

The Historical Evolution and Contemporary Connotation of Integrity

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ABSTRACT

Integrity is an important component of the traditional virtues of the Chinese nation and an important part of the core socialist values. On the path of pursuing the rejuvenation of the Chinese Dream in today's transitional period, it is of great theoretical and practical significance to sort out the process of the formation and evolution of the Chinese and Western ideas of integrity, guided by the Marxist concept of integrity, and to reconstruct the concept of integrity under the conditions of socialist market economy for the construction of socialist culture with Chinese characteristics.

Keywords: Integrity, Historical changes, Contemporary development.

1. INTRODUCTION

Literally speaking, "sincerity" refers to honesty, which refers to the moral quality of sincerity within the subject; "Faith" refers to credit, which is the externalization of the inner sincerity of the subject, referring to the subject fulfilling their promises and obtaining trust. The basic meaning of combining "sincerity" and "trustworthiness" is "honesty without deception" and "emphasizing credit". The concept of integrity has undergone a complex process of change in both ancient and modern times, both domestically and internationally.

2. THE ORIGIN AND EVOLUTION OF INTEGRITY THOUGHT IN CHINA

The written record of "sincerity" was first seen in the "Book of Shangshu", which states that "gods do not often enjoy it, but enjoy it through sincerity". It means that ghosts and gods do not belong to one person, and those who can be sincere enjoy their sacrifices. Here, "sincerity" refers to devout faith in ghosts and gods. "Faith" initially refers to the honest and sincere words spoken to the heavens and gods during the ritual. For example, in the "Book of Rites: Qu Li" states that "making promises is called an oath, and sacrificing sacrifices is called an alliance". In the "Spring and Autumn: Justice"

states that "every alliance ceremony involves killing animals, swearing with blood, and swearing to the gods. If there is a violation, the gods will implement punishment, causing such sacrifices." Here, alliance and faith are synonymous words, with a strong religious color, and even the binding force of "faith" is appealed to the immortals. The concept of "sincerity" and "faith" with religious connotations originated from people's reverence and obedience to gods, and was a demand for individual life and personal safety in primitive times.

Unlike the religious concept of integrity in the primitive era, the concept of integrity summarized and refined by various scholars in the pre-Qin period has become a way of dealing with the world and governing the country.

Confucianism, represented by Confucius, Mencius, and Xuncius, regards integrity as an ethical and moral concept and governing principle. Confucius believed that honesty is the moral foundation for individuals to settle down and establish themselves, and incorporated it into the "Four Teachings" (literature, behaviour, loyalty, faith) and the Five Virtues (respect, tolerance, faith, alertness, kindness). Confucius also linked "integrity" with national governance, proposing that "the people cannot stand without faith". Mencius incorporated "faith" into the Five Moralities (father and son have relatives, monarchs and ministers

have righteousness, couples have difference, elders and children have order, and friends have faith), proposed the "great faith" standard of "words do not need to be done, actions do not need to finish, only righteousness lies", and discussed the importance of "winning trust from the people" from the perspective of rulers. Xuncius further pointed out that honesty is the foundation of governing a country. Yu Tang governed the country with honesty and the world with great governance, while Jie Zhou's lack of trust led to chaos in the world. As a ruler, it is necessary to "be cautious about etiquette and righteousness, and be loyal and trustworthy".

Legalism, represented by Shang Yang and Han Feizi, applies integrity from the perspective of political reform. Han Feizi redefined the concept of integrity and believed that "faith" refers to the public's compliance, trust, and trust in the law. Shang Yang and Han Feizi used "faith" as a means of governance to develop an effective legal system and rules, advocating the legal integrity of "reward and punishment based on faith". Han Feizi proposed from the perspective of "human nature is good for profit" that people cannot be trusted, and the only trustworthy thing is the law that constrains people's thoughts and behavior. Cultivating people's integrity towards the law is the foundation of a ruler's governance. Overall, in the eyes of Legalists, integrity is a tool and means of political governance, aimed at better maintaining social order and monarchy.

Taoism, represented by Laozi and Zhuangzi, opposes the integrity views of Confucianism and Legalism. Laozi believed that the external moral norms of Confucianism, such as "benevolence, righteousness, propriety, wisdom, and faith", undermine the true and harmonious state of human beings. Morality is a state of self-sufficiency and self-consistency with heaven and earth, and the emergence of the concept of integrity precisely means that this true moral state of self-sufficiency and self-consistency has been destroyed. Zhuangzi criticized Legalism for using "faith" as a means of political governance, believing that the best state of governance is "the highest, the lowest knowing" [1]⁵¹, which means that the people cannot even feel the existence of rulers. He advocated for "governing without action" and advocated that integrity should be developed and promoted in a simple and genuine state. Under the coercion of external rules, discussing integrity can only be hypocritical and deceitful. Laozi and Zhuangzi revealed the background of the emergence of

honesty from the perspective of honesty as a moral norm and political tool. Through reverse thinking, they concluded that honesty in the form of moral norms and political tools precisely confirms the rampant fraud in society, and criticized and exposed it.

The concept of integrity in the Han Dynasty inherited and developed the integrity ideas of pre-Qin Confucianism and Legalism, abandoning the reverse thinking mode of Taoism's integrity, and combining integrity in handling affairs with integrity in governing the country. In this regard, Dong Zhongshu inherited and promoted the integrity ideology of pre-Qin Confucianism. Dong Zhongshu added "faith" to the four virtues of Mencius' "benevolence, righteousness, propriety, and wisdom" and became the "Five Constants". On the one hand, "faith" here standardizes people's principles of words and actions in life; On the other hand, it also stipulated the different social statuses of people in feudal society, such as whether the monarch did not doubt the subjects, and whether the subjects were sincere towards the monarch. The "Five Constants" theory not only enhanced the moral status of integrity, but also elevated integrity from the moral level to the institutional level. The laws of the Han Dynasty imposed institutional sanctions on dishonest commercial activities, such as "those who sell silk fabrics that are not profitable by two feet or two inches are not allowed to enter." [2]¹⁹⁴ In addition, there are clear legal provisions for dishonest behaviors such as bullying, unbending, and correcting officials.

The concept of integrity in the Tang and Song dynasties has been deepened and developed in theory, and has also been popularized and confirmed in practice. Emperor Taizong of Tang took history as a lesson and made benevolence, righteousness, and integrity the fundamental policy of governing the country at the beginning of its establishment. He cooperated sincerely with monarchs and officials such as Wei Zheng and Zhang Xuansu to govern the world with integrity, and jointly created a prosperous era of Zhenguan. The concept of integrity in the Song Dynasty, represented by Neo-Confucianism, explored integrity from the perspective of combining ontology and human nature, which is more speculative. Zhou Dunyi of the Song Dynasty proposed that "sincerity" is the "foundation of the Five Constants and the source of the Hundred Elements".[3]³² Cheng Hao and Cheng Yi advocated the unity of "sincerity" and "faith". "Without faith, one cannot stand, and without

sincerity, one cannot do it." [4]³¹⁸ In addition, the Song Dynasty's Neo-Confucianism deified the moral standards of integrity in the "Five Constants" as the "Heavenly Way", requiring people to absolutely obey and abide by them in practice. Zhu Xi proposed the viewpoint of "sincerity is the reason, faith is the heart, sincerity is the Heavenly Way, and faith is the humanity" [5]⁹³, which incorporated integrity into his Neo-Confucianism system. It had become one of the most fundamental concepts related to human ethics and morality in the Cheng-Zhu Neo-Confucianism system, and it is also the basic path to communicate human ethics and heavenly principles. During the Song Dynasty, commercial activities flourished, and the principle of contract based on integrity emerged, with clear legal provisions on quality, price, measurement and balance credit, and intermediary credit.

The concept of integrity in the Ming and Qing dynasties was influenced by the budding capitalist commodity economy and became increasingly practical. Wang Fuzhi proposed that sincerity is an inherent goodness of human nature, and that faithfulness and interests should be balanced. In commercial activities during the Ming and Qing dynasties, a culture of integrity and a business philosophy of fair dealing between the elderly and the young were established, with the values of good and honest merchants as the goals.

In short, traditional Chinese integrity initially had a distinct religious color, demonstrating people's reverence and obedience to gods. Pre-Qin philosophers transformed honesty into an ethical norm of pragmatism. After the Han Dynasty, integrity began to have a clear political color and became an effective means for rulers to stabilize their rule and regulate social order. The Song Dynasty's Neo-Confucianism deified the moral standards of integrity into heavenly principles, comprehensively controlling social order from ideology to words and deeds. Comparatively speaking, the traditional Chinese concept of integrity places more emphasis on the moral quality of "honesty" and emphasizes the way of inner self-discipline. It is a moral integrity that is moral and sincere, that is, morality is superior to the system. Although there were external institutional constraints on integrity words and deeds during the Han to Song and Qing dynasties, they did not occupy a mainstream position in the entire ancient Chinese culture of integrity.

3. THE ORIGIN AND EVOLUTION OF INTEGRITY THOUGHT IN THE WEST

There are two sources of traditional Western integrity ideas, one is the concept of faithfulness in religious culture, and the other is the concept of contract in commodity trading. "Faith" and "contract" are the main lines of the evolution of Western integrity ideology, and the core of market economy, the credit system, has also developed from this.

3.1 *The Faith-keeping Thought in Religious Culture*

The term "faith" in English was originally a religious term referring to people's faith and piety towards God. In the Jewish doctrine of the "Old Testament", three contracts between God and humanity are recorded, among which the third contract, the Ten Commandments of Moses, includes "no false testimony" as one of the moral precepts. In Jewish culture, the explanation for Jewish suffering is that Jews did not abide by their covenant with God.

In Christian culture, "faith, hope, and love" are the most basic moral requirements. Among them, "faith" has various contents, such as the existence of God, the words of prophets, original sin, Jesus Christ, and the salvation and resurrection of human souls through purgatory. It can be said that "faith" is the core of Christian ethics.

The medieval theologian Augustine proposed that faith comes from God. People not only need to abide by God's divine law, church law, but also the secular law of the city law. The transition from obeying church law to obeying city law is a manifestation of secularization of faith. The medieval philosopher Thomas Aquinas proposed that "faith" comes from God, and "faith" is the purification of the soul and the first of all virtues.

In the 16th century, Martin Luther initiated the European Reformation and still upheld the principle of "justification by faith", believing that only through inner "faith" can social fairness and justice be achieved. In 1920, in his book "Protestant Ethics and the Spirit of Capitalism", Weber used Calvinist doctrine as an example to demonstrate the concept of integrity. Honesty and faith-keeping are the duty of believers and the best behavior. Honesty and faith-keeping not only earn the grace of God, but also legitimate personal interests.

The idea of faith-keeping in religious culture is an organic combination of human ethical bottom line and religious ideal pursuit.

3.2 The Contract Thought in the Commodity Economy

The earliest contractual ideas in the West can be traced back to the ancient Greek period. Epicurus once explained the origin of the law of contract, and Socrates commented on the maritime trade of the ancient Greeks: "It is very clear that they have a reputation for appearing honest in transactions and signing contracts." [6]⁶⁵ Regarding the prosperous overseas trade, Plato pointed out that honesty is the institutional guarantee for the fair conduct of economic activities, such as no credit or adulteration when exchanging goods. Aristotle pointed out that honesty is, firstly, integrity without conflicts of interest with others, and secondly, compliance when it comes to conflicts of interest. Regardless of whether there is a conflict of interest, it is necessary to abide by the agreement in good faith and determine a fair and reasonable trade exchange rate.

Due to the development of overseas trade and the expansion of the commodity economy, the frequent communication between the ancient Romans and strangers broke the traditional connections formed by blood and region in acquaintance society, gradually establishing a new type of economic relationship based on contracts. Therefore, contracts were popularized in various fields of ancient Roman social life. A contract is a code of conduct for business dealings between strangers, requiring both parties to abide by the agreement. If the contract is violated, corresponding penalties will be imposed. The "good faith contract" and "good faith litigation" were the common commercial and judicial principles of the ancient Roman Empire. In 451-450 BC, the ancient Roman "Law of the Twelve Tables" used abstract concepts to express the general characteristics of contracts, elevating them to civil legal acts with legal effect. The ancient Roman contract system was based on the "Civil Code of Nations" and underwent an evolution from oral contracts, document contracts, essential contracts to promissory contracts, forming a complete ancient Roman contract system. In addition, the ancient Roman creditor's rights law clearly stipulated the rights and obligations of both parties, believing that integrity was one of the basic standards of legal behavior.

Later, Locke, Hobbes, Rousseau, Kant, and others proposed that human society is a transitional process from a natural state to a social contract, and explored the relationship between contract and government and the regulation of social order it regulates. Locke, Hobbes, and others believed that trust is the main principle of government and social order. Rousseau proposed the utilitarian concept of integrity in his "Social Contract Theory". In order to prevent the emergence of the jungle law phenomenon, everyone transferred a certain amount of power to the government, and a contract was signed between the people and the government. If the government was dishonest, the people could terminate the agreement. Paine proposed that establishing a government based on contracts is essentially a fiduciary responsibility.

Hume demonstrated the utilitarian nature of honesty and pointed out that the nature of honesty depends on the nature of justice. Because the initial motivation for establishing justice is selfish, honesty is essentially selfish and self-regard. In order to ensure the general interests of humanity and mutual trust and dependence between individuals, honesty and faith-keeping are one of the most basic moral norms that should be followed. Utilitarianism, represented by Bentham and Mill, advocates that pursuing pleasure and avoiding suffering is human nature, and contracts are effective choices that regulate each other's rights and obligations and maximize benefits. This contractual ideology is already very close to the credit system of contemporary market economy.

The traditional integrity ideology in the West has the following characteristics: the first is externality. The focus of Western integrity lies in "faith", which means collective adherence to contracts and the emphasis on external means to ensure the results of integrity. It is a system of external integrity in practice. That is, the system is superior to morality, and efforts should be made in institutional constraints. The second is openness. The interpersonal communication under the characteristics of commercial civilization is the interaction between strangers, unfamiliar organizations, and even unfamiliar countries. Contract integrity has become a new communication criterion that breaks the social interaction of acquaintances. The third is utilitarianism. The traditional integrity of the West was initially established on the basis of commodity transactions, rooted in the soil of economic life. In the selection of integrity behavior, it is usually closely combined with the consideration of benefits

and costs. Although both righteousness and benefit are emphasized, profit is the first priority, with obvious utilitarian characteristics.

4. MARXIST INTEGRITY THOUGHT

Marx and Engels did not have a monograph on integrity, nor did they have a systematic theory of integrity. The integrity thought was manifested in the process of criticizing capitalist production methods. At the same time, Marxism demonstrated the issue of integrity from the perspective of dialectical materialism and historical materialism.

Engels believed that integrity is a value movement in economic activities where both parties trust each other to sign contracts and achieve capital return and appreciation through borrowing. Therefore, integrity is first and foremost a production relationship, which is a relationship of interests. At the same time, integrity is a moral relationship established on the basis of economic entity's compliance behavior.

Marx elaborated on the issue of integrity in his "Capital" with the credit of capitalist economic relations as the main thread:

The first is the foundation of honesty and morality in the credit economy. Credit, in its simplest form, is an appropriate or inappropriate form of trust that allows a person to invest a certain amount of capital, "entrusted to another person in the form of money or a commodity estimated to have a certain monetary value, and the amount of capital must be repaid upon maturity." [7]⁴⁵² Marx pointed out the relationship between honesty and the credit economy: firstly, the credit economy determines integrity. Human behavior is constrained by productivity and forms of communication, which means that an individual's integrity depends on their material living conditions. When Marx and Engels examined capitalist production relations, they found that some capitalists showed great morality during the industrial age and made seemingly fair and kind concessions. This is not that the moral level of capitalists has improved, but rather that the development of capitalist production methods does not allow capitalists to use primitive "deception and fraud" [9]³⁶⁶ and "inferior means of seeking money". [9]³⁶⁷ Secondly, integrity is the link that maintains a credit economy. Credit is first and foremost a form of trust. Both parties maintain each other in economic exchanges, which may establish trust and promote healthy development. If the parties do not

maintain integrity, trust is difficult to establish or even maintain.

The second is that capitalist credit is false integrity, an "extreme distrust and complete alienation" hidden beneath the surface of trust. [8]²² In capitalist lending relationships, creditors first assume that the debtor is an honest person, and the underlying substance of this assumption is that an honest person is a person with the ability to pay. In order to turn this assumption into reality, creditors have set many conditions and restrictions on the debtor, first of all, the moral warmth guarantee, the mandatory guarantee of legal provisions, and the actual guarantee of the debtor in various aspects. In the debtor's guarantee, the debtor's talent, effort, and even life itself are included. In the eyes of creditors, the death of the debtor is the worst thing because it means the death of his capital and interest. For creditors, the debtor's credit, life, and even his existence are only guarantees of his capital and interest.

Capitalist integrity is an economic judgment of personal integrity. In this economic judgment, people become the medium of exchange, not as individuals, but as a guarantee of certain capital and interest. The transformation of media from things to people is not that people have abolished currency, but that people have degenerated into currency itself, completely alienated. Human morality, all human activities, and human existence are things that can be exchanged and bought and sold. Credit, through borrowing and lending relationships, successfully squeezes money from external means of payment into human life itself, injecting it into the body and soul of humans. Currency, dressed in the cloak of integrity, has achieved a complete victory in this competition between people and things, becoming the basis for measuring everything. "Currency... remains the foundation, and the credit system, by its very nature, can never be separated from this foundation." [7]⁶⁸⁵

The third is the credibility crisis of capitalist economic operation. First, it is the credit based separation of buying and selling transactions, which has buried hidden risks of integrity. Credit economic activities have changed the direct transaction mode of "clearing money and goods", achieving a "separation of buying and selling" transaction mode. This trading model objectively promotes the speed and convenience of trading, but the separation of buying and selling in time and space increases the moral and speculative risks of deception. If one party of the debtor fails to repay

capital and interest on time, the interests of the creditor will inevitably be damaged. Once a chain reaction is triggered, it will lead to an economic and financial crisis, and the overall integrity of society will also be in crisis. Second, the borrowing method based on repayment ability has increased the credibility crisis between different social classes. The selection of lending targets takes priority over those with the ability to pay and repay, big capitalists take priority over small capitalists, rich people take priority over poor people, and small capitalists and poor people have to turn themselves into counterfeits in order to complete the initial capital accumulation, using cunning, fraudulent and other means to deceive trust. The integrity here, whether for those who pay it or those who need it, has become a means of buying and selling, a moral tool of mutual deception and abuse.

In 1847, Marx criticized the moral integrity view of bourgeois scholar Heinzen and pointed out that communist society does not need to be a person with any moral requirements. Due to the high development of productivity, the abundance of material products, and the improvement of people's moral standards, people's relationships are no longer determined by interests, and integrity is a natural thing.

In a series of works such as "The French Civil War", "Critique of the Gotha Program", and "The Development of Socialism from Utopia to Science", Marx and Engels pointed out the false nature of the slogans of the bourgeoisie such as "freedom", "equality", and "fraternity", revealing that contractual equality in capitalist law cannot conceal the problems of inequality and exploitation in fact.

Lenin divided honesty into three levels based on the specific problems of socialist practice. The first level of honesty is a necessary quality for Communist Party members, which is a necessary guarantee for achieving socialism. The second level of integrity is an objective requirement for the general public, so that all workers can be united with a unified will. The third level is the integrity of communist morality, which requires the development of economic level, the reform of political system, and the general improvement of the quality of the people. Only in this way can the old principle of "everyone for themselves, God for everyone" be eliminated, and the new principle of "each according to his ability, distribution according to needs" be implemented. In addition, Lenin proposed to promote the construction of integrity, cultivate cultivated socialist builders, and

create a new communist society through persistent ideological and political education.

5. THE INTEGRITY THOUGHT OF SOCIALISM WITH CHINESE CHARACTERISTICS

Building socialist integrity with Chinese characteristics is not saying that traditional concept of integrity is outdated, but about how to absorb the essence of traditional integrity and carry it forward under the conditions of a market economy, and how to integrate the Chinese nation that is in line with international standards with the 5,000 year traditional culture of integrity under the guidance of Marxism. The party and government have always attached great importance to the construction of integrity. In 2001, the "Implementation Outline of Citizen Moral Construction" highlighted the basic moral standard of "integrity". The report of the 16th National Congress of the Communist Party of China proposes that the construction of socialist ideology and morality must adhere to the principle of honesty and trustworthiness. The report of the 17th National Congress emphasized "strengthening the awareness of honesty and trustworthiness" as the key point, and the report of the 18th National Congress juxtaposed "integrity" with patriotism, dedication, and friendliness as the personal value orientation of socialist core values. The report of the 19th National Congress emphasized the promotion of integrity construction, while the report of the 20th National Congress emphasized the promotion of integrity culture and the improvement of long-term mechanisms for integrity construction.

Integrity is the goal pursuit of human freedom and comprehensive development, the basic ethics of socialist market economy, and the institutional and cultural guidance for future progress, which together constitute an important content of integrity in socialism with Chinese characteristics.

Firstly, integrity is the goal pursuit of human freedom and comprehensive development.

Integrity emphasizes the reverse internal demand of the subject and is a moral choice for individual self-discipline. On the one hand, integrity and self-discipline reflect an individual's requirements for themselves and are the core link of personality improvement. Using inner sincerity and trust as internal self-restraint, seeking the sublimation of personal spirit in the process of elevating moral realm. Among them, prudence is

the highest level of integrity and self-discipline, and it is a leap in personal spirit from spontaneity to autonomy and consciousness. On the other hand, integrity and self-discipline reflect an individual's respect and understanding of others, which is the improvement of the group's moral level. Social members abide by the code of integrity and moral behavior, and self-restraint together creates an honest social environment, which is conducive to the common development of social members. In this sense, honesty is not only the core link of individual personality improvement, but also the external prerequisite for group moral improvement, reflecting the goal of human freedom and comprehensive development.

Marx divided human development into three stages. The first stage is the period of low productivity and the stage of comprehensive dependence. People relied on simple honesty, division of labor, and cooperation to seek human survival; The second stage is the period of commodity economy, which is the stage of human independence based on the dependence on things, achieving maximum fair distribution through integrity constraints and seeking human development; The third stage is the stage of comprehensive and free development for everyone. During this stage, there has been a qualitative leap in both individual and group integrity, and caution has become an unspoken moral choice. As Marx pointed out in 1847 when criticizing the moral integrity view of bourgeois scholar Heinzen, communist society does not need to be a person with any moral requirements. Due to the high development of productivity, the great abundance of material products, and the improvement of people's moral standards, people's relationships are no longer determined by interests, and integrity is a natural thing.

Secondly, integrity is the fundamental ethics of socialist market economy.

Economic entities trade various production factors and commodities in accordance with market rules, achieving economic connections between individuals. Therefore, equality and fair trade are the inherent logic and value requirements of a market economy. The first is that integrity is the moral foundation of a market economy. Adam Smith, the father of modern economics, proposed the concept of "the inner person" in his book "On Moral Sentiments" and delved into the issue of integrity and moral sentiment. He believed that reason, morality, and conscience were the moral

foundations of market existence. The various phenomena of moral decline and ethical crisis in the capitalist economy today are a deviation from Smith's judgment that morality is the economic foundation, and a neglect of the "inner person" and a pursuit of capital interests and surplus value. Today, advocating the construction of a socialist market economy based on integrity as a moral foundation is of positive significance in regulating the interests of economic entities and building new and harmonious social interpersonal relationships. The second is that integrity is the inherent driving force of a market economy. The behavioral purpose of market entities is to pursue the maximization of interests. Here, interests not only include economic interests, but also spiritual interests, such as personal reputation and corporate reputation. Spiritual interests are not only the moral fruits brought about by social progress, but also an intangible resource and spiritual wealth that can bring greater economic benefits and spiritual wealth to those who possess them, thus forming a positive interaction. Therefore, honest operation of economic entities is a rational choice to achieve their interests, and it also has a positive effect on reducing transaction costs and enhancing market vitality. The socialist market economy ethics based on integrity is a prerequisite for the healthy operation of the socialist market economy.

Thirdly, integrity is the institutional and cultural direction for future progress.

Integrity, as an important component of the core socialist values, reflects the country's commitment to the people's social system, its grasp of the future destiny of the people, and its positioning in the direction of historical development. At the level of institutional commitment, it is a must to promote the institutionalization of integrity construction, promote credit legislation, improve social credit information records, and establish long-term mechanisms to encourage integrity and punish dishonesty. It is necessary to lead social trends with institutional integrity and improve the spiritual level of the people. In terms of grasping the future destiny and historical development direction, there is a necessity to take integrity as the guide to occupy the commanding heights of civilization and achieve the great rejuvenation of the Chinese nation. Integrity is a traditional virtue of the Chinese nation, and it is also a value that aligns with the direction of historical progress, with global significance and appeal. Only values with universal significance can become flags that unite people's hearts and mobilize the people. In future development, whoever

possesses this advanced banner that represents the direction of historical progress can create a social system that represents the direction of historical development, thereby stimulating people's infinite creativity and productivity.

The integrity here is not a moral tool for feudal rulers to consolidate the rules, nor an economic judgment of alienated individuals under the capitalist system. It is truly based on the integrity of the people. Integrity is an important manifestation of inheriting excellent traditional culture, an inherent demand for the moral quality of the people under the socialist system, an ethical foundation in the operation of the socialist market economy, and an important principle for handling relations between countries in foreign exchanges. Only by fully understanding the needs of the people, finding the best fit between the economic and ethical attributes of integrity, and promoting people's sharing to the greatest extent, can people achieve the cohesion of the greatest common denominator, and contribute to the construction of socialism with Chinese characteristics and the great rejuvenation of the Chinese nation.

6. CONCLUSION

The pursuit of Chinese path to modernization is bound to be accompanied by the corresponding cultural foundation, especially the construction of the socialist concept of integrity based on contemporary reality. With the acceleration of modernization, there is a regret of a certain lack of integrity in various fields such as justice, commerce, and education. In the face of this situation, establishing an integrity system that respects tradition and adapts to modern society is not only a requirement for achieving the creative transformation and innovative development of China's excellent traditional culture, but also a necessity for promoting social progress and the comprehensive and free development of people. It is of great theoretical and practical significance to deal with the relationship between tradition and modernity, inheritance and innovation, and local and foreign countries, carry forward the traditional moral integrity core of honesty in the heart, learn from the western institutional integrity advantages of external trust in action, and build a modern integrity culture that is people-oriented and aims at the free and comprehensive development of people, for the balance and joy of the main state, the pursuit of truth, good and beauty of social order, and the realization of Chinese path to modernization.

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