

Study on Civic Moral Construction in the New Era

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Abstract: Focusing on the construction of civic morality, the current situation of civic morality construction is studied to set up a sample demonstration for the integration of socialist core values into civic morality in the new era. The contradictions existing in the practice of civic moral construction in the new era will be analysed, and a specific path to solve the problem will be found.

Keywords: New era; Civic moral construction

1. Dilemmas in the construction of civic morality in the new era

1.1 The tension between moral identity and moral indoctrination.

In the process of moral education, it is first necessary to clarify the relationship between moral education and moral education. It is a common belief among the masses that moral education is the same as moral indoctrination, and that therefore there is no need for moral indoctrination in addition to moral education. In fact, moral education is much richer than moral education. Moral indoctrination does not only include the teaching of moral knowledge, but also attaches more importance to the formation of moral qualities and habits of moral behaviour. In this process, it can take a variety of ways, and focuses on the inculcation and infection in daily life. The core idea of moral education is to develop a more perfect personality through education, which is more universal and has a higher popularity among the masses. It can be understood that education is a means to an end, and the purpose of indoctrination is to stimulate the inner consciousness. Moral education only stays at the stage of moral cognition, and moral cognition is only the starting point of moral education. Moral education cannot only stay in the understanding and knowledge, for the content of the understanding, the masses often have different attitudes and opinions and moral behaviour is not necessarily related to the moral education only stays at the level of cognition, will lead to a low level of moral behaviour of the individuals in the society. In the process of moral indoctrination, we should have a more correct understanding of the difference between moral cognition and moral identity, deepen our understanding of moral indoctrination, and pay attention to the significance of moral identity in order to achieve moral indoctrination.

1.2 The tension between moral experience and legal rights awareness.

In the process of building morality in China, the construction of the legal system is proceeding in parallel. In the process of reviewing the construction of civic morality, it will be found that it is often difficult to achieve both between the moral experience and the awareness of legal rights. This leads to two tendencies, the first is to pay too much attention to the moral experience and ignore the sense of legal rights, not well with the legal rights to form a good organic link. While putting forward moral requirements for citizens, legal rights are not taken as the basis and guarantee for the practice of moral behaviour. On this basis, the lack of institutional restrictions on moral behaviour makes it impossible for moral consciousness to be well implemented from theory to practice, resulting in the dilemma of nihilism. The second is to go to the extreme by over-emphasising the sense of legal rights. In the process of applying the system to guarantee the development of socialism in China, there are often cases where the two are simply mixed together, such as relying too much on institutional regulations and lacking in the promotion of moral consciousness, or linking moral practice with material rewards and lacking in spiritual encouragement and ideological guidance. This has led to the isolation of legal awareness and moral experience. Citizen moral construction is a long-term process, the rules and regulations to ensure the smooth progress of the construction. Therefore, it is necessary to clarify the harm of Fan institutionalisation for the construction of civic morality.

1.3 The contradiction between traditional and modern morality.

The development of traditional morality towards modernisation is a historical necessity and at the same time an objective of social existence. Moral construction in the new era can not be separated from the traditional Chinese virtues, and the traditional Chinese virtues are also the basic basis for moral construction in the new era. Modernity and tradition itself is a pair of contradictions, the development of any civilisation is the process of moving from history to modernity, and the two are constantly colliding with each other in the process of modernisation,

basing themselves on reality, sorting out history, and innovating their own path of development. From the perspective of historical materialism, traditional Chinese virtues only belong to the past era, the present era can only belong to the modern ideological morality. As the natural small peasant economy of ancient China is completely different from the modern social economy, the morality adapted to it is also different. Traditional virtues and modern culture are interconnected and interact with each other, the modernisation of traditional virtues is a requirement for the modernisation and development of Chinese society, and a necessary condition for the modernisation and development of society. Traditional virtues, which are constantly integrated into the modern society, promote the development of the modern society and give certain corrections in the process of the development of the modern society, so we can understand that traditional virtues and modernisation are the collision and development of the relationship between traditional virtues and modernisation are The relationship of interdependence and mutual promotion is the inevitable development of history.

Modern morality is fundamentally different from the virtues produced under the traditional agricultural civilisation, and the construction of civic morality in the new era is a brand-new moral system. With the progress of modernisation, traditional morality should be abandoned, so that the traditional virtues can be better adapted to the requirements of the new era of moral construction, in order to better promote the development of the times.

Traditional Chinese virtues will encounter a lot of obstacles in the process of integrating into modern morality, such as how to solve the problem of the interface between modern culture and traditional culture, and how to deal with the relationship between traditional virtues and other national cultures, which are traditional virtues, in the process of integrating into the modernisation of the problems that have to be faced to carefully identify the diverse cultures and eliminate their negative impacts, to build a mainstream moral culture of Chinese characteristics of the new era of socialism. The mainstream moral culture of today's new era of socialism.

2. Specific Paths for Civic Moral Construction in the New Era

2.1 Adherence to a centre that provides a solid material basis for the building of civic morality.

Material foundation is the prerequisite for the development of every era and the basis for economic development. Material conditions are the basis on which people rely on for survival and the development of the times are inseparable, and the practice of moral construction in China needs to be built on a certain material foundation. The establishment of reward and punishment mechanisms, the organisation of volunteer teams, and the holding of relevant moral practice activities, provide good material conditions for the holding of activities. It is necessary to combine civic moral construction with the construction of grass-roots public service facilities and fine urban management, to take full account of the public's multi-level needs in the construction of public facilities, and to increase the number of public service facilities for the elderly and the disabled in communities and rural areas, so as to create a civilised hardware environment.

2.2 To achieve two combinations and provide a quality content system for civic and moral development.

Promote social justice, establish moral atmosphere, the public moral construction of society to play a good traditional culture, for the Chinese nation to promote the role of traditional virtues is an important driving force for the development of the Chinese nation, set up traditional moral role models, is to strengthen the new era of civic morality construction to build a good social morality important measures, such as the traditional virtues of righteousness and courageousness to help others, caring for others, the people's welfare compassion for the people with a view to the world, impartiality and selflessness, inspiring the world to eliminate violence and goodness. The traditional virtues such as being righteous and courageous, caring for others, benefiting the people, being compassionate to the people, thinking about the world, being impartial and selfless and striving to rule the world to eliminate violence and pacify the people. People need to learn and emulate the role models, which is exactly what the society needs, such as Qi Jiguang to pacify the Japanese invaders, Lin Zexu Humen to eliminate tobacco Pao Zheng impartial law enforcement Fan Zhongyan worried about the world's people. Recommending to people the good deeds and righteousness of celebrities and sages is the spirit of traditional culture, and calling on people to learn from their deeds and understand their spirit can further establish the spiritual ideals and moral goals of the Chinese nation.

2.3 Creating three major spaces to create an excellent atmosphere and environment for the building of civic morality.

Making full use of the existing centres (stations and institutes) for the practice of civilisation in the new era to create cultural spaces for civic morality building in communities, villages, enterprises and institutions, and to create an excellent atmosphere and environment for the development of activities related to civic morality building.

The construction of grass-roots organisational structures is an important part of moral construction, and adapting grass-roots organisational construction to the new era, the social structure, and the ideological and moral conditions of citizens in the new era is a requirement for socio-economic development and scientific progress. The community is the basic unit of national governance, and community culture is an

important part of socialist culture with Chinese characteristics, as well as the main position and basic platform for the construction of mass culture, which is of great significance to residents in building up their cultural self-confidence, enriching their spare-time cultural life, and improving their happiness index.

3. Important principles for building civic morality in the new era

3.1 Setting up advanced examples and emphasising leadership by example.

The establishment of advanced role models in the new era plays an important role in the process of modernising the construction of morality, clarifying the value orientation and calling for the spirit of the times. The Outline for the Implementation of Civic Moral Construction in the New Era, issued in 2019, stresses that "advanced people from all walks of life will be continuously introduced, and the most beautiful people and good people around them will be widely recommended and publicised, so that people from different industries and groups can learn from role models and have models of behaviour, and a lively situation will be formed in which they can learn from the wise and strive to be the most advanced. Respect and praise, care and concern for advanced people and heroes and models, establish and improve the care and concern mechanism, safeguard the honour and image of advanced people and heroes and models, and form the value orientation of the virtuous to be rewarded and the good to be rewarded." With the gradual deepening of modernisation, the economic structure of society has also changed, and a society of strangers has emerged, where the relationship between people and people, and between people and society, has gradually become alienated, individual independence has become more and more obvious, and the problem of social relations has become more and more obvious. Under such circumstances, what we need to do is to adjust people's mentality, strengthen social cohesion and promote the integration of individuals into society. It is because only when society develops can individuals develop and mutually benefit from each other. In terms of civic morality, it is necessary to lead the social atmosphere, cultivate civilised behavioural pioneers, promote charitable people who are kind and charitable, and commend those who are brave and courageous. We should set up advanced models in all aspects of social public life, so that we can better use advanced role models to establish a new style and promote the development of socialist moral construction.

3.2 Apply institutional constraints and emphasise policy leadership.

Morality requires institutional safeguards in its development. Morality has the important characteristics of self-consciousness and non-coercion. The formation of morality is the need for a long time in the social life of learning and cultivation, and slowly formed morality, is not a fixed existence of human nature, will not be naturally generated with the growth of people. Because of the uncertainty of human nature itself and his defects, in order to make people do not go to the evil, to a certain extent, the system needs to be mandatory for social life to provide security people are bound to have self-interest, but self-reliance does not mean that the establishment of damage to the interests of others or the collective above, people as a rational person will be in order to achieve the greatest benefit, and sacrifice the short-term self-interest in search of the greatest happiness Moral construction, and not just the development of self-improvement, self-learning process. Self, to improve the process of self-learning, but also through social opinion and moral education and so on for better development, the need for a good system to provide protection for society. A good institutional environment can promote people to form a general moral consciousness. The moral construction of the social masses needs to develop noble souls and virtues through the formation of habits, and good habits need to be developed through a reasonable system. Only by emphasising the formation of habits in the social system can the good virtues of citizens grow better. The education of the youth should be guided by the law The environment in which man grows is such that if he is not under a sound law, how difficult it will be for him to develop the right virtues. Morality is not something that people are born with, but it is something that is developed later in life by learning in social life, therefore the process of learning and development of an individual in social life is also a process of active progress and transformation of oneself.

3.3 Promoting traditional virtues and emphasising awareness of rules.

Goodness in traditional virtues does not only represent a culture, but also an actual behaviour. In the relationship between knowledge and behaviour, the idea of emphasising action became increasingly important in late ancient China. So much so, that good knowledge and good deeds need to be expressed through good behaviour. The relationship between knowledge and action is also well explained by the philosophers. Zhu Zi believed that one should know before one acts, and after that, one should grasp the essence of rites in order to better achieve good actions. And in the process of doing good deeds, one can further improve the level of morality and show it through behaviour. It can also be well argued from the perspective of Marx's epistemology that it is a process from knowledge to practice and from practice to knowledge. Therefore, by improving moral qualities in the fan and showing them in behaviour, one can be respected in society and have a foundation in society.

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