

The Triple Dimension of Excellent Chinese Traditional Culture and Its Contemporary Value

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Abstract—Excellent traditional culture in the five thousand years of Chinese development is the root of nourishing national spirit and has a profound meaning and influence on people. Ideological concepts, humanistic spirit and moral codes are the unbreakable inscriptions of Chinese excellent traditional culture in the inheritance. Chinese excellent traditional culture is the ancient people of all ethnic groups in the creation of beautiful literature to convey the ideological concepts, in the loyalty of the king to serve the country in the deeds of the human spirit embodies the heart of family feelings, maintain of social order and moral education of future generations in the elaboration of moral norms. The excellent Chinese traditional culture continues and innovates the excellent cultural achievements in line with the current context on the basis of the correct ideology, outstanding humanistic spirit and excellent moral code of the ancients. The inheritance of excellent Chinese traditional culture is to inject the blood of the new era into the great process of history-making by the ancients, thus bringing into play its purpose of educating people with culture and nurturing them with literature in the cultivation of contemporary citizens.

Index Terms—Excellent traditional culture, ideology, humanism, moral code.

I. INTRODUCTION

Excellent Chinese traditional culture is derived from the excellent literary and artistic achievements produced by the ancients in the process of historical creation. These rich and outstanding humanistic spirit and excellent moral codes of the ancients, and the in-depth study of the theoretical ideas in the excellent traditional culture have rich cultural implications and cultural values for the construction of Chinese culture in the new era [1].

The international situation is turbulent and treacherous, and the epidemic of the century continues to spread in the century. The current situation has caused panic in the world. It's time for our Chinese to take in-depth study of China's excellent traditional culture, extracting the essence of ancient excellent culture, learning the ancients' ideological concepts that can calmly deal with the fate of blessings and disasters, and the humanistic spirit of striving for progress in the face of adversity. Grasp the theoretical essence of China's excellent traditional culture, make good use of the connotation and essence of excellent Chinese traditional cultural achievements, inherit the excellent traditional culture that has been integrated and developed with modern culture, and

deeply understand the value and meaning of excellent traditional culture in the new era [2].

II. THE VALUE IMPLICATIONS OF IDEOLOGY IN EXCELLENT CHINESE TRADITIONAL CULTURE

The correct ideology is able to adapt to the fast-developing economic environment and the complex and changeable cyberspace in the new era, and it contains contemporary values and the correct understanding of things in the excellent traditional Chinese culture. The excellent traditional Chinese culture is a summary of the experience and achievements of the historical process from ancient to the present. The correct ideology is able to adapt to the fast-developing economic environment and the complex and changing cyberspace of the new era, and it is embedded in the excellent Chinese traditional culture that conforms to contemporary values and treats things with correct knowledge and understanding. It has made a great contribution to the judgment of modern values in its content. It is of great significance to build Chinese cultural confidence [3] under the blending and game of cultures of various countries.

A. The Concept of the Country and the Family

The home is the smallest country, and the country is the largest home. This is because the ancients often engraved the idea of "attachment to the homeland" in their hearts. Taking the Confucian school as the object to study its thoughts on "attachment to the homeland", [4] its literary works and ideological theories have far-reaching influence as the core content of Chinese excellent traditional culture.

The Confucian school of thought then flourished in the context of a hierarchical society, and the view of the state and the family was included in the Confucian system of thought. Family harmony is the cornerstone of national development, national progress and social harmony [5]. As stated in the Book of Rites -University of Rites: "self-cultivating; family-regulating; state-ordering; then the land great governed." the view of the state and the view of the family complement each other, and the ancients are telling us that those who run their families well will also run their countries well. Under the influence of global instability, Western ideology and erroneous social trends, the ancient concept of "State Nationalism" [6] should be internalized in everyone's heart, and people should love their country as the first priority, because only when there is a country can there be a family. The promotion of patriotism is the deepening of patriotic education for every citizen, which is the right thing to do to strengthen the country and enrich the people. Chinese excellent traditional culture is able to provide a strong motivation and value resources to achieve national security, carry forward the patriotic sentiment nurtured by traditional

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culture, learn the history of the Chinese nation to cultivate national pride, enhance the sense of mission to protect the country, and engrave the spirit of patriotism in the heart [7].

B. Collective View vs. Individual View

The ideology in the excellent Chinese culture is a product of ancient human thinking, and the rational understanding and faith of the ancients in the collective and individual view is to give up the small self and take care of the big picture. The collective and individual views [8] are embedded in the excellent Chinese traditional culture and have long played an important role in the unity of the nation and national unity.

The treasure of excellent traditional culture is that the ancients could grasp the dialectical unity between the collective and individual views. A family, a society, and a nation are all composed of a collective, so when the two are in conflict, the individual should be put after the collective. In *Xunzi - Discussing the Military*, it is mentioned that “the people are strong when they are united” [9], so that the world can understand how strong the power of the “collective” can be, and that the collective is also inseparable from the individual, and that the two are complementary to each other. However, the collective view is based on the cultivation of individuals, and in this day and age, the wisdom of all people must be gathered and the majestic power must be united in order to maintain social stability and achieve national prosperity.

As the poem *King Wen* says, “Because of the many wise men, the king was able to manage the world without fear” [10]. The wisdom of many wise men and women will help the country, the family, and the world. The reason why the Chinese nation, which has suffered so much and experienced so many hardships, can continue to this day is that it has a strong sense of collective outlook, and the collective concept of perseverance and resilience is embedded in it, while the collective core strength and group centripetal force is the foundation for the Chinese nation to stand firm in world history.

C. The Concept of Fame and Fortune and the Concept of Life and Death

The concept of fame and profit and the concept of life and death mentioned in the excellent Chinese traditional culture are based on maintaining a clean mind and noble sentiments. “If you are poor, you should be good to yourself, but if you are rich, you should help the world.” [11] Regardless of the social environment, one should always treat fame and fortune with equanimity and look at life and death with indifference in order to achieve the idea of “introspection and cultivation”.

While fame, fortune and life and death may be the most worrying issues for contemporary people, the ancients admonished us to be indifferent to fame, fortune and life and death, and to focus on the purification of the soul, the sublimation of the mind and the baptism of the spirit. Just as *Zhuangzi* advocated the philosophy of “nobody”, he admonished people to leave behind their physical needs to pursue spiritual liberation and achieve true freedom. This idea was born out of the fact that *Zhuangzi* was living in a social context of war and warfare, but he was able to keep his mind pure and free of desire, not being tied down by the world, and maintaining his independent and Free State of mind. In *Zhuangzi's* work “*The World of Man*”, he mentions

the ideology of “taking advantage of things to travel in the mind”, [12] that is, in compliance with the laws of nature, purifying the mind in the world, leaving behind fame and fortune, life and death as the path of life, so as to achieve spiritual liberation and spiritual freedom. In the face of the current highly developed and prosperous materialistic world and the popularity of Internet culture, it is all the more important to purify our hearts and hold fast to our original hearts.

III. THE HUMANISTIC SPIRIT CONTAINED IN THE EXCELLENT CHINESE TRADITIONAL CULTURE

The humanistic spirit is the most striking symbol of the cultural essence and humanistic concern drawn from the excellent Chinese traditional culture, the summation of the experience of the ancients in constantly improving their own personality cultivation from the process of creating history, and the symbol of the progress and development of a country and a society. Because humanism is the result of continuous shaping in the advanced civilization and developed social system of ancient China, humanism, as a product of the times, will serve the needs of reality [13]. People's insights into the excellent Chinese traditional culture have been deepened and the humanistic spirit in line with contemporary society has been extracted from it. Pass on innovation, educating people with culture, and manifesting the humanistic spirit in Chinese excellent traditional culture in the course of social history.

A. Building Faith in Life

The most valuable spiritual wealth of China's excellent traditional culture, due to the ancient philosophy of life as an optimistic, upwardly mobile and self-motivated pursuit, is also an appeal to the youth of the new era to establish the right faith in life, and its irreplaceable role in rebuilding the nation's faith in life.

The establishment of faith in life is based on the ability to master knowledge and apply knowledge. *Su Shi* of the Northern Song Dynasty once said, to learn more and to take more, to accumulate more and to develop more, and only by learning more and learning more, and by walking a thousand miles in silicon, can we refine the essence of what we need and use it for me. The reason why life faith is important is because there is faith to enhance people's power of intention and improve the efficiency of people to accomplish things, as *Wang Shouren* of the Ming Dynasty said in the “dogma to show the students of *Longchang*”: “the will is not strong, the world cannot achieve anything” [14], which is both the inspiration given to contemporary people by the ancient people in the excellent Chinese traditional culture rooted in life faith.

However, establishing faith in life is an urgent need of the current era, and Chinese excellent traditional culture, as the spiritual lifeblood of the Chinese nation, is of great value to the cultivation of faith in life. Learn and inherit the excellent Chinese culture, cultivate and carry forward the values of contemporary society, and root the ideas in line with the new era in the heart. The value of life and the meaning of life are the cornerstones of cultivating and establishing faith in life, and one must recognize the meaning of life and realize the value of life. Knowing gratitude in life, aggressiveness in

work, and laws in nature, we will continuously improve our self-cultivation and realize our life faith of seeking happiness for the Chinese people and rejuvenation for the Chinese nation.

B. Cultivating Discernment

The humanistic spirit is one of the most striking signs of the excellent Chinese traditional culture, which has a long history and can provide a better experience for cultivating the discernment ability of future generations. The human ability to know is limited, and it is urgent to improve the discernment ability in this mixed society.

The ancients summed up the methods to enhance the ability of discernment and hoped that the descendants could learn and gain something. Xunzi even put forward the theory of nature and evil is to warn future generations that knowledge and morality are not innate, but the ability to distinguish right from wrong needs to be cultivated and reformed through etiquette. We should not judge the goodness of things by our subjective consciousness, but also put forward the unique idea of testing the truth and improving the ability to distinguish, that is, “Mozi Feijin Shang” : “The above is based on the affairs of the ancient saints and kings, and the next is to check the reality of the people's ears and eyes, and to observe the interests of the people of the country” [15]. Mozi analyzed and studied events and realities together, taking indirect experience, direct experience and social effects as the criteria, and putting aside personal subjective assumptions, which is an important theoretical support to enhance people's ability of discernment in contemporary society. The cultivation of discernment is the free will of people to be able to think independently on the basis of logic and not blindly believe in authority or habit, which is what contemporary people should think about and learn from.

C. Implementation of People-Oriented

Under the trend of multipolarity in the world, China can still stand in the forest of the world's nations, which is due to its comparison with other cultures in the world, the Chinese excellent traditional culture contains an important feature and the humanistic spirit is “people-oriented”. And the ancient people-oriented is to cultivate people to cultivate their bodies and nourish their nature, to cultivate people to give full play to their subjective initiative, to follow the laws of nature, and to deal with social relations.

Culture is the field of people's spiritual life, which is produced and presented by human beings in their free activities, so cultural invention must be based on the cultural activities of people who are self-conscious. And the implementation of the spiritual concept of human-centeredness is to implement the cultural activities of people with subject consciousness and self-awareness. Human-centered thinking has become a consensus in ancient and modern societies. The human-centered view in traditional culture is to emphasize that people must cultivate their bodies and minds in order to implement the concept of human-centered development. Exhorting kings to follow public opinion and admonishing future generations to be people-oriented is the core of national prosperity, as proposed in Guanzi -Hegai Yan: “The beginning of the hegemony is

also people-oriented.” [16] The humanistic spirit of putting people first is a treasure embedded in the excellent traditional political heritage. Insisting on putting people first in the fickle and volatile times is a new way of thinking for today's social order, advancing the ethical and moral construction of human society to provide a strong spiritual impetus, and is an important spiritual support for achieving a harmonious socialist society.

IV. BUILD A NEW ERA OF MORAL CODE FROM THE EXCELLENT CHINESE TRADITIONAL CULTURE

The moral code is an important guarantee for the stable and continuous development and progress of the ancient people's society, a civilizational product of the ancient people's cultivation and storage in their daily lives, and a solid foundation for building a highly civilized proposition of the times. In this era of rapid changes, the construction of social moral norms needs to be continuously strengthened and the insight of the ancients on following moral norms needs to be adhered to in order to maintain public civilization and stable social order while also fitting in with the idea of social development in the new era, so the construction of moral norms cannot be delayed.

A. Self-restraint and Moral Internalization

To follow the moral code is to comply with contemporary social norms as well as to follow the political system, i.e., to suppress the parts of human nature that are detrimental to society and the group, and to cultivate them in a prudent way so that they can become socially useful. The construction of moral norms is not only a valuable source of strength passed down to us by the ancients, but also the main motivation for adapting to the development of social trends and maintaining the stability of social order.

With the development of the virtual world of the Internet, people's lifestyle has been upgraded from a monolithic offline social activity to a binary online and offline social activity, but the invisibility and virtual nature of the Internet society has become a drawback that triggers the violation of Internet morality. The “Discourses -Yan Yuan” “restrain yourself and restore rituals” in cyberspace is urgently applied, and it is not allowed to make arbitrary statements and spread absurd information [17]. The law, as the minimum standard of morality, should be avoided, and the wisdom of the ancients in restraining selfish desires and observing discipline should be learned in different environments. In today's society, people's lifestyles have changed from offline to online, so it is also important to change from real life to the virtual world, and to root the connotation of strict self-discipline in our hearts, so as to restrain our own behavior and avoid affecting others. The essence of this is that we are required to comply with the network moral code from the heart, maintain the network public civilization from the heart, build a green network environment from the heart, and truly implement the “restrain yourself and return to the rituals”¹⁷ to internalize in the heart and externalize in action, so as to build a clear network environment.

B. Seeing Goodness and Moral Cultivation

It is a long process to develop morality, which has a

profound impact on the society of the present and future generations. The phrase “to see goodness is to move” is from “Yi Chuan -Xiang Xia -Yi”, which means to learn and improve on what is good, and to improve oneself in the process of doing and being a human being.¹⁸ The call for people to respect the laws of nature, to continuously harmonize with society, and to jointly build a public civilization is both the moral formation of the ancient people.

The basis for creating a harmonious social order with permanence and stability is the morality of people themselves. The formation of morality must be based on learning and mastering knowledge, as confirmed by the saying in the Three Character Classic: “If jade is not cut, it does not become a tool; if people do not learn, they do not know righteousness” [19]. Moral awareness and moral development require constant polishing, practice and learning to obtain the true definition of moral values. Moral cultivation needs to be accumulated day by day, not in a hurry, in order to reflect the moral cultivation above others in unexpected situations. As Wen Tianxiang of the Southern Song Dynasty said in his “Song of Righteousness”, “When the time is poor, one's moral character and moral integrity can only be reflected in times of crisis, but the cultivation of moral character and moral integrity is a matter of accumulation and accumulation” [20]. Chinese traditional culture is constantly summarizing historical experience for modern use, and the ancients let future generations learn from the sages and saints in society is also to see the goodness of the basic elements of moral cultivation, based on the excellent character of others, combined with their own reality to become a moral model, in the maintenance of human social order to play a moral role model. It is only by doing so that we can create a harmonious social atmosphere, achieve the most ideal and lofty political goals, and realize the most ambitious and beautiful social vision.²¹

C. “Advocating Harmony and Integration” and Moral Construction

In the context of globalization, the creation of good interpersonal relations and social morality is the right thing to do for the moral construction of Chinese society. The idea of “justice, harmony and commonwealth” has a long history in the Chinese nation because of its rich connotation, which is the legacy of traditional culture for the new era of China and an important driving force for the stable development of today's society.

Harmony is the cornerstone for observing moral norms, correctly handling social relations and building a harmonious society. In the new situation, harmony is to respect the differences between people, reduce the differences of class and hierarchy, and make efforts to resolve social conflicts and create a harmonious society. The prerequisite of “Advocating harmony and integration” is to uphold justice, because justice is the basic principle of being human, the basic element of dealing with things, and the requirement of sociality. In the “Letters of Shang Shu - Zhong Vu”, people are admonished to “control things with righteousness and control their hearts with propriety” [22], which requires people to cultivate their hearts, put propriety in their hearts and justice in their actions, and do what is right and what is good. As a moral concept of benevolence and justice,

“Advocating harmony and integration” plays an important role in promoting the moral construction of society. As Mozi saying: “Love each other” and “love the people and love things”, people realize the fairness and justice of “the world is public”. [23] To resolve anger, improve injustice, and build harmony with benevolence and love. To establish a moral code for citizens with the idea of “Advocating harmony and integration” is not only an important source to enhance the awareness of maintaining social security and stability, but also a solid foundation for the sustainable development of our country in the midst of the world's social turmoil. The commonwealth of the world can only be achieved through “harmony”, creating a society without classes, where everyone is equal and free.

V. CONCLUSION

Through the combing of various literary works in traditional culture, we study the way of thinking and behavior of people shaped by the traditional culture in the long history of development, and distill the ideology, humanistic spirit, and moral code of the ancients in the historical process of social activities. We will identify the essence and dross of culture from the ancient people's conceptions of nation and family, collective and individual, fame and fortune, and life and death. The contemporary value of the humanistic spirit is sought in the artistic achievements of poetry, which can cultivate the humanistic spirit based on the establishment of beliefs in life and the enhancement of discernment, and ultimately implement the humanistic spirit of the human text. We will interpret the construction of moral norms in excellent traditional culture and propose new ideas, learn from the ancient wisdom of self-restraint and propriety, see the good and move on, and “Advocating harmony and integration”, and carry out moral internalization, moral cultivation and moral construction to realize the ideal society. We will use the ideological concepts, humanistic spirit and moral norms in conjunction with the current practice, and pass on the essence of the excellent traditional culture to continue to exert unlimited power for the construction of contemporary thought and culture.

CONFLICT OF INTEREST

The authors declare no conflict of interest in this work.

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