

Analysis on the Internal Logical Structure of Socialist Core Values

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Abstract: This paper analyzes the main content of socialist core values from the perspective of Marxist historical materialism, which expresses that everyone enjoys freedom and equal freedom. Only by achieving equal freedom can we achieve the state of justice. The rule of law ensures the implementation of freedom, equality and justice. The mission of a modern country is prosperity, democracy, civilization and harmony. It is to realize the equality and freedom of everyone and requires everyone to take these four virtues as the goal to establish the core value system of the whole society. The realistic institutional conditions and social foundation premise to realize the value orientation of the above three aspects is the socialist system. With the socialist basic economic system as the realistic social foundation, the abstract and limited core values of the social forms in history can be overcome.

Keywords: Socialist Core Values; Logical Structure; Exploration and Analysis

Introduction

In 2012, the party's 18th National Congress put forward three advocates, in 2014, General Secretary Xi in Peking University teachers and students symposium clearly pointed out: after repeated solicitations, the synthesis of the understanding of all aspects, we put forward to advocate the rich and strong, democracy, civilization, harmony, advocate freedom, equality, fairness, the rule of law, advocate patriotism, dedication, honesty and friendliness, and actively cultivate and practice the socialist core values, rather than Socialist core of other views, why is the word value, rather than ideas, thinking, science, etc., to study its internal logical composition structure. It includes issues such as the level structure, the root itself, the structural connection, and the order of value arrangement, etc., all of which cannot be separated from the in-depth exploration and clear interpretation of the theoretical community.

1. Value prioritization issues and the generative logical structure of socialist core values

1.1 Value prioritization issues

1.1.1 An important task for the theoretical community to study socialist core values

The upward source is the pursuit of human values, and the downward enables the individual citizen's value orientation in life to be realized, is a systematic structure, showing a rigorous system, a tightly interlocked, hierarchically progressive logic interconnected. Due to our socialist system and special historical reasons, ideological and political education has gone through many changes from its inception to the present, but it has never stopped. Although in the past the Party and the government put forward economic construction as the center, they neglected the importance of spiritual civilization and did not fundamentally make the pace of development of material civilization consistent with that of spiritual civilization, thus causing many problems in the construction of spiritual civilization. This shows that the consciousness of ideological and political education of the country's youth is gradually reviving. Ideological and political education for young people is an important position for educational work. Subsequently, ideological and political education has taken a strong step forward with the wind of reform and opening up, not only improving the team infrastructure of school education work, but also putting forward many targeted requirements for the management and protection of education and scientific research work. The effective formulation and implementation of policies is crucial to national governance and social management, which can promote social justice, economic development and people's well-being. Therefore, although huge resource inputs are required, such inputs are necessary to achieve long-term national development and social stability. The national and local governments are responsible for following up on material resources, and the relevant departments take a variety of measures to improve human resources.

1.1.2 Values that best reflect Marxist theory and the essential features of socialism

Marxism believes that the free and comprehensive development of each individual is the criterion for judging whether a culture is advanced or backward, while values are the deepest foundation of culture, and the promotion of human freedom and development is the embodiment of the advanced nature of culture. If the fundamental characteristics of the new socialist society were to be summarized in just one short sentence, then, as Engels said in his reply to the weekly *New Era*, there would be no more suitable sentence to be found than this one from the *Communist Manifesto*: In place of the old bourgeois society, with its classes and class antagonisms, there will be such a union where the free development of each individual is the condition for the free development of all.^[1] In Marxist philosophy, freedom on the other side is a profound concept that is closely related to true freedom. Marx's conception of an ideal state for the future development of human society, which represents the realization of man's freedom, equality, harmony, and all-around development, points out a scientific road to prosperity for us. The resilience of socialism with Chinese characteristics, its scientific truthfulness and authentic morality all lie in the support of values. Curriculum reform has affected every aspect of the development of the entire discipline, firmly rooted the work of ideological and political education, opened up space for students to learn and grow, and greatly improved the systematic, scientific, relevant and operable nature of the entire discipline.

1.2 Logical structure of socialist core values

From the point of view of the people's value of socialist core values, it is combined with the struggle of our people. Marxism believes that with every great historical change in the social order, people's views and concepts are also transformed.^[2] The movement and development of the mode of production is the basis and driving force of social change, while the formation and change of the value system is also closely related to the development of the mode of production. Values do play an important role in people's daily life, and they influence individual and collective thought and behavior, social practice activities, value selection standards, and value judgment scales. When the change of reality meets people's practical needs, the values will inevitably be transformed, and will also inevitably affect the direction of social development. Productivity determines production relations, the diversity and complexity of all economic relations in society are determined by the unbalanced development of productive forces, and the dominance of economic relations inevitably dominates the formation of values. Although economic relations play a decisive role in values, values also counteract economic relations and affect the development of society. Positive values can promote social harmony and progress, while negative values may lead to social contradictions and conflicts. With the continuous progress of productive forces and changes in economic relations, values need to keep pace with the times, adapt to new development requirements, and guide people to correctly deal with the relationship between the individual and society, the present and the long term, and the local and the overall. The formation of China's socialist system also inevitably affects the formation of values. The socialist system with Chinese characteristics and the socialist core values complement each other, and jointly promote the overall progress and modernization of Chinese society.

From the point of view of the contemporary situation of socialist core values, they are compatible with the problems of our times. Socialist core values not only embody the spirit of the times of socialism with Chinese characteristics, but also provide value guidance and spiritual support for solving the problems of the times. The contemporary situation of socialist core values requires us to constantly deepen our understanding of their connotation and innovate ways and means of cultivating and practicing them, so as to bring them closer to the requirements of the times, solve the problems of the times, and promote the overall progress of society and the comprehensive development of human beings. Core values are different in the development of each era, always changing, with distinctive epochal, popular, practical and oriented character. The mainstream value of society due to the high degree of development of productive forces, which will inevitably show a complex and changeable state, especially people's ideological and spiritual level of the problem is more prominent. Under the new historical conditions, the people's spiritual and cultural needs have undergone new changes in content, structure, form, etc., which requires the construction of socialist core values to meet the requirements of the times, solve the problems of the times, and lead the development of the times, and to give play to the dominant values in the whole society's value guidance, integration, and norms, and the role of the unifying force, or else the people's hearts will be disillusioned, and the country will be plunged into the quagmire of lost soul and despondency. Other-

wise, the people's heart will be disorganized, and the country will fall into the quagmire of losing soul and losing spirit.^[3]

1.3 Why do you propose socialist core values?

The first thing that Confucius put forward in his idea of benevolent government was the right name, which was an important system of thought in politics. Confucius' theory of the right name is aimed at the phenomenon that the name is not the right one, and tries to achieve the goal that the name should be right, and that the right and wrong should not be reversed when one is in one's position and working in one's job. Confucius' idea of proper name advocates the requirement that the name and reality of things are in line with each other, which is of some revelation significance to the thinking of contemporary college students.

1.3.1 The needs of China's special stage of development

Socialism with Chinese characteristics is now in the second largest form of human civilization, the same social form as capitalism, but different from the development nature of capitalist society. China's national conditions, development goals and requirements are different from those of capitalist countries. China's development should not only improve its economic, political, social and ecological civilization, but also build up its cultural soft power, which should not be underestimated; not only should it strive to create a richer material living standard for its people, but also enhance the higher needs of people's spiritual level. It is the core of our Chinese civilization's value and belief content, and the highest standard of the spiritual level of the Chinese civilization in the new era, which provides a value reference basis in the formulation of social systems and important decisions, and provides a value standard for people's behaviors, and the support of the core values is also indispensable for the development and stability of the society.

1.3.2 The need to build a harmonious society

The rapid development of China requires diversified development in many aspects, and the corresponding social thinking needs the correct guidance of values. Profoundly affecting people's thinking surge, in many aspects of selectivity, values are increasingly different, but also in the continuous improvement, identity level in the continuous improvement. Thus, the attraction ability, cohesion power, radiation power, penetration ability, influence and judgment standard function of values are also different. This trend cannot be artificially regulated, and naturally forms a flow from high to low, influencing and changing the values of low tendency. Correct values can help individuals make decisions that meet ethical and legal requirements when faced with choices, and promote the development of personal character and a sense of social responsibility. Only with correct values can one be in a state of high tendency and strong position in the fast-changing globalized economy and information age, which in turn flows to the whole of China and the whole world. Therefore, whether in education, economy, politics or culture, correct values are an important foundation for realizing goals and promoting progress. In the context of socialism with Chinese characteristics, the cultivation and practice of socialist core values are of great significance to the long-term development of the country and the overall progress of society.

1.3.3 The need for mass development

The development of core values into the masses, it is necessary to actively implement and disseminate, to realize the need for mass socialist core values. Citizens' subjective reflective behavior is more complex, and identification and acceptance of values is also a relatively complex process. Make the socialist core values into the life of the citizens of the brain, is an extremely complex, trapped in the spirit of the times in which the manifestation is the socialist core values. Confucius's idea of the right name is an important thought system of Confucius, and its right name is the primary value. This paper mainly discusses the basic connotation of Confucius's thought of proper name, and analyzes the current situation of the ideological and political education of contemporary college students to explore what Confucius's thought of proper name reveals to the ideological and political education of college students, and draws its political wisdom from Confucius's thought of proper name. The thought of proper name occupies an important position in Confucius' thought system, and Confucius takes proper name as the first priority of politics. The era in which Confucius lived was a time when rites and music were in ruins, and it was common for ministers to monopolize power and commit regicide. For example, in the state of Lu, where Confucius was born, San Huan not only held the state of Lu for a long time, but also threw Duke Zhaodong out of the state of Lu, which led to the state of Lu being in a state without a ruler for eight years. Confucius was concerned about his country all his life, and it was in such a social situation that made Confucius worried about his

country that he put forward the doctrine of the right name, and he wanted to try to correct the government by correcting the name”.

1.4. On what kind of social basis are socialist core values realized?

The basic socialist economic system does provide a solid material foundation and institutional guarantee for the realization of socialist core values, which is an important reason for its unique socialist nature and rich connotation.

1.4.1 Truthfulness and morality are the theoretical-logical manifestations of the inner connotation of socialist core values.

The theoretical logic of the inner structure of socialist core values combined with the theories of classic Marxist writers has identified the value orientation, what is the law of development of human society put forward by Marxist theory, what is the conception of the new society in the future, what is socialism, what is socialism pursued by socialism has been argued against socialist core values. This law must be followed, guiding the forward development of society. The social foundation of the practice of core values is the socialist system, and because the class nature of the proletariat is one of the characteristics of the core values, which has a real, historical and concrete moral nature. Confucius believed that the reason for the chaos and lawlessness in the world was that society was prevalent in an unorthodox manner, and the name and reality did not match. Confucius was always worried about the country and the people, and was committed to correcting society.

1.4.2 Reality and vitality are the practical and logical manifestations of socialist core values

Since the founding of the Communist Party of China (CPC), the advanced culture of socialism with Chinese characteristics has gradually condensed and formed its own core value system with Marxism-Leninism, Mao Zedong Thought and Deng Xiaoping Theory as the guiding principles. The formation of these twelve categories is the result of a realistic historical process of synthesizing and melting and practical leadership, and the realism and vitality of Chinese values are manifested to the fullest extent.

The category has become the backbone of ideological and political education for university students nowadays. The governmental education department improves the structure of the education team through policy orientation, while the education personnel optimizes the education method through teaching practice and information sharing, corrects mistakes, adjusts the direction, and thus improves the curriculum and teaching methods, and then the overall level of the ideological and political education team is significantly raised to a higher level. Compared with the past, the ideological and political education of contemporary college students pays more attention to the development of human beings as the main body of education. Not only do they have more efficient teaching methods and research capabilities, but their subjective thinking and philosophy have also changed radically. When the relationship between the Soviet Union and China deteriorated, Comrade Mao Zedong quoted the Analects of Confucius in which a single word revives a nation and a single word destroys it to criticize Khrushchev's behavior, which was a one-word management style and a distortion of Marxism. It has been proved that what Comrade MAO Zedong said was entirely correct and he did have an insight into the essence of Marxism. Therefore, as we are about to engage in ideological and political education, our first task should be to strengthen our own theoretical training and adhere to the guiding position of Marxist theory; secondly, we should take into account the reality of the development of socialism with Chinese characteristics in the present time, and go to practice step by step and steadily, and then test the theory in practice to strengthen the theory and strengthen ourselves. Especially Xi Jinping's thought on socialism with Chinese characteristics in the new era. That is, the ruler is benevolent, the minister is loyal, the father is kind, and the son is filial. In dealing with human relationships, Confucius embodies a kind of benevolence to love and care for others, treating them with friendliness, kindness, and honesty, and others respond to his love with benevolence accordingly.

At the same time, Confucius made the righting of the name a top priority of political management. Whether in ancient or modern times, society is composed of many organizations and institutions, which in turn are composed of an individual. The advancement of the country and the development of the economy presuppose that every member of society keeps his or her job and does his or her job well. After thousands of years of inheritance, the idea of the proper name has been rooted in traditional Chinese culture and has brought immeasurable influence to Chinese academics, and it has been regarded as an important issue of concern by Chinese thinkers of the past, the present, the modern era and the future.

In short, the basic socialist economic system not only provides a material foundation for the realization of socialist core values, but also, through its inherent socialist nature and rich connotations, provides institutional guarantee and value support for the formation and

maintenance of socialist core values.

References

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