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Research on the Practical Path of Integrating the Basic Principles of the Civil Code into University Education from the Perspective of "New Liberal Arts"

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ABSTRACT
Based on the perspective of "New Liberal Arts", this paper explores the practical path of integrating the basic principles of the Civil Code into university education. "New Liberal Arts" has the core connotations of interdisciplinary integration, application of new technologies and shaping of values. However, problems such as the "island effect" in traditional liberal arts education can no longer meet the needs of education in the new era. This paper holds that the Civil Code, with the characteristics of regulating the relations between equal subjects, being close to life in content and having easily understandable basic principles, can serve as a link connecting "professional courses" and "educational theories". Its six basic principles, including equality, voluntariness, fairness, good faith, abiding by law and public order and good customs, and green development, are highly compatible with the shaping of values in university education and complementary to educational work, thus becoming a new path for university education.

KEYWORDS
Basic principles of the Civil Code; New liberal arts; Educational work

1 The proposal and connotation of the concept of "new liberal arts"

1.1 The proposal of "new liberal arts"

From the perspective of the international environment, with the continuous advancement of economic globalization and the continuous development of science, technology and humanities, exchanges and cooperation between countries have become increasingly frequent, accompanied by various cultural conflicts and interest games. The complex international situation requires talents with a global vision, cross-cultural communication skills and profound humanistic qualities to deal with it. Therefore, in university education, it is particularly important to cultivate comprehensive talents. It is necessary not only to cultivate excellent professional qualities, but also to help students establish correct worldviews, outlooks on life and values. In this context, the traditional liberal arts education model can no longer meet the needs of the times for talent quality, so the concept of New Liberal Arts is needed to promote the development of university education.

In addition, from the domestic environment, various social problems are becoming increasingly complex, such as environmental problems, social equity issues, ethical and moral issues, etc. The solution to these problems not only requires the support of natural sciences, but also requires liberal arts to conduct in-depth analysis and discussion from multiple perspectives such as humanities, society and ethics. Traditional liberal arts education has gradually shown limitations in cultivating talents who meet the needs of the new era. The professional settings of traditional liberal arts are relatively rigid, with strict barriers between disciplines, and the knowledge system is updated slowly, which makes it difficult to cultivate students' innovative thinking and practical ability, and also cannot meet the urgent needs of society for compound and innovative liberal arts talents.

Against the above background, "New Liberal Arts" is proposed to promote the innovation and development of liberal arts education.

1.2 The connotation of "new liberal arts"

Compared with traditional liberal arts education, "New Liberal Arts" is "new" in the following aspects. Firstly, "new integration", which emphasizes breaking down the barriers and restrictions between disciplines, emphasizing interdisciplinary integration and education, promoting cross-integration within liberal arts and between liberal arts and science, engineering, agriculture, medicine and other disciplines. Through interdisciplinary integration, it can integrate the knowledge and methods of different disciplines, form new research fields and knowledge systems, so as to better solve complex practical problems. Secondly, "new technologies". Because traditional liberal arts education focuses on knowledge education, paying attention to the dissemination of theories and the guidance of values, the educational methods are relatively conservative, rigid and single, which also leads to the ineffectiveness of liberal arts education in universities. In the era of rapid development of science and technology, the proposal of "New Liberal Arts" is precisely to solve the above problems. It actively embraces emerging technologies and uses artificial intelligence, big data, blockchain

and other technical means to innovate the research methods and teaching models of liberal arts. With the help of scientific and technological forces, liberal arts can process and analyze massive amounts of information more efficiently, expand the depth and breadth of research, and at the same time enable students to better master the skills adapted to the digital age. Thirdly, "new requirements". Different from traditional liberal arts which emphasize the inculcation of knowledge, "New Liberal Arts" pays more attention to the cultivation of talents, especially the shaping of young people's worldviews, outlooks on life and values. "New Liberal Arts" also emphasizes the cultivation of students' humanistic qualities and social responsibilities, so that students can have a correct understanding of the world and themselves while pursuing knowledge and skills.

2 Enlightenment of the connotation of "new liberal arts" to university education

2.1 Dilemmas in university education

Under the traditional liberal arts education model, some scholars have pointed out that because the teaching content of universities is divided into many professional and precise disciplines, it has caused an "island effect" in educational content. This is reflected in three aspects: it is difficult for the goals of various courses to reach a consensus, there is no complete system for fostering virtue through education, and the professionalism of courses makes it difficult for educational work to be integrated into the work of fostering virtue through education.[^footnote0] Admittedly, if we talk a lot about values in order to promote educational goals, it will inevitably arouse the disgust of young scholars. If we talk about educational work out of practice and life, it will be suspected of being impractical. If we only pay attention to the teaching of professional knowledge and ignore the establishment of values, it will also violate the goals of modern university education. Even if educational work is interspersed in the teaching of professional courses, it is difficult to effectively integrate. Therefore, considering the actual factors, how to promote educational work effectively, imperceptibly and vividly is a major problem in university education.

2.2 Enlightenment to promoting educational work under the requirements of "new liberal arts"

As mentioned above, in the process of promoting university education, there is an urgent need to find a link that cleverly connects "professional courses", "practical cases" and "educational theories". This link should present the following characteristics: Firstly, the link itself should not only connect theories, but also be closely integrated with practice. Only in this way can educational work be promoted imperceptibly and naturally. Secondly, the practice connected by the link must be simple, common, and easily perceptible and understandable life stories. Such characteristics can break the island effect caused by professional particularities, arouse the resonance and perception of young students, and the more life stories and cases that are close to life, the more authentic they are. Educational work carried out on the basis of authenticity is naturally easy to be accepted and recognized. Thirdly, the theory connected by the link must be highly related to the shaping of outlook on life and values. The role of the link is to connect theory and practice, but the ultimate requirement is to achieve the purpose of education. If the ultimate purpose is to show a natural science phenomenon (such as the law of universal gravitation), then how to turn back to educational work? This is a huge problem. Even if teachers make a clever transition in the teaching process, it is inevitable to be suspected of being forced.

3 A new path provided by the basic principles of the Civil Code

In the practice of university education, a link that connects theory with practice is needed to promote this work. From the perspective of China's disciplines, perhaps using "law" as a tool can achieve good results. Because law comes from life and is closely connected with life, there are sufficient and real cases for reference. In addition, the theoretical difficulty of its entry is not high, and it can be understood and accepted by most young students. Moreover, law and morality are inextricably linked. In a sense, law itself is the embodiment of the most basic morality.

3.1 The choice of the basic principles of the Civil Code

If "law" can be an effective way for university education, then why focus on the Civil Code and its basic principles?

Firstly, from the concept of "civil law". Civil law adjusts the rights and obligations between equal subjects, and the behaviors between natural persons are very likely to be within the scope of civil law adjustment, which meets the practical requirements of the link. This is different from other departmental laws such as "criminal law", "procedural law", "administrative law" and "economic law". Because such laws either adjust the rights and obligations between unequal subjects, or belong to procedural requirements, or belong to professional departments, which are difficult for ordinary

people to touch, and naturally more difficult to understand than the Civil Code.

Secondly, in terms of the content of the Civil Code, it includes seven parts: general provisions, real rights, contracts, personality, marriage and family, inheritance, and tort liability. In terms of content, these seven parts are exactly the typical paradigms of a natural person's behavior, and are common, visible and tangible vivid cases in people's lives. Based on these cases, educational work will naturally have a relatively solid practical foundation.

Finally, from the perspective of the basic principles of the Civil Code, the basic principles of the Civil Code are the core running through the entire code. They highly condense and summarize the value pursuit of the Civil Code. Compared with specific laws, regulations and judicial interpretations, they are simpler and easier to understand. Grasping the basic principles means grasping the core value requirements of the Civil Code.

3.2 The high adaptability between the basic principles of the Civil Code and university education

In the Civil Code, its basic principles include six principles: equality, voluntariness, fairness, good faith, abiding by law and public order and good customs, and green principle. They reflect the relations and requirements between people, between people and society, and between people and nature, which are highly consistent with the world outlook, outlook on life and values to be shaped in the university education link. As Xu Zhongyuan pointed out in his article "The Influence of the Basic Legal Status of the Civil Code on Civil Law Education": "The main task of the Civil Code is to realize the enlightenment of rights protection, free development and responsibility independence, and undertake the promotion of human subjectivity, the realization of social harmony, the establishment of family ethics, and the defense of environmental development. "[^footnote1] Therefore, under the background of "New Liberal Arts", using the basic principles of the Civil Code as a link can achieve the expected effect.

Specifically, the basic principles of the Civil Code and university education have the same frequency in value pursuit.

The principle of equality and the principle of good faith in the Civil Code are highly consistent with the core goal of "cultivating qualified citizens" in university education. The "equal legal status" emphasized by the principle of equality echoes the campus culture of "respecting differences and embracing diversity" advocated by universities. The principle of good faith, as the "emperor clause" of civil activities, is deeply integrated with the concept of "education-oriented, moral education first" in universities, and also deeply in line with China's excellent traditional culture such as "a promise is worth a thousand gold" and "keeping one's word".

The principle of voluntariness emphasizes that the subject of behavior should act according to his own will and ideas, not threatened or coerced by others, which is highly consistent with the goal of "cultivating independent character" in moral education. Moral education focuses on guiding students to establish a sense of independent personality, cultivating their ability of independent judgment, independent choice and independent responsibility, and the characteristics of independence and autonomy are precisely the embodiment of the principle of voluntariness.

The principle of fairness focuses on balancing the interests between strong and weak subjects in terms of tort liability and contract performance, and does not allow one party to unreasonably strengthen its own interests and weaken the interests of others. In the process of university education, the concepts of "respecting the elderly and loving the young", "order between elders and youngsters" and "benevolence" are advocated, which aim to establish a values of protecting vulnerable groups and promoting social fairness.

The green principle requires civil subjects to engage in civil activities in a way that is conducive to saving resources and protecting the ecological environment, reflecting the pursuit of harmonious coexistence between man and nature. This is highly consistent with the goals of "ecological moral cultivation", "harmonious development between man and nature" and "saving resources" in university education. The green principle integrates the obligation of environmental protection into all aspects of civil activities, and the cultivation of ecological morality in moral education also focuses on transforming environmental protection concepts into students' daily behavior habits. For example, schools advocate students to save water and electricity, sort garbage, and participate in tree planting, etc. These behaviors are consistent with the requirements of "saving resources and protecting ecology" in the green principle, all of which are to promote sustainable development and realize the harmonious coexistence between man and nature.

The principle of public order and good customs, which emphasizes abiding by public order and good customs, is also an important task in the educational process. In the educational tasks of universities, it is generally clearly prohibited to participate in gambling, drinking, campus bullying and other behaviors that violate public order, as well as to insult teachers, damage national unity and other behaviors that violate good customs, striving to cultivate qualified young people with a sense of responsibility and morality. Therefore, the basic principles of the Civil Code are highly consistent with university education in terms of value pursuit.

3.3 The complementarity between the basic principles of the Civil Code and educational work

Professor Wu Handong pointed out in his article "The Moralization of Law and the Legalization of Morality - A

Philosophical Reflection on the Coordinated Development of Legal System Construction and Moral Construction" that law, as a superstructure in the form of a system, and morality, as a superstructure in the form of ideology, have a dialectical unity relationship, and they are interconnected and different in terms of connotation, form of expression and regulation methods.[^footnote2]

The connection is that under their joint action, they promote the cultivation of talents, social development and progress, and it can be said that neither is dispensable.

The difference is that their working mechanisms, forms of expression, and consequences of violation are not exactly the same. To some extent, the basic principles of the Civil Code are highly complementary to university education. In terms of effectiveness, the Civil Code is a norm formulated and implemented in the name of the state, and anyone who violates it shall bear corresponding responsibilities. However, university education is more like a kind of persuasive education. If students refuse to accept education or choose to directly violate it, they will not bear much loss or consequences. If only relying on learning and education in universities, it is less likely for students to internalize and externalize the corresponding moral requirements. Only with the supplement of legal norms to let them know the corresponding consequences and responsibilities can educational work achieve good results. In terms of educational effect, the cases cited in university moral education are mostly classic stories, which are outdated in timeliness and freshness, and it is difficult to arouse students' resonance. For example, university education will teach students virtues such as "being civilized", "abiding by rules", "caring for the environment", "being honest" and "being friendly". Then, further asking: what are the consequences if I am not honest, do not respect others, cheat, insult or damage the environment? Students may not have a clear concept. University education will talk about "family harmony", but what is a family? What are the rights and obligations of both husband and wife? These contents are unknown. This kind of educational method that only knows the conclusion and does not care about the process and content is doomed to be ineffective. To change this dilemma, it is necessary to use the basic principles of the Civil Code to explain clearly and thoroughly to students. In practice, their effectiveness collaboratively forms a "dual-track constraint" system. Universities analyze the value connotation of the basic principles of the Civil Code (such as the requirement of "procedural justice" by the principle of fairness) through ideological and political courses, guiding students to form a moral identity of "should abide by"; while the law constructs a "must abide by" institutional bottom line through the Education Law, the Civil Code, etc. For example, for campus bullying, the persuasive education in universities aims to cultivate the moral awareness of respecting others, while Article 1024 of the Civil Code on the right to reputation and the tort liability clauses set a red line of "cannot do" from the legal level. This combination of "educational guidance + legal punishment" avoids the "weakness" of relying solely on education and prevents the "coldness" of relying solely on law, just as Fan Jinxue said, "the effectiveness of social norms should be gradiently configured".

A deeper complementarity lies in the dynamic balance of effectiveness transformation. The core of university education is to internalize external norms into internal qualities, and the coercive power of law can be a "catalyst" for this transformation. When students are disciplined by school rules for minor breaches of contract (such as violating club rules), universities can link the relevant provisions of the contract section of the Civil Code through case teaching, so that students can understand that "from club promises to commercial contracts, they are all bound by the same principles"; when the severe punishment of behaviors such as high-altitude parabolic and personal information infringement by law enters the campus through media reports, universities can carry out thematic education to transform "legal responsibility" into "moral consciousness". This transformation makes the "heteronomy" of law gradually precipitate into the "autonomy" of education, and finally realizes the "symbiosis and common prosperity of the spirit of the rule of law and moral consciousness" proposed by Zhang Wenxian.

4 Exploration on the practical path of integrating the basic principles of the Civil Code into university education

As mentioned above, integrating the basic principles of the Civil Code into university education is a feasible exploration under the requirements of "New Liberal Arts". The next problem to be solved urgently is "how to effectively promote the integration of the basic principles of the Civil Code and university education". Integrating the concept of civil law into university education is not only the inherent requirement of cultivating legal talents, but also an important path to implement the fundamental task of fostering virtue through education. The core values contained in civil law, such as equality, voluntariness, good faith, and public order and good customs, are inherently compatible with the educational philosophy of modern universities. Its integration requires the construction of a three-dimensional collaborative mechanism of curriculum, teachers and schools.

Curriculum infiltration is the main channel for concept transmission. The organic combination of civil law course teaching and the advocacy of social core values can better cultivate college students' national spirit and national spirit,

and can supplement the spiritual calcium for promoting the formation of a united and forging ahead style of the whole nation and society.[^footnote3] In law major courses, we should break through the traditional mode of legal provision annotation, take the concept of civil law as the teaching core, and pay attention to actively guiding students to establish correct worldviews and values when teaching professional courses. At the same time, in the process of educational work, we should also actively cite cases, make more use of the basic principles of the Civil Code and related cases, and carry out vivid theoretical propaganda. In terms of teaching content, it is necessary to deeply explore the value concepts behind the civil law provisions, and guide students to understand the

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