

The Realistic Enlightenment of "Harmony and Integration" Thought on Consensus of Core Socialist Values

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Abstract. The "harmony and integration" thought in Chinese traditional culture has certain realistic enlightenment for the consensus of core socialist values. We use "harmony in diversity" thinking mode to build the foundation of consensus of core socialist values. Promoting the consensus of core socialist values with "harmony is most precious" value orientation is the inheritance and development of the "harmony and integration" thought in Chinese cultural tradition.

Keywords: "harmony and integration" thought; core socialist values; consensus; realistic enlightenment.

1. Introduction

As the social leading value concept of our country, the core socialist values determine the direction and goal of people's act, and it is the spiritual pillars of the Chinese nation. The "harmony and integration" thought in Chinese traditional culture is not outdated for the consensus of core socialist values; instead, it will bring new realistic enlightenment.

2. The Connotation of "Harmony and Integration" Thought

We find that the "harmony and integration" idea is a cultural concept with Chinese characteristics by consulting academic materials. "Harmony and integration" are a Chinese nation original philosophical vocabulary and cultural concept. "Harmony and integration" thought runs through the development of China's ideological culture. The Confucian school, Taoist school, and Mohist School all have discussion on "harmony and integration" thought. It can be found almost in the classics of each era. "Harmony and integration" are the ideal state of relationship on human and nature, human and society, and human and self assiduously sought by human. "Harmony and integration" thought is the basic concept of Chinese traditional culture, which has been affecting the Chinese thinking model and behavior way for thousands of years.

The "harmony" and "integration" character first appeared in inscriptions on bones or tortoise shells of the Shang Dynasty and inscriptions on ancient bronze objects. The original meaning of "harmony" is that the sound is harmonious, and the original meaning of "integration" is that the upper and lower lips get together ("Shuowen Jiezi"). With regard to the concept of "harmony and integration", these first two characters were used separately. The concept of "harmony and integration" appeared earlier in the Western Zhou Dynasty. The concept of "harmony" appeared earlier in the Western Zhou Dynasty. The "harmony" of the pre-Qin period was given the meaning of "integration", thus the concept of "harmony and integration" appeared, and its meaning is to create new things by fusion of harmonious things.

In "Zuo's Commentary, Zhaogong Twenty Years", Yan Ying pointed out that "like cooking meat, cooking fish and meat with water, fire, vinegar, sauce, salt, plum, cooking with firewood, The chef mixes the taste to make the tastes just right; if the taste is not enough, then the seasoning is increased, and the taste is too heavy, then the seasoning is reduced. The gentleman ate this kind of meat to calm the heart." That is to say, "harmony" is a state composed by different elements. Yan Ying compares this state of harmony with the cook to make meat. Water, fire, vinegar, sauce, salt, and plum are used to reconcile fish and meat, after the firewood cooking and the chef's reconciliation, it becomes a delicious delicacy. From this passage, we can see: first, "harmony" is a state composed by different elements, and this state is diverse. Hegel regards diversity as "the difference of related things." Secondly, the "harmony" is expressed as the "harmony" state, namely a unity of diversity. "Harmony and integration thought" is to get different things together under the premise of acknowledging the

contradiction and difference exist in different things, the advantages of each part are given full play to in the aggregation process, in order to obtain the best effect of each component, thus innovate and create new things.

The core socialist values are the China's socially dominant values at present. Therefore, the study of the consensus problem of core socialist values is not only necessary but also obligatory. Facing the diversification trend of values and the problems in China's social development, connecting with social reality, in the following, the "harmony in diversity" and "harmony is most precious" thought in the "harmony and integration" thought as the main content of the realistic enlightenment of core socialist values consensus are analyzed.

3. Build the Foundation for Consensus of Core Socialist Values with "Harmony in Diversity" Thinking Mode

In ancient China, there was "harmony in diversity" ideological and cultural tradition." Shi Bo at the end of West Zhou Dynasty said: "harmony" is an integration of different elements, difference and disparity are the premise of "harmony", in this way, "harmony" can last for a long time, and then material can grow up in abundance." Shi Bo realized that only the cooperation of different things can make contradiction balanced and reach the state of harmony and unity. Confucius, the founder of the Confucian school, advocated the harmonious coexistence between people and proposed: "a gentleman gets along with others, but does not necessarily agree with them." (The Analects of Confucius-Zilu). Here we must pay attention to a problem; "harmony in diversity" means that "harmony" and "same" are two different concepts. "Same" means "identical", it is absolutely consistent, and there is no change. "Same" means monotonous and dull, because "same" does not produce new things, just superposition of the same things. The consequence of "same" is "no success" and stop development. However, "harmony" is not the same, "harmony" refers to "aggregation", which is the aggregation of different things, it is the relative consistence and unity of diversity. "Harmony" can produce new things, so "harmony" can be "biological", namely produce everything. This is the essential difference between the two. In the long history of Chinese culture, a classic example of "harmony in diversity" is "contention of a hundred schools of thought." In the period of the pre-Qin dynasty, the world was in chaos, the rituals were broken, and Confucianism, Taoists, Legalists, and Mohist School had their own merits, competed and argued each other, and formed a rich and vivid situation. In addition, the very distinctive feature in Chinese culture is the phenomenon of complementarity, mutual integration and intercommunication in Confucianism, Buddhism and Taoism, as well as the tolerance and absorption of foreign religions; these fully demonstrate the cultural spirit of "harmony in diversity".

"The thinking mode is the method to understand the world and the guidance of behavior." The "harmony in diversity" thinking mode contributes to building the consensus foundation for core socialist values. First of all, "harmony in diversity" has reference function for successfully solving the problems that arise in the consensus communication process of core socialist values. From the perspective of value philosophy, the value consensus means: "The different value subjects reach a consensus on a certain value or and its rationality through mutual communication." From this concept, we can understand the consensus of core socialist values in this way: the consensus of core socialist values is the process when the masses of the people agree on the basis of core socialist values; many individual identities interact, and agree on the contents of core socialist values. Due to the complex interests among many individual subjects, the process of reaching consensus will not be completed once, which requires a repeated communication and multiple consultations, and it is a dynamic process. In this dynamic consensus process, a smart way of thinking is needed to build the foundation of consensus.

Secondly, the "harmony in diversity" thinking mode in the "harmony and integration" thought contributes to the expression of the individual's subject will, and it is the tolerance and affirmation of the individual's subjective will, thus building a consensus basis. The essence of the consensus of core socialist values is the expression of subject will of social groups. The main body of the social group is composed of many individual subjects. The will of the individual subject is the basis of the subject

will of the social group. Due to the differences in the social status, cultural level, and moral cultivation of individual subjects, the will expression of individual subject is different.

Individual subjects have different attitudes toward things, and the resulting differences are inevitable. On the surface, the difference seems to be an obstacle of consensus; difference means tension and confrontation, which brings many difficulties to the formation of consensus. If there are differences, there will be contradictions and conflicts, this point is inevitable. But from another perspective, contradictions and conflicts also have a positive side. As Feng Youlan commented: "same" can't tolerate "diversity", "harmony" can not only tolerate "diversity", but must have "diversity", then can become "harmony". Contradictions and conflicts just bring abundant resources to the formation of consensus, which contain the tension of thought.

The key to the "harmony in diversity" thinking mode is "harmony", not "same." But how to integrate these resources and make them coexist harmoniously is the key to solving the consensus problem. "Chinese often hold a big ideal of theory that man is an integral part of nature; they feel that all the fresh and valuable things on the outside can be harmonious. This is the most important feature of Chinese cultural spirit, "harmony in diversity" thinking mode makes us see: to be "harmony in diversity", treat different individuals differently, and pay attention to the overall harmony and achieve the unity of diversity without damaging their individual interests, thereby laying the foundation for the consensus of core socialist values.

4. Promote the Formation of Consensus of Core Socialist Core Values with Value Orientation of "Harmony is Most Precious"

In the Confucian theory: "The use of rituals, harmony is most precious." "The time isn't as important as the terrain; but the terrain isn't as important as unity with the people" and other ideas regard "harmony" above everything else, as the highest value scale, regulate the behavior of social members, so that the "harmony is most precious" thought has become the core value orientation of Chinese traditional culture.

Since the reform and opening up, China has achieved certain achievements in the process of social transformation, at the same time, some social contradictions and problems have been accumulated: the urban and rural development is not balanced, the gap between the rich and the poor is further widening, environmental pollution and resource scarcity and so on, these have brought great obstacles to the consensus problem of core socialist values. The core socialist core values are the social dominant values of contemporary China, only there is a consensus at the social level, social groups and even individual families have cohesiveness and centripetal force, and society can be stable and harmonious, and the country can prosper.

First of all, the value orientation of "harmony is most precious" is conducive to the expression of multiple interests and contributes to the formation of consensus of core socialist values. "Harmony is most precious" is not to talk about contradictions or conflicts, but to resolve contradictions and conflicts on the premise of recognizing contradictions and conflicts. Social change will certainly bring about changes in social values. Although multi-value does not necessarily lead to confusion of social values, contradictions and disputes must exist. "There will undoubtedly have a certain degree of conflict in the diversified values, and the emphasis on the value orientation of "harmony is most precious" is conducive to the realization of the tolerance of the expression of multiple interests." In this way, a harmonious society of "harmony in diversity" can be formed in the true sense.

Secondly, the value orientation of "harmony is most precious" contributes to improve the effectiveness of China's external propaganda effect and increase the consensus subject of core socialist values. We must be "harmony is most precious" in dealing with social development problems, we must also take "harmony is most precious" as our important principle for handling international affairs on national development problems, and contribute to world peace and development. This will also contribute to the external dissemination of core socialist values, show the world the outstanding achievements of China's socialist cause, and gain the recognition and consensus of the wider international community.

Thirdly, theory comes from practice and guides practice. The inherent logic of theoretical development makes theory necessarily move toward practice and perfect itself. The core socialist values can only manifest their theoretical charm only form a consensus at the social level and are used to guide practice.

5. Conclusion

Today, the core socialism values are cultivated and implemented, the "harmony and integration" thought in Chinese traditional culture is systematically teased and studied, which can not only promote the thought essence in Chinese traditional culture, more importantly, its modern value can be found, these can lay a theoretical foundation for understanding the consensus of core socialist values.

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