

# On the Cultural Origin and Realistic Significance of the Concept of "Cultivating Virtue and Cultivating People"

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**Abstract:** *Deeply exploring the traditional cultural origins of the concept of "cultivating virtue and cultivating people" and understanding its essence can guide educators to consciously do a good job in ideological and political education. Confucianism's profound ideological origins of "benevolent love" and "introspection", "prudence and independence", Taoism's "morality" and "unspoken teaching", Mohism's "universal love", "noble righteousness", and "extreme self-suffering" are all profound.*

**Keywords:** cultivating virtue and cultivating talents; Cultural origin; realistic meaning.

## 1. INTRODUCTION

The earliest theory of "establishing virtue" was proposed in the "Zuo Zhuan • Twenty four Years of Xianggong", which includes a passage: "The Supreme Emperor has established virtue, followed by meritorious deeds, followed by words. Although it has not been abolished for a long time, this is called immortality." [2] This is the "three immortalities" of life. Pursuing virtue and tracing its roots, Confucianism, Taoism, and Mohism in traditional Chinese culture have different but to some extent compatible interpretations and practices of the concept of cultivating people through virtue.

## 2. CONFUCIANISM'S "BENEVOLENT LOVE" AND "INTROSPECTION" AND "PRUDENCE"

Confucius highly esteemed the role of moral education. He said, "The Tao is based on politics, Qi is based on punishment, and the people are exempt from shame; the Tao is based on morality, Qi is based on etiquette, and has a sense of shame and character [3] The meaning is that using administrative orders to educate people and using criminal law to punish people, people only reluctantly restrain themselves from committing crimes but do not know shame; By educating people with morality and restraining them with propriety, people not only know shame but also are convinced with sincerity. Obviously, Confucius believed that the function of moral education was far stronger than that of administrative laws.

How to achieve moral education? Confucius summarized the personality of a gentleman as "benevolence", "wisdom" Courage, also known as the "Three Great Virtues". Confucius said, "There are three ways to be a gentleman... the benevolent are not worried, the wise are not confused, and the brave are not afraid." The essence of Confucius' moral education is "the benevolent love others. Ren "is the first essence of Confucian moral personality and the most beautiful moral quality of humanity. Confucius' thought of "benevolence" contains two meanings: "virtue" and "applying virtue to the world"; In terms of the content of "benevolence", Confucius summarized it as basic requirement of the word "loyalty and forgiveness" is to love others heart to heart, and to achieve "one's own desire to stand up for oneself, and one's own desire to reach out for others" in positive times ("The Analects of Confucius, Yongye"); When being negative, do not do what you do not want to do to others (The Analects of Duke Ling of Wey).

'Shendu' refers to a person who, even when alone, must strictly demand themselves and adhere to moral standards in their words, actions, and thoughts. In the Book of Rites: The Doctrine of the Mean, it is first mentioned that "prudence alone": "Therefore, a gentleman should be cautious in what he does not see, afraid in what he does not hear. Do not see hidden things, do not see micro things, so a gentleman should be cautious in his independence." It requires people to be cautious and self-disciplined, to restrain improper desires, and to consciously follow the principles of morality and conduct themselves.

## 3. TAOISM'S "UPHOLDING VIRTUE" AND "TEACHING OF ACTION WITHOUT WORDS"

The "virtue" mentioned by Laozi refers to an inherent essence of life, which is a moral concept without any utilitarian color. It is a kind of life connotation that presents different levels due to different individuals or different levels of cultivation of the same individual: "Cultivate in the body, the virtue is true; cultivate in the home, the virtue is surplus; cultivate in the hometown, the virtue is long; cultivate in the country, the virtue is abundant; cultivate in the world, the virtue is universal. In terms of how to strengthen moral cultivation, Laozi advocates "teaching without words" ("Laozi Chapter 2", also see Chapter 43), believing that humans should learn from nature and learn from all things. As the second chapter of "Laozi" states, "Everyone knows that beauty is beauty, but evil is already present. Everyone knows that good is good, but not good. Therefore, whether there is or not,

it is difficult to complement each other, the length is relative, the high and low are inclined, the sound is harmonious, and the front and back follow each other. It is based on the sage's practice of doing nothing, and the moral education concept of "teaching without words" is the specific extension of Laozi's "Dao follows nature" in moral education. The foothold of the work. Only when the life of the party organization is well organized can it more effectively attract non party intellectuals to actively approach the party organization. If the life of party organizations is frequent but tedious, it will to some extent affect the willingness of non party intellectuals to join the party. Therefore, it is necessary to continuously innovate the lifestyle and methods of party organizations, and strive to improve their political attractiveness and cohesion. One is to innovate the methods and methods of ideal and belief education, and enhance the attractiveness of Marxist theory. For example, conducting "comparative education", in which non party intellectuals can truly feel the truth of Marxist theory; Carry out communication and sharing, and learn and progress together through communication; We should downplay theoretical indoctrination and simple theoretical preaching, and use relatively easy methods such as storytelling for theoretical learning. The second is to fully tap and leverage the Party's organizational and ceremonial resources, and enhance the attractiveness of Party organization activities. For example, the site for receiving probationary party members can be set up at a red education base, and a meeting for receiving probationary party members can be held on-site to enhance the sense of ceremony and appeal. Thirdly, adhering to the concept of "focusing on party building around the center and promoting development through party building", we strive to effectively integrate party organization construction with professional work such as subject development and teaching management. While strengthening our ideals and beliefs, we also emphasize the self-cultivation and self-improvement of teachers, providing conditions and platforms for improving their professional skills, and encouraging teachers to find a connection between their own professional work and party building, This helps to fully mobilize teachers to provide suggestions and suggestions for the construction and development of the Party organization, so as to implement the Party's various policies with practical actions.

#### **4. THE "UNIVERSAL LOVE" AND "GUIYI" OF THE MOHIST SCHOOL**

Mozi's ideal personality is concentrated in his thought of "universal love". "Mozi's" Universal Love Chapter "states:" If we make the world love each other, the lover should love their own body... If we make the world love each other... if this is the case, the world will be governed. Therefore, the sage who governs the world is so evil that he cannot help but persuade love? Therefore, if the world loves each other simultaneously, it will be governed, and if we make enemies, it will be chaotic. "[5] Here, Mozi uses many rhetorical parallel sentences to condemn people's selfish love, Affirming and praising people's "dual love". Mozi's "universal love" is to promote the love for oneself, parents, and brothers to him The universal love between people and their parents and brothers, with no difference in level, is a great love that prioritizes the interests of all people in the world.

Mozi and his disciples "ate according to their stomachs, and clothed according to their bodies" ("Mozi Lu Wen"), advocating a lifestyle of "extreme self suffering". Cao Gongzi once "wandered through the gates of the sons, wearing short brown clothes, and eating the soup of Chenopodium, and obtained it in the morning." ("Mozi Lu Wen") Another example also proves the "self suffering" of the Mozi school: "The bird was slippery, and the son was Mozi for three years. His hands and feet were callose, and his face was dark." ("Mozi Bei Ti"). From the above, it can be seen that the moral education of the Mohist school embodies the characteristics of unity of knowledge and action, integration of reason and emotion, and coordination of heteronomy and self-discipline. It is based on "universal love", "extreme self suffering", and is determined to uphold the principles of the world, emphasizing strict rules and regulations and extreme self-restraint.

##### **4.1 Strengthen the importance attached by leaders and arrange dedicated personnel to be responsible for promoting the development of party members among highly educated groups**

The level of attention given by leaders is a prerequisite for the development of party members in high-knowledge groups, and the high level of attention given by leaders is crucial for the development of party members in high-knowledge groups. Only when leaders attach practical importance can we make the development of party members in the highly educated group an important work item for overall arrangement, fully utilize various conditions and resources to build a platform for the development of party members in the highly educated group, and fully mobilize the enthusiasm of party workers to carry out work. The high attention given by leaders can make non party intellectuals feel the care of the organization, and make development targets more confident in their choices to apply for membership in the party. On the contrary, if leaders do not attach enough importance and various resources and conditions cannot be effectively utilized, the enthusiasm of party workers may be compromised, and non party intellectuals will also find it difficult to feel the call of the organization.

The high attention given by leaders can play an effective macro control role in the development of party members among highly educated groups, and the specific progress of work should also be arranged by dedicated personnel. Only by having a dedicated person responsible for promoting the development of party members among highly educated groups can we conduct in-depth and detailed investigations of non party highly educated groups, and truly understand the specific situation of non party highly educated groups. Provide a reliable foundation for development work. On the basis of thorough investigation, full-time responsible personnel should also classify non party knowledgeable groups, including those who currently have the intention to join the party, those who have previously submitted an application for joining the party but have not yet made progress due to various reasons, and those who have not yet expressed the intention to join the party. These should be clearly identified in order to facilitate subsequent breakthroughs from the "weak links".

#### **4.2 Implement the system of contact and assistance to promote the generation of motivation for non party intellectuals to join the party**

The generation of motivation for non party intellectuals to join the party is the starting point for the development of party members among the intellectuals. The lack of motivation to join the Party is the internal reason why non party intellectuals did not join the Party, and it is the most difficult point that affects non party intellectuals to join the Party. Therefore, it is necessary to grasp the characteristics and needs of non party intellectuals based on the actual situation, develop targeted training and connection plans, truly achieve emotional communication and identification, and help guide non party intellectuals to gradually generate motivation to join the party. Firstly, it is necessary to establish a responsibility system for the development of party members in the high knowledge group, clarify the responsibilities of the party committee, party branch, and various departments and offices, form a unified leadership of the party committee, joint management of the party and government, specific implementation of the party branch, and active cooperation among various departments and offices, and effectively promote the development of party member work in the high knowledge group. Secondly, suitable political mentors (training contacts) should be arranged for non party knowledgeable groups.

### **5. THE PRACTICAL SIGNIFICANCE OF VARIOUS THEORIES**

To forge iron, one still needs to be hard on their own. To cultivate virtue and cultivate people, educators are required to continuously strengthen their own moral cultivation. The report of the 19th National Congress of the Communist Party of China requires "strengthening the construction of teacher ethics and conduct, and cultivating a high-quality teaching team". This coincides with the tradition of emphasizing the moral cultivation of educators in various theories mentioned above. Here, not only does the "self suffering" of the Mohist school have a positive significance, indicating that today's educators still need to remain committed to poverty and selfless dedication; The purity and emptiness of Taoism are consistent with the indifferent pursuit of fame and fortune, natural pursuit of truth, and eternal childlike innocence in the professional ethics of teachers; The Confucian philosophy of introspection, prudence, and sincerity should undoubtedly be the realm of life that educators today follow and pursue.

The concept of cultivating virtue and cultivating people itself implies a sense of reverence and respect for traditional culture. It is evident that the Confucian values of "benevolent people love others" and "introspection" and "prudence and independence", the Taoist values of "morality" and "unspoken behavior", and the positive moral cultivation concepts of the Mohist school such as "universal love", "noble righteousness", and "extreme self suffering" can be fully applied to today's real life. These are the excellent traditional cultural origins of the concept of "cultivating virtue and cultivating people" proposed at the 19th National Congress, It can effectively guide us to improve and strengthen our current ideological and political education work.

In short, the active use of the world and rigorous adherence to self-cultivation by Confucianism, the diligent pursuit of moral truth and purity by Taoism, and the unwavering love for the world by Mohism all have important practical significance for enhancing the lofty and pure moral atmosphere of our Chinese nation and promoting the great rejuvenation of our Chinese nation.

### **6. CONCLUSION**

Party organization factors: On the one hand, there is a certain degree of separation between party building work and professional work in grassroots party organizations in various universities, which cannot effectively integrate party building into daily teaching and research work, resulting in a "two skin" relationship between party building and teaching and research. This will make people believe that learning and other activities after joining the party will occupy their professional work time and affect their career development. On the other hand, the importance attached by various party organizations to the development of party members among the highly educated group is not high enough, and the implementation effect is not good enough. Although most party organizations have arranged training contacts for non party intellectuals, they cannot actively communicate with them on a daily basis, and the attention paid to non party intellectuals is not high enough.

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