

On the Combination of Marxism and Chinese Excellent Traditional Culture

Aimei Li

School of Marxism, Wuhan Huaxia University of Technology, Wuhan, 430223, Hubei, China

Abstract

The combination of Marxism and the excellent traditional Chinese culture can solve the inherent contradictions of traditional Chinese culture and inject new cultural impetus; activate the Chinese spiritual genes and realize the free development of people; enhance cultural self-confidence and practice Xi Jinping's new era of socialist ideological and cultural views with Chinese characteristics The reality needs. At present, to further promote the integration of Marxism and Chinese excellent traditional culture can clearly inherit and carry forward the needs of Chinese excellent traditional culture and adhere to the guiding direction of Marxism; clarify the essence of Chinese traditional culture, adhere to the integration of traditional culture and Marxism; clearly serve the people and serve In the direction of socialist service, we adhere to the cultural "double creation" development model, so as to promote the development of Chinese culture and serve the construction of a socialist cultural power.

Keywords

Marxism; Chinese excellent traditional culture; Fit; Cultural "double creation".

1. The Realistic Basis for the Integration of Marxism and Chinese Excellent Traditional Culture

1.1. It Is the Need to Solve the Inherent Contradictions of Chinese Traditional Culture and Inject New Cultural Impetus.

Chinese traditional culture originated from the two emperors of Yan and Huang, originated from the three sages of Confucius and Mencius, inherited and prospered in the feudal era of more than two thousand years. In the long process of development, Chinese traditional culture has not only received a splendid and colorful history, but also inevitably suffered from the limitations of private ownership and the small-scale peasant economy. First of all, the conflict between orthodoxy and political regime is manifested in the contradiction between Tianxiaweigong and imperial power politics. The Western Han Dynasty "Book of Rites·Rituals" says: "When you walk on the road, the world is the public", emphasizing that the world is owned by the whole people, and the moral is in the place. However, the "Book of Songs Beishan" has the saying that "all the world is under the land, is it not the king's soil; the shore of the land is the king's minister", and it is natural to show the feudal rule of the emperor's monopoly of the world and the emperor's supremacy. Including "is tolerable or unbearable", it also expresses the thought of imperial power level incisively and vividly. Secondly, the conflict between openness and closedness is manifested in the contradiction between the world of great harmony and the small peasant economy. "The Book of Admonishment" is inscribed "Because Mount Tai does not allow the soil, it can become big; the river and the sea do not choose the trickle, so it can be deep", and it conveys the concept of openness and tolerance. Lin Zexu's stay in the Lian "Inclusive of all rivers and rivers and tolerance is great, standing on the wall is strong without desire", which has a profound meaning and warns oneself to be open and compatible. However, Song's "Shi Lin Guang Ji · Jing Shi Motto" stated that "sweep the snow in front of one's

door, and don't care about the frost on other people's houses", which reflects the selfishness and secularism of small farmers. Du Shaoling's "Zhumen stinks of wine and meat and frozen bones on the road" profoundly reveals the serious exploitation and oppression of the people at the bottom of the feudal peasant economy.

1.2. It Is to Activate the Spiritual Genes of the Chinese People and Realize the Needs of People's Free Development

The Chinese spirit is the national spirit with patriotism as the core and the spirit of the times with reform and innovation as the core. In addition, the spirit of personal struggle and dedication is also an important "sequence" in the Chinese spiritual genes. The Marxist view of the motherland uses Marxist historical materialism and dialectics to establish views and viewpoints on various concepts of the motherland. The national spirit is the sum of the value orientation, way of thinking, ethics, and spiritual temperament recognized by the majority of the members of the nation. It is the spiritual pillar on which a nation depends for survival and development. It centers on patriotism. The two have a common value system in terms of practice and territorial and sovereign integrity. In "The Outline of Feuerbach", Marx mentioned change and innovation, emphasized the revolutionary nature of practice, broke the old logic of repetition, and advocated the promotion of the development of the objective world through theoretical innovation and practical innovation. [1] And the spirit of the times also embodies the spirit of the society with reform and innovation as the core and high spirits. The spirit of reform and innovation emphasizes the scientific spirit of breaking through stereotypes, daring to be the first, and having the courage to practice. Social relations are made up of individuals, and their reality is reflected in practice. Therefore, when we trace the source, the practice of individuals constitutes social relations. People's practicality, that is, struggle, is to promote the development of social relations. And the spirit of personal struggle and dedication is also a manifestation of the pursuit of full and free development of people, emphasizing the subjective initiative of people, "people create their own history."

1.3. It Is the Need to Enhance Cultural Self-confidence and Practice Xi Jinping's Socialist Ideological and Cultural Concept with Chinese Characteristics in the New Era

Traditional Chinese culture has natural and excellent genes, creative literati pokers, and Chinese people who love it deeply. These are enough for us to maintain cultural confidence in this era and inherit excellent culture. Cultural self-confidence essentially refers to a country, a nation, and even a political party's full belief in its own past cultural values and a firm belief in the vitality of its future culture. The renaissance of the excellent Chinese traditional culture is an important part of the great renaissance of the Chinese nation. Xi Jinping's ideological and cultural outlook on socialism with Chinese characteristics in the new era clarifies the strategic height of promoting the prosperity and development of socialist culture, and the "four self-confidence" refines the strategic layout direction. , It is required to uphold ideological leadership, build a socialist culture with Chinese characteristics, and consolidate and develop the guiding position of Marxism in the field of ideology. Xi Jinping's ideological and cultural view of socialism with Chinese characteristics in the new era also requires the cultivation and practice of core socialist values. In the core values, civilization, patriotism, dedication, and integrity all inherit the excellent traditional Chinese culture, while democracy and freedom reflect Marxism. People develop freely and comprehensively". Xi Jinping's ideological and cultural conception of socialism with Chinese characteristics in the new era requires the building of a socialist cultural power and the promotion of the creative transformation and creative development of Chinese excellent traditional culture. The development of Marxism and Chinese traditional culture is the creative transformation of culture.

2. The Realization Path of the Harmony Between Marxism and Chinese Excellent Traditional Culture

2.1. Clearly Inherit and Carry Forward the Needs of Chinese Excellent Traditional Culture, and Adhere to the Guiding Direction of Marxism

There is a natural fit between Marxism and Chinese traditional culture, and it is natural to take the adherence to Marxism as the guiding direction for carrying forward the excellent Chinese traditional culture. First, we must use Marxist epistemology. "Dialectics is also epistemology." [2] Only by improving the understanding, will I feel the greatness of Chinese traditional culture and the profoundness of the content. Only by using the method of epistemology to re-examine the Chinese traditional culture can we discover its shortcomings and maximize its strengths and avoid its weaknesses. Only by understanding the law of the development of traditional culture can we use the law to further promote the correct advancement of traditional culture without going to the opposite direction. Second, we must use the Marxist concept of practice. "Philosophers just interpret the world in different ways, and the problem is to change the world." Knowledge is the forerunner of practice. It is necessary not only to use Marxist epistemology flexibly, but also to use the concept of practice. Practice is the standard for testing truth, and practice is also the standard for testing the essence and badness, good and bad, and right and wrong of traditional culture. Practice to transform the objective world, and actively explore new development directions for traditional culture, which can cultivate new momentum for the cultural industry. Practice is also the source of knowledge. Adhering to the scientific development of traditional culture under the guidance of Marxism can make us more convinced of the scientific and practical nature of Marxism.

2.2. Clarify the Essence of Chinese Traditional Culture and Insist on the Integration of Traditional Culture and Marxism

Chinese culture has always been derived from practice, and the development of Chinese culture in the new era will surely be realized in new social practices. "Plucking Wei" for soldiers, "Guanju" for lovers, and "pity for farmers" for peasants are deeply rooted in the people's practice. We are now in the great practice of the revival of the Chinese nation. The great aerospace project gave birth to the novel "Three-Body", the great national defense construction inspired the movie "Wolf Warrior", and the great social construction gave birth to the Henan opera "Jiao Yulu". These excellent cultural works have completed the deep integration with Marxism, and then they shine with great light. First, we must uphold the revolutionary nature of Chinese culture. Revolution is the nature of proletarian culture. The development of Chinese culture must dare to point out the current ills, praise the good and derogate, and promote the turbidity, the courage to express an attitude to bad works, to express a stand on the big right and wrong, and to accept criticism and respect. Wait for it. Second, we must adhere to the developmental nature of Chinese culture. Development is the precious quality of advancing with the times. The prosperity of Chinese culture must fully absorb the nutrients that are bred in practice in the new era, and continuously meet the people's growing spiritual and cultural needs. It is necessary to cultivate cultural leaders and guide new cultural forms. It must be reasonably used for reference. Achievements of world cultural development, strengthen cultural exchanges and mutual learning. Third, we must uphold the people's character of Chinese culture. People's nature is the fundamental political position of our socialism. The prosperous Chinese culture must adhere to the idea of the supremacy of the people. Just as Comrade Deng Xiaoping pointed out that "our literature and art belong to the people", General Secretary Xi also bluntly said that "the people are not only the creators of history, but also the witnesses of history." , Is not only the historical "playwright", but also the historical

"playwright", [3] is the trickling source and fertile soil that the people have given to cultural creation.

2.3. Clarify the Direction of Serving the People and Socialism, and Adhere to the Cultural "Double Innovation" Development Model

The report of the 19th National Congress of the Communist Party of China made it clear that the purpose of Chinese cultural development is to serve the people and socialism by insisting on creative transformation and innovative development. The development of Chinese culture to serve the people is to take the satisfaction of the people's spiritual and cultural needs as the starting point and goal of cultural and cultural work, the people as the main body of cultural expression, the people as connoisseurs and judges of cultural aesthetics, and serving the people as The bounden duty of cultural workers. [3] The development of Chinese culture to serve socialism is to make it clear that Chinese culture is a socialist culture, not any other ideological culture. "Culture rejuvenates the country and the nation is strong." Cultural development has become indispensable for the development of socialism. As an important part, a strong culture has become the rightful meaning of a strong socialist country. Creative transformation is mainly to open up the socialist cultural incremental market. In the information age and the upcoming 5G era, there are many new possibilities for cultural content and forms. It is necessary to make full use of new technologies, learn from new platforms, and create new models to create new cultures. For example, Li Ziqi, an ancient gourmet food broadcaster who became popular overseas through Douyin, and Lu Qi, a young writer who went out through online literature. Innovative development is mainly to activate the stock market of Chinese traditional culture. After locating the gaps in the spiritual and cultural needs of the people, we can deeply dig out the nutrients in traditional culture and cook them, so that we can benefit from the wisdom of the past and the wisdom of the present; with the charm of the past, the feelings of the present can be delighted. "Old bottles can be filled with new wine, new bottles can also be filled with old wine" [4], such as the documentary "I repaired cultural relics in the Forbidden City" and the TV show "Chinese Poetry Conference". As long as we adhere to the cultural "double innovation" development model, cultural undertakings in the new era will still have much to do.

References

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