

Money As the First Priority——On the Origin of The Chaos of Chinese Social Values

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Abstract. As the passage of time continues, the well-known proverb "Money makes the mare go" undergoes a subtle transformation. It now takes on a more playful expression, suggesting that "Money can make Mo push ghosts." The objective of this document is to delve into the phenomenon of money and power as the foremost priorities in Chinese society and analyze its underlying causes.^[1] By examining the development and evolution of the concept of money and power within the realms of literature and history, we can gain insights into the formation of societal values. Through the skillful construction of cultural worlds in literary works, we witness the unique perception of wealth and power held by society. Furthermore, the course of historical reforms has propelled societal transformations, consequently contributing to the prevalence of money and power in modern times. By comprehensively studying these two distinct fields, this paper seeks to uncover the fundamental reasons behind this social phenomenon, offering insightful perspectives on potential solutions and future research directions. In times of silence, it is human instinct to speak out, and in moments of darkness, we strive to find illumination

Keywords: emotion predestination cynicism market economy acknowledge.

1. Literature of the feudal period outlines the supremacy of money and power

Money is a sensitive topic in traditional Chinese culture, giving people a feeling of being squirmy and hesitant to speak, as if they need to retreat but, in the end, they still know what they are talking about. This complex attitude towards money reveals people's entanglement with power, status, and social values. Whether one wants to or not, money is always present in today's life, provoking conflicts and struggles in people's hearts. In this society, we have to face the temptations and contradictions brought by money, and at the same time, we need to redouble our efforts to seek the true value and adherence of our heart. In "*Zeng Guang Xian Wen*", the cold and cruel side of the human heart, in reality, is written straightforwardly, such as "No one recognizes a poor man living in the downtown area, while a rich man has distant relatives in the mountains" and "Do not enter the congregation without money, and do not look for relatives in times of trouble". Money can disregard the most precious human feelings! Money is an object or currency used to measure and exchange value and medium of exchange. Later it was artificially endowed as a symbol of wealth and success. With the implementation of the socialist market economy, the things created by mankind have once again turned around and enslaved mankind.^[2]

Then look at the text of "*Zeng Guang Xian Wen*", which honors etiquette and scriptures: "Accumulating a thousand taels of gold is not as good as understanding the scriptures"; "White wine is brewed for the sake of good hospitality, and gold is scattered to receive books". Later generations of readers read here, should sing the praises of this thirst for knowledge. But "*Zeng Guang Xian Wen*" on the stroke of a turn, with a tone of desperation of the book tells us: people who are poor and uneducated people are poor and short of ambition, so what is the use of having books? "Manners are born out of wealth, thieves out of poverty"; "A man of virtue will uphold his ideals even in frustrations, but a petty man will stop at nothing". In this way, poverty seems to have become a kind of inexorable destiny.

Finally, we can see the words of "*Zeng Guang Xian Wen*" which advocate happiness and comfortable: "Gold is not precious, happiness is worth a lot of money", and "Poverty is comfortable, wealth is worrying" express the way of poverty and comfortable, but the reality of the situation that the cold portrayal of "the Yamen door is open, don't come in if you have a reason but no money", highlights the supreme authority of money in the world.

suffer many a setback during one's life and the disparity between the rich and the poor has torn people between their ideals and reality. The "*Zeng Guang Xian Wen*" is like a bright mirror, which reflects all kinds of good, evil, and ugliness in the world, and makes people ask themselves whether money is the long-cherished wish of life or a shackle. Is it a ladder to peace and happiness or a cage of doom? There is too much helplessness and confusion in the human world, the Only through can we find the other side of our lost path.

Fan Jin Zhong Ju (Fan Jin in the Middle) is a famous novelist in the Qing Dynasty Wu Jingzi It is one of the novels in "The History of the Confucian Forests" written by Wu Jingzi, a famous novelist in the Qing Dynasty. It portrays a poor scholar who spent the first half of his life frantically chasing fame and fortune in order to qualify as a student, and then abandoned the lives of his mother and wife to take the entrance examination on his own but went mad with Succeed in the examination. The elaborate storyline of Fan Jin and his father Hu Tu Fu also reflects the unique perception of wealth and power in society, i.e., Fan Jin was often scolded by Hu Tu Fu after he spat on him. Even Fan Jin, as an intellectual, has to be educated by a secular mercenary like Hu Tu Fu. It makes people choke.

But when the good old days of Fanjin Get merit in the examination came, it seemed like the whole world changed, even himself.

Just see Fan Jin will be admitted to the notice read again and again, hands a clap, mouth murmured, I won, and then went crazy like a mad rush to go, planted in the mud puddle regardless, climbed up and continue to run wild

What kind of a heavenly happy event is it that makes the well-read scholar who has been reading poetry and books for dozens of years be subverted into this kind of appearance?

This is the beginning of a series of ridiculous things, once regarded Fan Jin as a "foolish of the world", Hu Butcher heard the news of his son-in-law's Get merit in the examination, and boasted to the people around him that he married his daughter to Fan Jin, and that he was a wise man, judging that Fan Jin could be a master sooner or later. When all the people suggested that Hu Tu Fu should wake up the crazy Fan Jin, Hu Tu Fu feel embarrassed and said that Fan Jin was the reincarnation of the star in the sky, and he would go to hell if he was beaten up.

To make a vulgar mercenary change from either hitting or scolding Fan Jin to not even daring to have the thought of hitting, in addition to the superficial concept of feudal superstition, the scruples behind the power and money that Fan Jin is about to obtain is to play an absolute qualitative factor. Why the bottom line of people can change with the power of others, if only because Hu Tu Fu is a gigmanity? Then let's see what Squire Zhang, a local representative of the prestigious intelligentsia, does.

The article describes just after the announcement of the list of candidates, Squire Zhang quickly carrying a huge sum of money, galloped to Fan Jin's home. For never met Fan Jin even good shamelessly said that: "You and I years of friendship of the world, as close as flesh and blood." Send money to send room also contributed to the wrinkled smile.^[3]

Compared with Squire Zhang's serve the hour, Fan Jin also put the posturing to the utmost, say what "I have long admired", what "late student", but also intentionally lead to a fortunate in the same teacher's remarks. View this can be seen, these dozens of years, he did not refine his studies but has been proficient in the world of smooth and vicious mold. His words and deeds are very rich in personalized color, but they reflect a sad, gloomy atmosphere, like the sound of ghosts in hell. Throughout his tragedy and comedy, it is as if people see a soul-twisted scholar holding up the banner of Imperial examination, Dancing a deformed caveman dance under the influence of everyone. Destiny Returns. Fan Jin from the age of twenty years old will be "unswerving", although repeatedly tried and failed, can repeatedly fail to try, really not willing, finally kneeling out of the road to fame and wealth. At this time, he can bring the power to facilitate and money to get the potential is "a wide world of great work", so let his father-in-law impressed, let a bunch of neighbors busy, and highly respected. A scholar who used to be submissive and submissive became a spiritual leader.

2. Modern Literature "Contributes" to Cynicism - Setting Limits to the ideological building

The current trend of cynicism represents a socio-cultural pattern based on skepticism through which rationality is obtained. This trend of thought is characterized by both a playful attitude towards the world and a feeling of dissatisfaction with society, as well as a compromise and acceptance of reality. It transforms dissatisfaction with the existing order into a non-resistant understanding, a sober and non-resistant attitude, and a mindset of incomplete agreement but acceptance.^[4]

In Yu Hua's book "Alive", Fugui is a man who "sees through the essence of life and compromises with it". He has experienced all the tragedies from his family, but he is as relaxed as Buddha and even a bit happy. This is what makes many fans praise them, "Although his family left him, always cannot move his "strong" heart, not to mention a word of complaint". "His attitude is "a transcendent understanding of all things, treating good and evil equally, and looking at the world with sympathy.

Fugui is a selfish person, he does not need a good living environment, just wants to be a simple "beast" and is already very satisfied. In contrast to the narrow view of happiness in "Alive", the impact of the book "Alive" itself is worldwide.

Yu Hua's novel "Alive" has won numerous awards and prizes in the literary world. Since the date of its release, it has been famous and highly respected at home and abroad. 1994, "Alive" won the crown of Hong Kong's "Bo Yi" 15 Good Book Award and Taiwan's "China Times" 10 Good Book Award, which shows that its outstanding style is unrivaled. In 1998, it won the Italian "Grimzana Carver" Literary Prize and became one of the world's most popular literary works.

In the 21st century, the halo of Alive is even more glittering. 2002, it won the third World Chinese Bingxin Literature Prize, and in 2018, the novel was selected as one of the most influential novels for the 40th anniversary of China's reform and opening up and the 2018 China Copyright Gold Award. - As you can see from the above, those who spare no effort in spreading and pursuing cynicism or similar ideologies are not only limited to the masses. Behind the scenes, there are also cultural elites who contribute to the popularization of cynicism. The popularization of cynical ideology should be seen as a resonance of the current era. It must not be forgotten that modern cynicism, deprived of faith and hope in reality, can easily turn to a moral pessimism. There needs to be faith and hope in the country. The nation needs to adhere to morality, why pessimistic in advance.

Lu Xun, who is also a writer, once said, "Since ancient times, we have had people who bury their heads in the sand and work hard, people who work desperately and hard, people who ask for the people's lives, and people who lay down their lives to seek the law This is the backbone of China."

Literature carries the most valuable spiritual wealth of humankind and is an important way for people to know the world, examine reality, look to the future, and enhance understanding. We look forward to outstanding literary works playing their unique guiding and promoting role and contributing to the progress of human society and the sublimation of civilization.

3. Money and Power in China's Market Economy

In this era of rapid changes in the world, it is not difficult for researchers and scholars to glimpse some of the anomalies in contemporary society. The introduction of the market economy is like a rainy day in a long drought, bringing new opportunities to this land. But we also have to face up to the dark side that it brings, namely, the existence of the money and power of the values of the distortion, which is like a layer of gray haze shrouding this hot land, it is daunting.

At the same time, the mass media, as an important channel for the dissemination of social values, have begun to show deviations in their orientation. Some media have lost the sense of social responsibility they should have, and their value orientation is far from the right track, invariably exacerbating the spread of erroneous values among young people. What's more, Western hostile forces are hostile to China's socialist system, trying to instill capitalist thinking in the young generation and glorify its superiority.

At the beginning of reform and opening up, we eagerly looked forward to a new life and new pursuits. However, over time, some people's pursuit of money gradually changed its flavor. Materialism and utilitarianism gradually rose in society, and people's spiritual homes began to appear depressed and dilapidated. The importance of factory machines and capital's questioning gradually overshadowed the bells of universities and academies; behind the towering skyscrapers was the hobbling of morality and humanity in the whole society.

In a market economy, social values have gradually shifted in the direction of the supremacy of money and power. Because China is suffering from a great change that has not been seen in 3,000 years, the tradition of a market economy is something that our nation does not have. And our national tradition has not been adapted to the core values of the market economy. It is widely believed that only possessing wealth and power can gain social recognition and respect, while other important values such as morality, fairness, and social responsibility are neglected. This distortion has led to the pursuit of money and status becoming the main goal of society, which in turn has weakened the connection and interaction between individuals and society and triggered indifference and alienation in social relations.[5]

This phenomenon has become even more serious in the current environment of serious social involution and economic downturn. Competition for jobs has intensified, the cost of living is high, and countless young people have begun to equate money with everything. Getting a high-paying job has become the only pursuit of many young people, even at the cost of human nature.

The dramatic surge in the number of civil service applicants can be cited as a specific case of the phenomenon of money and power.

As of October 24, 2023, the registration for the annual civil service examination of the central government and its affiliated institutions for the year 2024 has ended. According to statistics, the number of applicants for this national examination has exceeded 2.83 million, an increase of 330,000 over the same period last year, reaching the highest level in history. The data show that the 2024 national examination has a total of 18,948 public recruitment positions, recruitment target of 39,561 people. The total number of applicants reached 2,831,327. This means that the average competition rate per position was 71.57 applicants, up from 67.40:1 in the previous year. In terms of the number of registrations, the tax system continues to be the most popular choice among this year's applicants. This year's national examination registration still follows the "hot and cold uneven" phenomenon: popular positions "thousands of people pick one", and cold positions "no one asked for". According to the surging news reporter statistics, this year's most competitive position is "NingXia investigation headquarters business office level director and the following", the competition ratio of up to 3679:1.

Civil service positions are usually regarded as symbols of stability, high income, and high social status, thus attracting a large number of applicants. This phenomenon hints at society's excessive pursuit of wealth and status at the expense of other important professional and social values. A large number of people make great efforts and pay great prices to enter the civil service, even though gray means to enhance their competitive edge. Such phenomena not only distort the rationality of career choices, but also further exacerbate the phenomenon of the supremacy of money and power in society.

money is indeed part of the reasonable needs of human beings, but if it is one-sidedly equated with the whole of life, it will eventually lead us away from civilization. The rich man's ability to open up mountains and the businessman's ability to buy and sell for profit is certainly considerable. But intellectuals, educators, and all those who are dedicated to the public and the people should be ignored? How much power of money, but also less than the spirit of the sublime.

What we are calling for is a comprehensive reshaping of values. Money is important, but it should never be held in the highest regard. Rather, we should pursue the all-round development of human beings, including the cultivation of intellect, morality, aesthetics, and other aspects. Only in this way can our national spiritual home regain vitality. Only by emphasizing humanistic care can all material wealth be meaningful.

4. History as a lesson for the present - learn to admit your mistakes first

After realizing that the existence of money and power in society can seriously shake the foundation of the nation, admitting mistakes and correcting them is the remaining dichotomy. It is easy to do but not easy to do. In this amazing land, we refuse to admit our mistakes, dare not admit our mistakes, and even will not admit our mistakes! There is certainly a lack of questioning, of criticizing, of defending, of apologizing!

When it comes to the present supremacy of money and power, some people carry a cynical mindset that has nothing to do with them, or even if it does, they do not want to be involved, and when they are involved, they display nihilism, thinking that they are "romantically naïve" and that they cannot change, and so they do not do anything about it, and then they ridicule those who have done something about it. There is another group of people who know that they have made mistakes but do not recognize them. They are intolerant of others' mistakes, but in turn, they will never allow themselves to be singled out by others for their mistakes. They treat mistakes as a matter of face. If this person has a high social status, it is even more humiliating. The inner conflict is extremely strong, and even believe that admitting mistakes will spread to friends and relatives, children and grandchildren, and lose face together!

But the truth is always in front of us, and when they are All tricks have been exhausted. They drag our followers along with they to deny everything, even if there is no logic and no acting. Even when they are easily exposed, they continue to argue that holding celebrities and successful people accountable is a blow to the nation's self-confidence!

It's a travesty. How can such people talk about the face of the nation and its self-confidence? If a nation regards these people as its spokesmen. The final direction of the nation is self-evident. A nation with millions of square kilometers of mountains and rivers should not be so fragile mentally and cannot be so cunning.[6]

True gold does not fear the fire, and the truth does not change whether one admits it or not. To deny it and to lie about it only means that the heart is weak to the point of being sinister. Recognize, at least like a man. Which one, I ask, is decent? Which one is a disgrace?

5. Concluding

Young people, do you not try to change the mess this country is in, or do you trust the wisdom of future generations generation after generation?

Middle-aged people, Mr. Lu Xun's spirit of abandonment, should not stop here, you have a wealth of life experience, and young people need your assistance.

The task is heavy, and the road is long.

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Paper will sleep shallow, never know the matter want to practice.

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