

Taoist Ideology of Honesty and Its Value Theory

Li Yu

School of Marxism, Anhui University of Finance and Economics, Bengbu City, Anhui Province, 233030

Abstract: As an important topic in the work of the party and the state, the building of a clean and honest party style is also a major theoretical and practical issue that needs to be continuously promoted. To this end, this paper is based on the Taoist thought of integrity, analyzes its basic connotation and theoretical foundation, and combines the background of the construction of party style in the new era to explore the creative transformation and innovative development of the Taoist thought of honesty under the new situation, combines the Taoist thought of honesty with the construction of integrity culture in the new era and new journey, and educates and guides the majority of party members and cadres to enhance their consciousness of not wanting to be corrupt.

Keywords: Taoist incorruptible thought; The construction of party style and clean government Modernity transforms

The study of Taoist ideology is not only related to the inheritance and promotion of China's excellent traditional culture, but also to the development and promotion of clean government. Therefore, this paper starts from the idea of honesty contained in Taoist philosophy, and studies its connotation, essence and reference value.

1. The basic connotation of Taoist thought of integrity

The philosophical ideas of Taoism are embodied in all aspects of society, and under the influence of the Taoist nature, the simplicity of human nature, and the concept of rule by non-action, Lao Tzu and Zhuangzi have their own unique views on being honest and honest for officials. According to what he can see, honest people can not only be indifferent to foreign things and indifferent to fame and fortune, but also realize that nature is equal, govern for the people, and finally achieve the realm of indisputable and free detachment.

1.1 The way of being an official who is honest and honest and does not imprison foreign objects

Clean, that is, "upright, innocent", incorruptible, that is, "incorruptible, incorruptible", honest and honest is to require those who are in power to be honest, innocent, fair and honest, indifferent to fame and fortune. When Lao Tzu understands the objective world, he reminds people that "there is always no desire, in order to observe its wonder; There is always desire, in order to observe it. If a person can always maintain a pure and desireless state of mind, he can observe the subtleties of space and all things, and comprehend the true meaning of the universe; If we are always in a state of polydesire, disturbed and blinded by subjective desires, we can only see some superficial phenomena of space and all things. This warns us to keep a pure mind, because deep desires can blind people's eyes and prevent them from knowing the truth, so that they can behave irrationally. This is especially true for those who are officials, seeking their positions in their positions, but the temptations and tests they face after being in their positions also increase, so "to the extreme, to keep quiet", and not to prison foreign objects is the way to be an official.

Zhuangzi also thinks so. Compared with the abundance of material life, Zhuangzi pays more attention to the fulfillment of the spiritual realm, believing that excessive desire will lead to the loss of human virtue. Zhuangzi believes that "if you are incompetent, you will not be able to govern official affairs; If the line is not innocent, the group will be desolate" ("Zhuangzi Fisherman"), which also refers to providing value guidance for officials, not only to improve their quality, but also to be innocent, and officials must be strict with themselves and lead by example, so as to better drive their subordinates to advocate a clean and honest style.

Taoists believe that officials should always warn themselves to stay away from greed, not only to improve their sense of self-respect, but also to be indifferent to fame and fortune, not to indulge in the gains and losses of external objects, not to be imprisoned in the number of external objects, and to deal with them indifferently.

1.2 The rule of governing for the people and being an official for the sake of indisputable

Lao Tzu said: “Be kind and benevolent, good in words and faith, and good in governance” (Chapter 8 of the Tao Te Ching), officials should be like saints, with a heart of benevolence when engaging in politics, and be good at governing national politics; “The good is like water, and the water benefits all things without fighting” (Chapter 8 of the Tao Te Ching), and those who are officials should also nourish all things like water, but they do not fight for their name. Lao Tzu praised water most in all natural things, believing that water virtue is close to the Tao, water has no solid shape and color, and officials should also have a broad and tolerant mind like water, treat the masses with benevolence, be good to all things like water, and fulfill their duties and responsibilities without asking for returns, and fight with an indisputable heart. Lao Tzu advocates the removal of utilitarian benevolence and righteousness, and the removal of “false benevolence and false righteousness” in the name of benevolence and righteousness, not to oppose benevolence and righteousness, but to raise the standard and level of benevolence and righteousness. In terms of the object of benevolence, Lao Zhuang surpassed the Confucian foundation of “kinship”, believed that the true benevolence was not partial, and completely abandoned the utilitarian, just as the official was completely from the perspective of the people when he entered politics, and truly achieved people-oriented, diligent government and love the people.

Zhuangzi’s concept of non-action also reflects his people-oriented thought at a certain level, which is an important foundation for the formation of the idea of integrity. Zhuangzi’s concept of “Wu Wei” lies in conforming to nature, not mixed with selfishness and selfishness, officials should not change the original development state of things with their own personal will, can not affect the people’s way of life for their own selfishness, the relationship between the king and the people is the relationship between the boat and the water, in order to achieve the harmonious development of society, the officials must abandon selfish desires, conform to the laws of nature, conform to the will of the people, and return to the pure and simple social state. As an official, he has the lofty ambition of helping the world, and only by self-cultivation can he rule the country and level the world. The way to be an official lies in being virtuous, and the way to establish virtue lies in rebuilding. In the process of taking advantage of the trend, officials should stick to their hearts, constantly improve their abilities and cultivation, and not pursue the fame and fortune that officials can bring, but focus more on the matter itself, which is conducive to improving the efficiency of officials.

2. Absorb the essence of Taoist ideology of honesty to promote the construction of party style and clean government in the new era

In view of this, further excavating the beneficial resources in the Taoist thought of honesty and honesty has important reference value and reference significance for promoting the construction of anti-corruption and clean government in the new era and improving the official moral cultivation of party and government leading cadres.

2.1 Building a clean political environment is the goal

The goal of building a clean and honest party style is to build a clean and honest political environment, and the key to building a clean and honest politics lies in the fact that officials at all levels maintain a clean and honest work style, and honesty are the fine traditions and precious wealth of the Communist Party of China. On the one hand, officials at all levels must be honest and self-respecting, and not only be indifferent to fame and fortune, but also guide their families to stay away from the temptation of glory and foreign things, and not to engage in favoritism and irregularities, and not to bend the law for bribes. On the other hand, officials at all levels should follow the principle of subordinating personal interests to national interests, put the interests of the overall situation first, and abandon jealousy in their daily work. In this process, officials at all levels must be down-to-earth, work hard and bear no grievances, and seek welfare for the people and development of the country. In addition, in the process of building a clean political environment, high-end forums and research bases can be used as the basis to carry out in-depth academic exchanges and on-site experiential education on the theme of Taoist clean and honest thought, so as to jointly create a trend of anti-corruption and clean government in the whole society.

2.2 Upholding the concept of people first is fundamental

From the perspective of being an official, the essence of Wuwei advocated by Taoism is to conform to nature and the will of the people, and from the perspective of the current society, it is to adhere to the concept of the supremacy of the people and take the people as the foundation. On the one hand, upholding the concept of putting the people first requires officials at all levels to adhere to the mass line, go to the grassroots level, truly understand the real needs and difficulties of the people, and find solutions based on their actual needs. To this end, officials at all levels must be diligent in their political affairs, pay attention to strengthening economic construction during their term of office, and lead the people to become rich through hard work and improve their living standards. On

the other hand, leading cadres at all levels should attach importance to the development of local education, vigorously carry forward the advanced socialist culture, pay particular attention to strengthening the people's ideological and political education, propagate the core socialist values through various media, and enhance the people's cultural accomplishment and moral conduct. In addition, it can promote the construction of carriers at multiple levels and in an all-round way to enhance the influence and penetration of Taoist clean and honest thought. In the hometowns of Lao Tzu and Zhuangzi, we can establish a national demonstration base for clean government education, and governments at all levels can build a clean government corridor with the theme of Taoist clean and honest thought, and the core content of Taoist clean and honest thought can also be printed into a book for leading cadres at all levels to learn from.

2.3 Adhering to the principle of strict self-discipline is the key

The Taoist idea of honesty and honesty has provided a lot of useful enlightenment for the construction of contemporary party style and clean government, advocating that officials should self-denial and self-cultivation, improve their self-cultivation, and believe that respecting Taoism and virtue is the foundation for officials. On the one hand, leading cadres should always keep in mind party discipline and government discipline, always think about the foundation of their lives, always think about the harm of greed, and often compare what they do and think with the party rules and party constitution, so as to carry out self-reflection and reflection, examine problems and rectify and implement them, and deepen the self-revolutionary spirit of communists. On the other hand, as leading cadres, they should look directly at their own shortcomings and defects, strengthen self-education, adhere to lifelong learning, deeply study the series of speeches of General Secretary Xi Jinping, learn the new ideas, new concepts and new strategies of governing the country in the new era, insist on arming themselves with correct theories, constantly improve their ideological consciousness and governance ability, and always maintain the advanced nature and purity of the Communists.

To sum up, in the context of inheriting and carrying forward the excellent traditional Chinese culture, absorbing the essence of Taoist thought of honesty and honesty and learning from its way of government is conducive to promoting the construction of contemporary party style and clean government. Leading cadres at all levels should step up their study, profoundly study the Taoist idea of honesty and honesty, internalize it in their hearts and externalize it in their deeds, so as to display the political nature of the people's public servants and always maintain the advanced nature of the communists.

References:

- [1]Zhang Jing Zhang Songhui Translated Note: Tao Te Ching[M].Beijing:Zhonghua Book Company,2021.5.
- [2]Zhuangzi. Jiangxi:Jiangxi People's Publishing,2017.7.
- [3]Actively learn from the excellent culture of clean government in China's history and continuously improve the ability to resist corruption, prevent degeneration and resist risks[N].People's Daily,2013-04-21(001).
- [4]Xi Jinping. Holding High the Banner of Socialism with Chinese Characteristics and Uniting and Striving for the Comprehensive Construction of a Modern Socialist Country:Report at the 20th National Congress of the Communist Party of China[N].People's Daily,2022-10-26(1).
- [5]Commentator. People's Daily,2021-07-04(001).
- [6]Fan Xiaoli. Exploration of promoting the creative transformation and innovative development of Confucian ideology of clean government[J].Hongqi Manuscripts,2018,(20):35-37.)

About the author:

Li Yu (1998-), female, Han nationality, native of Lu'an, Anhui Province, Master of Laws, unit: Ideological and Political Education, School of Marxism, Anhui University of Finance and Economics, research direction: Chinese traditional culture and ideological and political education.