

The Practical Path for the Creative Transformation and Innovative Development of China's Fine Traditional Culture

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Abstract: *Since the 18th National Congress of the Communist Party of China, General Secretary Xi Jinping has repeatedly emphasised the need to inherit and carry forward China's excellent traditional culture, promote Xi Jinping's Thought on Socialism with Chinese Characteristics for a New Era to creatively transform China's excellent traditional culture, and realise a new interpretation of the connotation and a new transformation of expression of China's excellent traditional culture by adhering to the principles of inheritance and criticism, tradition and modernity, and theory and practice, so as to activate the vitality of China's excellent traditional culture. This is the latest answer to how to inherit and develop China's excellent traditional culture in the new times.*

Keywords: Excellent Chinese traditional culture; Creative transformation; Innovative development.

1. CORRECTLY EXPLAIN THE PROFOUND CONNOTATION OF EXCELLENT CHINESE TRADITIONAL CULTURE

Culture is the bloodline and soul of a country and a nation, and the spiritual pillar of the survival and development of the Chinese nation. China's excellent traditional culture is the essence of the Chinese nation's continuous accumulation and precipitation in the course of historical development. It is the spiritual root of the Chinese nation's endless life, and it is also the "biggest confidence" based on the world's national forest.

The excellent traditional Chinese culture is the crystallisation of wisdom formed by the working people in the process of production and life, and has a wide range of connotations. Since the 18th National Congress of the Communist Party of China, General Secretary Xi Jinping has repeatedly emphasised the need to deeply explore and explain the profound connotation of China's excellent traditional culture in combination with the characteristics and requirements of the times, so as to realise its creative transformation. On the one hand, it is necessary to clearly explain the ideological concept, humanistic spirit and moral norms of China's excellent traditional culture. Since ancient times, there have been countless cultural types and quantities in China, but under the constraints of the level of social development at that time, people's understanding and application of traditional culture have limitations. In addition, according to the laws of historical and cultural development, each stage of social development has its own corresponding cultural factors. Therefore, the excavation and interpretation of the connotation of China's excellent traditional culture should continue to deepen with the changes in the development stage.

In the report of the 19th National Congress of the Communist Party of China, General Secretary Xi Jinping condensed the connotation of China's excellent traditional culture into three aspects: ideological concept, humanistic spirit and moral norms, and emphasised the need to deeply explore it in accordance with the characteristics and requirements of the times, so as to provide the basic guidance for the correct interpretation of China's excellent traditional culture in the new era. On the other hand, it is necessary to clearly explain the ideological origin, historical context and development direction of China's excellent traditional culture. If you want to know the road, you must first be history. Based on the dynamic characteristics of the development of each era, the connotation of China's excellent traditional culture is not immutable. Therefore, we must also understand the ideological origin, historical vein and development direction of China's excellent traditional culture. Since the 18th National Congress of the Communist Party of China, General Secretary Xi Jinping has paid special attention to the study and education of history, which includes the combing of the history of China's excellent traditional culture development, and pointed out that "the history of a nation is the foundation of a nation's establishment" [1], "only by not forgetting the original can we open up the future" [2] can understand China The past and present life of excellent traditional culture points out the direction for the development of China's excellent traditional culture in the new times.

Cultural development is not smooth sailing. If traditional Chinese culture wants to enter a new era, it must eliminate some things that are incompatible with modern society, adjust itself, and surpass itself. The history of China's humiliation in modern times proves that cultural conservatism has failed to make China's excellent traditional culture adapt to the needs of the development of the times, and it is difficult for cultural reformism to revive China's excellent traditional culture. The early Chinese Communists realized that if cultural reform is not carried out, cultural development will suffer setbacks and failures.

Since the 18th National Congress of the Communist Party of China, General Secretary Xi Jinping has summarized the lessons learned in the past and believes that the stability of traditional Chinese culture and the gradualness of the development of the times determine that the renewal of China's excellent traditional culture is selective. Based on this, it can be considered that China's excellent traditional culture can only complete its own transformation and renewal by choosing factors that are suitable for it.

It should be clear that the positive and negative components of traditional Chinese culture are relative, and the screening is based on the needs of the times. Therefore, when inheriting and promoting China's excellent traditional culture, we should judge the situation and not detach from the objective reality and the needs of the times. We should conform to the current mainstream, solve practical problems, and meet the requirements of "serving the people, serving the Communist Party of China's governance, serving the consolidation and development of the socialist system with Chinese characteristics, and The need for "reform and opening up and socialist modernization".

2. CORRECTLY GRASP THE RELATIONSHIP BETWEEN "NEW" AND "OLD" IN THE NEW ERA

Entering the new era, the problems and challenges we face at the ideological and cultural levels are more and more complex. All kinds of foreign trends have poured into China, but the quality is uneven. Facing the dilemma of inheriting China's excellent traditional culture, we must balance the relationship between "new" and "old", and strive to integrate into modern times without forgetting our original intention. In this regard, General Secretary Xi Jinping put forward the spirit of inclusiveness, which is exactly the case. When examining Chinese history, it is precisely because of the heart of Haina Baichuan that Chinese culture can be vibrant and continuously developed. On the contrary, the closure of the country and the refusal to exchange will lead to the stagnation of Chinese cultural development, falling into the dream of being arrogant, and lagging behind the world. The excellent core of Chinese culture is that it is constantly enriched in cultural exchange. Therefore, we must "strive to create new concepts, new categories and new expressions that integrate China and foreign countries, tell Chinese stories well, and spread Chinese voices well" [3].

For foreign cultures, we must also learn to sort out and analyze, compare with each other, learn from their strengths and discard their weaknesses. Neither can you refuse it, nor can you accept it in full according to the order. We are especially wary of those cultures with ulterior motives and attempts to engage in Westernization under the banner of mutual learning. Only after absorbing and digesting foreign culture can it really be useful to me. We should combine foreign culture with the actual needs of Chinese society and the Chinese people to form China's own style and brand the Chinese people's own unique brand. Only in this way can foreign culture truly serve Chinese society and contribute to the development of Chinese society.

Zhang Zai said, "Set up a heart for heaven and earth, set up a life for the people, follow the peerless learning for the saints, and create peace for all generations." Among them, "standing up for heaven and earth", "standing up a life for the people" and "opening peace for all generations" are all based on and premise of "inheriting peerless learning for the past", which is also the historical mission of every responsible Chinese scholar. In the article "The Theory of Youth China", Mr. Liang Qichao wrote passionately: "If the youth is wise, the country is wise, and if the youth is rich, the country is rich; if the youth is strong, the country is strong, and if the youth is independent, the country is independent; if the youth is free, the country is free; if the youth is progressive, the country is better than Europe; if the youth is superior to Europe, the country is better than Europe; if the youth is strong, then the country is stronger than the earth. " The young man is like the rising sun, and the hope of the prosperity and strength of the motherland. Therefore, in grasping the relationship between "new" and "old" in the new era, we should focus on education and teaching.

The times are moving forward. Traditional culture is the crystallization of the wisdom of the Chinese nation for five thousand years. Although it is not timely, it is always better than inferior. The question of whether traditional

culture is good needs to be dialectically discussed. But is it necessary to completely deny traditional culture to develop culture in the new era? Mr. Chen Zhongfu has long given the answer to this question: we should be compatible and inclusive, and take the essence and remove the dross. On the other hand, now, the impact of fast-paced life and new culture on the Internet makes more and more people forget traditional culture. For college students, there is very little inheritance of traditional culture. When balancing the relationship between "new" and "old" culture, we should closely link with ideological and political education in colleges and universities, and pay attention to traditional cultural education and inheritance. It has a subtle influence on students' thinking and cognition.

Facing the development of "new" culture and "old" culture, General Secretary Xi Jinping said, "When high-rise buildings are everywhere in China, the buildings of the spirit of the Chinese nation should also stand tall." [4] affirms the importance of inheriting China's excellent traditional culture and national spirit, and emphasizes that we should always keep in mind the importance of cultural self-confidence to our national rejuvenation. Culture is characterized by spiritual power, which is an invisible appeal and a powerful appeal. Full cultural self-confidence can generate strong spiritual strength and provide continuous impetus for the improvement of international cultural discourse. Nowadays, only by maintaining sufficient confidence in our own national culture can we have the confidence to clearly oppose the "Western Cultural Center Theory" and the "Western Cultural Superiority Theory" and resolutely fight against Western cultural hegemony. In today's social turbulence and constant collision, the ideology and culture of the Chinese nation are still seriously impacted. Xi Jinping proposed that firm cultural self-confidence is the deepest substrate for the great rejuvenation of the Chinese nation, and the firm establishment of our own discourse system is a profound strategic consideration.

As young people in the new era, we will come into contact with a variety of cultural elements in the process of learning. In this regard, we should not be arrogant and underestimate Chinese traditional culture, nor should we resist foreign culture. Instead, we should use dialectical thinking to treat it scientifically, adhere to the creative transformation and innovative development of traditional Chinese culture, and maintain a rigorous attitude of taking the essence and removing the dross in the face of any cultural form.

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