



# Civil Morality and Professional Spirit: How to Build the Core Value Path of China's Ideological System

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## Abstract

When exploring the current ideological construction in China, we cannot ignore its close connection with the cultivation and practice of socialist core values. The cultivation and practice of socialist core values require the cultivation of modern civic morality and modern professional spirit. Starting from Durkheim's theory, the core task of civic moral education should be to cultivate rational morality, while the cultivation of professional spirit aims to strengthen the sense of unity and professional ethics of the social community. In addition, it is necessary to attach importance to the resources of traditional Chinese culture, promote the popularization and daily use of socialist core values through effective means, and provide solid value guidance and moral support for the great rejuvenation of the Chinese nation. This article aims to better construct the core values of China's ideological system through the perspective of Durkheim's civic morality and professional spirit.

## Subject Areas

Higher Education

## Keywords

Civic Morality, Professional Spirit, Ideology

## 1. Introduction

In the context of globalization and the information age, China is undergoing unprecedented social changes and reshaping of values. With the continuous improvement of the socialist market economy system and the expansion of opening up to the outside world, a fundamental feature of modern society is the diversity

of values, and the construction of civic morality and the cultivation of professional spirit are facing new challenges. How to establish mainstream values in diverse values and how to maintain Chinese characteristics in the context of globalization has become an important issue in the current ideological construction of China. In his book “Professional Ethics and Civic Ethics”, Durkheim delves into the relationship between professional ethics and civic ethics, providing us with a theoretical framework for understanding and analyzing civic ethics and professional spirit.

Citizen morality refers to the basic moral norms and behavioral guidelines that citizens should follow in social life, which reflects the moral requirements and value orientation of a country or society. In China, the construction of civic morality is not only an important component of socialist spiritual civilization construction, but also the cornerstone of building a harmonious society and achieving social stability and long-term peace. Professional spirit refers to the professional competence, sense of responsibility, and dedication that individuals should demonstrate in their professional activities. It is an important driving force for improving work efficiency, promoting social progress, and realizing personal value. In Chinese society, the cultivation of professional spirit plays an irreplaceable role in enhancing national competitiveness, promoting economic development, and achieving social equity and justice.

## 2. Theoretical Basis

Turgan’s view on ideological issues reflects more of the distinct feature of the need for social construction discourse. In Durkheim’s understanding, in order to construct a mainstream ideology that meets the needs of the transformation of French society in the mid to late 19<sup>th</sup> century, it is necessary to attach importance to the reshaping and cultivation of core values. To achieve this, providing an effective social norm system and moral system has become a necessary step in theory [1].

In his book “Professional Ethics and Civic Ethics”, Durkheim systematically examines the social origins of professional ethics and reveals its foundational role in the development of modern society. He emphasized that professional ethics is not only a norm of individual behavior, but also a reflection of social collective consciousness. It must appeal to a collective authority, which comes from the requirements of functional professional norms and the collective emotional and value foundation of shared life. Turgan believed that classification is not only a way for us to establish natural inevitability, but also a perspective for us to view the world and understand ourselves, and even the foundation for our value judgments and moral construction, all of which are ultimately bestowed upon us by society. In Durkheim’s understanding, ideological issues are more reflected in the need for social construction discourse. He advocates using social facts as the object of social research. Therefore, this book is not limited to pure ethical theory exploration, but combines legal, political, and anthropological practices to reflect his profound historical sociological perspective.

When looking at ideological issues, Durkheim emphasized more on the need for social construction discourse. He believes that in order to construct a mainstream ideology that meets the needs of the transformation of French society in the mid to late 19<sup>th</sup> century, it is necessary to attach importance to the reshaping and cultivation of core values. Turgan soberly realized that in order to resolve the antagonistic relationship between the state and society, it is necessary to start from the people's situation and establish a social science and normative foundation based on social reality. By tracing the historical traditions and modern transformations of corporations, the social structure is re-implemented on top of professional groups, laying the organizational foundation for the construction of individual morality and professional ethics in modern society. Turgan criticized the abstract concept of the state from the perspective of contract theory by meticulously tracing the historical context of contracts. He emphasized that the formation of modern democratic politics is neither the result of the transfer of individual will rights nor a pure manifestation of state authority. Instead, it is achieved through the intermediary role of professional groups as the basic units of politics, and through representative systems to realize the political role of the state [2].

Turgan proposed that it is precisely the self-contained "society" that provides the state with a higher sacred foundation and human ideals that transcend real politics, thus implementing modern politics on the basis of a combination of professional ethics and civic morality [2]. Turgan's theoretical perspective provides profound insights for us to understand how to construct the core value path of civic morality and professional spirit under the current ideology. He emphasized that the state is the thinking organ of society and has the responsibility to eliminate the pathological effects formed by various groups, demonstrate the overall judgment and decision-making power of citizens through deliberation, prevent harm and encroachment between individuals or groups, and give them true freedom.

The connection between Durkheim's civic morality and professional spirit and the core socialist values of China lies primarily in social unity and harmony. In his works, Durkheim emphasized the importance of social unity, believing that it is the foundation of social order and morality. This is in line with the core socialist values of "harmony" in China, which emphasizes the harmonious coexistence among all social classes and ethnic groups, and jointly maintains social stability and harmony. Secondly, in terms of professional ethics and dedication, Durkheim explored the role of professional ethics in modern society, believing that professional ethics is a bridge connecting individuals and society. This is in line with the core socialist values of "dedication to work" in China, which requires citizens to be loyal to their duties, self-disciplined, serve the people, and serve society, reflecting the socialist professional spirit. Finally, in terms of civic morality and patriotism, integrity, and friendliness, Durkheim's concept of civic morality emphasizes the responsibility and obligation of individuals as citizens of the country, which is in line with the socialist core values of "patriotism". It requires citizens to take the revitalization of China as their own responsibility, promote national unity, and safeguard the

unity of the motherland. At the same time, Durkheim's discussion on contractual and property rights also reflects his emphasis on integrity, which is consistent with the socialist core values of "integrity", emphasizing honest labor, keeping promises, and treating people sincerely. In addition, Durkheim's exploration of the interrelationships between occupational groups also echoes the socialist core values of "friendliness", emphasizing mutual respect, care, and assistance among citizens. Turgan's views provide us with a theoretical framework for understanding and analyzing civic morality and professional spirit, and also provide a theoretical basis for constructing core value paths in modern society.

### **3. The Connotation of China's Current Ideological Core Values**

#### **3.1. The Core Value System of China's Current Ideology**

The core value system of China's current ideology, namely the socialist core values, embodies the value pursuits of the state, society, and individuals at three levels. This value system includes "prosperity, democracy, civilization, and harmony" at the national level, "freedom, equality, justice, and rule of law" at the social level, and "patriotism, dedication, integrity, and friendliness" at the individual level. These values are not only in line with the requirements of the development of socialism with Chinese characteristics, but also inherit the excellent traditional culture of China and the outstanding achievements of human civilization. They are important statements of the consensus of values of the whole party and society.

#### **3.2. The Construction of Citizen Morality and Professional Spirit**

The current ideological core value system in China plays a guiding and leading role in the construction of civic morality and professional spirit. They promote each other and jointly promote the cultivation and practice of socialist core values, providing strong spiritual motivation and moral support for realizing the Chinese Dream of the great rejuvenation of the Chinese nation.

##### 1) Value goals at the national level

In the construction of civic morality, the values at the national level require citizens to establish correct national concepts and enhance national consciousness, which is closely related to patriotism. In the cultivation of professional spirit, the national goals of prosperity, democracy, civilization, and harmony require every professional to contribute to the prosperity, democracy, civilization, and harmony of the country in their position.

##### 2) Value orientation at the social level

The values at the social level emphasize freedom, equality, justice, and the rule of law. These values require citizens to abide by the law and maintain social justice in their social life, which is consistent with the requirements of professional ethics. In the construction of professional ethics, fairness and the rule of law are particularly important, as they require professionals to uphold fairness and justice in their professional activities and comply with laws and regulations.

##### 3) Personal value standards

The personal values of patriotism, dedication, integrity, and friendliness directly guide the moral and professional behavior of citizens. Patriotism requires citizens to be loyal to the country, professionalism requires professionals to be loyal to their duties, integrity requires people to be honest and trustworthy, and friendliness requires people to show friendliness and respect in mutual communication. These value principles are not only the basic requirements for civic moral construction, but also the core content for cultivating professional spirit.

#### 4. Constructing Path Analysis

Turgan proposed the concept of “social solidarity” in his book, which differs from the meaning of “solidarity” in Chinese, which refers to the coordination, consistency, and combination between individuals for common interests or goals. It means that the relationship between people is social solidarity rather than unity. Durkheim used it to describe a state of connection between individuals who make up a specific society. It aims to emphasize that in a society, not only are there connections between people who share common interests and interactions, but there are also connections between people who are unfamiliar or even hostile to each other. This kind of connection relationship, as described by Durkheim as a “social fact”, has the characteristics of externality, compulsion, and universality, that is, it serves as an objective external coercive force that brings all members of society together [3]. In China, the concept of social solidarity can be combined with the core socialist values by strengthening the principles of collectivism and patriotism, promoting the close unity of all people in ideals, beliefs, values, and moral concepts. This unity is not only reflected in the political and ideological levels, but also in the construction of civic morality, requiring citizens to demonstrate a sense of responsibility and belonging to the society as a whole in their personal behavior and professional activities.

In Durkheim’s view, in a society with developed division of labor, establishing good social solidarity fundamentally still relies on a collective consciousness of shared beliefs and sentiments as members of society. “Human desires can only be restrained by the morality they uphold” [4].

In modern society, with the deepening of social division of labor, the differences and independence between individuals gradually increase, and the role of collective consciousness becomes particularly important. Promote the core socialist values and enhance citizens’ sense of identity and belonging to society, in order to strengthen their collective consciousness and promote social unity.

However, Durkheim’s theory of civic ethics and professional spirit has some potential limitations when applied to Chinese society. Turgan believed that as a civic political community, the state is too large in scale and its activities are too sparse and abstract, leading to a distance between individual citizens and the state. In a populous country like China, this limitation may be even more pronounced, as national policies and regulations may not be able to penetrate into individual levels, affecting individuals’ daily lives and moral practices. In addition, Turgan pointed

out that economic life is too complex and has too many branches, making it difficult for the state and its legal system to effectively regulate the operation of economic life. In China's rapidly developing market economy, this issue also exists. The diversity and complexity of economic activities pose challenges to national regulation and also affect the effective implementation of professional ethics. This requires joint efforts from the state, society, and individuals to cultivate and realize the core values of socialism with Chinese characteristics.

In Durkheim's theoretical framework, the establishment of social solidarity relies on the common beliefs and sentiments of social members, namely collective consciousness. He believes that this collective consciousness is the foundation of social order and unity, which transcends individual desires and guides and constrains the behavior of social members through common moral norms. China emphasizes the importance of socialist core values in building civic morality and professional spirit. These values not only reflect the common ideals of socialism with Chinese characteristics, but also serve as the ideological and moral foundation that unites China's strength. Through educational guidance, public opinion propaganda, cultural influence, practical cultivation, and institutional guarantees, socialist core values are integrated into citizens' daily lives and professional behaviors, becoming moral norms and behavioral guidelines that people consciously abide by. At the same time, in promoting the construction of civic morality, attention should be paid to the guaranteed role of laws, systems, and other resource supplies. By providing laws, systems, and other resources through the government, we can activate the enthusiasm and creativity of all aspects of society and steadily and effectively carry out moral construction. This not only helps to form a moral code that all members of society abide by, but also contributes to building a harmonious social environment.

The best practices for cultivating civic ethics and professional spirit in Chinese society can be classified into the following four points: Firstly, we must adhere to the guidance of socialist core values: we must integrate the value requirements of the state, society, and individuals into all aspects of moral construction, construct moral norms based on mainstream values, strengthen moral identity, guide moral practice, and guide people to understand the great virtue, abide by public morality, and strictly adhere to personal morality. Secondly, innovate and develop while inheriting tradition: consciously inherit the traditional virtues of China, inherit the fine traditions and revolutionary ethics formed by our party's leadership of the people in long-term practice, adapt to the requirements of the new era of reform and opening up and the development of the socialist market economy, actively promote creative transformation and innovative development, and continuously enhance the timeliness and effectiveness of moral construction. Thirdly, combining the enhancement of moral cognition with the promotion of moral practice: respecting the subject status of the people, inspiring people to form kind, moral intentions and emotions, cultivating correct moral judgments and responsibilities, improving moral practice ability, especially conscious practice ability, and guiding

people to aspire to and pursue a life of morality, respect for morality, and adherence to morality. Fourthly, we should leverage the promoting and safeguarding role of socialist rule of law: using the rule of law to carry moral concepts, clarify moral guidance, promote virtue and righteousness, embody socialist moral requirements in legislation, law enforcement, judiciary, and law-abiding, and use the power of the rule of law to guide people towards excellence and goodness.

## 5. Conclusion

In current China, the construction of ideology is closely linked to the cultivation and practice of socialist core values, which together shape the moral outlook and spiritual temperament of the country. Starting from Durkheim's theory, this article believes that civic moral education should focus on cultivating rational morality, while the cultivation of professional spirit should aim to build a sense of unity and professional ethics in the social community. From the perspective of Durkheim, we should understand and learn about civic ethics and professional spirit, not forget our roots, and absorb foreign influences. Only in this way can we maintain Chinese characteristics in the wave of globalization and make greater contributions to building a harmonious society and promoting human civilization progress.

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## Conflicts of Interest

The authors declare no conflicts of interest.

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