

Original Paper

On Chinese Traditional Culture and Its Creative Transformation and Innovative Development

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Abstract

Traditional Chinese culture originated in the ancient cultural period before the age of Shennong, which was created by the children of the Chinese nation who lived in the territory of China for generations, and this culture has been continuously inherited by the Chinese nation, which not only embodies the distinctive national characteristics, but also has a very long history. For the value of traditional culture to be realized in contemporary times, its creativity and innovation should be further developed. In this regard, the first thing we need to do is to find out the standard of excellent traditional Chinese culture, make creative changes to it, and make organic integration of the development of contemporary culture industry, so as to promote the socialist culture to embark on a more prosperous and flourishing road.

Keywords

Chinese traditional culture, Chinese Marxism, innovative development, cultural industry

There are many ways to say when traditional Chinese culture was officially formed, but from the perspective of ideological and cultural genesis, Confucius' deletion and finalization of the Six Classics should be taken as the starting point. Because of this, China has always regarded Confucianism as the main vein of traditional Chinese culture. It is like the bright moon in the sky, and the other sons are the stars that live around it. However, with more than two thousand years of constant change, traditional culture has undergone many changes, showing great transcendence compared to the previous Confucian base, and Confucius himself has been given various forms. For example, after the death of Confucius, Confucianism was divided into eight factions, all of which had their own perceptions of the image of Confucius. After much debate, the series of "Si-Meng" became authentic, and the other versions slowly faded away. After the swept away the Six Harmonies, he paid more attention to "Legalism" than to Confucianism, and Confucianism suffered a very serious blow during this period. However, the strategy implemented by Emperor Wu of the Han, "Respecting only Confucianism", was

in fact a fusion of Confucianism, Legalism and Taoism, which can be regarded as the first transformation of Confucianism, and at the same time the first highly influential transformation of traditional Chinese culture.

After this, there were also different forms of transformation in the mainstream Chinese culture until the modern period, when Confucianism began to fade into the doldrums due to the violent impact of Western culture. For traditional Chinese culture, this was undoubtedly a great challenge. Chairman Mao once said that modern Chinese society needed to take where China was going as the theme of the times, and this theme was closely related to where Chinese culture was going. With the continuous development of the new era and new ideas, we should think positively about how the mainstream ideology and culture of Chinese society should follow the trend of the times. In this process, we should find out how to transform traditional Chinese culture in an innovative direction, and on this basis, find a path that suits China's national conditions and cultural traditions.

1. Attributes and Core of Traditional Chinese Culture

Traditional Chinese culture developed from an agrarian civilization, and the reason why culture has been able to flourish is inextricably linked to the natural environment. Based on the relationship between man and nature, objects and mankind itself, Marx divided social development into the following three forms: the first is human dependence, which simply means man's dependence on nature; the second is the dependence of objects; and the third is the free development of man. Taking this as a basis, ancient Chinese culture existed at the very beginning with the initial social form of human beings as its embryonic form. The culture created by such a conception was bound to attach great importance to nature, that is to say, a relationship in which the human being himself and the natural environment were integrated with each other (Han, 2020). Based on this, there must be consistency between material production and human development, which is the "unity of heaven and mankind" emphasized by Confucianism. This is also the "unity of heaven and man" emphasized by Confucianism. Through this, it can be seen that human beings have a natural reverence for nature.

The greatness of the spirit of the Chinese nation can be reflected in traditional Chinese culture. The Chinese nation is a multi-ethnic group with rich cultural connotations, not only the Han Chinese nation has a long history, but also the cultures of China's ethnic minorities are still an inseparable part of it. The excellent traditional Chinese culture can reflect the value of the whole nation, which is not only the essence of culture, but also a high degree of spirit and vigor. Whether in the process of the development of the Chinese nation, or in the process of the development of China's ideology and culture, it has played a very key role, and still has great value today. For the modern inheritance and innovation of Chinese culture, it can bring great help, not only to promote the further development of society and the whole nation, but also to effectively promote the transformation of thought and culture. To be called the excellent traditional Chinese culture, it must be refined by history, tested by time and practiced continuously (Xiao, 2020). The excellent cultural achievements handed down from generation to

generation can play a good guiding role for the concepts of today's human beings, and can effectively promote the further development of social material civilization as well as spiritual civilization. From a macroscopic point of view, China's excellent traditional culture has the following three characteristics: the first is ethnicity; the second is inheritance; and the third is innovation, Great impetus for the development of society as a whole (Zhang, 2019).

Confucianism has been the dominant culture in China for thousands of years, which is why our traditional culture has always regarded "putting people first" as the core concept. However, we cannot overlook the historical significance of other schools of thought. Take the doctrine of Taoism as an example, there has been a close relationship between Taoism and Confucianism in terms of mutual promotion and co-development, and it is precisely for this reason that the main vein of our ideology and culture has been formed. Zhang once said, China's culture is extremely rich in excellent traditional content, the two most central ideas are the harmonious coexistence between man and man, and between man and nature to harmonize each other. Confucianism for the "interpersonal harmony" concept made a focus on the elaboration of Taoism on the "harmony between heaven and man" this key has been particularly emphasized. "Heaven" refers to the natural sky. Ancient people believed that human beings were a very important part of the universe, and they highly affirmed the independence and subjectivity of human beings, who were the only beings capable of recognizing the universe, nature and the self (Yu, 2018).

Compared with industrial civilization, farming civilization is already slightly backward, but industrial civilization cannot be supported without farming civilization, and the former is a further inheritance and transformation of the latter. General Secretary has pointed out that many of the difficult problems facing mankind today can be solved through the excellent traditional Chinese culture, which naturally includes Confucianism. In the process of mankind's understanding of the world and its transformation, both the rationale and the humanistic spirit of the excellent traditional Chinese culture can bring about correct enlightenment, and play an indispensable role in the governance of the country, as well as provide good ideas for moral construction. In this regard, we need to take the characteristics of the times as the basis, and actively look for the content of traditional culture related to the adjustment of social relations and the enhancement of human morality, and carry on a better inheritance. In this process, we need to make a precise grasp of the core of national culture, to pass on the characteristics of national culture, and to take a reasonable and appropriate approach to the exchange of Eastern and Western cultures, to ensure that it is synchronized with the spirit of the times, so as to build a cultural system that meets the needs of the new era of development.

2. Current Status of the Innovative Development of Traditional Chinese Culture

Since the reform and opening up of China, great attention has been paid to the education of "national education", which, as one of the key parts of China's classical traditional culture, has attracted widespread attention from all walks of life. Many famous TV programs have introduced lectures

related to it and have been well received. In foreign countries, there is also a program related to the knowledge of "national education" called "Chinese New Year". Nowadays, Confucius Schools have spread all over the world, and the culture of Chinese studies has been further promoted. In terms of basic education, schools in China have responded to the concept of traditional cultural development by offering a large number of related activities, and some regions have also incorporated the "national culture" into their curricula.

The globalization of economy has also led to the globalization of culture. As international exchanges continue to increase, Chinese cultural programs are appearing more and more frequently in other countries, and every year, many cultural workers take great pains to bring China's excellent traditional culture into foreign campuses, so that students with other cultural backgrounds can feel this unique charm (Li, 2020). With the deepening of the "Belt and Road", the cooperation between China and its neighboring countries has become closer and closer, and in order to comprehensively promote the effective inheritance of China's outstanding traditional culture, further deepening the spirit of the Silk Road can effectively promote the construction of various civilizations and interactions.

It should be noted that no matter in what way the excellent traditional Chinese culture is passed on, the masses are always at the core, so in order to further promote the tradition and carry forward this work, it is necessary to provide good protection for the inheritors of traditional culture. Attaching importance to them, on the one hand, is to prevent the interruption of cultural inheritance, on the other hand, is to retain the unique conditions in them, which is very important for cultural inheritance and development. First of all, high priority is given to the older inheritors. At the same time, in this process, we need to continuously expand and improve the team of cultural inheritors, so that more young people can join them, so that the excellent traditional culture can continue to flourish in the new era and new ideas. However, there are both dregs and gems in traditional Chinese culture, so we should look at the dissemination and innovative development of culture dialectically, and look at the problem from a developmental perspective, rather than rejecting or accepting it in its entirety.

3. Impact of the Chineseization of Marxism on the Innovative Development of Traditional Culture

For the innovative development of China's traditional culture, contemporary Chinese Marxism is a major achievement. The so-called Chinese Marxism is actually the Chineseized Marxism. Based on the actual situation in China, the basic principles of Marxism have been effectively screened, thus forming a product of the mutual integration of the two ideas. Chinese culture is the spiritual identity of the entire Chinese nation, and it has played an immeasurable role in the long-term development as well as the gradual growth of the nation. Therefore, it has also brought positive effects on the development of Chinese Marxism.

First of all, there are many similarities between China's excellent traditional culture and Marxism: First, in the shaping of worldview, both reject the concept of the afterlife, although Chinese culture and

Buddhism have been integrated later, but in the mainstream worldview and values, the concept of the afterlife is denied, insisting on human-centeredness, and believing that people will overcome the theory of heaven; second, practice is a distinctive feature of Marxism, and traditional Chinese culture also emphasizes the "unity of knowledge and action", refusing to indulge in fantasy; third, the dialectical reasoning of Taoism's yin and yang theory is considered to be the earlier dialectical theory and method of Chinese philosophy, which is similar to that of Chinese philosophy. Secondly, practice is a distinctive feature of Marxism, while traditional Chinese culture emphasizes the unity of knowledge and action and refuses to indulge in fantasy; thirdly, the dialectical reasoning of Taoism's yin and yang theories is an early dialectical theory and method in Chinese philosophy, which is similar to the law of the unity of opposites mentioned in Marxism's philosophy; fourthly, Marx once said that the nature of human beings is not unique to individuals, and that from the point of view of reality, it is the essence of all human beings. Fourth, Marx had said that the nature of man is not unique to the individual, but from the point of view of reality, it is the sum of all social relations. From this point of view, it can be seen that wherever there is a certain kind of relationship, it is inevitably centered around the "I" (Liu & Li, 2020). Marx affirms the significance of human existence, while similar ideas and theories are found in traditional Chinese culture; fifthly, both share a common social philosophy, but there are some subtle differences among them. Marxism believes that human beings will take communism as the direction of their own development, while Chinese Confucianism suggests that the goal of human development is idealistic socialism. It is on the basis of their commonalities that Marxism was able to gain rapid acceptance in China after its introduction into the country.

Secondly, Marxism has been well developed in China, thanks in part to our excellent culture. In essence, Chinese Marxism itself embodies the essence of our traditional culture. For example, Thought, a household name, can be regarded as the first ideological achievement of the Chineseization of Marxism. Chairman Mao's later work, *The Theory of Contradictions*, etc., greatly embodies the positive fusion of Chinese tradition and Marxist philosophy. Since the reform and opening up, the Party has made a comprehensive study of China's national conditions, effectively combining them with Marxism so that the two can achieve balance and consistency. The Chineseization of Marxism can remove the constraints of dogmatism to a large extent because it has been imbued with the excellent traditional Chinese culture, which is evident in the fact that the Chinese style and style are loved by everyone and the further development of China's socialist revolution has been effectively guided.

In addition, the creative development of traditional Chinese culture is inextricably linked to itself. With the active integration of Marxism, Chinese Marxism has a deeper cultural heritage and a more advanced theoretical form. For our country, Thought is the first ideological theory with the form of Chinese Marxism, and the second one is the social theory system of Chinese characteristics that we are familiar with. Until today, the excellent traditional Chinese culture is still of very crucial significance to the overall development of our country. While we emphasize the excellent traditional Chinese culture, we also actively accept and recognize the role of other excellent cultures, especially the driving force it

presents to the Chinese Marxist culture. Fundamentally, Marxism was born precisely from human thought as well as human development. All things rich in value can play a positive role in the development of Marxism. It is not exclusive; on the contrary, it is extremely inclusive and receptive. What we need to pay attention to is that, in developing and further promoting China's outstanding traditional culture, we need to stand on a macroscopic point of view, and in addition to emphasizing its role in nourishing Chinese Marxism, we also need to effectively deal with the issue of diversification between it and Chinese Marxism, or even all schools of thought, from an objective point of view. The collision of ideas is inevitable, but how to prioritize the "hundred schools of thought" is the primary issue in the innovative development of culture.

General Secretary said that to open up a better future, we need to keep history in mind, and to get better innovation, we first need to learn to inherit correctly. For a country or nation, it is the excellent traditional culture that is the root of inheritance and development. Once this root is lost, the spirit and lifeblood will be lacking. We should always take Marxism as the basic guiding ideology, stand in an objective point of view, dialectically inherit our excellent traditional culture, based on which effective innovation can be carried out, so that China's traditional culture can keep abreast of the times, and in all aspects of the expansion and improvement, so that it can play the greatest value and role in the new era. Strive to build a complete development system of Chinese excellent traditional culture by 2025 (General Secretary, 2014). Therefore, the creative transformation of excellent traditional culture is particularly important in this process, and it is also necessary to utilize the development of contemporary cultural industries to carry out innovative development, so that China's excellent traditional culture can be revitalized, and cultural self-confidence and cultural competitiveness can be strengthened, so as to promote the prosperity of socialist culture.

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