The Internal Connection between Chinese Excellent Traditional Culture and Socialist Core Values

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Abstract. Since the 18th national congress of the communist party of China (CPC), general secretary Xi Jinping has repeatedly emphasized how to inherit and carry forward the Chinese excellent traditional culture and how to cultivate and practice the core socialist values by elaborating the internal connection between the Chinese excellent traditional culture and the socialist core values. The internal connection between the two is reflected in two aspects. On the one hand, the excellent traditional Chinese culture is an important source for the cultivation of socialist core values, and it includes three parts: ideological content, structural composition and cultivation and practice methods. On the other hand, the socialist core values are the inheritance, creative transformation, and innovative development of the Chinese traditional culture. Only by seeing and deeply understanding these two complementary aspects we can realize the mutual promotion of the development of the Chinese excellent traditional culture and the core socialist values.

Introduction

It is of great significance to clarify the internal connection between Chinese excellent traditional culture and socialist core values for inheriting and carrying forward Chinese excellent traditional culture; for cultivating, carrying forward and practicing social values; for strengthening cultural confidence and enhancing cultural consciousness. However, at present, there are several wrong cognitions about the connection between the two: one is “historical nihilism trend of thought,” which denies the inheritance of culture, and believes that traditional culture is all feudal dregs, which must be completely abandoned. The second is the trend of thought of “restoring ancient ways,” which cannot see the limitations of traditional culture and advocates the direct replacement of core socialist values and advanced socialist culture with traditional Chinese culture. The third is to blindly emphasize the one-way relationship between the two, mainly emphasizing the cultivation function of Chinese excellent traditional culture to socialist core values, while ignoring the promotion role of the latter to the former. These three cognitions are all metaphysical errors. The correct attitude is to adhere to dialectical materialism and historical materialism. We should not only treat Chinese excellent traditional culture objectively, scientifically and respectfully, but also treat the internal relationship between Chinese excellent traditional culture and socialist core values comprehensively, developing and dialectically, so as to promote their mutual development [1].

The Chinese Excellent Traditional Culture is an Important Source for the cultivation of Socialist Core Values

At the forum on literature and art held by general secretary Xi Jinping on October 15, 2014, he stressed that "The Chinese excellent traditional culture is the spiritual lifeline of the Chinese nation, an important source for the cultivation of socialist core values, and a solid foundation for us to stand firm in the global cultural turmoil [2]." This sentence clearly explains the importance of Chinese
excellent traditional culture for socialist core values. Although in many other important speeches, he used the keywords "nourishment" and "nutrition" to explain this point, in fact, the three words "cultivation," "nourishment" and "nutrition" only have different angles of elaboration, the essential meaning of their connotations is same with each other, and they all mean that the subjects carry a steady stream of energy and nutrition for the object in order to promote the growth and development. The important source of the cultivation is mainly reflected in three parts: ideological content, structural composition and cultivation and practice methods.

**Ideological Content**

Ideological content is the most prominent aspect and the most essential part of the cultivation function of Chinese excellent traditional culture on the socialist core values. Chinese excellent traditional culture is our deepest cultural soft power and also the fertile cultural soil where socialism with Chinese characteristics is rooted [3]. Extensive and profound Chinese excellent traditional culture, contains the core values of benevolence, people-oriented concept, integrity, justice, harmony; traditional virtues such as self-improvement, devotion to work, saving the crisis and distressing the poor, doing boldly what is righteous, love for relatives; the idea of using culture to clarify the truth and educate people; the life concept of diligence, self-discipline and peace and etc. [1]. These are all the important foundation and source of the socialist core values.

At the national level, core socialist values pursue "prosperity, democracy, civilization and harmony," which are also an important part of Chinese excellent traditional culture. Xunzi's "rich country," "strong country," Guan zhong's "governing the country" and "great harmony society" all reflect people's pursuit and yearning for the prosperity and strength of the country in traditional culture. “The people are the foundation of the nation. When the people are stable, the country will be stable.” “The time isn't as important as the terrain; but the terrain isn't as important as unity the people.” “While water can carry a boat, it can also overturn it.” All of these show that the Chinese traditional culture attaches great importance to the status of the common people, and they are also the source of the core values of "democracy." Harmony is the quintessence of traditional Chinese values. “Heaven and Man” and “Great Unity” emphasize the harmony between people, people and nature, people and society from different perspectives.

At the social level, socialist core values emphasize "freedom, equality, justice and the rule of law," which are deeply rooted in the Chinese excellent traditional culture. Although the feudal society in ancient China was strictly hierarchical, and freedom and equality were almost impossible for the common people to realize, or even dare not think about it, there were still Zhuangzi's "Carefree Travelling," which became the opening chapter of the free thought in ancient China, describing how people could transcend the secular concept to realize spiritual freedom. Tao Yuanming's “Story of the Peach Blossom Valley” presents a beautiful picture of everyone being equal and enjoying themselves in a society without class antagonism. Confucianism discusses the idea of equality of all people from the perspective of human nature, among which Mencius put forward that "all people can be Yao and Shun". Discussions on justice can be found in *The Book of Songs, Guan Zi and The Book of Rites*. For example, *The Book of Rites* put forward the idea “When the highest political ideal is realized, people share the fruits of development; society pays attention to the selection of people with high moral character and ability, and stresses honesty and harmony.” At the same time, the image of Bao Zheng, a famous minister in the Northern Song Dynasty, enforcing the law impartially and being upright is also deeply rooted in the hearts of the people. Rule of law is also an important part of Chinese ancient culture, such as the famous historical events Shang Yang Reform, Wang Anshi Reform, all advocated governing the country through law. Guan Zhong, a representative of the ancient Legalists in China, put forward the idea that law is the yardstick of governing the country, the objective criterion of society, and the standard of conduct that must be observed, which initiated the rule of law in China.

From the individual level, the Chinese excellent traditional culture also contains the core socialist values of "patriotism, dedication, integrity, friendship" ideological connotation. The patriotism of the ancients is not only reflected in many celebrity deeds, such as Yue Fei's loyalty to the country,
Huo Qubing would never get married before he defeated XiongNu. Also the object of praise in many poems: "show concern first and to enjoy themselves last," "Everyone being responsible for the fate of his country" and so on. The story of Da Yu passed through his house three times but did not enter, as well as the idea of be dedicated to your career and get along well with your friends in The Book of Rites, fully shows that dedication to work was regarded as an important virtue in ancient China. The idea of integrity expressed in the poems such as "We must be true in word and resolute in deed." "Honesty and Credit is the foundation of human being in the world" has been spread up to now and become one of the spirit of the Chinese nation. "Families that accumulate good deeds and virtues will not lose their blessings, and their descendants will also bear them." "Families that often do bad things often suffer disasters and even involve future generations." "When supporting and respecting one's elders, one should not forget other elders who are not related to one's own." “When raising and educating one's own children, one should not forget other children who are not related to one's own blood." All of these poems show that friendliness has been an important criterion for people in our country since ancient times.

Structural Composition

"Different ethnic groups and countries have different characteristics due to their different natural conditions and development history," Xi Jinping said [4]. In the traditional Chinese society, Confucianism has been the mainstream culture and core value since the Han dynasty for more than 2,000 years, leading all aspects of social life. The core values of Confucianism are usually expressed by later generations as "three cardinal principles and five constant virtues." The "three cardinal principles" means that ministers must obey the monarch absolutely, wives must obey their husbands absolutely, and children must obey their fathers absolutely. "Five constant virtues" refers to the five aspects of benevolence, righteousness, propriety, wisdom and faith. In fact, the pre-Qin Confucian have never said "three cardinal principles," and many famous Confucian in the Ming and Qing dynasties, such as Huang Zongxi, criticized "three cardinal principles," so it is clear that "three cardinal principles" is not the core values of Confucian [5]. At the same time, "May 4th" new culture movement also carried on the thorough criticism to "three cardinal principles." It can be seen that the Confucian generally recognized by us can be said to be the "five constant virtues."

From the structural of "five constant virtues," it defines the main value pursuit of the country, society and individual. In Confucianism, "Ren" means not only "benevolence" but also "benevolent governance," which emphasizes the importance of winning the hearts of the people and answers the question of what kind of country to build. While "righteousness" is often opposed to "profit" in Confucianism, which emphasizes that moral code is important than the pursuit of personal interests." Propriety" mainly includes two aspects of moral norms and etiquette. The former emphasizes the use of the adjusting function of "propriety" to achieve harmony between people, and the interests between people and the collective. The latter emphasizes to highlight the civilization of the society through civilized manners, deportment and clothes. It can be seen that "righteousness" and "propriety" are the core values of the Confucian "five constant virtues" concerning the construction of what kind of social provisions. "Wisdom" refers to an individual's ability to make rational moral judgments. "Faithfulness" refers to the good moral character of consistency between words and deeds, honesty and trustworthiness. It can be seen that "wisdom" and "faithfulness" are the regulations on cultivating people in the core values of the Confucian "five constant virtues." In The Book of Rites, it is said that "cultivate one's morality, regulate the family, govern the country and bring peace to the world," which shows the three levels of individual, social and national values pursued by Confucianism more directly and clearly. In addition, "benevolence" in the "five constant virtues" is also the general outline of the whole social moral norms, and plan and integrate these five parts and three levels as a whole. "All good deeds can be summed up as the Five Constants, and the Five Constants can be summed up as benevolence." This poem clearly illustrates the core position of "benevolence." Therefore, in terms of structure and composition, the core values in the excellent traditional Chinese culture embody a clear, dialectical and unified relationship between
the whole and the parts, which has a profound impact and inspiration on the structural arrangement of the core socialist values.

From the point of structure, on the one hand, 12 phrases and 24 words of socialist core values explicitly points out the value requirements of our country at the national level, social level and individual level. In fact, it answers the important questions of what kind of country and society we should build and what kind of citizens we should cultivate. On the other hand, socialist core values are guided by the overall development of people, which is the essential requirement of socialism, and integrate the value pursuit of the state, society and individual. The whole socialist core values have a clear structure and hierarchy, with both classification and systematic integration. This characteristic comes from the profound summary of the analysis of the structure of Chinese excellent traditional culture.

Cultivating and Practicing Methods

Cultivating and practice methods is another important embodiment of Chinese excellent traditional culture in cultivating socialist core values. "We will integrate core socialist values into all aspects of social development and translate them into people's emotional identity and behavior," Xi said [6]. "To cultivate and practice socialist core values, we should adhere to the unity of knowledge and practice, and insist that action is important than words and make great efforts in implementing it in small things, children and actions. We should pay attention to the daily, concrete, visualized and life-oriented socialist core values, so that everyone can perceive them, understand them, internalize them into spiritual pursuit, and externalize them into practical actions" [7]. Such ideas and experience also come from the cultivation and practice of Chinese excellent traditional culture. "Five constant virtues" of traditional culture are throughout every aspect of daily life, such as the cultivation and practice of "propriety," reflected in daily life language, clothing, hospitality, marriage and funeral etiquette norms, and so on. This is what is called putting it into practice in everyday life and small things. And self-cultivation should be started from children, as it is the key period for moral education. In terms of implementation, Chinese traditional culture emphasizes the main responsibility of parents and teachers, such as the description of "raising not to teach, the father's fault, not strict teaching, lazy teacher," and the story of “Meng Ke's mother moved three times in order to choose a good environment to educate her children.” “In order to urge Yue Fei to resist foreign enemies and serve his motherland, Yue Fei's mother stabbed the four words "loyalty to the country" on his back.” At the same time, it also emphasizes the practice and implementation of individuals themselves, such as "promises must be kept and actions must be resolute."

The Socialist Core Values are the Dialectical Inheritance, Creative Transformation and Innovative Development of the Chinese Traditional Culture

The internal connection between Chinese excellent traditional culture and socialist core values is not only reflected in that the former is an important source for the cultivation of the latter, but also reflected in the latter's inheritance, creative transformation and innovative development of the former.

Socialist Core Values are the Dialectical Inheritance of the Chinese Excellent Traditional Culture

First of all, we must make clear why Chinese traditional culture should be dialectical inheritance. General Secretary Xi Jinping has said, "In regard to history and culture, especially the values and moral norms passed down by our ancestors, we should make use of the past for the present, bring forth the new through the old, treat them with a discriminating attitude, and inherit them dialectically. We should strive to use all the spiritual wealth created by the Chinese nation to educate people" [8]. From the perspective of historical materialism, any culture is the product of a specific era, embodies its characteristics. Chinese traditional culture is no exception. Dialectical inheritance includes two aspects: "promotion and expanding" and "abandonment," and the premise
is to have a discriminating attitude. For example, as mentioned above, on the basis of scientific understanding of the core values of Confucianism, we abandon the "three cardinal principles" and promote the "the five constants." The socialist core values are the inheritance and promotion of the excellent part of the traditional Chinese culture that meets the needs of contemporary society after the identification of the traditional Chinese culture.

**Socialist Core Values are the Creative Transformation and Innovative Development of Chinese Excellent Traditional Culture**

Xi Jinping said, "We need to strengthen the excavation and elucidation of Chinese excellent traditional culture, make efforts to realize the creative transformation, innovative development of the Chinese traditional virtue, promote the cultural spirit which is transcending time, space, and country" [9]. Firstly, the Chinese excellent traditional culture has the limitations of the Times. To truly grasp, inherit and carry forward it, we must realize creative transformation and innovative development. This is the inherent need of its development. Secondly, the inheritance and development of culture cannot be separated from the cultural subject. Culture is always embodied in people in different times, affecting their way of thinking and behavior. The cultural subject in the new era inevitably requires the transformation and development of traditional culture. Thirdly, the new era, environment and requirements also force traditional culture to realize self-innovation.

The so-called creative transformation refers to the transformation of the connotation that still has reference value and the obsolete expression form according to the characteristics and requirements of The Times, endow it with new connotation of The Times and modern expression form, and activate its vitality. The so-called innovative development means to supplement, expand and improve the connotation of China's excellent traditional culture and enhance its influence and appeal in accordance with the new progress of The Times [10].

The socialist core values not only dialectically inherit the Chinese excellent traditional culture, but also transform and develop it creatively. It is the transformation, refinement and sublimation of it. On the national level: prosperity is not only the meaning of rich country and strong people in traditional culture, but also the economic, military, scientific and technological, educational, ecological, cultural and other comprehensive national strength. Democracy is not only the people-oriented thoughts of traditional culture, but the socialist democratic political system with Chinese characteristics formed by the CPC in the light of the people-oriented ideology and the reality of China and the beneficial achievements of world civilization; People-centered thought; mass line, mass viewpoint; value concept of establishing the Party for the public and governing for the people. Civilization, on the basis of traditional civilization, has extended to material civilization, spiritual civilization, political civilization, social civilization and ecological civilization. Harmony in Chinese traditional culture lacks corresponding economic foundation and institutional guarantee, but people's social ideal and value pursuit, but the harmony of socialist core values has overcome the shortcoming. In terms of conceptual extension, especially the harmonious coexistence between people, we should not only refer to the harmonious coexistence with people around us, but also emphasize the harmony among different nationalities, races and countries.

On the social level: freedom in the traditional Chinese culture, more refers to the narrow freedom of marriage and economy. The freedom of socialist core value is the inheritance of Marxist view of freedom, that is, no oppression and exploitation, everyone can be free and comprehensive development, and as a basic right of citizens, written into the constitution, protected by law. The concept of equality in traditional Chinese culture emphasizes more political equality, such as "Are those who call themselves kings and emperors born nobler than us?" "If the Son of Heaven breaks the law, he will be punished as the common people do." The equality in the socialist core values is the Marxist concept of equality, including economic equality, political equality, cultural equality, equal development opportunities and other aspects. Justice, in traditional Chinese culture, is more focused on personal cultivation, but the socialist core values of justice, more refers to the system of justice. Compared with the traditional culture, which regards the rule of law as a means to govern
the society, the socialist core values also have a more complete and systematic meaning of the rule of law, including four aspects: there are laws to be followed, there must be laws to be followed, law enforcement must be strict and law-breaking must be investigated.

Personal level: the patriotic spirit in traditional Chinese culture has a strong feudal color, and is often used by the ruling class to control its people and consolidate its ruling position, so it has certain limitations. The socialist core values of patriotism refers to the people from the heart of love for the motherland, but also contains love of the communist party of China and love of socialism. The dedication of socialist core values also sublimates the dedication spirit of hard work in traditional culture, emphasizing respect for knowledge, talent and labor, which is not only the code of conduct, but also the professional ethics. In traditional Chinese culture, integrity refers to personal character cultivation and moral quality, while the integrity of socialist core values is an integrity system integrating government integrity, enterprise integrity and personal integrity. Friendship in traditional culture plays an important role in the process of maintaining social harmony, but it is based on kinship and class inequality and has its limitations. The socialist core values of friendship is to emphasize that citizens should respect each other, care for each other, help each other, and strive to form a new type of socialist interpersonal relations.

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