

Research on the Universal Value of Laozi's Thought in Modern Society

Ouyang Changxiong

Hunan Modern Logistics College, Changsha, Hunan, 410131, China

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Abstract: With the advancement of modern science and technology, society is constantly changing. In the process of change, people's life rhythm is gradually accelerating, no longer focusing on the pursuit of material life, but more on the promotion of spiritual realm. The Tao Te Ching has an important influence on people's ideological realm. As a classic of Lao Tzu's thought, Tao Te Ching has a complex content. It covers philosophy, management, politics, theory, military affairs, health preservation and other thoughts, which can have a positive impact on China's development. Laozi's thought has been extended since the pre-Qin period and has effectively promoted the development of China. As the successor of Chinese culture, people should recognize the universal value of Laozi's thought on the development of modern society and make full use of Laozi's thought to promote the development of modern society. Based on the analysis of the universal value of Laozi's thought in modern society, this paper puts forward the modern social development strategy and enhances China's competitiveness in the international arena.

1. Introduction

As a classic work of Lao Tzu's thought, Tao Te Ching contains 5,000 words of Lao Tzu, which is the source of Chinese culture. It is rich in content and has great significance for social development. With the progress of society, people should fully realize the universal value of Lao Tzu's thought, and use Lao Tzu's thought to promote the development of modern society. First of all, we should conduct an in-depth study of Laozi's thoughts and fully understand the connotation of Laozi's 5000 words in Tao Te Ching. Secondly, Laozi's thought should be applied to various fields of modern social development to comprehensively improve the healthy development of various fields. Finally, in the course of research, we should give full play to the universal value of Laozi's thoughts and satisfy the actual psychological needs of people to improve their spiritual realm.

2. An Overview of the Universal Value of Laozi's Thought

Lao Tzu's thought has universal value to the development of our society. In the fifty chapters of the Tao Te Ching, it is described that "Tao Sheng, De Zhu, and Material Shape are inevitable. It is noble to respect all things without respect for morality. The dignity of Tao, the nobility of virtue, the life of Fu Mo is natural. Therefore, the birth of the road, the German animal, the long-term education, the poison of the pavilion. Raise it. Life is not there, it is not awkward, long and not slaughter, it is called Xuande. Through the above description and analysis, it reflects the unique world view of Laozi, and it is of great significance to the development of modern society by linking it with the content of the first chapter.

"The respect of Tao" reflects the law that Lao Tzu's thought mainly respects Heaven and Earth, which occupies an important position in the philosophy of modern society in our country. Moreover, through his own understanding of the objective world, Lao Tzu expressed his political proposition of "inaction" that the supreme virtue should follow the law of heaven and earth, but not be subjectively and forcefully. The development of modern society in our country should be based on the political proposition of "do not be embarrassed" advocated by Laozi's thought. We should follow the heavens and the earth to innovate and effectively promote the development of modern society. In addition, Laozi's thought has certain influence on military and morality. Applying Laozi's thought to China's modern development will effectively promote the healthy and rapid development

of society.

3. The Application Value of Lao Tzu's Thought in the Field of Modern Social Education

3.1 Take Life Development as the Foundation

Every sentence in Lao Tzu's Tao Te Ching has profound ideological meaning and has a positive impact on China's education. Lao Tzu advocated different educational ideas from the general educators, mainly reflected in the "strong beams can not die". Lao Tzu took "Tao" as the basis, which indicated that education should take life development as the foundation, follow its course and effectively improve the educational effect. Among them, the "strong beam" mainly refers to the person who pulls out seedlings to promote the strong regardless of the actual situation. In the real society, there are often wrong ways to use, blindly and wilfully leading people astray. As in modern education, teachers have different treatments for students, and students with poor learning ability are compared with students with strong learning ability to show students' incompetence. Teachers use this kind of education, they have the idea of quick success and instant benefit, and of course they also stimulate students to study hard. However, this method has a certain impact on the students' psychology and violates the original intention of education. Therefore, Laozi's thought should be adopted in the education cause, respecting the individual differences of students and promoting the progress of education.

3.2 Reverse Education Method

In the fortieth chapter of Tao Te Ching, Lao Tzu clearly pointed out that "the movement of the opposite Tao, the use of the weak Tao, all things in the world are born in existence, born in none." Among them, "the movement against Tao" embodies Laozi's basic educational thought. In Laozi's thought, everything should be in opposition to its formation and development. When observing something, we should observe it in an all-round way, not just the positive side of things. Lao Tzu's thought has a positive impact on the cause of modern education in China. Teachers attach too much importance to improving students' knowledge and skills and neglect to carry out moral education, which leads to the perfect knowledge structure of modern students, but poor moral accomplishment. Incorporating Laozi's educational thoughts into education can enable educators to be in the process of education. Putting moral education to the same extent as knowledge education and implementing the fundamental tasks of Lide Shuren can play a role in boosting the development of education in China.

3.3 Normativity and Chaos

In modern society, most people classify the normative nature of education into four points. First, uniformity, in the process of education, unified curriculum and teaching materials, forming a unified standard of education. The second point is to close the mechanics and to exclude the educational reform measures by adopting the traditional educational methods. Third, selection and exclusion, in the process of education, through various levels of examination, students are selected layer by layer. Fourthly, we should focus on professional education for a certain industry and neglect the comprehensiveness of education. Therefore, it is difficult for China's modern education to cultivate comprehensive development talents. In view of this development status, the integration of Laozi's ideas of "Daoshengzhi, Deerzhi, Changzhizhizhi" into the education cause has a positive impact on the improvement of China's education. In the process of actual education, Laozi's educational thoughts of "anti-personal movements" should be fully studied.

3.4 Naturality of Education

Lao Tzu not only put forward the educational thought of "the movement of the contrary to Tao", but also put forward the idea of "the world is not benevolent and everything is the ruminant dog". Saints are not benevolent and people are the ruminant dogs. Applying Lao Tzu's thought to modern social education mainly requires teachers to respect students' principal position, not to spoil, not to despise, and treat them equally. Allow students to accept the tempering of nature and enhance the

overall ability of students. In order to further promote the individualized development of students, students can face with positive and positive attitudes when encountering difficulties and setbacks, fully reflecting the natural nature of education.

4. The Application Value of Lao Tzu's Thought to the Management of Modern Social System

4.1 Establishment of social order

In Tao Te Ching, Lao Tzu states that "there is benevolence and righteousness in the abandonment of the main road; wisdom leads to falsehood; six relatives disagree with each other, and filial piety exists; the country is chaotic, and loyal ministers exist." Among them, "benevolence and righteousness" and "hypocrisy" complement each other, reflecting Laozi's "inaction" thought, which is applied to social system management. It can effectively improve the system management problems existing in the development of modern society. China's modern society is constantly developing rapidly and gradually improving the corresponding social system. However, in the process of improvement, due to neglect of management and attention to technology and skills. This has led to the violation of the social system by most people. In response to this development status, Laozi's return to the "inaction" thought into the social system management can create a good order. In the end, it will reach the state of "nothing to cure". However, when creating a good order, we should rationally use Laozi's "inaction" thinking based on the actual situation of modern social development.

4.2 Restrict individual behavior

Lao Tzu's Tao Te Ching shows that "those who know others are wise and those who know themselves are wise. The winner is strong, the winner is strong. A contented man is rich, a forcible man is ambitious, he who does not lose his place for a long time, and he who dies but does not die lives." It mainly shows that it is only wise to recognize oneself and strong to overcome one's weaknesses. In the development of modern society, most people in our country can often point out other people's mistakes in actual work, life and study, but it is difficult to restrain themselves and improve their comprehensive literacy. Therefore, the integration of Laozi's moral self-discipline in the modern social system management enables people to restrain their own behaviors and improve their social system management ability. At the same time, after the social system management absorbs Laozi's thought, the system construction and moral construction are continuously improved, which has a positive impact on social development.

4.3 Strengthening Management Consciousness

In Tao Te Ching, Lao Tzu states that "the man who assists the master with Tao, does not strengthen the world with military force, and it is good for him." Where teachers live, thorns grow. After the army, there must be a bad year. Good has its fruit, but dare not be strong. If not, if not cutting, if not arrogant. If you have to, don't be strong. Material is strong but old, which means that it is not Tao, and it has long been wrong." The application of this idea in modern times mainly shows that in the process of social management, we should follow the principle of "Tao", and we should not be arrogant and complacent if we get a little achievement. Even if we achieve better social management goals, we should continue to work hard to constantly adjust and improve the social management system. In the current society, it is often the case that a little achievement is achieved, and the situation of perfecting work is neglected, and this development is long-term. It is naturally difficult to improve the speed of development of modern society in our country. Therefore, we actively understand Laozi's thinking, constantly strengthen the awareness of social system management, and further improve the social management system with a good mentality on the road forever.

5. The Application Value of Lao Tzu's Thought to the Moral Development of Modern Society

5.1 A Harmonious Development of Social Conditions

Lao Tzu's thought has the concept of tolerance. In the process of modern social development, people are too persistent in the concept of "have", ignoring the role of "nothing". In the Tao Te Ching, Lao Tzu put forward that "30 spokes are the same hub, when they are not, they can be used as vehicles." A trench is a vessel, when it has no vessel, it can be used as a vessel. Chiseling household banyan as a room, when it is not, there is room for use. Therefore, it is beneficial to have it, but useless to have it." Through the tangible objects such as "cars", "wares" and "houses", Lao Tzu explains that the body of the Tao uses the emptiness and teaches us how to play the hollow function. In the development of social morality, Laozi's hollow and inclusive thoughts can enable people to broaden their minds, let go of their self-restraint and create a harmonious social atmosphere. Moreover, in the development of modern society, the idea of transferring Laozi to people can enable people to form values that play the role of selflessness and contribute to the development of social morality.

5.2 A Healthy Atmosphere of Mutual Help and Assistance

Lao Tzu's thought has the idea of humility. In the Tao Te Ching, Lao Tzu put forward that "the best is like water". Water is good for all things without contention, and it is more evil than Tao. "The world is not weaker than water, and those who attack the strong are not able to win, because they can not easily." Mainly shows that in the process of social development, people use humble character, broad mind, inclusive. In the process of the actual development of society, we must exert our greatest value and help the vulnerable groups in the society, thus creating a healthy social atmosphere of mutual help and mutual assistance. What is most lacking in modern society is Laozi's humble way of living. Integrating Laozi's thought into social moral development can enable people to adopt a humble attitude to deal with affairs, solve problems quickly and effectively, and thus improve people's moral development.

5.3 Open-minded and peaceful development mentality

Lao Zi's thoughts have dialectical ideas, which are put forward in Tao Te Ching. "Dao begets One. One begets Two. Two begets Three. All things are negative in yin and positive in yang. Qi is flushed to make peace. "It mainly embodies the dialectical concept of endless growth and harmony between Yin and Yang. In the development of modern social morality, people tend to focus only on positive energy moral information, and subconsciously ignore the development of things has two sides. Incorporating Laozi's thought into the development process of modern social morality, people can directly look at the moral deficiencies existing in the development of modern society, and use this as a basis to continuously promote and improve moral laws and regulations, and lead people in the process of moral development. Maintain a positive and vigorous state of mind and maintain an inclusive and peaceful attitude.

6. Conclusion

With the rapid development of society, people no longer only focus on the enjoyment of material life, but also pursue to enhance the spiritual realm. Laozi's thought covers a wide range of contents and has a positive impact on China's social development. The application of Lao Tzu's thought in the field of modern social education can take life development as the basis, promote the rapid development of education, and effectively reflect the nature of education. Applying Laozi's thought to the management of modern social systems can establish a good social order, constrain individual behavior, and improve China's social management system. Applying Laozi's thought to the moral development of modern society can create a harmonious social atmosphere and establish a new social system of freedom and democracy.

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