

A Study on the Compatibility Between Traditional Chinese Moral Values and the Values of Scientific Socialism

Hanyu Du^{1,a,*}

¹School of Marxism, Hebei University of Technology, No. 5340, Xiping Road, Shuangkou Town, Beichen District, Tianjin, China

a. 3051950394@qq.com

**corresponding author*

Abstract: The report of the 20th National Congress of the Communist Party of China proposed the significant assertion that "the core values of excellent traditional Chinese culture are highly compatible with the values of scientific socialism." The moral values embedded in China's excellent traditional culture exhibit a high degree of compatibility with the values advocated by scientific socialism in multiple aspects, primarily reflected in their characteristic manifestations, content expression, and practical orientation. In terms of fundamental characteristics, both demonstrate an interwoven relationship between independence and inclusiveness, an integration of continuity and development, as well as a coexistence of national identity and global vision. Regarding key content, they are inherently aligned in their views on moral ontology, moral objectives, and moral principles. In terms of practical orientation, the construction of the "Four Virtues" in contemporary Chinese society can effectively draw upon the methodological connotations embedded in traditional Chinese moral values. Under the guidance of these traditional moral values, the high-quality development of socialist moral construction can be further promoted.

Keywords: Traditional Chinese Moral Values, Values of Scientific Socialism, Compatibility, Xi Jinping's Cultural Thought

1. Introduction

Morality, as a normative system for evaluating individual character, regulating social behavior, and maintaining interpersonal relationships, is a crucial category in the theoretical framework of scientific socialism. Over thousands of years of civilization, Chinese society has developed a relatively complete system of ethical and moral principles, accumulating profound moral and intellectual resources. Although scientific socialism and traditional Chinese moral values originate from different theoretical backgrounds, historical contexts, and ideological approaches, they exhibit significant commonalities and compatibility in their understanding of moral issues. This "compatibility" creates the possibility for further integration between the two. The report of the 20th National Congress of the Communist Party of China states: "China's fine traditional culture, with its long history and profound depth, embodies the wisdom of Chinese civilization. It encompasses such values as the world belongs to all, the people as the foundation of the state, governance through virtue, reform and innovation, meritocracy, harmony between humanity and nature, self-improvement through perseverance, cultivating virtue to sustain all things, trustworthiness and harmonious relations, and

benevolence and good-neighborliness. These values, accumulated by the Chinese people over long periods of production and social practice, reflect key perspectives on the universe, society, and morality. They are highly compatible with the values advocated by scientific socialism" [1]. This statement not only extracts and condenses the essential attributes and core values of China's fine traditional culture but also highlights the factual basis for the compatibility between Marxist principles and China's traditional cultural values in the Chinese context. Therefore, an in-depth exploration of the compatibility between traditional Chinese moral values and the values of scientific socialism will contribute to a deeper understanding of the important concept of the "Second Integration" and provide both theoretical and practical support for establishing cultural subjectivity in the new era.

2. Interpretation of the Compatibility Between Traditional Chinese Moral Values and the Values of Scientific Socialism

General Secretary Xi Jinping has emphasized that "Chinese civilization, having undergone the baptism of the scientific spirit of Marxism, has transformed into a new form of culture in the new era and a modernized Chinese civilization, showcasing its distinctive characteristics of continuity, innovation, unity, inclusiveness, and peacefulness" [2]. This statement reflects the shared theoretical traits between traditional Chinese culture and the values of scientific socialism.

2.1. The Interweaving of Independence and Inclusiveness

The compatibility between traditional Chinese moral values and the values of scientific socialism is characterized by the unity of independence and inclusiveness. Their integration is not a simple juxtaposition but rather a profound fusion built upon their respective independence and mutual inclusiveness. Independence is reflected in their unique core value systems and historical origins, while inclusiveness is evident in their ability to absorb and learn from outstanding cultural achievements both internally and externally, as well as in their advocacy for inclusive cultural values. This unity facilitates the mutual integration and co-development of the two value systems.

From the perspective of independence, traditional Chinese moral values originate from a long historical accumulation and are deeply rooted in Confucianism's principle of "benevolence", Daoism's emphasis on "harmony", and Mohism's ideals of "universal love and non-aggression". These philosophies stress the harmonious coexistence of individuals and nature, personal moral cultivation, and social stability. Over time, they have evolved into a distinctive moral system that shapes behavioral norms and value orientations in Chinese society. Scientific socialism, on the other hand, is founded on historical materialism and dialectical materialism, with communism as its ultimate goal. It focuses on the influence of socio-economic conditions on morality, promotes collectivism, and emphasizes social justice and equality.

The inclusiveness of traditional Chinese moral values aligns with the openness of Marxism, particularly in their shared advocacy for inclusivity. Both systems uphold a broad-minded approach that allows for the absorption and integration of diverse cultural elements, fostering their continuous innovation and development. Chinese civilization, as a comprehensive ideological and cultural system, emphasizes the principle of "harmony without uniformity", respects cultural diversity, and promotes peaceful coexistence among different cultures. Similarly, in *The Communist Manifesto*, Marx elaborated on the general laws of historical development, advocating for the removal of barriers to communication and the gradual reconciliation of cultural limitations and biases among nations. This fosters cultural exchange, mutual learning, and the reconstruction of civilization. The adaptation of Marxism to China's realities and its integration with traditional Chinese culture have led to its Sinicization and modernization, allowing the Chinese people to understand and embrace Marxism

through its contextualized characteristics, intrinsic essence, and practical applications. This process has significantly contributed to the success of China's revolutionary, developmental, and reform endeavors, enhancing the global influence of Marxism and strengthening cultural confidence among the Chinese people [3]. Fundamentally, the cherished characteristic of inclusive development in traditional Chinese morality and the universal and open nature of Marxism both emerged as responses to humanity's developmental needs. They reflect a common aspiration for an improved human society, which can be regarded as their shared "species" attribute.

Thus, the independence of traditional Chinese moral values enables them to stand out in the global cultural landscape, while their inclusiveness allows them to absorb and integrate beneficial elements from other cultures, enriching their essence. The independence of the values of scientific socialism stems from their profound insight into the laws governing human social development, while their inclusiveness is demonstrated in their ability to incorporate moral practices from various cultural backgrounds to achieve a broader global consensus on values. The interplay of these independent and inclusive characteristics provides a solid foundation for the integration of traditional Chinese moral values and the values of scientific socialism.

2.2. The Integration of Continuity and Development

Continuity refers to the characteristic of an entity maintaining stability over time or persisting in its development within a given period. It encompasses three key attributes: temporal persistence, stability, and consistency. Development, on the other hand, signifies a dynamic process in which an entity or system exhibits tendencies toward transformation, construction, and improvement. It ensures the adaptability, organization, stability, and efficiency of an entity's continuous activities. Although traditional Chinese moral values and the values of scientific socialism originate from distinct cultural backgrounds and historical contexts, their fundamental value propositions in the progress of human society represent a unity of conscious inheritance and rational development.

From a historical perspective, Confucianism serves as a prime example. Confucius upheld the principle of "transmitting rather than creating", emphasizing the importance of transmission and inheritance. This approach was a crucial means by which early ancient culture was preserved and developed. Without the act of "transmission," cultural achievements would struggle to survive and be passed down. Following Confucius, the ongoing interpretations and systematic inheritance of the Six Classics within Confucianism played a foundational role in the long-term transmission of Chinese culture. This paradigm established a robust foundation for cultural continuity, profoundly shaping the enduring development of Chinese civilization [4]. Similarly, scientific socialism was constructed upon Marx's critical inheritance of outstanding scientific achievements related to human society. Traditional Chinese moral values, emphasizing moral cultivation, harmonious coexistence, and the principle of "the world belongs to all", align with the ideals of fairness and justice in scientific socialism, as well as its vision for communism and the concept of a shared future for humankind. This intrinsic continuity underpins the fundamental compatibility between the spiritual core of Chinese culture and the values of scientific socialism.

"Drawing from the legacy of past generations while embracing contemporary changes"—inheritance and development are always interconnected. From the perspective of cultural innovation and development, traditional Chinese culture is a vibrant and creative civilization. Throughout history, it has continuously innovated in response to the evolving conditions of modern society, revitalizing itself under new historical circumstances. This process has led to the formation of new moral norms and value orientations. The emergence of Neo-Confucianism during the Song and Ming dynasties exemplifies how moral perspectives evolved in response to societal transformations. Similarly, scientific socialism, when applied in China, has been continuously integrated with the country's local realities and has interacted dynamically with traditional Chinese culture through creative

transformation and innovative development. For instance, the core socialist values incorporate many elements from China's fine traditional culture, such as patriotism, dedication, integrity, and friendship. At the same time, traditional Chinese culture, with its emphasis on keeping pace with the times, has been further enriched through its interaction with the values of scientific socialism. Concepts such as "the world belongs to all" and "the people are the foundation of the state" resonate with the principles of social justice and people-first governance in scientific socialism. These traditional ideas, when integrated with modern socialist values, have contributed to the development of new concepts such as common prosperity, social fairness and justice, and people-centered governance [5].

The integration of continuity and development enables traditional Chinese moral values and the values of scientific socialism to find common ground across different historical stages and social contexts while generating new value syntheses in contemporary settings. This integration provides an enduring source of motivation for constructing a Chinese-characterized moral value system, deepening the social penetration of core socialist values in practice. Consequently, this process has effectively propelled the great rejuvenation of the Chinese nation, offering strong cultural support and value guidance for advancing the cause of socialism with Chinese characteristics.

2.3. The Coexistence of National Identity and Universality

The compatibility between traditional Chinese moral values and the values of scientific socialism demonstrates the coexistence of national identity and universality. This coexistence is not merely a parallel existence but rather a fusion in which both systems retain their unique cultural characteristics while seeking a shared global moral consensus.

Traditional Chinese moral values are deeply embedded in the historical and cultural heritage of the Chinese nation, embodying the national spirit and reflecting the unique ethical pursuits of the Chinese people. Key philosophical traditions, such as Confucianism's principles of benevolence, righteousness, propriety, wisdom, and integrity; Daoism's concept of non-intervention; and Legalism's emphasis on the rule of law, serve as the foundational pillars of Chinese moral thought. These values have shaped behavioral norms, social order, and the moral character of the Chinese nation [6]. Although scientific socialism originated in the West, it has taken root in China, integrating with the country's historical realities and traditions. This integration reflects a deep respect for and absorption of the outstanding moral and philosophical heritage of the Chinese nation. However, national identity does not imply isolation or exclusivity—it is inherently open and inclusive. Traditional Chinese moral values have long engaged in exchanges with other global civilizations. For example, the introduction and adaptation of Buddhism into Chinese thought, and its interactions with Confucianism and Daoism, illustrate how traditional morality, while maintaining its independence, has also absorbed beneficial elements from other cultures, thereby enriching its ethical framework. Similarly, the values of scientific socialism transcend national borders, integrating with diverse social practices worldwide and becoming a global ideal for justice, equality, and peace.

As the saying goes: "All things grow together without harming one another; different paths run parallel without contradiction". Moral values are no longer confined to individual nations or regions but increasingly seek universally applicable principles. Traditional Chinese moral values, such as harmonious coexistence and universal love with non-aggression, align with the values of scientific socialism, which advocate for a shared future for humankind and fairness and justice. These ideals transcend national and cultural boundaries, aiming at the common well-being of humanity [7]. This universal dimension allows traditional Chinese moral values and the values of scientific socialism to serve as shared ethical resources in global moral discourse, contributing Chinese wisdom to the construction of a global moral civilization.

The coexistence of national identity and universality ensures that traditional Chinese moral values and the values of scientific socialism maintain their unique cultural characteristics while resonating

on a global scale. These values offer ethical and philosophical insights that different countries and regions with diverse cultural backgrounds can learn from and adopt [8]. In the context of the new era, this coexistence not only facilitates the construction of a moral value system with Chinese characteristics but also provides an Eastern perspective on global moral progress. It promotes justice, peace, and harmony in international ethics, fosters cross-cultural exchanges, and advances the building of a shared future for humankind.

3. The Theoretical Basis for the Compatibility Between Traditional Chinese Moral Values and the Values of Scientific Socialism

The values of scientific socialism encompass a wealth of moral and ethical principles that closely resemble the philosophical underpinnings of traditional Chinese moral values. Both frameworks exhibit a high degree of compatibility in their perspectives on interpersonal relationships, collective human identity, and the pursuit of social harmony. Exploring these shared principles and integrating Marxist moral ethics with the essence of China's traditional culture provides a solid theoretical foundation for constructing a distinctly Chinese moral value system.

3.1. Moral Ontology: "Material Sufficiency Leads to Moral Refinement" and "The Economic Foundation of Morality"

The idea that material prosperity is a prerequisite for moral development has been a recurring theme in traditional Chinese thought. The ancient dictum "When granaries are full, people observe propriety; when food and clothing are sufficient, they develop a sense of honor and shame" reflects this notion. Similarly, The Records of the Grand Historian states: "Ritual arises from abundance and deteriorates in scarcity. Thus, a gentleman, when wealthy, practices virtue, while an ordinary person, when wealthy, focuses on physical sustenance. Deep waters give rise to fish, dense forests provide refuge for beasts, and a prosperous society fosters benevolence and righteousness." This perspective suggests that ethical principles such as propriety and benevolence originate from stable material conditions. The Eastern Han philosopher Wang Chong further emphasized this materialist view, stating: "The most urgent human need is food. If faith is abandoned in favor of sustenance, even if one wishes to be untrustworthy, trust naturally arises; if food is abandoned in favor of faith, even if one wishes to uphold trust, trust cannot be maintained" [9,10]. These statements reveal the fundamental materialist insight that economic security is the objective prerequisite for moral cultivation and social stability. Only when people have sufficient material resources can they afford to focus on moral elevation and the maintenance of social order. This notion closely aligns with the materialist foundation of scientific socialism.

Scientific socialism, grounded in historical materialism, asserts that morality is a product of social and economic conditions. It upholds the principle that the economic base determines the superstructure, meaning that moral values and ethics are reflections of objective social and economic realities. Karl Marx explicitly argued that: "The mode of production of material life conditions the general process of social, political, and intellectual life." This perspective highlights that moral norms are not independent entities but rather products of specific social and economic relationships. In a socialist society, the accumulation of material wealth should serve the collective well-being, thereby providing a solid material foundation for moral practice.

Both traditional Chinese moral values and the values of scientific socialism recognize morality as a form of social consciousness shaped by economic and class conditions. This common understanding serves as a strong theoretical foundation for the development of a uniquely Chinese moral value system. It underscores the importance of balancing material and spiritual progress in a market economy, ensuring social harmony and human development. Furthermore, this shared view reinforces

the application of historical materialism in advancing core socialist values. It emphasizes the need to consider economic conditions when promoting moral development, ensuring that moral norms both reflect social realities and guide social progress.

3.2. Moral Goals: "The Great Harmony Society" and "The Association of Free Individuals"

The Great Harmony Society is the ultimate ideal social structure advocated by ancient Confucianism, regarded as the highest stage of human social development. It embodies the principle of "the world belongs to all", where merit-based selection of capable individuals, integrity, self-cultivation, and social harmony are upheld. In this envisioned society, every individual finds their rightful place and fulfills their designated role. From the perspective of individuals in society, all members of society receive collective care and protection. Following the principle of "not only caring for one's own parents and children", people extend their love and concern to others, fostering a familial sense of unity within the community. This vision ensures that the elderly are cared for, the strong are meaningfully employed, and children are properly nurtured. Each person contributes to society according to their ability, and the state provides for the vulnerable—the widowed, the orphaned, the disabled, and those who are ill—ensuring their basic needs are met. From the perspective of society toward individuals, all people enjoy stability and prosperity. Society operates in a structured manner, where individuals have both duties ("a role to fulfill") and security ("a place to belong"), leading to a harmonious and prosperous life. From the perspective of labor and resources, the Great Harmony Society envisions optimal resource allocation and efficiency: "Goods should not be wasted on the ground, nor hoarded selfishly", meaning that although people cherish their labor's fruits, they do not act with selfish intent or hoard resources. "Labor should not be shirked, nor should it be performed solely for personal gain", meaning that individuals take pride in contributing their full efforts to society, considering idleness or minimal labor shameful. Thus, by fostering a sense of public-mindedness and eliminating selfishness, the ideal society maximizes the effective use of resources and human potential [8]. This, in turn, establishes a fair and efficient social operation model, promoting long-term social stability and sustainable development.

Building on past theories of freedom, Marx and Engels formulated the concept of the "Association of Free Individuals"—a vision of the ideal communist society. This concept serves as a theoretical expression of humanity's ultimate social form. The "free individual" is a person who possesses: Freedom of thought; Freedom of expression; Freedom of action. Such individuals achieve "true personal freedom" and self-actualization [11]. As Hegel observed, "Personality is 'I'—the very essence of freedom, which belongs solely to the spirit" [12]. This ideal society is one in which individuals experience complete self-development—meaning that people can freely and unrestrictedly cultivate their abilities in any field they wish, according to their interests and capabilities. This process enables individuals to externalize, recognize, and develop their intellect, emotions, and willpower, achieving their full potential. The ultimate goal of the Association of Free Individuals is human liberation and holistic development, surpassing earlier utopian visions that were constrained by class and historical limitations. This concept provides a fundamental shift in historical perspective, eliminating idealistic speculation and replacing it with a concrete historical-materialist framework for understanding the ideal society.

The alignment between the Great Harmony Society and the Association of Free Individuals is evident in their moral emphasis on balancing individual responsibility and societal obligation. Both visions: Advocate for a society where individuals fulfill their responsibilities while benefiting from collective care. Reflect the Confucian "family-nation-world" ethos in traditional Chinese morality. Align with scientific socialism's concept of a "community with a shared future for humankind".

3.3. Moral Principles: "Cherishing Community and Harmony" and "Cooperative Construction of Collective Strength"

The question of how to interact with others has always been a central theme in traditional Chinese culture. Traditional Chinese moral values emphasize harmonious coexistence, respect for collective interests, and the unity of self-fulfillment and social responsibility. As Confucianism teaches, "The benevolent love others". Although interpretations of "ren" (仁, benevolence) have varied throughout history, its core value—love for others—remains constant, emphasizing universal love rather than self-centered affection. This ethical outlook is based on the principle that individuals should engage with others in goodwill, extending appropriate care and concern. As stated in The Book of Changes (Zhou Yi, 周易): "The great virtue of Heaven and Earth is life." This phrase suggests that Heaven and Earth sustain and nurture all living things, yet how exactly do they perform this function? Confucius responded: "Does Heaven speak? The four seasons proceed, and all things grow." This passage illustrates the silent yet orderly way in which natural forces operate, nurturing all life without explicit declarations [13]. When Confucius explained the "teaching without words" to his disciple Zigong, he used this analogy to highlight human morality, particularly his advocacy for the Way of Benevolence. Just as nature silently fosters life, benevolence (仁) is not merely a verbal concept but must be practiced through tangible actions. It manifests as gradual and expanding acts of care, where love is extended through concrete ethical behavior, making the abstract ideal of "ren" a lived moral reality.

The values of scientific socialism similarly prioritize collectivism as a core moral principle. Rooted in a deep understanding of class struggle, this principle underscores solidarity and cooperation among members of society to advance social justice and common prosperity. Marx and Engels explicitly criticized the bourgeois moral perspective, which was based on individual self-interest. They condemned capitalist property relations, which falsely framed historically contingent social structures as eternal natural laws. Instead, they asserted that "cooperative construction of collective strength" was a historical necessity for the working class's struggle, revolution, and development [11]. Within this framework, individual and collective interests are interdependent: The prosperity of the collective provides the foundation for the comprehensive development of individuals. The talents and contributions of individuals fuel the progress of the collective.

Both Confucian moral ideals and the values of scientific socialism emphasize: A strong sense of collective responsibility. A proper understanding of the relationship between the individual and the collective. Marx argued that: "An individual's relationship to themselves becomes objective and real only through their relationship with others." This means that true individual freedom and development can only be realized within the framework of social relationships. This perspective aligns closely with traditional Chinese moral thought, which promotes benevolence, loyalty and empathy, and moral principles rooted in collective well-being [14].

3.4. Moral Practice: "Unity of Knowledge and Action" and "The Unity of Interpreting and Transforming the World"

The debate on knowledge and action has been a fundamental theme in Chinese moral philosophy for thousands of years. In traditional Chinese moral thought, "knowledge" primarily refers to inner awareness and ethical cognition, while "action" signifies moral practice and real-world application. Prominent Confucian scholars such as Confucius and Wang Yangming regarded "the unity of knowledge and action" as the highest ideal of moral practice. Wang Yangming's philosophy of "extending innate knowledge" and "unity of knowledge and action" emphasizes that moral cultivation is not solely about intellectual comprehension but also requires inner experience and practical application. The essence of his unity of knowledge and action can be summarized in three key points:

Knowledge and action are interconnected processes—they cannot be separated in moral cultivation. Knowledge and action are mutually dependent—knowledge initiates action, while action fulfills and validates knowledge. The purpose of action is moral refinement—through action, one eliminates impure thoughts and attains moral perfection. For Wang Yangming, "knowledge" refers to the innate moral principle within one's heart, while "action" entails applying this innate moral principle in all aspects of life [15].

Karl Marx famously declared: "Philosophers have only interpreted the world in various ways; the point, however, is to change it." Here, Marx criticized traditional philosophers for merely analyzing the world while neglecting the necessity of transforming it. In the face of concrete material forces, mere philosophical interpretation is insufficient. Marxist philosophy aims to break away from the constraints of traditional philosophy, rejecting the idea of passively observing the world. Instead, it insists that philosophy must actively engage in transforming society. In short, the act of "interpreting the world" and the mission of "changing the world" are inseparable. Marx redefined the role of philosophy, shifting its focus from theoretical abstraction to practical materialism, where the purpose of philosophy is to change the world through action. Friedrich Engels further emphasized this view, stating: "The dialectics in our minds are merely reflections of the real-world dialectical developments occurring in nature and human history." [16] Scientific socialism is not an abstract utopia but a fusion of theoretical systems and social practice, demanding that individuals engage in collective action to achieve social justice and human development.

Both "the unity of knowledge and action" in Confucianism and "the unity of interpreting and transforming the world" in Marxism share a common emphasis on practical engagement: Moral education and moral behavior are closely linked. Moral principles must be realized through real-world actions. Individuals deepen their understanding of moral ideals through active participation in society. This practical perspective highlights the interaction between morality and social reality. By actively engaging in real-world challenges, individuals internalize and refine their moral consciousness, ultimately achieving higher ethical and philosophical development.

4. The Practical Orientation of the Compatibility Between Traditional Chinese Moral Values and the Values of Scientific Socialism

The profound compatibility between traditional Chinese moral values and the values of scientific socialism naturally fosters their integration. However, in the context of the new era of moral practice, it is essential to explore methodological approaches for deepening their convergence and application. This requires focusing on moral self-discipline, the philosophy of cherishing life, a global outlook, and filial piety and fraternal respect, thereby fostering personal integrity, professional ethics, social morality, and family virtues in socialist society. A deeper understanding of the compatibility between these two moral frameworks is crucial for advancing moral development in contemporary China.

4.1. Shaping Personal Integrity in Socialist Society Through "Moral Self-Discipline"

Traditional Chinese moral thought emphasizes that individual moral cultivation is inseparable from social harmony and stability, while scientific socialism underscores the need for each member of society to strive toward a shared goal. Both systems uphold moral self-discipline as a fundamental principle, providing a solid theoretical foundation for the development of personal integrity in socialist society. The key to fostering personal moral integrity lies in the cultivation of self-discipline, dedication, perseverance, and honesty, with self-discipline as the cornerstone.

Traditional Chinese morality promotes "慎独" (self-discipline in solitude) and "内省" (self-reflection), advocating for individuals to uphold moral standards even in the absence of external supervision, thereby forming an intrinsic moral consciousness and virtuous habits. 慎独 (Self-

discipline in solitude): Encourages individuals to exercise self-restraint, remain sincere, refine themselves, and transcend personal limitations. Rooted in internal motivation, it represents an active moral force arising from within, rather than mere compliance with social rules. Moral agents must establish self-legislation, where adherence to ethical standards is not imposed externally but arises from personal conviction and self-awareness. 自省 (Self-reflection): Confucius advocated internal self-examination, while Mencius emphasized "反求诸己" (seeking answers within oneself). Daoist philosophy promotes "致虚极, 守静笃" (pursuing ultimate emptiness and maintaining profound tranquility)—achieving moral refinement through inner peace and deep reflection. By continuously evaluating one's actions and thoughts, individuals enhance their moral character and elevate their spiritual realm. Balancing self-discipline with external moral guidance: "The foundation of morality is self-discipline within the human spirit, whereas the foundation of religion is externally imposed moral discipline." [17] Marx argued that moral self-discipline and external moral regulations (他律) are dialectically unified. External moral constraints reinforce self-discipline, while true moral autonomy cannot exist without external ethical standards. The deep compatibility between self-discipline in traditional Chinese thought and socialist moral values forms a blueprint for an ideal moral society, shaping a new framework of ethical norms. This integrated moral system not only: Encourages individuals to cultivate internal virtue. Ensures external ethical standards are upheld collectively. But also lays the foundation for a socialist society where personal integrity is intrinsically motivated, reinforcing the principles of scientific socialism and core socialist values.

4.2. Constructing Socialist Professional Ethics Through the "Philosophy of Joy in Work"

The traditional Chinese ethical principles of "Respecting one's work with sincerity" and "Performing duties with reverence" highlight the profound significance of professional ethics in contemporary society. In the new era, where labor is held in the highest esteem, professional ethics is not only a valuable social spiritual asset but also a direct driver of material wealth creation. It serves both as a foundation for individual development and as a key force propelling national prosperity and rejuvenation. A crucial aspect of cultivating a new generation capable of carrying forward the mission of national rejuvenation is the establishment of professional ethics as a guiding force for industrial and professional progress. High moral standards and professional dedication strengthen the ethical fabric of society, fostering a culture of professionalism, commitment, and service to the public good.

Both traditional Chinese moral values and scientific socialism emphasize a genuine passion for one's profession. Confucius famously stated: "Those who understand a subject are not as good as those who love it; those who love it are not as good as those who take joy in it." Although originally applied to learning, this principle is equally relevant to work. It underscores the importance of dedication to one's profession and the joy found in meaningful labor. The Confucian concept of "dedication and social harmony" stresses: A strong sense of professionalism—valuing one's job and performing it diligently. A cooperative and harmonious workplace—collaborating effectively with colleagues. These principles align seamlessly with scientific socialism's emphasis on human development and the dignity of labor. Marx stated: "If, after careful examination, we fully recognize the weight of our chosen profession, understand its difficulties, and yet remain passionate about it—still loving it, feeling suited for it—only then should we pursue it." Marx's philosophy of professional ethics is rooted in real-life human experiences. He criticized "alienated labor", advocated for the protection of workers' rights, and emphasized that people find joy in the value they create through their work [18]. To fully leverage the deep compatibility between traditional Chinese moral values and scientific socialism, it is essential to: Implement Xi Jinping's Cultural Thought, ensuring professional ethics aligns with national cultural values. Address key professional development challenges, particularly those affecting people's livelihoods. Promote a work culture that values

dedication and fulfillment, using "joy in work" as a guiding principle for societal progress. Enhance people's quality of life by creating a positive work environment, increasing job satisfaction and overall happiness. By integrating traditional moral values with socialist ideals, China can foster a workforce that is both professionally competent and morally upright, contributing to a prosperous and ethically enriched society.

4.3. Building Socialist Social Morality Through the Principle of "Embracing the World"

"A person without virtue will not go far." A civilized and orderly society relies not only on personal virtue (private morality) but also on social morality (public ethics)—the foundation of harmonious social interactions and collective well-being. The principle of "embracing the world", rooted in both traditional Chinese moral values and the values of scientific socialism, serves as a key ethical framework for fostering public morality in socialist society.

The promotion of social morality should guide individuals to transcend narrow self-interest and align personal and national well-being with public good and collective progress. This requires a balanced approach that harmonizes individual and societal interests, integrating traditional Chinese moral values with socialist ethical principles. Traditional Chinese culture embodies a profound global outlook, with "embracing the world" deeply embedded in the national ethos. Two key Confucian moral principles support this worldview: The Virtue of Benevolence: "If one wishes to establish oneself, one should help others establish themselves; if one wishes to achieve success, one should help others succeed." This principle calls for mutual respect, consideration, and care for others, fostering a society based on empathy and cooperation. The Great Harmony Ideal (天下为公, "The world belongs to all") This Confucian concept emphasizes public service and social justice, urging individuals to see their moral duty as serving the greater good. Ancient Chinese governance philosophies reinforced this idea: "When the sage kings governed the world, they prioritized public interest. Only through public-mindedness could the world achieve peace." This idea was later championed by Kang Youwei and Sun Yat-sen, demonstrating its lasting significance in shaping societal ideals across different historical periods. The values of scientific socialism also emphasize global cooperation and collective well-being. Marx and Engels asserted: "The proletariat can only exist in a world-historical sense, just as communism—its cause—can only be realized as a world-historical existence. Similarly, the existence of individuals as part of world history means that each person is directly connected to world history." This perspective aligns with the traditional Confucian ideal of universal harmony, reinforcing the belief that: Social morality requires a deep sense of civic responsibility, where individuals actively contribute to collective welfare. Shame and compassion are fundamental moral qualities, ensuring that individuals hold themselves accountable for their actions. "Accumulating small acts of goodness leads to great virtue". "A person without a sense of shame will act without restraint". To reinforce social morality, modern socialist governance must: Leverage public discourse and moral supervision to counteract behaviors that violate social ethics and public decency [19]. Encourage active moral participation to prevent moral apathy and promote a culture of altruism and civic duty [20]. Integrate the principles of benevolence and the Great Harmony Society to cultivate a morally conscious, socially responsible, and ethically progressive society. By harmonizing traditional Chinese moral values with socialist ethics, China can construct a moral framework that fosters both individual virtue and collective well-being, advancing a just, harmonious, and ethically enriched socialist society.

4.4. Cultivating Family Virtues in Socialist Society Through "Filial Piety and Fraternal Respect"

The family is not merely a structure of marital and blood relationships—it is also a fundamental space for moral practice and character formation. In ancient times, filial piety (孝) and fraternal respect (悌) were central ethical principles, and establishing a family and ensuring its prosperity was a key life goal. Although modern lifestyles have changed significantly, the principle “A harmonious family leads to prosperity in all endeavors” (家和万事兴) remains relevant. Building family virtues is still indispensable for maintaining social harmony and stability.

The essence of benevolence (仁) lies in loving others, and the foundation of love begins with filial piety and fraternal respect. Confucius emphasized: "Filial piety and fraternal respect are the foundation of benevolence." The core values of filial piety and fraternal respect—parental kindness, filial devotion, brotherly friendship, and respectful sibling relationships—form the ethical cornerstone for family harmony and the cultivation of moral virtues. From the perspective of proletarian family ethics, Marxist thought primarily focuses on the equality within marital relationships. Marx asserted that: "All relationships that degrade, enslave, abandon, and dehumanize individuals must be abolished." [21] This principle emphasizes equality in spousal relationships and the elimination of oppressive structures within the family. It aligns with traditional Chinese ethics, which advocate mutual respect and moral responsibility within the family unit. Community Initiatives for Family Virtue Development: Social organizations at all levels should actively promote family morality campaigns tailored to their specific community needs. Personal and Generational Moral Responsibility: Families should instill moral consciousness in their members, following the example of earlier revolutionary leaders who upheld principles of integrity, self-discipline, and public service. Promoting and practicing socialist core values within the family ensures the continuation of ethical traditions in the modern era. The Role of Legal Frameworks in Strengthening Family Ethics: Legal systems play a crucial role in resolving family disputes and shaping family virtues. Laws safeguard moral rights within the family while also regulating severe moral transgressions. The cultivation, reinforcement, and advancement of family virtues require both moral and legal frameworks. While moral values guide family interactions, legal systems ensure accountability and ethical governance. By integrating traditional family ethics with socialist legal and moral structures, society can establish strong, virtuous family units that contribute to overall social harmony and national development.

5. Conclusion

The compatibility between traditional Chinese moral values and the values of scientific socialism is evident not only in their theoretical characteristics—such as the interweaving of independence and inclusiveness, the integration of continuity and development, and the coexistence of national identity and universality—but also in their shared understanding of moral ontology, moral objectives, moral principles, and moral practice. This compatibility provides both theoretical and practical support for the construction of a moral value system with Chinese characteristics, emphasizing the need to balance material and spiritual civilization in a market economy to achieve social harmony and holistic human development.

Specifically, the compatibility between traditional Chinese moral values and the values of scientific socialism is reflected in their practical applications: Moral self-discipline—fostering personal integrity in socialist society. The philosophy of joy in work—shaping professional ethics in socialist society. Embracing the world—building public morality in socialist society. Filial piety and fraternal respect—cultivating family virtues in socialist society. These practical applications serve as crucial guidelines for developing personal virtue, professional ethics, social morality, and family values in socialist society. Furthermore, the theoretical alignment between traditional Chinese

morality and the values of scientific socialism provides a strong foundation for understanding the "Second Integration" and shaping cultural identity in the new era. It also contributes to the development of a socialist moral framework with Chinese characteristics, offering an Eastern perspective on global moral progress. This perspective helps advance a just, peaceful, and harmonious global ethical system, fostering cross-cultural dialogue and mutual learning among civilizations, and promoting the shared future of humankind.

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