

Modernization of Chinese Traditional Culture Education from the Perspective of Risk Society

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Keywords: Risk Society, Traditional Culture Education, Modernization

Abstract: Risk society is a concept first proposed by German scholar Ulrich Beck in his book "Risk Society". It's the expression of the human society development characteristics under a certain stage, where modernization and globalization of human activities lead to huge risks in social civilization under a globalization background. This study is based on the survey of the current situation of Chinese traditional culture education for students, starts with the analysis of the reasons why Chinese traditional culture education needs to be modernized from the perspective of risk society, and puts forward the modernization path of traditional culture education in order to promote the modernization of current traditional culture education.

1. Proposal of Risk Society

Risk society is the concept put forward by German scholar Ulrich Beck in his book "Risk Society". He points out that modern society is not only a society that constantly produces and creates risks, but also distributes these risks to all fields and strata of the whole society through economic, legal, and political systems, so that every social individual is always faced with a society where risks invade [1].

2. The Survey of the Current Situation of Chinese Traditional Culture Education for Students (Table 1 and Figure 1-3)

Table 1: Basic information of the respondents

School code	Sample size	Proportion
A	70/400	17.5%
B	102/400	25.5%
C	80/400	20%
D	75/400	18.8%
E	73/400	1weizhu.2%

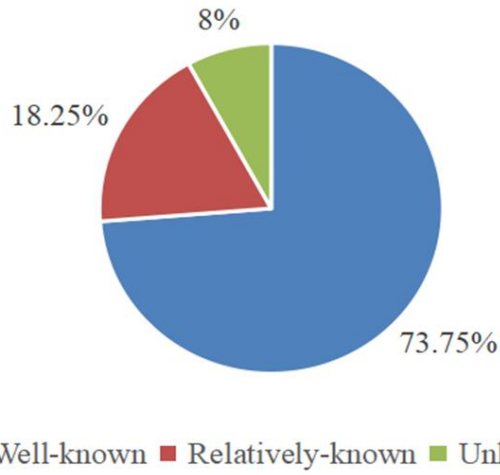


Figure 1: A survey of students' understanding of Chinese traditional culture.

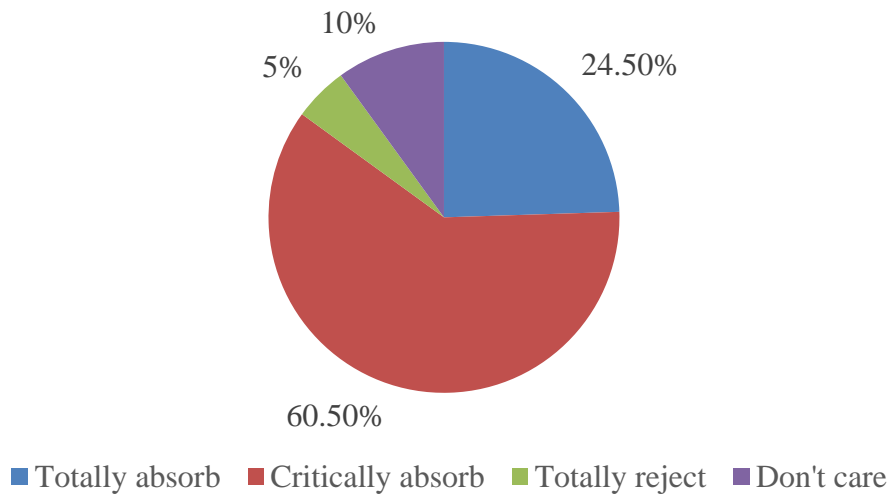


Figure 2: A survey of students' attitudes towards Chinese traditional culture.

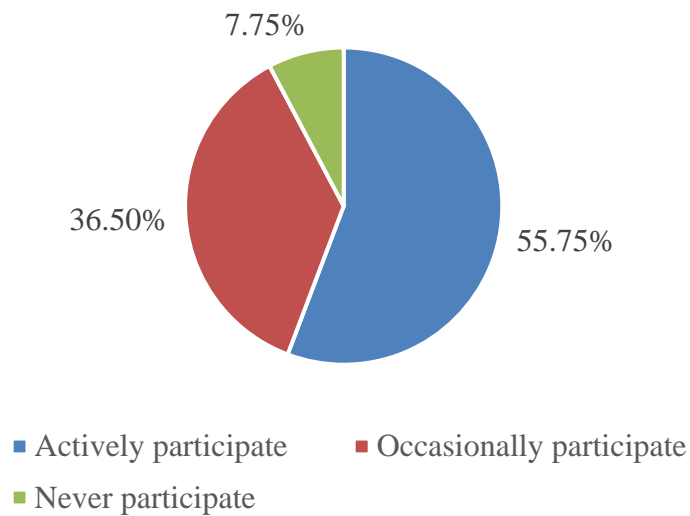


Figure 3: A survey of students' participation in the practice of Chinese traditional culture.

3. Analysis of the Reasons for the Modernization of Chinese Traditional Culture Education from the Perspective of Risk Society

(1) Risk society needs traditional culture education. Aiming at a series of risk characteristics of the risk society and the resulting disadvantages of modernity for individual development, we strive to make a breakthrough in order to achieve the all-round, harmonious and balanced development of human beings. As for how to achieve such transcendence, there are basically two ideas: first is to search within modernity, that is, to use modern means to solve modernity problems. For example, the rational self-circulation proposed by Giddens, that is, modern social practices are constantly being tested and transformed by the new knowledge created by these practices themselves, thus constantly changing their own characteristics structurally [2]. The second is to learn from the traditional culture. That is to go back to the source and seek a way out of modernization from the traditional culture. China has rich historical and cultural resources, and seeking transcendence by referring to traditional culture should be an unavoidable approach.

(2) From the perspective of the education, traditional culture education itself needs to be modernized. On the one hand, education needs to look back to the past, that is, to refer to the excellent traditional culture that has been deposited in the long river of human history. As Arendt said: "The main function of education is to tell students what the world is like, but not to teach them how to make a living. If the world is ancient, it is much older than each of us today. Then education will inevitably point to the past, regardless of how many lives there are in the present." [3]. Learning classics helps human beings grow. On the other hand, education should be oriented to the future. Education needs to face the changing world, constantly adjust the contents and methods of education according to the development trend of the future, and cultivate the students' ability to adapt to the future. The modernization of traditional culture education is the process and the bridge from the past to the future.

Learning from the traditional culture, we need to critically absorb and integrate traditional culture based on the risk characteristics of modern society, and meanwhile, examine our modernization with the help of traditional culture. This is the process of modernization of traditional culture education.

4. The Contents and Methods of the Modernization of Chinese Traditional Culture Education from the Perspective of Risk Society

Previous traditional culture education mainly focuses on letting students understand the overview of traditional culture, the history of traditional culture, and the beauty of traditional culture by some activities including wearing Chinese traditional clothes, writing Chinese characters, celebrating traditional festivals and so on, so as to increase students' acceptance of traditional culture. From the perspective of risk society, to complete the modernization of Chinese traditional culture education, it is necessary to reintegrate traditional culture education resources based on the social characteristics of risk society, which helps people find their lost spiritual home and meaningful world, and improve people's ability to resist risk society, and ultimately realize the all-round development of human beings.

(1) Through the "self-cultivation" education in Chinese traditional culture, we can guide students to pursue wisdom and virtue, improve the realm of survival, and make students back to peace. Since the Renaissance and the Enlightenment, through the triple separation from nature, society and gods, human beings have achieved liberation from traditional shackles and gained unprecedented freedom. But meanwhile, we have to bear the anxiety resulting from the corresponding uncertainty. In the process of liberation, people also increasingly rely on instrumental rationality, such as material interests, which is another reason for people's anxiety and fear. According to Max Weber's analysis

of the rational deviation process, instrumental rationality and value rationality are not absolutely opposite, and they coexist in the same thing on the premise of each other. A man with real free personality is the one, whose value rationality is the driving force, instrumental rationality is the code of conduct, and belief and responsibility are combined in a complementary manner [4]. Only a society composed of such people can be truly rational. But since the Industrial Revolution, instrumental rationality has gradually taken precedence over value rationality. Prioritizing efficiency, how to maximize material benefits in competition, and grabbing more material wealth have become the purpose of people's survival and life. Value rationality is gradually controlled and eroded by instrumental rationality, and human beings become anxious and fearful. If we do not start with changing the value concept of modern people, but only consider how to provide or possess more material wealth, it is impossible to fundamentally solve the problems of fear and anxiety of modern people. Epicurus believes: "Some desires are natural and necessary, some are natural but unnecessary, and some are neither natural nor necessary, which are caused by illusory imagination." Therefore, only learning "self-cultivation" in traditional culture can ensure peace of mind, which can also reflect the wisdom and virtue. Through the education of "self-cultivation" in traditional culture, students are guided to turn their attention to themselves, to the depths of their souls, to understand their needs carefully, to savor their experiences carefully, to find the root of their anxiety, to find their own development direction, to achieve spiritual self-sufficiency, to use "spiritual order" and ultimate value to regulate their life and social relations, and to take "value rationality" rather than "function rationality" as their pursuit. Only in this way can we achieve the freedom and peace like "absolute spirit that does not depend on other things" said by Hegel [5].

(2) Guide students to love nature and respect the laws of nature through the education of materialism such as "harmony between man and nature" in Chinese traditional culture and dialectics emphasizing harmony and balance. In the evolution process of the earth, every individual of every species is making efforts to survive in its life, and all these are affecting and changing the biosphere. A natural balance is achieved by various opposing factors of animals, plants and ecosystems in the biosphere, including mutual restriction, transformation, compensation and exchange. The emergence of such equilibrium state indicates the establishment of a stable and harmonious interdependent relationship among the organisms and also between the organisms and the environment in the biosphere. In Chinese traditional culture, the ancients realized that humans need to depend on nature, and that humans and nature need to live in harmony but not with a relationship of opposition and conflict. The ancients were able to propose the viewpoint of "the unity of man and nature" because they cultivated a deep relationship with nature and understood the laws of nature after lots of contact with nature. In today's society, due to the development of network and electronic information technology, students spend most of their spare time and leisure time on the Internet playing games, shopping, making friends, and so on. Staying at home has squeezed the students' time to be in contact with nature. The development of urbanization has encroached on a large amount of natural space, which has also squeezed the space for students to get in touch with nature [6]. Under the double squeeze of time and space, students lack the opportunity to be in contact with nature. When students lose the opportunity to get in touch with nature, they naturally cannot understand a series of ideas of "living in harmony with nature" in traditional culture. The modernization of Chinese traditional culture education is to make students realize that they cannot consume natural resources without restraint for the sake of development, and participate in the reduction and elimination of unsustainable production and consumption, and improve the relationship between human and nature. It is necessary to let students change their understanding of the infinite endurance of nature, correctly grasp the "degree" of humanizing nature, establish a limit thinking mode, and train students to look at problems from an ecological perspective. When the teacher conducts Chinese traditional culture education, students are also encouraged to get in touch

with nature more, so as to deepen their understanding of Chinese traditional cultural ideas such as "the unity of man and nature".

(3) Cultivate the students' sense of responsibility and sense of responsibility ethics through the "community awareness" education in Chinese traditional culture education. Before the risk society, people had not yet separated from the deterministic relationships provided by various traditional relationships [7]. On the one hand, the traditional community gave individuals a group to rely on to deal with risks, and on the other hand, it gave individuals the certain moral and value concepts. At the same time, individuals also feel responsible to the group which they belong to, and thus limit their behavior. For example, the ancients often did not dare to act recklessly because they knew that their mistakes might affect the whole group. Individualized development in a risk society separates people from their dependence on ethnic groups, and people become free but lonely. The sense of responsibility and responsibility ethics gradually fades away. Facing the challenge of the risk society to human morality and ethics, Weber and Jonas put forward the concept of "responsibility ethics". The "responsibility ethics" coincides with the "community consciousness" in Chinese traditional culture. We can cultivate students' sense of responsibility and sense of responsibility ethics through the "community awareness" education in Chinese traditional culture education. The core of responsibility ethics is to control and influence human behavior by the cognition of behavioral consequences. First of all, responsibility ethics requires that the subject of responsibility shift from the individual to all human beings, and establishes the moral responsibility of all human beings, but not just the rational self-discipline of an individual. Secondly, the responsibility ethics requires that the objects of responsibility are extended from human beings to non-human beings. [8] Moreover, the focus of ethics of responsibility lies in the future, not just the present. Finally, the ethics of responsibility requires us to go beyond blood relationship and restrict ourselves. "Under the 'Principle of Responsibility', no one can escape the responsibility to share weal and woe with each other." Cultivating people's sense of responsibility is the most fundamental and most suitable method to solve the risk problems that contemporary society may face. The concept of responsibility ethics appropriately reflects the spiritual needs and spiritual temperament required in contemporary society under the huge challenges in the technological era. "In addition, for the cultivation of responsibility sense and the construction of responsibility ethics, the teaching methods of introspection and dialogue in the following texts can be used to make students realize what will happen to the future destiny of human, if there is no responsibility sense and ethics. By this approach, when students realize that their misconduct may lead to irreparable consequences and they need to be responsible to others and future generations, they will limit their behavior, which can also deepen students' understanding and recognition of the idea of "community consciousness" in Chinese traditional culture.

(4) Through the "introspection"---- reflective education in Chinese traditional culture, we can enhance students' reflectiveness, help students complete self-construction and self-identity, and help students form a healthy self-awareness and personality. The modern development of the risk society gradually differentiates people from their dependence on groups. In the process of this differentiation, people's self-awareness is awakened and the subject consciousness is continuously formed. However, the rapid differentiation of modern social life and the increasing diversification and enrichment of human social life have also led to the transient and fragmented human social life. Especially under the development of globalization, with the superposition of various uncertain factors and impact of multiple values, human beings need to face such impact and challenges brought about by the formation and development of self-awareness and the construction of personality system. Human self-construction and identification are the inevitable requirements for human beings to adapt to the environment and get healthy development. The so-called self-construction and identification mainly include two aspects: one is the formation and

construction of the consciousness of "I", which is a process of awakening, intentional cultivation and conscious construction of an individual's self-consciousness; the other is about the self-identification, recognition and acceptance of the "I", which is a process where an individual confirms, recognizes and accepts "myself" that has been established and formed in the consciousness in the process of survival and development in reality. People cannot live without recognition and acceptance, especially for the recognition and acceptance of a certain social relationship. However, in the development of self-awareness and personality, the acceptance of "myself" is more important. In a risk society driven by globalization and individualization, this kind of self-construction and identity needs to be shaped through individual reflective activities, especially for self-identity [9]. If lacking the ability to introspect in fragmented and contradictory information, one will definitely be overwhelmed by multiple values and lose the unity of self-identity. Chinese traditional culture has always advocated reflective education such as "understanding" and "introspection". "Introspect three times per day" said by the Chinese ancients is a kind of reflective educational activity. The so-called reflective "introspection" education should train students to filter possibilities, neither fully absorbing nor completely abandoning new information. Meanwhile, they must learn to rethink the past, the existence, and the visions of the future, consider the possibilities and risks in the future as many as possible, and make choices that suit themselves based on existing resources. In this process, they not only need to consider the meaning of their own existence, but also the meaning of existence of others. Furthermore, the students should be taught to realize and be good at determining their life goals, make consistent choices under clear goals, and learn to control the external environment and their own impulses. At the same time, they should learn to maintain their own consistence under diverse circumstances when facing multiple choices and judgments. The "self-presentation" must be carefully adjusted from time to time. Through the "introspection" reflective education in traditional Chinese culture, we should enhance students' reflectiveness, and help them complete self-construction and identity. Under an open, diverse, complex, and rapidly changing society full of contradictions and conflicts, they need to construct and form a unified, complete and healthy self-awareness and corresponding. Forming a healthy self-awareness and personality can eventually help students get rid of self-risks such as addictive behaviors and psychological problems.

(5) Cultivate students' ability of communication by adopting the teaching form of "dialogue" in traditional culture education. In traditional culture, amounts of the value and moral education are accomplished through teacher-student dialogue and student-student dialogue, such as "Yan Yuan asked what benevolence is" [10]. Especially in a risk society, under the impact of multiple values and the logic of risk distribution gradually replacing the logic of wealth distribution, the dialogue ability based on equal negotiation and communication is particularly significant. Dialogue is not the same as quarreling and justification, but a kind of empathy and understanding. Both sides of the dialogue need to stand in the other's position in order to form a value consensus.

When cultivating students' dialogue ability by adopting the form of "dialogue" teaching in traditional culture education, there are also other things requiring notice. First is to cultivate students' awareness of tolerance. In a risk society, individuals need to face the uncertainty and complexity of different circumstances. The students are the subject of self-selection. We cannot adopt the method of indoctrination and forced identification. Instead, we must recognize that each individual as a subject has differences and diversities. Do not try to exclude and eliminate this difference, but find a moral consensus in equal consultation. Secondly, we also need to encourage students to participate in public activities. In the participation of public affairs, students can learn how to talk and better understand the behavior of "dialogue" in Chinese traditional culture.

Acknowledgements

This is the research result of the Humanities and Social Sciences Research Project of Hubei Provincial Department of Education in 2018---- Research on the path of promoting college students' Chinese traditional culture education from the perspective of risk society. (18G033).

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