

# Moral Inheritance and Practice of Dayu Culture in College Education under the Threshold of Cultural Confidence

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**Abstract:** This thesis aims to explore the moral transmission and practice of Dayu culture in college education under the threshold of cultural self-confidence, analyze the status quo and challenges of the moral transmission of Dayu culture through an in-depth understanding of Dayu culture and the application of the concept of cultural self-confidence, and put forward the strategies and measures to promote the practice of the moral transmission of Dayu culture in college education under the threshold of cultural self-confidence, so as to provide a new impetus and direction, which will help stimulate contemporary college students' pride in and identification with traditional culture, and promote the dissemination and practice of traditional moral values in society.

**Keywords:** Cultural Confidence; Dayu Culture; Moral Inheritance.

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## 1. Introduction

January 2017, the CPC Central Committee and the State Council issued the Opinions on Strengthening and Improving Ideological and Political Work in Colleges and Universities under New Circumstances, proposing the implementation of the Chinese Culture Inheritance Project and the promotion of the integration of Chinese outstanding traditional culture into education and teaching. As one of the important parts of Chinese traditional culture, Dayu culture, with the core spirit of "dedication, truth-seeking and innovation", is of great significance to the moral construction and social harmony of contemporary Chinese college students. However, with the changes of the times and the impact of foreign cultures, the inheritance of Dayu culture in college education is facing a series of challenges, and how to integrate Dayu culture into moral education in colleges and universities has become an important issue in the development of contemporary college education.

## 2. The Concept and Importance of Cultural Confidence

"Cultural self-confidence" was first raised at the conference celebrating the 95th anniversary of the founding of the Communist Party of China (CPC) in 2016, and on this basis, the report of the 20th CPC National Congress put forward the strategic task of "promoting cultural self-confidence and self-improvement, and forging a new splendor of socialist culture". Cultural self-confidence and self-improvement reflect the importance of cultural construction in the new era in the overall work of promoting the modern civilization of the Chinese nation. Cultural self-confidence is essentially a conscious psychological identity, correct cultural mentality and firm cultural belief. "Cultural self-confidence is the full affirmation of a country, a nation or a political party of its own cultural value, and its firm belief in its own cultural vitality.[1] Cultural self-confidence is specifically embodied in the independence of a nation in the process of the national willpower and cultural vitality of the emphasis on the Chinese

nation in history has created countless brilliant culture, these cultures in the accumulation of history gradually formed the masses of the superiority of the national culture and self-confidence.

Cultural self-confidence is the spiritual pillar for college students to realize the great rejuvenation of the Chinese nation, which provides a kind of ideological value resource and psychological support for college students to realize the Chinese dream. Nowadays, the trend of multiculturalism in the world has been strengthened, facing the impact of western cultural trends, the spiritual world and psychological state of college students is unstable, college students are the future of the motherland, their ideals and values represent the direction of the future development of the country and the nation, therefore, by strengthening the ideological and moral cultivation of college students, adhering to the spirit of the nation, and firming up their cultural self-confidence, the big country can rise, and the nation can be revived. Revival of the nation.[2]

## 3. The Origin and Prosperity of Ru Porcelain in Song Dynasty

Cultural self-confidence, on an individual level, is the positive attitude and full affirmation of an individual towards the culture of the country and nation to which he or she belongs, marking the recognition of the value orientation and identity of the culture of the country and nation to which he or she belongs. [3] Dayu, the founder of Chinese civilization, has always been respected and worshipped by the people, and Dayu's great achievements in ruling the water are still celebrated by the world. The spirit of Dayu, as an excellent Chinese traditional culture, embodies the spiritual connotation of publicity and selflessness, hard work, perseverance and respect for nature, and this spiritual and cultural connotation has important value and significance for cultivating contemporary college students' sense of identity with the excellent Chinese traditional culture.

### **3.1. Dedication to Public Service and Selflessness and Concern for the Nation and the People.**

In the era of Yao and Shun, the flooded area in the central plain was flooded. Jiu Ji, the father of Yu, was sentenced to death by Shun in Yushan after nine years of fruitless water treatment. According to the "Records of the Grand Historian", Yu, Jiu Ji, Hou Ji, were ordered by the emperor to order all the vassals and people to build up the people to Fu soil, line the mountains and set the high mountains and rivers. Jiu Ji, the father of his father, was killed, so he was too busy to enter his house. [4]Jiu Ji, the son of Yu, was ordered to dig the river channel and use the method of channeling to control the flooding of the Yellow River, which took thirteen years to eliminate the flooding problem. For the sake of the safety of the people, Da Yu put aside his personal grudges, and spent more energy on learning from the failure of water treatment, and took up the responsibility of water treatment and safety of the people. During the period of water treatment, Dayu never entered his house, this kind of public spirit is worthy to be admired by the future generations.

### **3.2. The Scientific Spirit of Respecting Nature and Making the Best Use of the Situation**

Jiu Ji, Yu's father, used the method of "blocking and stopping", which was effective in the short term, but it could not solve the fundamental problem. After analyzing the reason of flood, Yu changed the method from "blocking" to "dredging", dredging the river and widening the gorges, so that the flood water could pass through more quickly. What is even more valuable is that Dayu re-divided the waterways, opened up the nine states, and opened up the nine channels, which facilitated people's cultivation and turned harm into benefit. "The left rule, the right rule, and the four times of the year were used to open up the nine states, pass through the nine channels, bevel the nine swamps, and measure the nine mountains. He ordered Yi to give the people rice, which could be planted in the mean and wet. He ordered Houji to give the people food that was hard to come by. The food is less, the transfer of surplus to give, in order to equalize the vassals." [4] This description shows that during the thirteen years of governing the nine states under the leadership of Dayu, Yi, Houji, and others, he used scientific methods to measure the flatness, straightness, height, lowness, distance, and proximity of the mountains and waters, and recorded them in his records, and never rested at any time of the year; he demarcated the nine states, and opened the roads of the nine states; he constructed hydraulic reservoirs at the pei zhe of the nine states, and stored the water there, to prevent drought; he set up the standards of tribute in accordance with the articles produced in the nine states; and he ordered Bo Bo to give the people of the nine states food that was difficult to eat, based on topography and land features. Xia Yu ordered Bo Yi to teach the people to plant rice in low-wet places and Hou Ji to teach the people to plant dry crops according to the topography and land features; he effectively adjusted the balance of food in different places; and he set the standard of tribute according to the production and transportation of different places, etc. This involves soil, transportation, water, and water. This involved soil, transportation, water conservancy, planting, surveying and mapping, administration and many other disciplines, but Xia Yu was able to deal with them in an organized and scientific manner.

In ruling the water, Dayu was able to adapt to the time and place of the heavens, respect the laws of nature, and formulate a scientific management strategy, which embodies the oriental ideology of "the unity of heaven and mankind", and is worthy of being vigorously promoted.

### **3.3. Entrepreneurial Spirit of Hard Work and Perseverance**

Dayu's high moral standing and popularity are described in the Historical Records as follows: "Thinly clothed and fed, he paid filial piety to the ghosts and gods. The palace was humble, and the expenses were incurred in the ditch." [4] Dayu did not pay much attention to food, drink, and clothing in his diet and living, but for the sacrifices to the ancestors and gods, he tried his best to make the offerings as rich as possible; he himself lived in a simple house, but he was willing to spend a great deal of money on agricultural and water conservancy projects to do a good job. Huangfu Ani, "The Century of Emperors", recorded: "Yao ordered (Yu) to be the Secretary of the Treasury, following the water control of Yu, was laborious and hardworking, and did not value the diameter of the foot of the jade, but loved the day of the inch of shade." In order to control floods as soon as possible, Dayu strove every minute and second, and often "did not have time to eat in the middle of the day", in order to control floods, Dayu traveled long distances and went through hardships, and labored hard and exhausted his efforts, and his body was deteriorating because of the control of floods, but he still put the control of floods in the first place, and he was exhausting his efforts in the control of floods for the sake of the people throughout his life, and he was a great example to the public. His style of leading by example and his perseverance are examples of the spirit of hard work and entrepreneurship.

## **4. Current Situation of University Students' Thinking in the Light of Dayu's Spiritual and Cultural Views**

### **4.1. Profit-first Values**

Westerners advocate independence and freedom of personality and emphasize the importance of the individual, so Western culture promotes individualism. The traditional Confucian culture in the East emphasizes that the "small self" is part of the "big self" and promotes collectivism. [5] In contrast to Dayu's spirit of collectivism, contemporary college students, influenced by Western culture, excessively pursue superficial achievements and fame and fortune, neglecting their inner self-worth and long-term personal growth, and their pursuit of material benefits and economic independence is more intense. In their career planning and employment choices, some college students pay more attention to their own personal development and interests, and tend to prioritize economic factors, which may lead them to neglect their moral ethics and social responsibilities in their pursuit of material success.

### **4.2. A Shallow View of Learning**

Contemporary college students live in an era of information explosion, and they often seek novelty and instant gratification. The accelerating pace of society and the emergence of fast-food culture have made some college students accustomed to pursuing quick gratification and instant achievement, rather than taking time for in-depth learning and experience. At the same time, the short-term

excitement and instant popularity of social media may make some college students pay too much attention to instant feedback and attention, and neglect the value of in-depth thinking and continuous learning. This shallow mindset is more evident in their studies, career development and hobbies. They may pursue immediate and quick achievements, while they are more deficient in the spirit of in-depth inquiry and sustained struggle, which may affect their in-depth accumulation of knowledge and skills. Under the influence of the exam-oriented education system, some college students may be overly concerned with scores and evaluation, and neglect to truly understand and internalize knowledge.

### **4.3. Lack of Struggling Outlook on Life**

The development of contemporary society and the progress of science and technology have made it easier for college students to obtain instant information and fulfillment, and this convenience has led to the fact that some college students are used to pursuing instant achievements and enjoyment, while neglecting the importance of long-term efforts and struggles. The fierce competition in higher education and professional employment makes some college students feel great pressure and anxiety in their academic and career planning. They may be more likely to choose to escape in the face of difficulties than to put in sustained efforts to overcome the problems. This may lead to their lack of coping ability when facing competition in the workplace and social challenges. These status quo situations cause some contemporary college students to lack the spirit and willingness to make lasting struggles, and they may be more inclined to choose comfort and instant gratification rather than achieving higher goals through sustained efforts.

The spirit of Dayu, which emphasizes the values of public service and selflessness, scientific exploration, and tenacity and prudence, shows some compatibility and conflict with the current state of mind of contemporary college students. Scientifically grasping the current state of mind of contemporary college students is the starting point and the final point for realizing the cultivation of the Dayu Spirit and culture.

## **5. Ways to Integrate Dayu Culture into Moral Education in Colleges and Universities**

### **5.1. Digging Deeper into Dayu's Cultural Connotations and Exploring the Integration with Moral Education**

Inheriting the traditional culture and national spirit of Dayu culture can be done through the introduction of teaching materials. Relevant contents of Dayu culture can be introduced into the moral education programs of colleges and universities, including the connotations of Dayu's spirit, the story of Dayu's water-control, and the ethical concepts he embodied. By letting mythological stories into the teaching materials, the real face of Dayu culture can be restored through a comprehensive analysis of ancient literature, archaeological data and scholars' research results, thus providing a credible theoretical basis for moral education. At the same time, academic research can be carried out to dig deeper into the historical origins, values and spiritual connotations of Dayu culture. Studying and inheriting Dayu culture can enable college students to fully understand the

value and wisdom of traditional culture and guide them to establish correct values and moral values. At the same time, Dayu culture is implanted into the curriculum and teaching system, forming a fusion of disciplines and cultural effects, which can realize many functions such as educating people and practice, refining scientific research results, and building cultural brands. [6]

### **5.2. Strengthening Campus Culture and Creating an Educational Atmosphere for Dayu Culture**

Campus culture is the soul of school development. Strengthening the promotion of Dayu culture on campus is conducive to increasing students' cultural introspection, and has an important impact on their outlook on life and values. Colleges and universities should integrate Dayu culture into campus culture construction, organize lectures and seminars on Dayu culture themes, and invite experts and scholars or traditional culture inheritors to give lectures and interpretations. Through personal contact and in-depth study, students can gain a deeper understanding of the essence and significance of Dayu culture and feel its revelation of contemporary values. Campus cultural activities themed on Dayu culture can also be organized, such as speech contests, calligraphy and painting exhibitions, and traditional cultural experiences. Through participation and interaction, students can feel the charm of traditional culture and subconsciously accept the influence of Dayu culture. Traditional culture education bases are built in colleges and universities, which include the display and inheritance of Dayu culture. Measures can create a strong moral and cultural atmosphere in which students in colleges and universities can learn and experience, and gain a deeper understanding of the connotations and significance of Dayu culture.

### **5.3. Integrate Social Practice Activities to Improve the Depth of Cognition of Dayu Culture**

The spiritual connotation of Dayu culture can only be more deeply explored in practice. Colleges and universities can organize students to participate in social practice activities, especially in environmental protection and charity projects. Through hands-on social practice, students can deeply experience the values of diligence and care for the people in the spirit of Dayu. A Dayu Cultural Experience Camp can also be organized to invite students to gain a deeper understanding of the historical origins and spiritual connotations of Dayu culture. In the experience camps, students can visit Dayu cultural sites and related exhibitions, and engage in activities such as traditional cultural handicrafts, so as to enhance their perception of and identification with traditional culture. Volunteer service programs on Dayu culture can also be set up to encourage students to take the initiative to participate in volunteer service activities. By volunteering in communities, schools and rural areas, students can embody the spirit of diligence and dedication in the Dayu spirit.

## **6. Conclusion**

Cultural self-confidence is not only oriented toward the past, but also toward the future, and it is an inevitable requirement for the development of Chinese culture to carry forward the spirit of Dayu culture. College students are the future pillars of the motherland, and their ideals and values

represent the direction of the future development of the country and the nation. Therefore, strengthening the ideological and moral cultivation of college students and guiding them to deeply understand and practice Dayu culture is an extremely important mission and task of ideological and political education in colleges and universities.

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