active behavior of self-discipline. In traditional Chinese culture, moral self-discipline is the most important part of self-cultivation and self-culture. Confucianism emphasizes that moral self-discipline is a long-term process that accompanies an individual from birth to death and should be the unremitting pursuit of a person throughout his life. "Will, learn, think, act" is the cultivation way of moral self-discipline in personal cultivation, through "will, learn, think, act" cultivation way to achieve "benevolence, justice, courtesy, wisdom, faith" personal virtue, only with this kind of "benevolence, justice, courtesy, wisdom, faith" virtue, can have good virtue. In traditional Chinese culture of self-cultivation, the highest level of moral self-discipline is "prudent independence" (*The Book of Rite — The Doctrine of the Mean*). The precondition of "prudent independence" is firm belief in benevolence and good conscience, restraint and control of one's own behavior based on one's own moral beliefs and consciousness. A lot of times, the most hidden things can best reflect a person's moral quality and the smallest things can best see the texture of a person's soul. A man of noble morality will not do anything immoral when he is alone. When he is alone, he will also be strict with himself, guard against slight changes, respect himself and grasp himself. In a broad sense, the purpose of learning traditional Chinese culture of self-cultivation is not knowledge but practice, which is a process of moral practice. This kind of knowledge that aims at the pursuit of individual morality is to strive for the freedom and happiness of individuals and society. So how do you achieve this happiness? It is necessary to follow the virtue of the individual, which is exactly what the individual has and is not external. The goodness of the human being is the realistic activity of the soul generated in accordance with the virtue. Such activities only act according to their own virtue, of course, is the autonomy and self-discipline. Then, the order of the whole society is maintained by the moral "self-discipline" of all citizens. Any external form of social heteronomy, only through the self-discipline of moral individuals, can eventually internalize in people's hearts, become the individual's conscious and autonomous action. Compared with the heteronomy form of society, the control effect of moral self-discipline is stable and lasting. Therefore, in this sense, "morality is the self-discipline of the human spirit," morality which lack of self-discipline, is not in the full sense of morality. As Soviet ethicist Titarenko said, "Morality cannot be imagined without the subjective expression of the individual, and without the transition of social orders to the inner spirit of the individual." [4] The college students' ideological and political education activities should not only complete the content of ideological and political theory education, but also form their self-discipline quality and cultivate their noble morality.

C. The Function of Spiritual Pursuit

The Chinese traditional culture of self-cultivation has a strong function of spiritual pursuit. "The commander of the

army may be carried off, but the will of even a common man cannot be taken from him." (*The Analects of Confucius: Zihan*). Personal ambition is spiritual pursuit, which is the pursuit of faith. In the view of traditional culture of self-cultivation, only those who have spiritual pursuit are people standing in the world, otherwise, they are lifeless without spiritual connotation. Confucius himself described the process of cultivation of life as follows: "at fifteen, I decided to study; at thirty, I have some contribution to the society; at forty, I am not confused if something happens; at fifty, I learn to know the destiny; at sixty, I can accept different ideas; at seventy, I aim at doing as I please, and not exceeding the rule." (*The Analects of Confucius: for the govern*). Then, the spiritual pursuit of "will" is the starting point and premise of personal learning and moral cultivation. Later Confucianism Chen chun explained "will" as "will, where the mind long to be. That is where your whole heart is going. If your mind is dedicated to tao, your mind is fully devoted to tao. If your mind is dedicated to learn, your mind is fully devoted to learn. Keep asking for it, determine to get this thing, is called will. (*Beixizi — zhi*). Only to aspire, can cultivate one's morality, otherwise cannot achieve the goal of traditional cultivate one's morality culture "pursue benevolence and promote goodness", traditional cultivate self-morality culture emphasizes the importance of spiritual pursuit and moral pursuit, believe that spiritual pursuit and moral pursuit is a person's unique ability, is the key to individual morality. No matter what their social status is, with their own active efforts and perseverance, anyone can realize the spiritual pursuit of "will" and the moral pursuit of "benevolence". Ancient Greek philosophers once said, the pursuit of the spirit, is the pursuit of holy; the pursuit of material, is the pursuit of ordinary. College students' ideological and political education aims to let contemporary college students set up correct world view, values, outlook on life. From the perspective of traditional Chinese culture is to make contemporary college students have the correct spiritual pursuit. Give full play to the ideological and political education spiritual pursuit function of traditional Chinese self-cultivation culture, so that college students can establish correct world outlook, values and outlook on life, so that college students have a firm political belief, positive enterprising spirit and fearless fighting spirit.

D. The Function of Inner Cultivation

Inner self-cultivation is an important way and method of traditional Chinese self-cultivation culture. Confucius emphasized that "introspection" and "thinking" are the ways of individual inner self-cultivation. "When we see a man of virtue and talent, we should think of equaling them; when we see a man of a contrary character, we should turn inwards and examine ourselves." (*The Analects of Confucius: Liren*). Mencius put forward the ways of personal inner self-cultivation, emphasizing the ways of inner self-cultivation such as "devotion" and "cultivation of qi". Inner self-cultivation is a successful way of "inner sainthood". Only when inner self-cultivation reaches the level of "inner sainthood", can the individual be truly strong from the inside to the outside and reach the "outer king". Likewise, Lao Tzu made a detailed and concrete analysis of inner self-

cultivation in *Tao Te Ching*: "To cultivate a person, the virtue turns out to be innocence; to cultivate a family, the virtue turns out to be abundant; to cultivate a village, the virtue turns out to be harmony; to cultivate a nation, the virtue turns out to be fertile; to cultivate the world, the virtue turns out to be freedom and equality." Inner self-cultivation is the basis of self-cultivation and the core content of self-cultivation culture. Only when you change yourself can you change the world. Inner self-cultivation is an important way for individuals to correctly recognize themselves and others. The higher the level of inner self-cultivation, the stronger the cognitive ability of individuals, and the more appropriate the methods of analyzing and dealing with problems. The inner self-cultivation function of ideological and political education of Chinese traditional self-cultivation culture plays a very strong role in psychological adjustment and alleviation of social contradictions in the current impetuous society. Nowadays, the phenomena and problems of college students' eagerness for success, quick success and instant benefit, accumulation of comparisons, frustration and decadence, all need to use the inner self-cultivation function of traditional self-cultivation culture to carry out ideological and political education of college students, enhance their psychological adaptability, adjusting ability and enhance their art level of recognizing the world and dealing with problems.

E. The Function of the Unity of Cognition, Emotion, Intention, Volition and Action

Chinese traditional self-cultivation culture emphasizes the unity of "cognition, emotion, intention, volition and action". In Chinese traditional self-cultivation culture, "volition" is the goal of moral cultivation, "learning" is the method of moral cultivation, "thinking" is the feedback of moral cultivation, and "action" is the purpose of moral cultivation. The volition, learning, thinking and action are a cycle process from beginning to end, a process of individual moral cultivation, and a process of knowledge formation and personality improvement. This is an infinite cycle process from the beginning to the end and from the end to the beginning. The ideological and political education of college students and the traditional Chinese culture of self-cultivation have the same theoretical connotation and cultural intention. They both achieve the unity of cognition, emotion, intention, volition and action of college students through the education. Theoretical cognition, emotional shaping, willpower cultivation, belief solidification and good behavior are also an infinite cycle process from the beginning to the end, from the end to the beginning, as well as the process of knowledge formation, personality improvement and behavior compliance of college students. In this cycle of cognition, emotion, intention, volition and action, "cognition" is the premise and foundation, the cognitive theory, "emotion" is the value judgment, based on "cognition", "intention" is the good and evil judgment, based on "emotion", "volition" is the conscious control, the conscious effort and will control based on "intention", and at the same time it has the function of regulating and feedback to "emotion". However "action" is an individual behavior, which is based on "intention" and "volition", and ultimately

"action" accelerate the promotion of "cognition". The traditional culture "volition, learning, thinking and action" of self-cultivation is the concentrated expression of "cognition, emotion, intention, volition and action" in the ideological and political education of contemporary college students. The traditional culture of self-cultivation is used to carry on the ideological and political education of college students, so that the cognition, emotion, intention, volition and action of contemporary college students can be inherited in the traditional culture of self-cultivation. It is the embodiment of the unified function of the contemporary college students' ideological and political education of cognition, emotion, intention, volition and action.

IV. CONCLUSION

Chinese traditional self-cultivation culture has rich philosophical connotation and functional content, and it still has strong practical guiding significance in contemporary China. We can make use of the unified functions of benevolence and goodness, moral self - discipline, spiritual pursuit, inner cultivation and informed will in traditional Chinese self-cultivation culture to enrich the ideological and political education content of college students, improve the ideological and political education level of college students and strengthen the ideological and political education effect of college students.

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