

Ontology, Fit and Practice: A Three-Dimensional Analysis of the Development of Cultural Integration Under the Perspective of Historical Materialism

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Abstract: *Both red culture and excellent traditional Chinese culture are cultural forms with distinct Chinese characteristics. Red culture is a new type of culture created by the Chinese nation since modern China, with Marxism as its soul. Excellent traditional Chinese culture is the bloodline foundation of the Chinese nation that has lasted from generation to generation. The materialist conception of history reveals the general law of cultural development. Under its guidance, the internal logic of the integration and development of the two types of cultures is revealed, so that the ontological dimension of the integration and development can be clarified; the value points of the integration and development of the two types of cultures are clarified, so that the integration and development of the two types of cultures can be confirmed; the practical logic of the integration and development of the two types of cultures is clarified, so that the methodological dimension of the integration and development can be presented. Promoting the integration and development of red culture and excellent traditional Chinese culture is a reflection of the inevitability of building the modern civilization of the Chinese nation in the dialectical unity of tradition and contemporary, history and reality.*

Keywords: Red Culture, Excellent Traditional Chinese Culture, Integrated Development, Modern Civilization of the Chinese Nation.

1. Introduction

In the “Decision of the CPC Central Committee on Further Comprehensively Deepening Reform and Promoting China’s Modernization” adopted at the Third Plenary Session of the 20th CPC Central Committee, arrangements were made for building a socialist cultural power: “We must enhance cultural confidence, develop advanced socialist culture, promote revolutionary culture, and inherit the fine traditional Chinese culture.” [1] Earlier, in his important speech at the conference celebrating the 40th anniversary of reform and opening up, Xi Jinping also pointed out that we must “promote the creative transformation and innovative development of the fine traditional Chinese culture, inherit the revolutionary culture, and develop advanced culture.” [2] It can be seen that as two coexisting cultural forms in contemporary China, red culture and the fine traditional Chinese culture are of great significance in building a socialist cultural power and building the modern civilization of the Chinese nation. Through the three-dimensional exploration of the integration and development of the two types of culture, it is helpful for us to promote the construction of a socialist cultural power on the basis of clarifying the relationship between the two types of culture.

2. Ontological Dimension: The Internal Logic of the Integration and Development of Red Culture and China’s Excellent Traditional Culture

The so-called integration and development of red culture and China’s excellent traditional culture should include the process of red culture and China’s excellent traditional culture both endowing each other with their core content and absorbing each other’s excellent achievements to achieve the inheritance and innovation of both. This is not a simple process of adding cultures, but a process of achieving the effect of $1+1 > 2$.

2.1 Interpretation of the Connotation of Red Culture and Excellent Traditional Chinese Culture

Connotation is the inquiry into the origin and origin of things. “The world is not a collection of existing things, but a collection of processes, in which seemingly stable things are in a constant state of generation and destruction, just like their mental images in our minds, that is, concepts.” [3] The concept of red culture is a product of historical generation. The word “red” has a very rich cultural connotation. The ancient Chinese used “red” to express “red” in the pre-Qin literature, and in divination, “it was used to describe the fur color of livestock.” [4] In Chinese culture, red is generally believed to come from the sun, because the sun is as hot as fire and its color is red. China is a typical continental civilization with developed agriculture. The ancients had an unparalleled worship of the sun, believing that “when the sun rises, all things come to life. They feel that everything is lush and full of vitality under the sun, which is exciting, so they have a special affection for the red color representing the sun.” [5] Red is a symbol of vitality. In the Marxist conceptual system, the concept of “red” realizes its essential confirmation in the unity of opposites between objective content and subjective expression. Its “red concept” has three referential concepts: “object reference”, “personal class reference” and “movement practice”. [6]

The understanding of the essential connotation of culture in ancient and modern times, both in China and abroad, is quite rich. Some scholars believe that culture is a form of thought different from economy and politics. Culture is also a kind of human thinking and spiritual activity and its products. Culture is humanization. Everything created by humans that is different from nature is culture. [7] Other scholars believe that “if history is a collection of processes, then culture, as an intermediary connecting social interactions, is the symbol of these historical processes and the sum of symbols created by humans with symbolic meaning.” [8] Combining the views of

various aspects of the academic community, we can see that the basic connotation of red culture has three main paradigms: broad and narrow theory, revolutionary culture theory, and advanced culture theory. To accurately grasp the basic connotation of red culture, we must firmly grasp the period of the New Democratic Revolution and the leadership of the Communist Party of China [9].

Regarding the basic connotation of China's excellent traditional culture, some scholars believe that "Chinese culture takes the Yanhuang culture as its core and constantly absorbs various foreign cultures to become a complex culture." [10] Based on the views of various parties in the academic community, the basic connotation of China's excellent traditional culture is a cultural form that takes the Chinese nation as the co-creative subject, takes adapting to the development of the new era as its basic requirement, takes achieving national prosperity, national rejuvenation, social development and people's happiness as its value pursuit, and takes the four levels of thought, knowledge, skills and objects as the composition of cultural form and content. It has the characteristics of "inclusiveness", the essence of "development" and the quality of "excellence". [11]

2.2 The Logical Relationship between the Integration and Development of Red Culture and China's Excellent Traditional Culture is Clear

First, the red culture and the excellent traditional Chinese culture are integrated and developed, and integration is a historical prerequisite. "Red culture was conceived and originated during the New Democratic Revolution, formed and developed during the socialist revolution and construction, evolved and sublimated during the new period of reform and opening up and socialist modernization, and will continue to innovate and develop in the new era of socialism with Chinese characteristics." [12] China's excellent traditional culture is the root and soul of the Chinese nation and the most distinctive symbol of the Chinese nation. Red culture grew up on the land of China, and it must have absorbed the excellent ideological elements of China's excellent traditional culture. At the same time, its discourse expression and the establishment of its discourse system must also rely on the ideological elements of China's excellent traditional culture. There is a strong fit between the two. This creates the objective conditions for integration. At the same time, as an important subjective factor in the production of red culture, the Communist Party of China insists on the practice of sinicizing Marxism, which provides the subjective conditions for integration. The integration of the two cultures provides cultural resources for the further development of culture.

Second, the integration and development of red culture and China's excellent traditional culture is an inevitable result. The integration of red culture and China's excellent traditional culture has provided the prerequisite conditions for the integration and development of the two types of culture to enter a new historical process. To truly start such a process, it is necessary for it to break out of its cocoon and become a butterfly, and realize its developmental changes. "Development" means the peeling off of the old quality and the generation of the new quality. It is an upward and progressive process from quantitative change to qualitative

change, from low level to high level.

Third, integration and development are a dialectically unified historical process. In the process of integration and development of red culture and China's excellent traditional culture, "integration" and "development" are not two independent processes, but two aspects of the same process. The process of integrated development is not a process in which one culture completely replaces another culture, or one culture completely dominates another culture, but a process in which the two cultures are carried and driven together, and the two cultures are equally important in value. In this historical process, integration implies a tendency to development, and development takes integration as its historical premise.

2.3 The Ideological Value of the Integration of Red Culture and China's Excellent Traditional Culture

First, the integration and development of red culture and China's excellent traditional culture has far-reaching historical significance. China's excellent traditional culture is the cultural achievement of the 5,000-year history of Chinese civilization, and contains the most fundamental cultural genes of the Chinese nation. Red culture was created under the leadership of the Communist Party of China in modern times, and it is deeply rooted in the historical soil of China's excellent traditional culture. "Chinese civilization has outstanding continuity" [13] Red culture and China's excellent traditional culture are both products of China's historical process. Their "integration and development" makes the historical continuity of Chinese civilization concrete at the level of cultural development, which is conducive to our strengthening of historical confidence.

Second, the integration and development of red culture and China's excellent traditional culture has great practical significance. Red culture and China's excellent traditional culture have different cultural connotations and different material carriers. The "integration and development" of the two can enhance the spiritual strength of the people, contribute new momentum to the development of cultural undertakings and cultural industries, and help build a cultural power with Chinese characteristics.

Third, the integration and development of red culture and China's excellent traditional culture has profound theoretical significance. Regarding the inheritance of red culture and China's excellent traditional culture, relevant theoretical research and practice are already very rich. However, the relevant theoretical research on the "integration and development" of the two needs to be further deepened, and related practical activities are still in the initial stage. The "integration and development" of the two cultures can provide an opportunity for relevant theoretical research, and the vast practical world has become a hotbed for theoretical creation.

From the perspective of historical materialism, examining the rich connotations of the integration and development of red culture and China's excellent traditional culture and clarifying its ontological aspects provide a prerequisite for us to further study the coupling points of the integration and development of the two cultures.

3. Dimension of Fit: The Value Fit between the Integration and Development of Red Culture and China's Excellent Traditional Culture

The pursuit of truth, goodness and beauty is the eternal value ideal of mankind and an important spiritual quality of advanced culture. Value reflects the objective relationship between human subject and things, and has the characteristics of dialectical unity of objectivity and subjectivity. Once formed, value has universal normativeness and profoundly affects the human group. The premise for the integration of red culture and China's excellent traditional culture is that they fit each other. The three value dimensions of truth-seeking, goodness-seeking and beauty-seeking that both red culture and China's excellent traditional culture have provide a value fit point for the integration and development of the two cultures.

3.1 The Value of Truth-seeking: the Pursuit of the Law of "Ultimate Truth" by Red Culture and Traditional Chinese Culture

Lukacs pointed out that "man himself lives in such a world, and he is committed to understanding this world as correctly as possible in its original appearance, free from the eyes of various people." [14]100 The pursuit of law-based truth-seeking values is a common value pursuit of mankind. Red spiritual culture is an important category of red culture, including the great party-building spirit, the Jinggangshan spirit, the Long March spirit, the two bombs and one satellite spirit and other red spirits. These spirits contain the value pursuit of the Chinese Communists and the people to dare to break the conventional thinking, break through the shackles of dogmatism, and pursue the truth. In many red poems, such as Mao Zedong's "Seven-Character Verse: People's Liberation Army Occupies Nanjing" wrote "If the sky has feelings, the sky will also grow old, and the right way in the world is vicissitudes", which also reflects the exploration of laws and the pursuit of truth. The excellent traditional Chinese culture contains a rich spirit of exploration and pursuit of truth. "The Book of Changes: Tuan" says: "Great is Qian Yuan, the source of all things, and it governs the sky. Clouds move and rain falls, all things flow, and the great Ming begins and ends." [15] What is being questioned is the root of heaven and earth, and what is being explored is the natural foundation of the universe. The first chapter of the Tao Te Ching asks about the nature of Tao: "The Tao that can be spoken of is not the eternal Tao; the name that can be named is not the eternal name." [16] In "Heavenly Questions," Qu Yuan asks: "In the beginning of ancient times, who taught the Tao? How can we examine it when the world was not yet formed?" This question expresses his bold doubts about traditional concepts and his spirit of exploration in pursuit of truth. The truth-seeking value that both red culture and China's excellent traditional culture possess is the value convergence point of their "integrated development."

3.2 Seeking the Value of Goodness: The Pursuit of the Goal of "Supreme Goodness" in Red Culture and Traditional Chinese Culture

Seeking goodness is manifested as the pursuit of positive purpose and the manifestation of noble morality. Red culture

was born in the historical process of the Chinese Communist Party leading the Chinese people to seek national liberation and national prosperity, and people-orientedness is its fundamental background. The historical process of the Chinese Communist Party and the Chinese people fighting against imperialism and feudalism, striving for national independence and national prosperity, and striving for the communist ideal is itself a pursuit of goodness. The Chinese revolution is part of the international communist movement. The victory of the Chinese revolution has set an example for other oppressed nations in the world to pursue liberation and inspired other oppressed nations to pursue national liberation and national prosperity, which makes the revolutionary spirit carried by red culture have profound international significance. The red system is an important guarantee for the realization of the ideological concepts of the Communist Party of China. "Freedom, equality, justice and the rule of law" are the inevitable requirements of a good society. The numerous laws and regulations promulgated by the party during the revolutionary period laid the foundation for the fair rule of law in New China. The series of democratic regulations established by the party during the revolutionary period laid the foundation for the democratic politics of New China. The Confucianists pursued the principle of "the way of the university is to manifest the virtue, to be close to the people, and to stop at the highest good"; the Taoists pursued the principle of "the way follows nature, the highest good is like water, and the unity of man and nature"; the Buddhists pursued the principle of "equality among all beings, and no evil" and so on, all of which focus on good character and together laid the foundation of goodness in Chinese culture. "Establishing a mind for heaven and earth, establishing a destiny for the people, inheriting the lost knowledge of the past sages, and opening peace for all generations" expresses the ultimate pursuit of goodness in the life of ancient Chinese intellectuals. "Great Harmony Society" is the Chinese nation's pursuit of a good society, and "good neighborliness and friendship, world harmony" is the Chinese nation's pursuit of good relations between countries. "The doctrine of the mean, harmony but difference" is the Chinese nation's pursuit of good personality cultivation. "Harmonious coexistence, harmony between man and nature" is the Chinese nation's pursuit of a good relationship between man and nature. The value of seeking goodness that both red culture and the excellent traditional Chinese culture have is another value point of convergence in the "integration and development" of the two.

3.3 The Pursuit of Aesthetic Value: The Pursuit of "Ultimate Beauty" in Red Culture and Traditional Chinese Culture

"Ultimate beauty" is a form that fits one's feelings, and it is also people's pursuit of the highest aesthetic realm in practical activities. Red art culture is an important part of red culture. "Using idealistic artistic thinking and romantic expression, we comprehensively sort out and create the glorious tradition of China's proletarian revolution." [17] Mao Zedong's poem "Seven-Character Verse: Long March" fully expresses the revolutionary optimism and the emphasis on people's strong character and willpower. Red musicals such as "White-Haired Girl" and "Red Detachment of Women", as well as red songs such as "Yellow River Cantata" and "Singing the

Motherland”, and red literary works such as “Red Rock” all express the yearning for freedom and the firmness of ideals and beliefs. The pursuit of beauty in Chinese culture contains a rich spirit of freedom, “focusing on the naturalness of travel and the intoxication of beauty, and pursuing a happy mind.” [18] The Confucian pursuit of “aim at the Tao, rely on virtue, rely on benevolence, and enjoy the arts. This is a humble room, but my virtue is fragrant”; the Taoist pursuit of “Tao follows nature, reaches the extreme of emptiness, maintains deep tranquility, and ultimately is free and unrestrained”; the Buddhist pursuit of “purity, emptiness, and wonderful enlightenment” all focus on the cultivation of the mind and the pursuit of the ultimate beauty. Together, they lay the foundation for the Chinese culture’s pursuit of beauty. The pursuit of beauty that both red culture and China’s excellent traditional culture have is another value point of convergence between the two in “integrated development.”

4. Methodological Dimension: The Practical Logic of the Integration and Development of Red Culture and China’s Excellent Traditional Culture

“Philosophers have only interpreted the world in different ways; the problem is to change the world.” [19]140 To make the theoretical context shine into reality, it is necessary to explore the practical path of the integrated development of the two types of culture from three aspects: the subject of practice, the direction of practice, and the path of practice.

4.1 Clarifying the Practical Subjects of the Integrated Development of Red Culture and China’s Excellent Traditional Culture

First, the Communist Party of China is the political guarantee for promoting the integration and development of the two types of culture. “Since its founding, the Communist Party of China has been both an active leader and practitioner of China’s advanced culture and a faithful inheritor and promoter of China’s excellent traditional culture.” [20] Red culture, with Marxism as its soul, was created in China’s revolutionary cause and is the embodiment of advanced culture. The Communist Party of China is the leader of China’s revolutionary cause and has always held high the banner of Marxism. Therefore, based on the logic of history and reality, theory and practice, the leadership of the Communist Party of China must be upheld in the process of the integration and development of red culture and China’s excellent traditional culture.

Second, the masses are the main practical driving force for promoting the integration and development of the two types of culture. The materialist conception of history takes “real people” as the premise and starting point of all human history, and creatively points out that the masses are the main body and creators of history. The masses are not only the creators of red culture, but also the beneficiaries of red culture and the disseminators of red culture. The excellent traditional Chinese culture relies on the masses to create and inherit it in the long river of history. The masses are the main body of the creation and inheritance of the excellent traditional Chinese culture, the main body of the practice of the Chinese revolution, and

therefore the main body of the creation and inheritance of red culture. At the same time, the masses are a holistic and historical concept. Workers, intellectuals, students, etc. all belong to the category of the masses. Therefore, in the process of the integration and development of red culture and the excellent traditional Chinese culture, the power of all the masses should be mobilized.

4.2 Clarify the Practical Direction of the Integration and Development of Red Culture and China’s Excellent Traditional Culture

First, the integration and development of the two types of culture must adhere to the guiding role of Marxism in the field of ideology. “Marxism is the ‘true scripture’ of us Communists. If we don’t study the ‘true scripture’ well and always think about ‘going to the West to obtain the scriptures’, we will miss out on important things!” [21] In the process of the integration and development of red culture and China’s excellent traditional culture, we must unswervingly adhere to the guiding role of Marxism and insist on using the worldview and methodology of historical materialism to guide the integration and development of red culture and China’s excellent traditional culture. For other cultural theories, we must adhere to the strategic policy of taking the essence and discarding the dross.

Second, integrated development requires firm cultural confidence and the strategic direction of building a modern Chinese civilization. “Only a nation with cultural confidence can stand firm, stand firm, and go far.” [22] Only with a goal can we clearly define the direction of progress. Promoting the integrated development of red culture and China’s excellent traditional culture can provide important support for strengthening cultural confidence, prospering socialist cultural undertakings, and building a modern Chinese civilization.

Third, integrated development must adhere to the direction of maintaining integrity and innovation. In the process of integrating red culture and China’s excellent traditional culture, what needs to be maintained is the core value and cultural subjectivity of red culture and China’s excellent traditional culture. “Innovation means creating new ideas, new discourses, new mechanisms, and new forms. Under the guidance of Marxism, we must truly make use of the past for the present, make use of foreign things for China, make dialectical choices, and bring forth new ideas through the old, so as to achieve an organic connection between tradition and modernity.” [23]

4.3 Exploring the Practical Path for the Integration and Development of Red Culture and China’s Excellent Traditional Culture

The integrated development of red culture and China’s excellent traditional culture is not only a theoretical issue, but also a practical issue.

First, strengthen theoretical research on the integration and development of red culture and China’s excellent traditional culture. “Without revolutionary theory, there is no revolutionary practice.” [22] Theoretical research is the key to

promoting the integration and development of red culture and China's excellent traditional culture. We should sort out the essential connotation, historical origin, and value orientation of red culture and China's excellent traditional culture, and make a theoretical summary of the inevitability and necessity of the integration and development of the two. While summarizing the general laws of the integration and development of the two, we should also pay attention to the particularities of different regions and achieve the dialectical unity of universality and particularity.

Second, innovate the way of integrating red culture and excellent traditional Chinese culture. The integrated development of the two should break the shackles of traditional thinking and find a practical path for the integrated development of the two in the new era. The rise of the cultural tourism industry provides an opportunity for the integrated development of the two. Integrating red culture and excellent traditional Chinese culture into the development of the tourism industry to form a complete industrial chain is the process of integrating the two. Apply modern digital media technologies such as VR and AR and concepts such as "metaverse" to the integrated development of red culture and excellent traditional Chinese culture, and expand the field of integrated development. Accelerate the construction of the education system of red culture and excellent traditional Chinese culture, enrich the content of the ideological and political education system of schools, and deeply integrate red culture and excellent traditional Chinese culture into ideological and political education.

Third, strengthen foreign cultural exchanges. The development of any form of culture cannot stand still. Red culture and China's excellent traditional culture should not only integrate and develop, but also strengthen foreign exchanges to achieve integration and development with other excellent cultures and show their vitality and vigor. "The sea embraces all rivers, and tolerance is greatness" is the cultural mind that red culture and China's excellent traditional culture should show in the process of integration and development. Through foreign exchanges, the international influence and core competitiveness of red culture and China's excellent traditional culture have also been enhanced. Other countries' good ways and methods to promote cultural integration also provide reference for the integration and development of my country's red culture and China's excellent traditional culture.

5. Conclusion

Both red culture and excellent traditional Chinese culture are excellent cultures of our country, and the two are compatible in terms of value. Promoting the integrated development of red culture and excellent traditional Chinese culture is conducive to promoting the Chinese spirit, strengthening cultural self-confidence, and building the modern civilization of the Chinese nation. The integrated development of red culture and excellent traditional Chinese culture currently still has bottlenecks and difficulties at the theoretical and practical levels. We should further explore the integrated development of red culture and excellent traditional Chinese culture in the dialectical unity of history and reality, theory and practice.

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