

The Theoretical Origins and Time Values of Establishing Morality and Cultivating People

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Abstract: The concept of cultivating moral integrity and nurturing people systematically answers the question of "what kind of people to cultivate, how to cultivate people, and for whom to cultivate people" from the perspectives of cultivating moral integrity and nurturing people, which is of great value to the times. The concept of cultivating morality and nurturing people is based on three aspects, namely, the excellent traditional Chinese culture, the relevant educational theories after the founding of New China, and pedagogy, which opens up a new horizon for the development of education in the new era and points out the realistic way for the realization of the Chinese dream of the great rejuvenation of the Chinese nation.

1. Discussion of the concepts of "establishing morality " and " cultivating people"

1.1 Establishing morality

The emergence of the concept of "establishing morality" can be traced back to the article "Zuo Zhuan -Xiang Gong 24 Years" , which records the different views of Fan Xuan Zi and Shusun Bao on the establishment of virtue, merit, and learning. In his exchange with Fan Xuanzi, Shusun Bao believed that the best thing to do was to establish virtue, in which "establishing morality" was interpreted from the perspective of moral integrity, emphasizing the importance of cultivating a noble character, which not only enhances one's own connotation, but also provides a role model for future generations to emulate.

In modern times, the concept of "establishing morality", as written in the book, means to establish virtue, which is similar in meaning to the ancient emphasis on the cultivation of noble character and virtue, both of which focus on the establishment of morality. It can be seen that, whether in ancient times or after 5,000 years of history, the concept of "establishing morality" has occupied an important position in Chinese culture and has had a significant impact on the Chinese nation.

In the new era, the concept of "establishing morality" inherits the importance of morality in the excellent traditional Chinese culture, but also combines with the development of the times, with innovation in content and a distinctive ideological nature. In the new era, "establishing morality" includes the four aspects of improving political quality, strengthening ideological cultivation, promoting spiritual qualities and following moral qualities.

1.2 Cultivating people

The concept of "cultivating people" was first mentioned in Guan Zi - Quan Xiu. From Guan Zhong's point of view, it refers to the cultivation of useful people who can assist the monarch in governing the world for the benefit of the people. Guan Zhong's thoughts on the concept of cultivating people have a very rich connotation, which not only emphasizes the cultivation of morality, but also includes the more avant-garde educational concepts such as practical work and lifelong education, which are important for the development of education.

Etymologically speaking, there are two parts in the phrase "cultivating people", one is "cultivating" and the other is "people". Combining these two words together, the etymological interpretation is to establish or cultivate people.

In modern society, "nurturing people" is concerned with cultivating their abilities in order to adapt to the development of society and the State. The criterion of "nurturing people" is to aim at the actual needs of the current social development, and to cultivate talents with both integrity and ability that are needed by the society, the country and the people. The meaning of "nurturing people" in the new era is to cultivate and mold new people of the times who can take on the important task of rejuvenating the Chinese nation, and who can become the builders and successors of socialism with Chinese characteristics[1-3].

1.3 The relationship between establishing morality and cultivating people

From the perspective of historical development, the terms "establishing virtue" and "building people up" have been treated separately, as two mutually independent concepts. With the passage of time, people in modern society gradually realize that these two words should not be viewed independently, "establish virtue" and "make people" this two concepts are dialectical unity, both independent of each other and complement each other.

First, the establishment of morality is the premise and foundation for building people. In the process of learning to master knowledge and ability, young people in the new era should first pay attention to the cultivation of moral character, to become a man first, a person's moral character is related to their future development. A good moral character can ensure that their own talents are able to benefit society and the country, and not to play a counterproductive role in the development of society.

Secondly, to build up people is the purpose and destination of establishing virtue. "Tree people" is a higher stage of education puts forward the goal, not just pure morality, we ultimately want to achieve the goal is the comprehensive and free development of human beings, in the new era, we want to cultivate the requirements of talent is bound to include the overall development. The establishment of virtue is a key link in the realization of the higher goal of nurturing human beings, therefore, the two are not simply juxtaposed, but rather a progressive relationship. The ultimate goal of establishing morality is to make people, and to cultivate virtuous newcomers of the times.

Thirdly, to establish virtue and nurture people in the new era is a complete and unified category. The connotations of "establishing virtue" and "making people" are different from each other. But at the level of education, they are interrelated and promote each other, so there is an inherent unity between the two. The ultimate goal of establishing virtue is to better shape a person in line with the requirements of the times, while the requirements of the tree, the requirements of virtue is the first requirement that cannot be bypassed.

2. The Theoretical Origins of Establishing Morality and Cultivating People

2.1 Thoughts on Literacy in Chinese Excellent Traditional Culture

Since ancient times, the Chinese nation has attached particular importance to the cultivation of morality, and has honored the idea of establishing one's character by virtue and settling one's state by virtue. In the 5,000 years of development of China, the concept of virtue has always occupied an important position.

During the pre-Qin period, the concept of "establishing virtue" left its mark in history books and canons. In the record of Zuo Zhuan - the 24th year of Duke Xiang, Fan Xuanzi and Shusun Bao emphasized the importance of establishing morality when discussing issues, believing that only noble morality can make people immortal. This coincides with the view that the fundamental task of establishing morality in the new era is to insist that establishing morality is the first priority. During the Spring and Autumn and Warring States Periods, the major schools of thought were expressing their views to their heart's content, and there was a blossoming of ideas and academic exchanges. In this historical background of a hundred schools of thought, a few representative schools of thought, Confucianism, Mohism, Taoism and Legalism, are involved in the issue of moral education. For example, Confucianism advocates the rule of the country by virtue and emphasizes the role of moral education; Taoism writes in the Tao Te Ching, "The Tao is born, virtue is stored, things are shaped, and potentials are formed, and it is because of this that all things do not respect the Tao and value virtue". The idea of establishing moral education has scientifically absorbed this viewpoint of emphasizing moral education[4-6].

Following the Spring and Autumn Period and the Warring States Period, the importance of moral education has never diminished. In ancient China, the idea of moral education was emphasized in the Han, Tang, Song, Yuan, Ming and Qing dynasties. For example, the Han Dynasty always insisted on "ruling the world with filial piety"; Liu Zongyuan of the Tang Dynasty always emphasized the importance of moral education; Zhu Xi, a representative figure of the Song and Ming philosophies of the Song Dynasty, emphasized the cultivation of human education and morality; and Zhu Yuanzhang of the Ming Dynasty advocated the ideology of taking morality as the basis. These are the ideological origins of the fundamental task of establishing moral education in the new era, and emphasizing moral education echoes the fundamental task of establishing moral education. Nurtured by such ideas, the new era of moral education is both in line with the excellent traditional Chinese culture and advancing with the times

2.2 Thoughts on Lifelong Learning of Virtue since the Founding of New China

Education is a fundamental plan for national development, and emphasizing education is a fine tradition of the Party. Since the founding of New China, the development of educational thought has always been linked to the requirements of the actual development of society, and to the actual need for talented people for the development of the country, and combined with the actual situation in China, educational thought with Chinese characteristics has been formed. These theories have provided the ideological foundation for moral education in the new era.

Mao Zedong paid great attention to moral education, and was even more concerned about the moral education of youth. Mao Zedong believed that "political and ideological education must be placed at the top of youth education, and the content of education should include the basic theories of Marxism, education on communist ideals, education on excellent Chinese culture and collective education".

After the reform and opening up, the development of education also entered a new historical period along with the development of the country, and Deng Xiaoping, while insisting on the

implementation of the theory of moral education put forward by Mao Zedong, made a new vision of the national education work. According to Deng Xiaoping, "In building a socialist country, we must attach great importance to the construction of socialist spiritual civilization, mobilize all members of society to participate in the work of moral education, penetrate moral education into all aspects of society, and strive to cultivate four new men with ideals, morals, culture, and discipline". While emphasizing the cultivation of the "four new men", Deng Xiaoping also actively promoted the implementation of ideological and political education. In this regard, Deng Xiaoping's educational philosophy is fully proved to be in the same lineage with Mao Zedong's educational thought, and at the same time, some innovations have been made, which have theoretically paved the way for the concept of "cultivating new men with morality" in the new era[7-8].

Jiang Zemin pays great attention to the ideological and political education work, he inherited the educational ideas of Mao Zedong and Deng Xiaoping, at the same time, he also emphasized the important role of education in the strategy of science and education to develop the country. According to Jiang Zemin, "education is the foundation, and science and technology and education are placed in an important position in economic and social development." In addition, he gave further thought to the comprehensive development advocated in the past, and put forward the idea of "comprehensively developing the builders and successors of the socialist cause in terms of moral, intellectual, physical and aesthetic education", and in this regard, he also put forward the important educational idea of prioritizing the development of education, which also provides an important theoretical foundation for the implementation of the principle of "cultivating the moral character of the people".

Hu Jintao adheres to the scientific concept of development and always focuses on the important idea of putting people first. In the discussion of the issue of livelihood construction, Hu Jintao also talked about education, and he believed that it is necessary to "cultivate socialist builders and successors with all-round development of morality, intelligence, physical fitness and aesthetics, and to do a good job of education to the satisfaction of the people". From this series of educational ideas, we can analyze that the concept of cultivating moral integrity in the new era has the same root and origin with many important educational ideas since the founding of New China, and the educational ideas of different periods have common features with each other, and undergo innovation, enrichment and development in the new historical period, so as to provide an important ideological source for the concept of cultivating moral integrity in the new era.

2.3 The theoretical reference of pedagogy

The fundamental task of establishing morality and nurturing people in the new era is to promote good development in the field of education. In order to overcome the problems of emphasizing intellectual education and neglecting moral education, and emphasizing paper scores and neglecting the cultivation of human beings in the field of education, it is necessary to carry out educational reforms, and the decision to implement the fundamental task of establishing morality and cultivating human beings is to return the educational cause to the examination of the true nature of education, so as to realize the scientific development of the cause of education. The proposal of the fundamental task of the new era is based on the reality of the educational phenomenon, educational problems, abide by the laws and methods of education and scientific decision-making, pedagogy is an important theoretical basis for the concept of moral education.

First of all, in response to the reality of emphasizing intelligence over morality, we insist on the principle of moral education first. The importance of morality is not only reflected in the development and progress of society, but also reflected in the individual's behavioral thinking, do people and do things in the first place is the moral cultivation. In the establishment of moral

education, the establishment of morality is always in the first place. The implementation of the principle of moral education first, not only need to rely on classroom teaching, but also can make good use of campus culture and social practice. At the same time, we should deepen the curriculum reform, focus on the connection between primary and secondary schools, and uphold the arrangement of gradual curriculum system, integrate the socialist core values into the daily education of students, and promote the socialist core values into the teaching materials, integrate into the classroom, and internalize them in the minds of students. Campus culture also needs to focus on the penetration of socialist core values[9-11].

Secondly, in view of the reality of emphasizing grades over people, adhere to the principle of educating people. In front of the pressure of further education, some schools pay too much attention to the students' scores, and ignore the phenomenon of students' overall development and healthy growth, which causes many students to go into the society after the problem of "high scores and low ability". Reasonable education should be on the premise of respecting the laws of education and teaching, fully respecting the students themselves, and promoting the healthy growth and overall development of students. This is not only the mission of education, but also the actual starting point for reform and development in the field of education. In the actual educational activities to find their strengths, and inspire them to strive for excellence and youthful aspirations. In school education, should fully comply with the laws of education, will educate and teaching governance for organic integration, the school management process should adhere to the correct orientation, true goodness and beauty to be appreciated, false and ugly to be punished, to help students set up a correct value and behavioral orientation.

Finally, for the construction of the team of guides, adhere to the enhancement of teacher ethics. "Today's students are the main force of the future realization of the Chinese dream of the great rejuvenation of the Chinese nation, the majority of teachers is to build this Chinese nation 'dream team' dream builder." Improving teacher ethics is also the key to building moral character.

3. The Time Values of Establishing Morality and Cultivating People

3.1 Actively responding to the call to educate people for the Party and the country

Through the systematic discussion of the connotation of cultivating people with morality in the new era, the fundamental task of cultivating people with morality is to make the correct strategic arrangement based on the historical position of the new era and the comprehensive reality at home and abroad. It is necessary to deeply grasp the connotation of cultivating people with morality in the new era for the purpose of educating people for the party and educating talents for the country, for the purpose of realizing the second centenary goal based on the realization of the first centenary goal, and for the purpose of solving the main social contradictions in the new era.

"Establishing morality " and " Cultivating people" are two concepts that encompass both theory and practice, systematically answering the specific direction of educational work in the new era. "Establishing morality" and "Cultivating people " have distinctive political characteristics, both in terms of goals and directions, always adhering to the value of "educating people for the Party and nurturing talents for the country".

First of all, adhering to the fundamental task of establishing morality and cultivating people in the new era is an important measure to respond to ideological requirements. The fundamental task of cultivating morality and educating people in the new era is to cultivate successors for the cause of the party and the state, and cultivate young people in the new era who can shoulder the mission of national rejuvenation. For whom to cultivate people in the new era, what kind of people to cultivate, and how to cultivate people, this is the era topic to be solved by the education work. "Ideals and beliefs are the 'calcium' of the spirit of Communists", and also an important spiritual

support for all people. The slump of ideals and beliefs will have a direct impact on individual behavior. First, grasping the connotation of cultivating morality and educating people in the new era is conducive to understanding the specific content of ideological requirements. The content of ideology involves thoughts, morality and other aspects, which is the main content of the task of "cultivating morality". In the new era, "cultivating morality" is to "understand the great morality, observe public morality and strictly observe private morality", which is of great significance to understanding ideological requirements. Upholding the guiding position of Marxism in the field of ideology is the primary premise of "understand the great morality, observe public morality and strictly observe private morality". As a socialist country, Marxism and the theoretical achievements of the sinicization of Marxism are the guiding theory we always adhere to and implement, and also the important core content of adhering to ideological requirements. And the cultivation of this ideal belief is one of the important contents of the fundamental task of cultivating morality and educating people in the new era. Therefore, grasping the content of cultivating morality and educating people in the new era is helpful to understand the important content of ideological requirements. Second, grasping the fundamental connotation of cultivating morality and educating people in the new era is helpful to always adhere to the important work in the ideological field. In the new era, cultivating morality and educating people not only solves the important problem of who to cultivate people in theory and how to cultivate people, but also solves the problem of how to cultivate people in practice. In solving the problem of how to cultivate people, the measures to be taken when implementing the fundamental task of cultivating morality and educating people in the new era are to push forward according to the basic connotation of cultivating morality and educating people. Therefore, it has important significance and value for promoting the work in the ideological field and adhering to the implementation of ideological requirements.

Secondly, adhering to the fundamental task of establishing morality and cultivating people in the new era is an effective way to cultivate the feelings of loving the Party and patriotism. In the connotation of the fundamental task of cultivating morality and educating people in the new era, a very important point for the cultivation of talents is the cultivation of the feelings of loving the Party and patriotism. Only the emotional identification and belonging can make the individual behavior truly struggle and struggle for this. Cultivating patriotic feelings is a problem involving what kind of people and who to cultivate. Patriotism is the most real emotion in one's heart. This emotion can make one's heart rich and stable even in a foreign country, and there will be hope and power for future development. Educating people for the Party and educating talents for the country is the principle that education always adheres to. This principle is also the guiding principle of moral education. Educating people for the Party and educating talents for the country is naturally inseparable from the cultivation of patriotic feelings. Only by establishing a strong sense of identity and belonging can there be an unbreakable cohesion and a firm ideal and belief. Therefore, only by grasping the connotation of the fundamental task of moral education in the new era can we solidly promote the practical work of cultivating patriotic feelings of young talents in the new era[12-13].

3.2 The need to achieve the second centenary goal

"High-quality development is the primary task of building a modern socialist country in an all-round way". To build a modern socialist country, we must "implement the new development concept completely, accurately and comprehensively", and accelerate the construction of a new development pattern. In the practice of building a modern socialist country, the development of education can not be ignored. "Education, science and technology, and talents are the basic and strategic support for the comprehensive construction of a modern socialist country". The comprehensive construction of a modern socialist country has different requirements from the past

on education and talent cultivation. This requires the new era to adapt to the strategy of national development, to implement the new development concept, and to build a new development pattern to cultivate qualified builders and successors of the socialist cause with comprehensive development of morality, intelligence, physical fitness, beauty and labor.

First of all, it is necessary to cultivate talents with thinking ability. Socialist modernization is not only economic modernization, but also political and ideological modernization. The implementation of socialist modernization will face many unprecedented changes and challenges, including domestic and international. Domestic reform needs to emancipate the mind, jump out of traditional thinking and reality, and dare to innovate. International pressure should also be taken into account. The impact of the epidemic on the world is obvious to all. The rise of some erroneous trends of thought such as unilateralism has an impact on every country in the globalization. This requires that the builders in the realization of the second centenary goal need to have thinking ability, and be able to comprehensively consider both domestic and international situations. The implementation of the fundamental task of cultivating morality and cultivating people in the new era is to cultivate talents who can adapt to the actual situation of national development, and cultivate the youth of the times who can shoulder the responsibility of national rejuvenation. The cultivation of thinking ability is indispensable. Only with strong enough thinking ability can we be calm in the face of danger, be unfazed by changes, and move after making plans.

Secondly, we need to cultivate talents with firm ideals and beliefs. To build a modern socialist country in an all-round way, we need to adhere to the fundamental system of Marxism's guiding position in the field of ideology. We should really believe that communism can be realized, and be confident in the future development path. The first thing in the new era is to cultivate morality and cultivate people. The concept of establishing morality is first to understand great virtue. Upholding the path of confidence, system confidence, cultural confidence, and theoretical confidence is an important pillar for the builders to overcome difficulties. Ideals and beliefs are the calcium of the young people. The lack of youth is easy to get chondrosis. On the road to the goal of building a modern socialist country, the role of cultivating people with moral character in the new era is to cultivate talents with firm ideals and convictions for this construction process, so that they can always firm their position in the torrent of ideological and cultural conflicts, and not be affected by the wrong trends of thought from the outside.

Finally, it is necessary to cultivate talents with practical skills. The construction of a modern socialist country not only needs firm ideological and thinking, but also needs to have practical skills. In the actual construction of a modern socialist country, there will be many difficulties and obstacles, and how to solve them is the most important. To build a modern socialist country and promote high-quality development, it is necessary to build a high-level socialist market economy system, build a modern industrial system, comprehensively promote rural revitalization, promote coordinated regional development, and promote high-level opening up. This requires the youth of the times with practical skills to assume such responsibilities. The value of cultivating people with moral character in the new era is to educate people for the party and educate talents for the country. What kind of talents the country needs, the fundamental task of cultivating people with moral character is to actively cultivate such talents. The building of a strong modern socialist country will encounter many difficulties, and the reform will also have characteristics and practical situations that are different from the past. This requires the youth to dare to innovate, dare to tackle tough problems, have excellent professional skills, and contribute to the country with their skills.

3.3 The need to resolve the major social contradictions of the new era

"The Party's theory is a theory from the people, for the people and for the benefit of the people,

and the people's creative practice is an inexhaustible source of theoretical innovation. All theories detached from the people are pale and powerless, and all theories that do not benefit the people are lifeless." The proposal of the fundamental task of establishing moral education in the new era is also based on a strong people's sentiment.

First, it responds to the people's expectations for fairness in education. The "need for a good life" in the main contradiction of the new era is not only the economic need for a good life, but also includes education. The fairness of education is a key issue that affects the hearts of many people, and education occupies an important position in the hearts of the people. The rational allocation of educational resources and the renewal of traditional educational concepts are all more helpful in solving the problem of educational equity. Lifelong learning emphasizes not only the establishment of virtue, but more importantly the formation of people, which is a completely different standpoint from the traditional education of the past, which was based on the theory of scores only. This fully respects the individual development of students. In the new era, when the fundamental task of establishing morality and educating people is fully implemented, no one is left out in order to be called comprehensive. This also responds to the expectations of the general public for fairness in education.

Secondly, it points out the direction of people's self-enrichment. After solving the problem of food and clothing, people have higher pursuits, which enrich their spiritual world. With the development of science and technology, many companies or factories have begun to computerize their processing and working methods, which also puts forward higher requirements for the general public. The new era of establishing morality and cultivating people not only requires the cultivation of virtues, but also the cultivation of more practical skills, which are the key to the cultivation of people. The specific content and requirements of the new era of establishing morality and nurturing people point out what kind of talents are needed for the development of the country and the state, and at the same time provide a direction for the people to enrich themselves.

Third, it inspires the people to devote themselves to socialist modernization. The new era of moral education requires the establishment of firm ideals and beliefs, and only with firm ideals and beliefs can there be cohesion and determination to win, and the courage to overcome difficulties. The faith of Marxism, the lofty ideals of communism, and the common ideal of socialism with Chinese characteristics are the ideological foundations on which we can always keep our hearts in one place and our strength in one place. Cultivating ideals and beliefs in the new era is an important educational practice to help people clarify their ideals and beliefs and to strengthen them. It is also an important strategy to ensure that the people are mobilized to actively participate in the practice of socialist modernization, to inspire confidence in the inevitable realization of the common ideal of communism, and to stimulate the enthusiasm and passion of the people for the construction of socialist modernization.

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