

Research on the Cultivation of “Chinese Spirit” by Socialist Core Values

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Abstract—The report of the Nineteenth National Congress of the Communist Party of China proposes to build “Chinese value, Chinese spirit, Chinese power and provide spiritual guidance to the people.” Socialist core values, on the one hand, introduces the modern direction and signs of rebuilding the national spirit, in a sense, is also the self-positioning of the Chinese spirit; On the other hand, it is bidirectional choice to stick to and open to the traditional Chinese spirit, in line with the principle of “never forget the original, absorb the outside, face the future”, to form the characteristics of the nation in the course of sticking to it, and to integrate into the mainstream civilization of the world in the course of opening up. The Chinese people in the new era are the practitioners and builders of the construction of the Chinese spirit, and the Communist Party of China is the leader of the construction of the “Chinese spirit”, and the excellent traditional culture is the questioner of the construction of the “Chinese spirit”.

Keywords—Core socialist values; Chinese spirit; Explain and carry forward

I. INTRODUCTION

Under the guidance of the socialist core values in the new era, the Chinese nation has gone from “three self-confidence” to “four confidence”, and then to the construction of “Chinese spirit, Chinese value, Chinese power” put forward in the report of the 19th National Congress. This shows that the spirit of the Chinese nation has a long history, has spread widely, opened branches and leaves, and become the spiritual gene to promote the progress of human civilization. At present, the construction of “Chinese value, Chinese spirit, Chinese power” is the result of the Chinese nation's active participation in the construction of world civilization. It is also the result of the Chinese nation's awakening of its own strength through its own value, the coruscating of its national spirit, and the agglomeration of its national strength. The internal requirements of promoting the great rejuvenation of the nation. On the one hand, it introduces the modern direction and signs of rebuilding the national spirit (in a sense, the self-positioning of the Chinese spirit); On the other hand, the traditional Chinese spirit is a two-way choice in sticking to and opening to the outside world. In line with the principle of “do not forget the original, absorb the outside, face the future”, in the adherence to form the national spirit of their own characteristics, in the opening into the mainstream of the world civilization. The opening up of the new era not only means that the Chinese nation should absorb more world

civilization, but also means that the Chinese spirit is redeveloped under the background of the new era, so that the world civilization can embody the Chinese spirit and feel the Chinese power. The Chinese spirit refers to the national spirit with patriotism as the core and the reform and innovation as the core of the times. “this spirit is the soul of rejuvenating the country and the soul of the powerful nation.” [1] With the emergence of new problems in the new era and the transformation of the main social contradictions, the bell of the times rings the vitality of the ideas contained therein again, and makes them radiate with vitality in the new era.

II. THE CHINESE PEOPLE IN THE NEW ERA ARE THE PRACTITIONERS AND BUILDERS OF THE CONSTRUCTION OF THE “CHINESE SPIRIT”.

The Chinese people we are talking about today are not Chinese in the traditional sense of Confucianism, but “new people” who have been baptized (reformed) by the modern national spirit, but are still in the midst of the breakage of the tradition and the continuous historical rhythm. It contains all kinds of genes of Chinese traditional culture, but with the attitude of “new person” as intermediary, “promote the creative transformation and innovative development of Chinese excellent traditional culture” [2], through the practice activities of the masses of the people, Turn these “cultural factors” into a new value and spiritual strength. This new Chinese spirit breaks through the existing social, cultural and ethnic organizational framework. On the one hand, it transcends the limitations of regional culture, industry background and personal belief by the consensus of national spirit; on the other hand, it takes the new national consciousness as a benchmark, surpassing the limitations of historical, cultural and regional categories. At the same time, it is preserved in the ideological consciousness of contemporary people (new people) by a special cultural form. Together with historical culture, it has become an internal part of a more universal new national spirit, new value, new culture and new concept.

The builder of the Chinese spirit in the new era is not only the moulder of the national spirit, but also the defender of the interests and rights of the people, as well as the writer of the new chapter of China in the new era. The establishment of Chinese spirit is based on two presuppositions: one is highly developed productive forces, which is representative of advanced productive forces, which requires the active

participation and practice of the broad masses of the people; One is to represent the direction of advanced culture, which requires the innovation spirit of the masses to keep pace with the spirit of the times in the world. In this way, the construction of Chinese spirit, both material support and spiritual guidance, such national spirit will appear thick and steady. On this basis to represent the interests of the people, its political interests, but also the interests of the economy; Both the rights and interests of law and the sharing of culture are a kind of development that satisfies the interests of the masses in all directions. Thus the Chinese spirit has both a common understanding and a broad mass foundation. However, we must understand that after a hundred years of suffering in modern times, the Chinese people have achieved initial success today, but the problem of poverty has not been solved, the large number of vulnerable groups still needs to be cared for, and society urgently needs the building of a legal system to provide fairness to the people. The institutional guarantee of justice needs to rebuild the deep spiritual personality of the Chinese nation through the shaping of a good atmosphere of fairness, justice and benevolence.

III. THE COMMUNIST PARTY OF CHINA IS THE LEADER IN THE CONSTRUCTION OF THE "CHINESE SPIRIT".

The Communist Party of China is the vanguard of the proletariat in the new era and the organizer and guide of advanced culture. For a country, a society, a nation, the greatest significance of a pioneer organization to mankind lies in taking on more social responsibilities by virtue of knowledge, personality charm and its own mission, and promoting social progress by participating in the construction of human social order. It plays a leading role in thinking, morality, culture, values, etc. In the new era, the party's political leadership, ideological leadership, mass organization, and social appeal should be constantly strengthened. To ensure that our party will always maintain its vigorous vitality and strong combat effectiveness. " [2] Is it not an easy task for a nation to fail but not die when it accumulates poverty and weakness? This requires a strong political party to lead the development of the nation and a great party to lead the whole nation forward with firm ideals and convictions. If a nation does not have a political intelligence party, leading the people to struggle, to fight, the nation will decline from decline to decline. The most important way to avoid the decline of a nation is to have a rational ability to review the shortcomings of its own nation-state, and at the same time to lead the national spirit to the right direction through the national vanguard role.

Since modern times, with the rise of nation-state, the ancient civilization empire has evolved into a nation-state. The state is no longer based on civilization, but on the mechanisms of territory, sovereignty, nationality, political parties and modern politics. Therefore, the ability of the nation to stretch itself is no longer based on the establishment of a strong subjugation of foreigners. Instead, we must rely on an advanced political party, integrate the resources of the whole society, and unite the people of all ethnic groups. The 20th century is a time of deep disaster in China, the awakening of the Chinese nation, the formation of the modern national

concept of the Chinese nation, the emergence of the concept of the rejuvenation of the modern spirit of the Chinese nation, and the transformation of the Chinese nation following the modernization of Western civilization. The product of lessons learned from setbacks and failures. It is precisely with the spirit of self-improvement in our own culture that the Chinese nation is fighting for the dignity of the Chinese nation. As Xi Jinping put it, "the Chinese people never give in, keep up their struggles, and finally take control of their own destiny." The great process of building one's own country has begun, and the great national spirit with patriotism at its core has been fully demonstrated. " [3] In the time of national culture crisis, how to reveal the spiritual world of a Chinese form, this must have great creativity and mind. There is no doubt that the socialist core values make our nation stand on a new starting line and cultivate modern national consciousness and values from many dimensions. The national spirit led by the Communist Party of China enables a nation to see light in dark times, bright light in the darkest places, courage to move forward in setbacks, and straight back in times of physical and mental suffering and injury, face it calmly.

The spirit of innovation is the undefeated driving force of the Chinese spirit. Western countries try to use market for technology and other means to occupy the Chinese market, and then want to control China's innovation ability with technological advantages, and ultimately hinder the improvement of China's technological breakthrough and innovation ability. China has not only failed to sink in the blockade, nor has it lost its creativity in the control of others. On the contrary, through reform and opening up, it has exploded into an unprecedented force. China is an unyielding nation and a nation that does not concede defeat. This is deeply engraved in the bone marrow of the Chinese nation cultural genes determined. The strong psychological stability of the Chinese people stems from the strong comprehensive national strength and the leadership of the Party, from the national self-confidence and self-confidence nurtured by the long and profound cultural heritage. Derived from the Chinese people's hard work, hard-working national spirit, through hard work to grasp their own or the future and destiny of the nation. China's innovative ideas have been integrated into the world and contributed Chinese wisdom in promoting the development and progress of the world. China's mass entrepreneurship and innovation Initiative has become a business card to drive the world forward.

IV. EXCELLENT TRADITIONAL CULTURE IS THE QUESTIONER OF THE CONSTRUCTION OF "CHINESE SPIRIT"

Whether it is Chinese traditional culture or Chinese modern culture has been paid more and more attention by the people of the world, is this the success of the modernization transformation of Confucianism? Or the modernization of Confucianism has made a contribution? How to understand this cultural transformation? I am afraid no one can say clearly, but one thing is certain: the road to the rejuvenation of Chinese culture in the 21st century has already begun. We cannot underestimate the power of a national culture's subconscious mind to extend its own bloodline, that is, "the soul of the nation, the spirit of the nation." The god of the state,

the text is cast ". For more than a hundred years, although various western trends of thought have been holding modernization high all the way, another trend of thought has never stopped: "on the use of China and the West", "Quintessence", "Orientalism", "Chinese Culture," Modern Neo-Confucianism, etc., is constantly emerging from the old. It is possible for traditional culture to take advantage of the atmosphere of the new era.

In Chinese traditional culture, the way of sage is manifested in two words: one is sincerity and the other is propriety. The Chinese nation has always inspired the world with good faith. Honesty is internalized in the blood of Chinese traditional culture. "honesty" is honesty and sincerity, which mainly refers to the intrinsic moral quality of man's sincerity; "faith" is credit, trust, and mainly refers to the externalization of "honesty". "sincerity" means more "honesty in the heart", while "letter" focuses on "external faith in people". The combination of "sincerity" and "letter" has formed a vocabulary with rich connotations and both inside and outside. Its basic meaning is honesty without deception and credibility. For thousands of years, integrity has been regarded by the Chinese nation as its own code of conduct and moral cultivation. Mencius said, "the honest, the way of Heaven, the way of the honest, the way of the people." the mean also said: "the honest way of heaven, honest people of the way." The basic meaning of a letter is to keep its promise, to act in line with its words, to be true and credible.

Honesty and credit is the good traditional virtue of the Chinese nation, the foundation of the body, the way of being a man, the foundation of political affairs, and the cornerstone of the survival and development of the society [4]. No integrity, no good faith, no good faith in the world. Imagine the existence and development of a nation without integrity, a society without credit and a country without credit. Therefore, honesty not only supports people's thought and soul, but also supports the existence and development of society. Especially the honesty of leading cadres plays an exemplary and leading role in people's honesty. It not only relates to personal credit, but also represents the credibility of the society, and directly relates to the credibility and image of the government.

The Chinese nation since ancient times not only stresses the good faith, but also pays attention to the etiquette enlightenment. Confucius inherited the tradition of ritual culture in the Western Zhou Dynasty, especially since the Spring and Autumn and warring States period, created the humanistic tradition of Chinese people's contact, and formed a noble tradition of attaching importance to etiquette culture. In Chinese culture, the core spirit of "propriety" is the ethical norms when people and all things are transferred to each other, and the purpose is to respect each other, and live in harmony. Therefore, ritual is regarded as the "extreme of humanity" ("Xunzi's Theory of Rites"). "the man who manages everything" (the instrument of Rites). Because the greatest characteristic of etiquette is based on human feelings and customs and widely recognized by people in psychology, the best way to restrain Chinese people from the system is not through "law", but through "ritual". In addition, the "propriety" appeals to one's own consciousness, while the "law" to the punishment of others, the Chinese tend to think

that the rule of etiquette is the root cause, and the rule of law is only a palliative.

It is not without reason that Chinese culture has taken a path of "courtesy over law". Of course, this is not to say that the rule of law in Chinese culture is not necessary, but in the size of the function is different. For thousands of years, people have been studying, what is the source of Confucius' sacred nature? Some think it comes from Heaven, some think it comes from Rites, and others think it comes from the fusion of benevolence and Heaven. It seems that it is difficult for the academic community to reach a consensus on this issue, but Fanglette in the United States is particularly fond of Confucius' "ritual": "I think the text of the Analects of Confucius, both in letter and in spirit, They all support and enrich our recent Western view of human beings, that is, human beings are ceremonial beings. "to Confucius, it is the image of divine rites," he said. "[5] it is through the constant questioning of these sages that the Chinese spirit has achieved the self-confidence of Chinese culture and become an indispensable force for the advancement of world civilization.

V. CONCLUSION

The cultivation of contemporary Chinese spirit is a complex project, which should not only breed the desire for reform or revolution, but also reflect the national concern for human suffering, and at the same time reflect the absorption and digestion of western democracy and scientific spirit. More fully reflect the traditional value of China and the prospects for the future of China [6]. The national spirit should not only set a good example for its own country and its own people, but also have a global and world mission to develop the spirit of post-modern civilization that can lead the world and not fall into the rut of post-modern nihilism and self-centeredism in the West. We should establish the national spirit with the soul of truth, goodness and beauty. The construction of contemporary Chinese spirit should seek the core spirit of Chinese culture and the spirit of innovation of the times, while adhering to the socialist core values of mainstream ideology. In response to the personality style of the national spirit that Chinese traditional culture has adhered to since ancient times, it is necessary to promote the Chinese national spirit which is friendly, fair, just, harmonious, honest and innovative.

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