

On the Path of Constructing Social Credit System from the Perspective of Institutional Ethics

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Abstract: From the perspective of institutional ethics, honesty, as the traditional virtue of the Chinese nation, plays a huge ethical function in social relations, plays an institutional guarantee role, and is the value basis of social harmony. With the help of institutional ethical thinking, this paper actively explores a way to construct our social honesty system, and tries to create an honest social environment for China's political civilization and economic development through the reform and innovation of institutional ethics, so as to lay an ethical foundation for realizing our precise poverty alleviation task and the goal of a well-off society.

1. Introduction

Since ancient times, many well-known thinkers in China have regarded social integrity as a virtue to promote the reproduction of the Chinese nation and an important value cornerstone to maintain the ethical system. In recent years, under the erosion of money worship, a series of phenomena of ethical restraint have frequently appeared in our social management. The biggest feature of these phenomena is the lack of personal morality and social integrity, which greatly challenges the social bottom line of public order and good customs in our country. Therefore, the first and most urgent task in the ideological and political field of our country is to deeply reflect on and urgently solve the problem of how to rebuild our social integrity system.

Of course, in the process of rebuilding this system, we should also have a clear understanding. The complexity of the construction of social credit system determines the arduous and long-term nature of this work. because the process of building credit system involves not only the fairness of political system, the overall quality and civilization of civil society, but also the problems of economic development and material abundance [1]. At present, the main problems facing our country are as follows: many people's poverty alleviation problem has not been effectively solved, and the economic growth in many underdeveloped areas is slow, especially a series of public goods, such as medical care, education, old-age care, are still in a state of scarcity. Therefore, in order to build a good social and ecological environment, it is particularly important to build a credit system from the institutional ethical level.

2. The Thought Transition from Individualization at Micro Level to Institutional Ethics at Macro Level

As a social rule used to regulate and restrain people's behavior, institution is rich in content and wide in scope, and plays an important role in regulating and restraining people's behavior. Institution, as a series of interrelated rules and value systems that regulate the subject of behavior, restricts and binds the behavior of various interest subjects, and stipulates the way of interaction between interest subjects [2]. This rule and value system inherently contains some explicit or implicit ethical norms and constitutes institutional ethics.

As Mr. Gao Zhaoming said in his article Institutional Ethics and Institutional "Goodness": "Institutional ethics is neither "the ethicalization of institutions" nor "the institutionalization of ethics", but an ethical analysis of institutions." From the point of view of its essential characteristics, institutional ethics can be used as a tool of social governance, mainly relying on the compulsory power of the public to implement, with the purpose of forcing people to abide by certain norms of

conduct.

Under the guidance of this idea, the ruling party tries every means to seek a good way of governing the country and government by changing people's mind. It even believes that the problem at the institutional level stems from the deterioration of personal integrity, which is the philosophical basis of the concept of rule of man in social management. At present, when our country is transforming from a traditional planned economy to a modern market economy, under the circumstances of serious lack of social integrity, we still denounce the immoral behavior of individuals, rather than make moral judgments on the rationality and justice of the system itself from the ethical level of the system, let alone the system. The unreasonable behavior of degree carries on moral condemnation and deep reflection [3].

For a long time, our country has mistaken the construction of personal integrity and morality as a matter of citizens themselves, rather than admitting that it is a major event in the public sphere, and subjectively put the life of social integrity on every citizen. Usually, citizens' pursuit of their legitimate rights and interests is regarded as citizens' immoral and dishonest behavior. For a long time, the construction of honesty and morality has blindly put forward more requirements for citizens, but rarely involved in the construction of honesty and integrity system in the public sphere [4]. As a result, it can only be trapped in the historical circle of the chaos control cycle, difficult to extricate itself from the quagmire of the rule of man, and lost the development goal of modern society.

It is true that we only hope to set more moral examples and moral models to restrain individual behavior through personal integrity education. Perhaps the starting point of this practice is good. However, with the acceleration of social development and the urgent requirement of national modernization, we only practice social integrity through personal morality education. It is not enough to implement it, and there are huge theoretical defects. We should think deeply from the institutional ethics level, so as to build a social integrity characterized by the legal system and morality, so as to truly safeguard the modernization of our governance.

3. The Basic Path of Constructing Social Credit System

At present, China is in a critical period of social transformation. In order to establish a long-term mechanism to maintain and improve social integrity, people must fully realize the insights contained in institutional ethics and the social governance functions of institutional ethics. so as to build the main battlefield of our social integrity system. At the level of practice of institutional ethics, we should use the thinking of institutional ethics to seek the path of building our social honesty system and new measures for further practice. The specific paths and measures are as follows:

Firstly, we should strengthen the cultivation of citizen's institutional ethical awareness and deal with the relationship between institutional ethics and personal integrity. Compared with individual behavior, the effectiveness of institutional behavior has greater influence and involves a wider range. As far as the individual's immoral behavior is concerned, it is often not persistent, often one-off, but also easily recognized by others or society. On the contrary, the effectiveness of institutional immoral behavior is different, and the results are often persistent, and it is difficult to be recognized by others and society.

From the harm they bring to others and society, institutional behavior is often universal, holistic and global, while individual immoral behavior shows particularity, individuality and locality. As Yang Tongjin said in his article, "Compared with the good brought by the system, the good brought by personal virtue is just like a drop in the ocean; compared with the evil brought by the system, the evil brought by personal virtue is nothing more than insignificant." (2) Obviously, the system shows a mode of group behavior, which conveys and displays some real ethical values and values through its own decision-making, laws and laws.

Secondly, the justice of the system is the premise and guarantee of the choice of the subject's moral behavior. In the field of public administration, the reason why public officials use their public power to make false public and private benefits and seek rent frequently occurs is that the shortcomings of institutional ethics. The shortcomings can not supervise and control the rights they

support well, so that the space for their use of public power can be enlarged indefinitely and arbitrarily. In order to avoid the gradual spread and further deterioration of illegal acts, it is insignificant to arouse the conscience of those who manipulate power. Only by standardizing and perfecting the existing system of power restriction and supervision and adopting compulsory system to regulate, supervise and restrict the power of officials, can a long-term mechanism be established at the institutional level to prevent and punish the morbid and illegal behavior of public officials. As Comrade Deng Xiaoping said, "A good system can prevent bad people from going around arbitrarily, and a bad system can prevent good people from doing good enough, or even go to the opposite side." Therefore, in order to build a social credit system, we must improve and perfect the existing system, so as to eradicate the dishonesty, immorality and illegal acts from the root.

Thirdly, institutional ethics plays a key role in maintaining morality in the construction of social integrity system. Institutional ethics, as the general rule of restraining and regulating people's behavior, has universal public morality and rationality. Compared with individual moral reason, its influence on social members is more stable and lasting. Practice has proved that institutional ethics is not as vulnerable to individual emotions and preferences as individual natural persons. Therefore, we should deeply realize the limitation of individual moral rationality. Especially at present, the society is various conflicts between new and old morals in the period of transformation of social structure, together with the pluralism of social subjects for judging good and evil. it is necessary to reconstruct the system of social honesty and credit from the ethical level of the system, so as to help people re-establish the correct concept of morality and honesty.

In a word, as a mode of group behavior, institution is usually effective and continuous in controlling individual behavior. while individual restraints on moral behavior are sporadic, scattered and accidental. Therefore, using system to maintain people's moral behavior is not only stronger, but also more stable, lasting and effective. At the same time, it is active to intervene in people's moral behavior, and its role is obvious and powerful. Because most of the time, people spend in their professional life, the vast majority of people's communication behavior is the communication of professional behavior. Therefore, ethical life related to people's professional communication is the core area of social life. As long as we can promote justice, let mercy overcome indifference, let equality prevail over privilege, then we will ensure orderly social life. If the fairness, kindness and justice pursued by people can become the theme of ethical life in the core field of society, even if an individual occasionally makes mistakes or shows immoral behavior in the non-institutional field. It will not pose a threat to the existing social order, nor will the people's right to justice and moral conscience. Such non-institutional errors and moral hazards are affected. As Rawls said in his *On Justice*, "Justice is the primary value of social system." In other words, if the system itself is just, as a belief, it can not only make the moral banner in people's hearts fly forever, but also dispel the poison to the ethical nihilists. In the process of building our social credit system, ethical nihilism is the stumbling block of moral construction, and will seriously affect the progress and development of society. Therefore, a fair and reasonable system is the cornerstone of maintaining social morality.

References

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