The Role of Social Responsibility Content in Traditional Culture in Entrepreneurship Education

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Abstract: College students are the main force of future entrepreneurship. Entrepreneurship education for college students is closely related to the social and economic development prospects of the country, so they must establish a sense of social responsibility. The Chinese nation has always attached great importance to social responsibility, and relevant proverbs can be seen everywhere in traditional culture. It is an important task for entrepreneurship educators to explore the contents of social responsibility consciousness in traditional culture, correctly understand the value of social responsibility consciousness in the current era, and discuss the enlightenment of these contents to innovation and entrepreneurship education.

I. The Value of Social Responsibility Consciousness in Entrepreneurship Education

Strengthening entrepreneurs' consciousness of social responsibility is of great value to the development of modern society and economy, and it is an inevitable requirement for China to improve the socialist market economy. The goal of China's economic system reform is the socialist market economy. The market-oriented reform orientation has made China's economy develop rapidly and made great achievements. But at the same time, the inherent characteristics of market economy, such as competitiveness and utilitarianism, make people vulnerable to the influence of western mainstream values. Thus, money supremacy, selfish individualism and other bad ideas appear, which dilutes the social responsibility consciousness. In order to perfect the socialist market economy, we must strengthen the cultivation of entrepreneurs' sense of social responsibility.

Firstly, the social responsibility consciousness can reduce "moral hazard" and reduce market transaction costs. Perfecting the socialist market economy system requires the joint efforts of property right system, factor market, social credit system and macroeconomic regulatory. Among them, the moral foundation is the important support of the market economy, and The important foundation of forming morality is the social responsibility consciousness, without which, it is impossible to talk about morality. The socialist market economy also calls for the sense of social responsibility. Adam Smith's The Wealth of Nations and The Theory of Moral Sentiments show that the market economy is intrinsically linked to the moral foundation. The development of social economy should be the unity of "interest" and "morality". "Market economy emphasizes contract relationship and abiding by contract is the basic principle for the normal operation of market. If one trading entity does not abide by the contract, it will cause "moral hazard" and increase the
transaction cost. The premise of abiding by the contract is the responsibility consciousness of the economic subject. Under the role of responsibility consciousness, people will consciously abide by the contract, perform the contract, reduce the market transaction cost, and make the economy proceed in a normal and orderly way."[1]

Secondly, social responsibility consciousness can coordinate the relationship between market subjects. Market economy involves a variety of relations such as production, exchange, distribution and consumption. The coordination of these relations is inseparable from the social responsibility consciousness. In the social division of labor and cooperation, people need to contact each other and establish the norms of coordination, which is essentially the responsibility of each person to others. North, an economist, once pointed out that in order to run the market economy efficiently, it also needs the individuals with social responsibility consciousness, in addition to the protection of property rights and legal systems. The more advanced the social economy is, the more detailed the division of labor is. It needs the market main body to have the higher social responsibility consciousness, which is the internal requirements of the benign development of market economy.

Finally, the social responsibility consciousness can reduce the negative externalities of market economy and increase public interests. With the progress of the society and the continuous extend of the public sphere scope, irresponsible individual behavior will cause harm to the rights of others. When the behavior that damages the public interest does not bear the corresponding cost, the negative externality of the market economy will occur, which requires people to have a higher social responsibility consciousness, take the initiative to shoulder the corresponding responsibility, so as to reduce the negative externalities of the market economy and safeguard the public interests.

II. Selected Reading of Classic Contents Related to Social Responsibility Consciousness in Traditional Culture

Xi Jinping pointed out in his speech on the 15th anniversary of Macao's return to the motherland[2], "The fine traditional Chinese culture created and continued by the Chinese nation in its thousands of years of history is the root and soul of the Chinese nation. China's history, culture and national conditions education should be placed in a prominent position in the education of young people, so that young people can appreciate more profound Chinese civilization." On March 3, 2013, in the speech at the celebration of the 80th anniversary of the founding of Party School of the CPC Central Committee and the opening ceremony of the spring semester of 2013 [3], he gave the highest summary of the content of responsibility in traditional culture, "The ancients tell of the political aspiration of 'being the first to worry about the affairs of the state and being the last to enjoy oneself', the patriotism feelings of 'Though in humble position, one still can not take the national situation for granted' and 'Were it to benefit my country I would lay down my life; What then is risk to me?', the awe-inspiring righteousness of 'Neither riches nor honors can corrupt him; neither poverty nor humbleness can make him swerve from principle; and neither threats nor forces can subdue him', and the dedication spirit of 'Everyone must die; let me but leave a loyal heart shining in the pages of history' and 'spare no effort in the performance of one's duty till the end of one's days'. They all embody the fine traditional culture and national spirit of the Chinese nation. We should inherit and carry forward." In order to emphasize the sense of responsibility, Xi Jinping used six allusions in succession. It can be summarized as "political aspiration, patriotic feelings, the awe-inspiring righteousness and dedication spirit." Traditional culture attaches great importance to the social responsibility consciousness, which has lasted for thousands of years[4].

Being the first to worry about the affairs of the state and being the last to enjoy oneself. It is from Note about Towering Building Yueyanglou, whose author is Fan Zhongyan of the northern song dynasty. Fan Zhongyan, a famous official in the northern song dynasty, was incorruptible all his life. He showed compassion for the people, being honest and not obsequious. He advocated reform. Afterward, he was framed several times by the bad guys and was demoted. In the sixth year of Qingli (1046), he wrote the famous Note about Towering Building Yueyanglou, in which the spectacular scenery of Dongting Lake was described with refined words. Taking advantage of a scene to express his emotion, he exhorted the frustrated not to grieve over their own misfortunes. A
person should be the first to worry about the affairs of the state and the last to enjoy oneself. One should get rid of personal gains and losses, focusing on the prospect of the country. "When he is an official in the court, he worries about his people; When he left the court, he worried about his king." The quotation of worrying about the country and the people is "Being officials is concerning, while being common people is also concerning," So, when can you be happy? Fan Zhongyan heroically said, "being the first to worry about the affairs of the state and being the last to enjoy oneself", which truly expressed his inner pursuit[5]. These two sentences summed up Fan Zhongyan's pursuit of life for the official guidelines, which is to shoulder more responsibilities for the society and seek greater welfare for the people. It shows his broad mind and strong sense of responsibility.

Though in humble position, one still can not take the national situation for granted. But if we want to realize the ideal of unity, only after death can we conclude. It is from Express Feelings in Sickness, whose author is Lu You of the southern song dynasty. The poet suffered many setbacks in his life. After 50 years, his ambition is still hard to achieve. But in the poem he says, "But if we want to realize the ideal of unity, only after death can we conclude", which indicates that he is still full of hope for the future. The sentence of "Though in humble position, one still can not take the national situation for granted" has the same meaning as the one of "Every man is responsible for the rise and fall of the world", which was written by Gu Yanwu, a thinker in the late Ming and early Qing dynasties. They all show that although the author is humble, but never forget the responsibility of concerning about the country and people. The poet also has other two classic poems of serving the country. "I lay in the desolate country, not mourning for my position, but thinking of defending the country's frontiers. As I lay in bed, I heard the sound of wind and rain, and dreamed in a daze that I was crossing an icy river on a horse in iron armor for the northern frontier". "After death, everything is free. But I am sad that I did not see the reunification of my country with my own eyes. If the army of the song dynasty march northward to retake the lost central plains, do not forget to tell me the good news when worshiping dead ancestor." These classic expressions express the desire to serve the country faithfully, and have become the motto of many people who are worried about the country and the people after generations to encourage themselves.

In poverty, one should still hold himself to a high standard; When prosperous, one should show mercy to all. It is from Mencius - With All His Heart and Soul, whose author is Mencius of warring state period. "How can you be be have no emotional conflicts within yourself or with other people?" Mencius replied, "If you awe virtue and highly praise righteousness, you can be you have no emotional conflicts within yourself or with other people. Celebrities in poverty should not lack benevolence and righteousness. While ones who are eminent should not deviate from morality. Celebrities in poverty should not lack benevolence and righteousness, then you you have no emotional conflicts within yourself or with other people. While ones who are eminent should not deviate from morality, so the people will not lose their hope. In poverty, one should still hold himself to a high standard; When prosperous, one should show mercy to all. This passage is a dialogue between Mencius and Song Goujian. Song Goujian asked Mencius,"How can you be at peace with yourself?" Mencius replied, "If you revere virtue and love righteousness, you will be at peace with yourself. Celebrities do not lack benevolence and righteousness when they are poor, nor do they deviate from morality when they are illustrious and influential[6]. Celebrities do not lack benevolence and righteousness when they are poor, so you can be at peace with yourself. Celebrities do not deviate from morality when they are illustrious and influential, so people will not lose their hope. For the ancient people, when they succeeded, they benefited the people. when they did not succeed, they cultivate their body and spirit" Finally, it concludes: "In poverty, one should still hold himself to a high standard; When prosperous, one should show mercy to all". Later generations changed "show mercy to all" to "contribute to the well being". It means that in poverty, one should still hold himself to a high standard; When prosperous, one should contribute to the well being of all. It succinctly expresses the political choice and life attitude of people with lofty ideals in ancient times, which has become the motto of many intellectuals since ancient times.

"When the great way prevails, the world community is equally shared by all." It is from Li Ji Li Yun. Li Ji is an articles anthology of the Confucian classics, The Etiquette, explained by Confucian
scholars from the warring states period to qin and han dynasties. It is a document assembly on
Confucianism. Li Yun, from which the quotation of "When the great way prevails, the world
community is equally shared by all" comes, is the ninth chapter of the modern edition of Li Ji. The
whole passage discusses the origin, operation and function of rites, which reflects the Confucianism
political thought and historical viewpoint. In particular, the book mentions the thought of "the age
of great harmony". It has a profound influence in China. The meaning of the whole passage is as
follows: When the great way prevails, the world community is equally shared by all. People will
elect men of high moral character and ability to run the country. Everyone stresses honesty and gets
along well with each other. So that the elderly can have a place to live out their life in retirement,
young people have a job to support their families and young children can have a healthy place to
grow up. For the property, people hate it when it's thrown away. Though they pick it up, they don't
have to keep it for themselves. People are willing to do their best for the public good, not
necessarily for their own self-interest. Therefore, wicked schemes do not occur. Theft, rebellion,
and harm will not arise. Thus, the doors don't have to be closed. This is the great harmonious
society.

The Chinese nation has been unbroken for five thousand years. In spite of ups and downs, there
were still heroes who were brave enough to take the responsibility for every moment of life and
death, because we have the soil and the culture of developing the responsibility consciousness.

III. Entrepreneurship Education Should Absorb and Integrate the Social Responsibility
Content of Traditional Culture

Entrepreneurship education should make college students have the social responsibility
consciousness. Such education should be strengthened in social and economic activities, in
classroom teaching materials on campus and in families in a multi-dimensional way, so as to make
the traditional culture and social responsibility consciousness enter the mind and heart.

Firstly, in social and economic activities, China's concept of justice and interests should be
vigorously promoted. The profit-seeking nature of the market economy inevitably affects
entrepreneurs' perceptions. A gentleman makes money in a right way. The concept of justice and
interests is the embodiment of the social responsibility consciousness in business activities. The
concept of justice and interests in the traditional culture is conducive to correcting the vicious
competition behavior of the jungle law of western capitalism, which will make college students
realize that social responsibility consciousness brings social harmony.

Secondly, examples of successful entrepreneurs in ancient times should be integrated in the
classroom and teaching materials. Entrepreneurship textbooks lack ancient successful business
cases. In ancient China, there were many famous Huizhou merchants, Shanxi merchants, and Fujian
and Guangdong merchants struggling in the South Seas. They all upheld the concept of justice and
interests that the Chinese people have always adhered to. Those who take advantage of justice are
mostly successful. These cases will make college students understand that traditional culture is the
foundation of values for entrepreneurship and the moral assurance of business reputation.

Thirdly, the society and the family, especially each kind of media, must vigorously propagandize
the ancient and the modern benevolent person with lofty ideals for the country and the people. The
media and the whole society should carry forward the touching stories of ancient and modern
heroes serving the country and the people. In particular, over the past hundred years, the Chinese
communist party has fought bravely for national renaissance and people's liberation, to form an
atmosphere of social responsibility. In the family, young people are encouraged to take
responsibility, starting from personal and family affairs. Cultivate one's morality, regulate one's
family, govern the country and make the world peaceful. Be proud to bear the responsibilities of our
country.

Conclusion

Social responsibility is a personality trait that entrepreneurs need to have. The integration of
social responsibility consciousness education into entrepreneurship education can positively guide entrepreneurs to correctly handle the relationship between individuals and others, individuals and the country, nation and society.

The sense of social responsibility in traditional culture helps entrepreneurs to deeply understand the relationship between the future of a country, the destiny of a nation and the happiness of its people. The social responsibility consciousness in traditional culture helps entrepreneurs to deeply understand the relationship between the future of a country, the destiny of a nation and the happiness of the people, which helps entrepreneurs succeed in the larger scheme of things.

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