

On the Chinese Traditional Culture Contained in the Avoiding Formalism of the Communist Party of China

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Abstract

Formalism is a common problem faced by all modern countries in the world. The CPC attaches great importance to and makes great efforts to solve the problem of formalism in state governance, and has gained valuable experience in fighting formalism. In the theory and practice of the Communist Party of China, there is a wealth of Traditional Chinese culture, that is, the practical view of seeking truth and doing real work; The concept of knowledge and action in unity of knowledge and action; A view of power that is strict with oneself and unselfish; A people-oriented approach to governance and public security; The concept of innovation of keeping pace with The Times and innovating; The appointment view of meritocracy.

Keywords

The Communist Party of China; Formalism; Traditional Chinese Culture.

1. Realistic and Practical Practice View

Seeking truth and being pragmatic and really doing solid work is a spiritual quality, and it is also a practical action. In the "Hidden Book of Power"[1], it is said that "to rule with reality, but not to rule with literature". "Reality" means practical work, which is intended to indicate that those who serve the government should not only make clear government decrees with proclamations, but also implement government decrees with practical work, and only then can they achieve the people's livelihood by prohibiting the government and enforcing the orders. The leaders of the Communist Party of China once quoted this sentence to criticize the formalistic phenomenon of "only empty talk and no practical work; only publishing articles and not implementing them,"[2] which warned us to firmly establish a sense of purpose and a sense of service, uphold the spirit of struggle of advancing in spite of difficulties and persevering, carry forward the fine work style of seeking truth and being pragmatic and really grasping solid work, and consciously resist the unhealthy trend of formalism. The premise of seeking truth and being pragmatic is "truth", which requires us to proceed from reality. Broadly speaking, in the course of adhering to and opening up the road of Chinese-style modernization, we must firmly grasp the basic national conditions of the primary stage of socialism in our country, persistently formulate policies and principles based on the primary stage, which is the greatest reality, and promote reform and development. At the micro level, we must adhere to the principle of problem-oriented in our work, and we must be subordinated to the current stage of work tasks to formulate all work measures and all work rules. "Reality" is the foothold, that is, we must pay attention to implementation and pay attention to efficiency. We can not rely on speaking to realize the great rejuvenation of the Chinese nation, we can not rely on saying to build the new form of human civilization, and the happiness of the Chinese people cannot be achieved by blowing and beating. Pragmatism means hard work at all levels, pragmatism means cohesion, focus, concentration, and serves the practical needs of solving problems for the people.

2. The Concept of Knowledge and Action Integrating Knowledge and Action

The unity of knowledge and action is a code of conduct, a kind of practical truth. "The Mean" says: "Erudition, interrogation, contemplation, discernment, and perseverance." [3] On the one hand, it is intended to indicate the basic role of extensive study, and on the other hand, it also indicates the importance of practicing what is practiced, emphasizing its actions and admonishing them not to speak before their deeds, but to unite knowledge and deeds. The unity of knowledge and action is an important proposition of traditional Chinese culture, revealing the dialectical relationship between theory and practice, and is the unity of epistemology and methodology. The broad masses of party-member leading cadres should unite knowledge with deeds and prevent the formalistic phenomena of "speaking is important, shouting loudly, and hanging up empty blocks when doing" and "only listening to the sound of stairs and not seeing people coming down" in implementing the spirit of the party Central Committee. It is necessary to completely abandon formalism, refrain from engaging in "projects of political achievements," "projects of image," and "projects with bad tails" that are superficial, not to be "second-hand hands," "phonographs," and "porters," not to shout empty slogans and become mere formalities, and to implement the decisions and arrangements of the party Central Committee with concrete actions and practical results. The majority of party members need to take action to practice the unity of knowledge, and to strengthen theoretical study, equipt themselves with the universal truth of Marxism, and ensure that they can clearly understand and study policy documents and be able to clearly abide by their responsibilities. At the same time, consciously using theory to guide practice can ensure the connection of knowledge and action, prevent the arbitrariness of work, and the majority of party members and cadres should uphold the principle of ensuring that work is not separated from scientific theoretical guidance and practical work is not separated from the instructions of policy documents, so as to guide the practice with knowledge and implement it.

3. A View of Power That Is Self-disciplined and Selfless

Strict self-discipline and publicity and selflessness are a basic ethic, and even more a lofty realm. In the "Ercheng Ji Henan Cheng Clan Testament", it is said: "One heart can destory the country, and one heart can rejuvenate the country, only between the public and the private." Acting with a public heart can rejuvenate the country, acting with a selfish heart will endanger the country, and the rise and fall of honor and disgrace is only the difference between the public and private thoughts of those in power, and the word "public and private" is a yardstick for measuring the strength of a party member's party spirit. Strict self-discipline and a clear distinction between public and private are the basic ethics of party members and cadres. Not distinguishing between public and private and seeking private interests will fall into the quagmire of formalism. In the final analysis, some leading cadres still have selfish and distracting thoughts, and only want to become officials, take over power, and shine, and do not want to be officials, take responsibility, and contribute; even more, they are weak in will, ignore the duties and obligations of party members and cadres, ignore the expectations and high expectations of the people, abuse their powers, and use their power for personal gain. To guarding against formalism Vigorously, leading cadres should strengthen their own cultivation of party spirit at all levels, clarify the relationship between righteousness and interests, straighten out the relationship between public and private, have the spiritual realm of "success does not have to be in me" [4] and the responsibility of "taking the benefit of the people as the greatest political achievement", and ensure that public and private are clearly distinguished, self-denial and self-denial, and strict self-discipline. At the same time, the party should promote the strict management of the party resolutely, adhere to the "four self-confidences" and "two safeguards,"

resist unhealthy trends with the most severe means and the most resolute attitude, and put rights into the cage of the system.

4. A People-centered Approach to Governance and Public Security

Governing the people and putting the people firstly are not only a kind of value orientation, but also a kind of governance wisdom. In the Book of Shang Shu, it is said: "The people are only in the state, and the people are in the state, and the people are in the state of the state." [5] The foundation of the country is the people, and only when the people are stable can the country be at peace. This people-oriented thinking of "putting the people first and ruling for the people" has been developed and innovated through practice, forming the current "people-centered" governing concept. Our party has continuously grown and developed by relying on the strength of the masses of the people, and safeguarding the interests of the masses of the people should become the starting point and foothold of all our work. Formalism, on the contrary, stands against the masses of the people, completely deviates from and even deceives and fools the masses of the people, and is the "great enemy of the people." To guard against formalism vigorously, we must keep firmly in mind the fundamental purpose of serving the people wholeheartedly, keep in mind that the people's yearning for a better life is our goal of struggle, and take the support of the masses of the people as the greatest driving force; we must persist in the people being the masters of their own affairs, adhere to the system of people's congresses, adhere to the system of autonomy for the masses at the grass-roots level, and let the people manage their own country; we must think of what the people think, be anxious about the people's anxieties, and hope for what the people want, and earnestly put the people's problems and expectations in the first place. Putting the people first is a vane for testing the unhealthy trend of formalism.

5. The Innovation Concept of Adapting to the Times and Innovating

Keeping up with The Times and reforming the old and innovating is a kind of innovative idea, but also a kind of spiritual temperament. In the Book of Rites, The Great University, it is said that if one wishes to make the day new, he can make the day new again. If one day we can achieve progress, we should strive to cultivate morality and progress every day, with sincerity and sincerity, which contains the cultural gene of diligent introspection and continuous innovation. The new era is bound to face an endless stream of new problems, and innovation is the way to solve the problems of the era. Formalism is not only a historical problem, but also a problem of The Times. The Chinese Communist Party's important discussion on giving up formalism is a powerful response to formalism and its new problems under the new situation in the new era, and provides a new perspective and height for us to give up formalism. China's Communist party leaders have made it clear that formalism "must be viewed from a political perspective" [6]. Formalism is not only regarded as the content of style construction, but also as the content of political construction, highlighting its political requirements, and striving to avoid formalism from the level of style construction to the height of politics. Therefore, to avoid formalism should be combined with the political work tasks of the Party and the state, adapt to the work situation of the new era, respond to the current political work problems, improve the ability to deal with new problems, new tasks, new requirements, and never let go of any possibility of formalism.

6. The Appointment View of Meritocracy

It is not only a kind of wisdom of choosing and appointing talents, but also a kind of political philosophy. The ancients said: "if you use a sage, the sage will come to the end; With a small

person, the small people will follow." [7] If the use of sage, the world sage is to do their best for the country; On the contrary, if crafty sycophants are used, a group of crafty sycophants will be gathered together to harm the society. With a sage is a flock of sage, seeing the sage becomes the norm. This classic Chinese saying points out the importance of selecting and appointing talents and making good use of them to the construction of leading cadres. At present, it is still difficult to eliminate irregularities in the selection and appointment of officials. Some leading cadres who are ambitious, have made outstanding achievements and have a strong style of work have not been praised or promoted, while some leading cadres who resort to fraud, do not do practical work and are fond of formalism are complacent. The reasons for the above phenomenon are closely related to the imperfect selection and employment mechanism and the imperfect evaluation mechanism. In this regard, CPC leaders have stressed the need to take a strong responsibility in selecting and appointing officials, improve the mechanism for selecting and appointing officials, and strengthen the mechanism for ensuring the appointment of officials. We will ensure the appointment of officials who have the courage to be responsible, have the courage to take responsibility, are good at doing things, and have outstanding performance. We will stimulate the enthusiasm and initiative of leading officials to start their own businesses, and make the ranks of cadres more political, practical, and people-oriented.

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