

The Evolution and Fusion of the Organic Combination of Confucian and Legal Traditional Cultural Philosophy Education Thoughts and Ideological and Political Education

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Abstract: Confucianism and Legalism played an important role in China's ancient feudal society. The value of the times and spiritual connotation derived from their ideological system also play an important role in modern and contemporary times. Fully compare the similarities and differences between Confucianism and law, deeply understand the profound meaning of Confucianism's "rule of etiquette", "rule of virtue" and Legalism's "rule of law" thoughts, and merge them. The introduction of ideological and political education concepts into China from the west has brought scientific methods and advanced models of modern education, but it cannot be totally westernized and ignores reality. Therefore, the purpose of this article is to explore the similarities with ideological and political education concepts on the theoretical basis of studying ancient Chinese Confucianism and French culture, analyze the development and integration paths of the two education modes, and explore their respective advantages and disadvantages. This article will use the research method of specific analysis of specific problems to make data comparison and draw a conclusion. Carry out theoretical innovation to find the applicable scope of the combination of the two education modes. The results of the study show that there are many similarities between the two ideas about education, and 56% of the interviewees think that they have influence on modern education. Moreover, combined with the characteristics of the current era, they can be endowed with many newer things, fully absorbed and transformed, and added with a new perspective. Therefore, a deep analysis of traditional cultural thoughts, screening and utilization of ideological and political education concepts, analysis of different education modes of their respective use scenarios and deficiencies, and innovation and integration guided by these theories, provide valuable experience for the development of modern education concepts.

1. Introduction

The splendid and excellent traditional culture of ancient China has a long history and is profound. Although it has a long history, the essence of it is still applicable today. Since modern times, China's backward situation has promoted the transfer of Western technology and culture, and a large number of Western education modes and thinking modes have also been integrated, or even mechanically copied. China has a highly complex social ecology, so it is inevitable to learn from Handan if we copy the governance thoughts of western developed countries. Therefore, it is the main direction that China needs to work hard to deeply tap the positive elements of Chinese traditional culture, combine with the characteristics of the times, and play its social governance function.

Since ancient times, China's legal theories and feelings are intertwined and inseparable, and the Confucianism and France, which occupy the dominant ideology, are each other's faces. Confucianism is based on Confucian ethics and morality, which stresses benevolence and rule by etiquette. Etiquette and human feelings are two basic cores of Confucian law [1-2]. Legalists are full of doubts about human nature, advocating the selection and appointment of talents on the basis of law, opposing the selection of talents on the basis of merit and cronyism, and emphasizing severe punishment and cool law to manage society [3-4]. In the traditional feudal society of China, law is a tool to maintain and consolidate the monarchy system and hierarchical order. All the mainstream ideas are to maintain the rule of the landlord class. The rulers choose some theories suitable for the rule. To a certain extent, this can not fully reflect all the thoughts of Confucianism and France [5-6]. Confucianism and law are closely related to social customs, political system and ethics. Traditional society uses such a complete set of human relations theory to restrict all aspects of the people. It is related to the choice of personal value and the construction of social model. In modern society, the law is regarded as a symbol and barrier to safeguard social fairness and justice and protect human rights and freedoms of citizens [7-8]. It is a way of writing and judgment with modern legal concept, the basis of all activities in modern society, and the guarantee of ideological and political education. Law is a product of social development, an important social norm and system, and a standard to judge right and wrong in modern society. However, after thousands of years of feudal society in China, for thousands of years, the influence of traditional Confucianism and Legalism is deeply rooted, and the conscious value orientation formed by the long-term common life of all ethnic groups has the tenacious stability and continuity. Therefore, the traditional thought naturally tangled with the modern thought mode [9]. In the spirit of modern rule of law, everyone is equal, and the supremacy of law has been deeply rooted in the people's hearts. However, at the same time, traditional ethics and morality are still the internal standards for people to stand up and act. Therefore, it is necessary to analyze the internal relationship between Confucian ethics and law, explore the promoting role of Confucian and legal thoughts on current social education, integrate the internal meaning of Confucian and legal thoughts and the caring significance of modern humanity, and explore a new social governance model suitable for China's current specific national conditions and future development concept [10-11].

Since modern times, western capitalist countries have embarked on the road of modern industrialization through primitive accumulation, external expansion, and industrial revolution. At the same time, the corresponding political and economic system and social governance mode are more specialized and human culture [12]. As a kind of social consciousness, ideological and political education began to move towards the society. It not only constructs a new type of relationship at the social level, but also is widely used in enterprise education [13-14]. With the

emergence of bureaucracy and corruption in the field of ideological and political education, the research on administrative morality and ideological and political education has been paid more and more attention. Generally speaking, there are many articles about traditional Chinese culture and Confucianism and Legalism in China, including the analysis of the background and origin of Confucianism and Legalism, as well as the enlightenment for modern people combined with the analysis of the characteristics of the times. The rich connotation of the philosophy of Confucianism and law is the precious spiritual wealth left to us. We should critically inherit the excellent ancient education thought [15-16]. At the same time, experts at home and abroad have a lot of ideological and political education ideas, involving a wide range. Although the research is entering the mainstream field of ideological and political education, the academic community has not yet formed a unified discourse system about public value education. At present, in the field of ideological and political education and enterprise education research in China, there are many blind research directions of theoretical hype, blindly following the most popular education theory in the west, which to a certain extent restricts the development and innovation of the theory itself, and also brings a lot of confusion and practices that are not in line with the reality to many managers, and to a certain extent makes managers lack of them. The real understanding of the most basic education theory leads to the dislocation of the combination of education theory and practice, and the lack of effective education theory that can be applied to enterprise education and ideological and political education. As a result, education theory can only become a castle in the air and lose its significance [17]. The current research should put an end to the phenomenon of blind pursuit without in-depth analysis of its ideological source and applicable conditions. Compared with the western social governance, there are few studies on the integration of the change and development of Confucianism and law with the ideological and political education concept in China. Therefore, it is of great practical significance to cultivate the modern education awareness in combination with the traditional moral concepts for promoting the modernization of the legal system, the modernization of the national governance ability, the optimization of enterprise education and the construction of the modern civil society [18].

Starting from the meaning and characteristics of Confucianism and Legalism, this paper explores the integration of Confucianism and Legalism with ideological and political education concepts, expounds in-depth the different views and development process of Confucianism and legalism as well as the process of historical evolution, mainly analyzes the difficulties encountered in the modern education process according to the characteristics of ideological and political education disciplines and the methods to solve the problems, finds out the reasonable use methods and A balanced base point in line with the characteristics of education science, combining the two organically [19-20]. On the basis of combing the main thoughts of Confucianism and law and the relevant theories of education, this paper will discuss the possible problems faced by the modern education concept in a classified way, so as to provide a valuable education model for China's countries and enterprises in the future [21-22]. And it also gives an objective outlook on the future development direction. At the same time, in order to better play the role of Chinese traditional excellent culture, vigorously accelerate the promotion of ideological diversity, demand specialization and accuracy of education methods. On the basis of modern life, the political philosophy of traditional Confucianism and Legalism can be regarded as the action criterion of modern public administration, including leaders and managers of enterprises and institutions. We need to get the similarities and differences between Chinese and Western cultures through comparative advantage analysis, learn advanced experience, put forward improved methods and paths, and combine with new development methods, hoping to provide theoretical basis for the new

model of modern education.

2. Method

2.1. Core Concepts

(1) Confucianism

Confucianism is broad and profound, and has a profound influence. In Chinese traditional feudal society, most of the previous dynasties took Confucianism as the core of their own ruling ideology. At the same time, Confucian culture is also the core and foundation of our traditional Chinese culture. From the beginning of Confucius in the spring and Autumn period and the Warring States period, Confucianism has been constantly changing and integrating with new development. In the Western Han Dynasty, Emperor Wu deposed hundreds of schools and respected Confucianism for the first time, which became the basic legal tradition of ruling the country and stabilizing the country in feudal China. After more than two thousand years of continuous formation of a rule of law applicable to the Chinese nation model. Confucian political thought is to maintain the traditional rule of rites as the core, advocating rites and righteousness, to distinguish the king and his son by rites, noble and humble and close. Confucius advocated that "politics should be based on morality", and on the basis of morality, he put forward rites, "the use of rites, harmony is precious, the way of King first, and the way of Si Wei". After Confucius, Mencius, another master of Confucianism, carried forward the Confucianism even more. Mencius put forward the idea of "benevolent government". Confucian "propriety" and "benevolence" have a common "propriety" as moral norms, and "quasi" as moral norms. "Li" is the standard form of "Ren", which is the connotation of "Li". With the spirit of "Ren", the "Li" can be really enriched. Mencius's strategy of governing the country has been paid attention to in the Warring States period. He proposed that "husband, monarch, benevolence, invincible in the world", which initially showed his wisdom in governing the society. Xunzi, another great Confucian scholar, advocates the equal emphasis on etiquette and law, and the law should be based on etiquette. "The person of etiquette, the great division of law, and the discipline of categories." Xunzi believes that it is more important to analyze from the nature and character of human beings. After that, the Confucian thought was highly praised and developed by the literati rulers of the past dynasties. According to the needs of the rule, Cheng Zhu's philosophy and the three principles and five constant principles were constantly exploring new meanings.

(2) Legalist thought

Legalism and Confucianism are the two most famous theories in the spring and Autumn period and the Warring States period. The representatives of Legalists are Guan Zhong, Li Xing, Shang an, Han Fei, etc. they emphasize that through the reform of the internal affairs, the reform of law and the attempt to make the country strong, and then unify the country's grand plan. Therefore, in this perspective, in the era of the collapse of rites and music, the weak meat and the strong food, they are favored by the rulers of the vassal states. Shang Yang of the state of Qin changed the law and put forward "illegal ancient, not follow the present", "three generations of different rites and king, five hegemonic different laws and hegemony", taking the law as the core of the rule, the tool to restrain the people, so that the state of Qin can rise rapidly, through the strict military discipline, cruel law to build a powerful empire to prohibit. Han Fei's thoughts set the great achievements of Legalists, and clearly put forward that "law, potential and technique" were the tools of emperor's rule. At the same time, he was very opposed to the Confucian thought of benevolence and government, and put forward that "to go up to the law is not to go up to the virtuous". Han Fei

regarded the study of magic and the study of various scholars, especially the study of Confucianism and law, as two kinds of ideological systems that could not be established and coexisted. He thought that Confucianism was too preaching and weak, which would affect the long-term stability of the country. The mutual annexation during the Warring States period was also attributed to the influence of Confucianism. In the era of division and turbulence, it is true that strong cohesion can be formed in a short time through centralization. However, Legalists pay more attention to and maintain the autocratic rule of the monarchy, do not care about the well-being of the people, oppress and exploit the people by means of high pressure, which aggravates the contradiction between the ruling class and the ruled class, and also becomes the theoretical source of the brutal monarchy.

(3) Public administration

Ideological and political education is one of the important parts of education method. It is a technology and method to solve the education problem of public sector, using education theory, integrating the basic principles and education concepts of various disciplines to manage public organizations, enterprises and non-profit organizations. The contents of ideological and political education include government education, administration, city education, public policy, development education, education and economic education, labor and social security, etc. Compared with the traditional way of education and the way of relying on administrative orders to complete planned instructions, more attention is paid to performance education and public projects, human welfare and status, as well as the effect and evaluation of public policy implementation. The purpose of ideological and political education is to realize public interest. The so-called public interest is the resources and conditions shared by the members of the society. The realization of public interest is mainly manifested in the provision and service of public goods. The main body, content, scope and objectives of public administration are consistent with those of public administration. In the 1980s, the global new ideological and political education movement rose, and the integration of social science and education science has become a development trend. The practice of public sector education has gradually approached the role of the market, and a knowledge framework has been formed by drawing lessons from the market operation and the law of value. After entering the 21st century, the study of ideological and political education has entered the era of a hundred schools of thought. With the rapid development of economy in various countries, more and more attention has been paid to scientific education. With the deepening of reform and the construction of a harmonious society, the role of ideological and political education is becoming more and more prominent, and ideological and political education has become the most potential and promising subject.

2.2 Similarities and Differences of Confucianism and Legalism

(1) The difference between Confucianism and Legalism

Confucianism and Legalism are the essence of China's traditional cultural thoughts, which have been sought after by rulers. However, there are great differences between the two countries in terms of ideas and values. Confucianism advocates the idea of rule by virtue and rule by benevolence, while Legalists advocate the rule of law and severe punishment. There are great differences in philosophical thinking and means of realization between the two, in some policy policies and even in the opposite two aspects. Confucianism advocates the idea of rule by virtue and rule by virtue. Confucius, as the founder of Confucianism, expressed his thoughts with "benevolence" and "propriety" and respected the moral norms to restrain everyone's heart. Later, after the inheritance

and development of Mencius and Dong Zhongshu and other great Confucians, he added new features, which not only standardized social behavior, but also catered to the ruler's psychology of maintaining centralized power. The status of Confucianism in society was gradually stable. Family thought advocates a kind of orderly social state of monarch, minister, father and son. It tends to realize its highest ideal through the way of propriety, righteousness and education, and rule of virtue first. Confucianism advocates benevolence and righteousness, and its influence on the subjects is in the final analysis the ideological restraint. Only relying on criminal law will not be stable for a long time, but only as an auxiliary means to improve the ruling order and the effect of stability and unity. Legalists advocate the concept of rule of law and rule of law. Legalist thought frightens the people through cruel punishment and enforcing the rule of law. At the same time, it integrates the skills of the emperor into its own ideological system, which is very popular with the rulers. Although the ancient monarchs ostensibly advocated benevolence in governing the country, the core is to use the severe punishment of Legalist. The development of legalist thought not only pays attention to the absolute authority of the monarch, but also reforms and supplements the Confucian thought, which makes up for the defect of ruling the country by virtue and plays an important role in the absolute authority and rule of the monarch in the feudal society. In the long history, the Confucianists and Legalists constantly collide and merge. Although they have different ideas and specific political ways, they have different points of view to inherit and carry forward, which is worth learning today. With the integration and development of Confucianism and Legalism, there are many new academic ideas that can adapt to the reality of political education and other fields. Confucianism and Legalism itself are constantly changing and developing, absorbing the strengths of various schools and adapting to the needs of social forms and governance. With the introduction of Western education, the traditional cultural thought fully embodies the characteristics of inclusiveness and storage, complies with the ideological and cultural trend, pays equal attention to law and morality, constantly examines the reality and contradictions of the changes of the times, and promotes social development.

(2) Similarities between Confucianism and Legalism

Confucianism and Legalism are all traditional theories in the spring and Autumn period and Warring States period. There are many common places in their historical background and development stage. Although the two ideas are different, they are also to maintain the feudal rule of their own ideas, which has a profound reference value to the society. First of all, Confucianism and Legalism came into being in the same historical background. During the spring and Autumn period and the Warring States period, hundreds of schools of thought contended. In order to be adopted by the rulers, various theories put forward many opinions from various angles. At that time, Confucianism and Legalists, as the two most influential schools at that time, had a wide and profound impact on the society. The revolution of social productive forces accelerated by the war also gave birth to the prosperity of cultural thoughts. Different political thoughts and theories interweave and integrate with each other, enriching our philosophy and social thoughts together, and maintaining political rule. Secondly, Confucianism and Legalism are committed to the maintenance of social order. In addition to the advantages of their own theories, it is also an important part to cater to the needs of the rule. In order to develop their own thoughts and expand their own schools, they constantly pay attention to the social reality and the needs of the rule, and jointly contribute intelligence to the social stability and order. All of them provided methodological guidance for the rule of ancient Chinese feudal society and contributed to the establishment of a complete and orderly feudal ruling order. For the stability of social order and people's livelihood development also put forward wisdom. Thirdly, the contemporary value and realistic enlightenment

of Confucianism and Legalism are similar. The excellent culture is always enduring and new. After thousands of years of development, Confucianism and Legalism contribute different ideological and theoretical values to social development in different historical periods and different historical stages, and play an important role in promoting social development. At the same time of common development, we should constantly enrich and enrich the ideological connotation, not only attach importance to social status and value, but also to the cultivation and development of individuals, provide spiritual food for the ancient bottom people, and constantly develop and perfect the ideological content for their own development. It provides methodological guidance and practical significance for different fields and industries, with distinct characteristics of the times.

3. Experiment

3.1. Data Source

This research has carried on the investigation and research in the University and library where the author is located, and selected dozens of questions with the key words of the development course of Confucianism and law, the level of modern ideological and political education, the integration of the two and the significance of the times. At the same time, teachers and students with different educational background, different research directions, different scales and different majors are selected as the interview research samples. The interviewees involve the basic situation of teachers and students, including age, educational background, subject background, teaching age and professional type. A total of 200 questionnaires were issued, 165 of which were valid. The content includes the students' and teachers' views on Confucianism and law, the development of education mode, and the teachers' and students' views on the integration of the two. All the experimental data sources of this study are obtained.

Table1: Survey Statistics of Respondents

Taoist Thought	Timeliness 45%	Developmental Nature 56%	Integration 80%
Confucianism	Timeliness 15%	Developmental Nature 40%	Integration 69%
Western education	Timeliness 60%	Developmental Nature 30%	Integration 42%

3.2 Experimental Method

In this paper, the literature method, comparative method, questionnaire survey, combined with philosophy, history, sociology, education and other comprehensive analysis and summary. First of all, through the method of literature research, the paper arranges and analyzes the relevant documents, ideas and works of ancient Chinese Confucianism and legalism as well as modern ideological and political education. In order to describe the specific content of the traditional national governance thought in a more detailed and in-depth way, this paper starts from the original classic text, and sums up by reading and analyzing the text. through the philosophy, political philosophy and ideological and political education construction, this paper analyzes the problems and Countermeasures in the field of modern ideological and political education. It embodies the historical value and enlightening significance of ancient Chinese political philosophy. As far as Confucianism is concerned, it mainly studies the classic texts of the pre-Qin primitive

Confucianism, such as the Analects of Confucius, Mencius and Xunzi; as far as Legalists are concerned, it mainly studies the representative works of Han Fei Zi, the great master of Legalists. Second, the comparative study method is adopted. There is no comparison, there is no discovery. Only in comparison can we further discover the nature of the problem. Therefore, comparative analysis is used in this paper. As far as the big chapters are concerned, there are comparative research and Analysis on the two governance thoughts of Confucianism and France, comparative research and Analysis on the national governance thoughts of China and the west, as well as comparative analysis on the traditional legal thoughts of China and the legal thoughts of the West since modern times; as for the smaller issues, there are corresponding comparative analysis. In short, the comparative analysis method runs through the whole paper. Thirdly, questionnaire survey is used. The author goes deep into the reality, investigates and studies the relevant experts, scholars and students, understands the relevant contents of Confucianism and law thoughts and education theories, consults with the experts and professors in the relevant fields of the school and the teachers who actually carry out the teaching work, makes comparative analysis on the specific problems and advantages, and exchanges and studies some related academic problems. Next, we can sum up the experience of its subject service development, summarize the content of the case, and finally extract the common problems and practices worth learning.

3.3 Purpose of the Experiment

What kind of governance system a country chooses is determined by its historical heritage, cultural tradition, economic and social development level, and by its people. China's national governance system is a combination of traditional cultural ideas and modern education concepts. The most obvious difference between Chinese and western national governance thoughts is the difference between relatively unified governance thoughts and relatively binary governance thoughts caused by different ways of thinking and historical and geographical factors. The national conditions of Western capitalist countries are different from those of China. There are many differences in land area, population resources and governance meaning. There are bound to be many problems when applying Western ideological and political education concepts and methods directly to governance. In the current society, western countries have encountered governance problems such as the dilemma of democracy, and now they are doubting and reflecting on their own social governance ideas and governance models. Therefore, we should interpret the traditional national governance thought, in order to deepen the recognition of the current governance mode, so it is of profound significance to explore the Chinese traditional national governance thought. Through the research, it is helpful to improve and gain in the level of the original governance mode, so as to make a scientific generalization and summary, and seek a new way to solve the dilemma. Although there are many backward and pedantic elements in the ancient thought system of Confucianism and Legalism, its spiritual essence and value purpose still have guiding significance for today. We need to integrate the internal ideological value of Confucianism and law, combine the excellent ideological and political education concept, excavate and integrate the ideas of all parties, so as to play a reference role for future managers to stabilize society and maintain education. Therefore, further research is needed in this area. It is of great value to the integration of the concept of rule of law and rule of virtue in the new era.

4. Discussion

4.1 Problems of Ideological and Political Education in China

(1) The legal system is weak. There is a fundamental difference between the rule of law in the traditional feudal society and today's legal system. The core of the "rule of law" in the traditional society is the rule of man, and the final decision is whether to be a monarch. Ideological and political education is inseparable from sound legal system. China's legal road is long and bumpy due to historical reasons. Legalists advocate that law is not a modern legal system. At present, the socialist legal system has initially formed, the legal system foundation is still shallow, and the legal culture is not mature. The governance system shown is not mature.

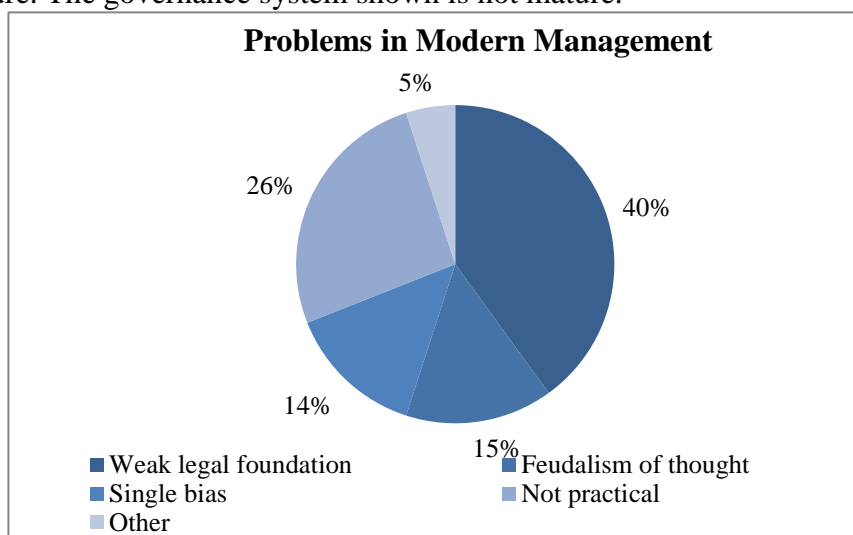


Figure 1: Problems Faced by Modern education

(2) The feudalism of traditional Confucianism and law. For the traditional ideology and culture, we need to inherit critically, in order to better integrate with the current ideological and political education concept. China's patriarchal society has the same structure of family and country, and the theory and practice of governance are combined. In the western modern society, Greek city-state civilization early divided the private domain centered on family and the public domain centered on city-state, which has the original ideological foundation. The moral concept of "loyalty, filial piety, festival and righteousness" has been deeply embedded in the daily life of Chinese people. Only by correctly distinguishing human feelings and education can we make better use of traditional culture.

(3) Combining the rule of law with the rule of virtue. Correct governance can't be separated from correct means, "rule of virtue" and "rule of law" as two ways of education can't be ignored. The traditional Confucianism and law thoughts affect the current education system to a certain extent, which will lead to either or, zero sum game mode, bid farewell to the unilateral line, absorb the advantages of both sides to become the basis of legal identity. Therefore, dialectical analysis of the relationship between "rule of virtue" and "rule of law", only in this way, the correct use of ideological and political education concepts can be truly achieved.

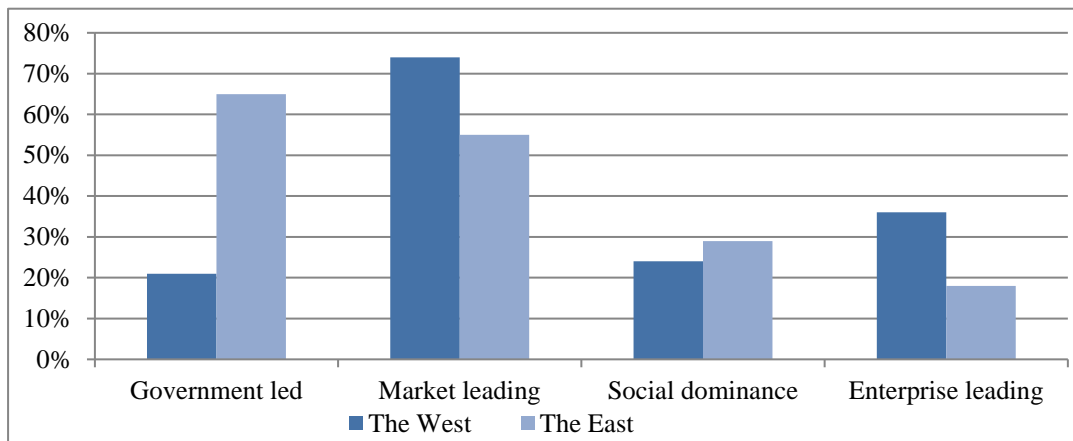


Figure2: Comparison of Western education Concepts

4.2 The Influence of Confucianism and Legalism on Modern ideological and political education

(1) Focus on professional talents. Confucianism advocates "self-cultivation, family unity, governing the country and balancing the world". Respect teachers and education, talent and talent. Legalists believe that only with appropriate officials, can better implementation. These discussions can be used to enrich the modern education theory. Only after years of baptism can they really show value. In the practice of business education, they can establish personal value and sense of mission to the country. Generally speaking, the combination of Confucianism and Legalism emphasizes the whole, but in modern society, personality should not be ignored.

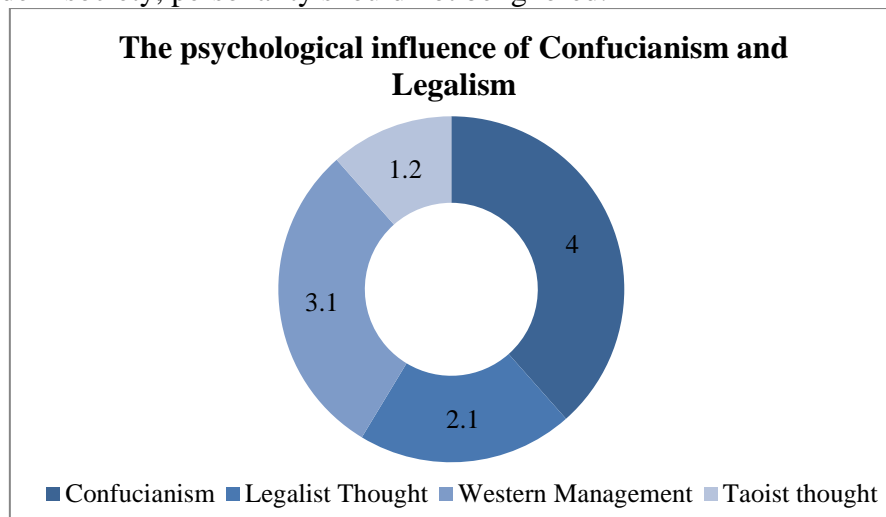


Figure3: Psychological Source of Ideological and Political Education Thought

(2) It is to strengthen effective education. Confucius attached great importance to the education efficiency of society, which had an impact on all aspects of today's life. Managers must have rich knowledge and education skills to fully bring into play the superiority of the system and the advanced nature of the idea. Confucianism and France attach great importance to the analysis of social problems, which tells us to face the reality, study the society and put forward effective solutions. We should attach great importance to the cultivation of the personal aspirations of

producers and the ability of talents to cope with changes. At the same time, adjust the relationship between all parties to ensure the efficient and orderly education.

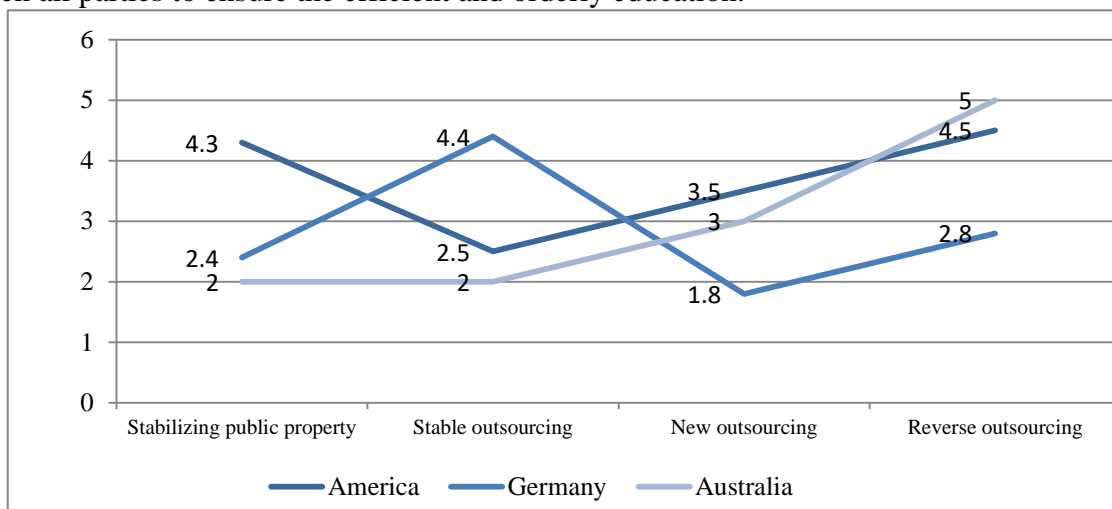


Figure4: Supply Situation of Western Public Services

(3) Clarify the boundary between state power and individual rights. This as the opposite side gives us enlightenment. Compared with the tradition of western governance thoughts, there is no effective clear distinction between public power and private rights in our traditional governance thoughts, which often brings convenience to the infringement of private rights by public power. Confucius advocated the integration of rites and laws, with morality as the main factor and punishment as the auxiliary. Legalists emphasized that "we should not be alienated from each other, not be distinguished from the noble and the humble, but be in law for a while. We should be clear that there are legal differences between the individual and the state. Combining with the advanced education concept, we also say goodbye to the feudal rulers who use the interests of the ruling class to infringe on individual rights.

5. Conclusion

The thought of various schools of thought is a glorious page in Chinese traditional culture. After years of baptism, in the modern society, still can play its own unique charm. Especially Confucianism and Legalism, they argue with each other and merge with each other. Rule of virtue and rule of law alternate on the stage of history, and finally develop into a situation of mutual integration and common obedience to serve social governance and rule, which not only makes our excellent traditional culture be inherited, but also provides help for modern ideological and political education.

In history, Confucianism and Legalism played an active role in maintaining orthodox rule, social stability and unity, played an era value in social politics, social education and governance, and demonstrated the effect of maintaining social harmony and stability. Confucian etiquette is the spirit of law, Legalist law is the means of governance, both are indispensable. Ideological and political education fully embodies the essence of governance democracy, not only broadens the connotation of democracy, expands democracy from the political field to the administrative field, and theoretically realizes the transformation from indirect democracy to direct democracy, makes democracy more operational and practical in the process of modern public governance, and

provides a way to ease the long-term tension between efficiency and publicity A new perspective. Only by combining the merits of Western democracy with the local reality can we have a reasonable governance model.

Modernization is an irresistible trend of world history. Legal system modernization is an integral part of national modernization. With the formation of modern state and the establishment of individual personality, the modernization process is bound to face the problem of how to deal with the national historical tradition. The so-called tradition refers to the value system with sustained stability and universality in a certain society and its external performance. With the social change and the passage of the times, the tradition also constantly changes, but at the same time, the tradition also constantly affects the way and effect of social change.

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