

On the Creative Transformation and Innovative Development of Chinese Traditional Philosophical Discourse

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Abstract: Chinese traditional philosophical discourse not only continues the national blood, but also nourishes the prosperity and development of contemporary philosophical discourse. Since the eighteen Party Congress, Xi Jinping attached great importance to the creative transformation and innovative development of traditional culture. Therefore, as the essence of traditional culture, the "two creations" of traditional philosophy discourse is of guiding significance. To explore the "two creations" of Chinese traditional philosophical discourse, we should grasp it from three aspects of history, value and practice. From the perspective of historical logic, the discourse of Chinese traditional philosophy has changed from decline and weakness to revival and innovation, which reflects the importance of adhering to the position of national philosophy. From the perspective of value logic, the "two creations" of Chinese traditional philosophical discourse covers the value demands of "the country, the international community and the whole mankind", and integrates the triple value orientation of "China, the West and Marxism", which has irreplaceable value of the times. From the perspective of practical logic, the "two creations" of Chinese traditional philosophical discourse should not forget the original, absorb foreign elements and face the future.

"Two innovations" means creative transformation and innovative development. Xi Jinping attached great importance to the "two creation" of China's traditional culture. Since the 18th National Congress of the Communist Party of China, it has been emphasized that "we should make the past serve the present, push through the old and bring forth the new, and strive to realize the creative transformation and innovative development of traditional Chinese virtues." [1] The report of the 19th National Congress of the Communist Party of China clearly pointed out that excellent traditional culture is the spiritual lifeline of the Chinese nation and the deepest cultural soft power. It is necessary to "adhere to creative transformation and innovative development, and constantly create new brilliance of Chinese culture." [2] philosophy is the essence of national culture. The innovation of philosophy is an important symbol of cultural independence and national revival. Philosophical discourse is the external expression form and material carrier of philosophy and spirit. The "two creations" of philosophical discourse is of guiding significance. Therefore, the issue of "two creations" in Chinese traditional philosophical discourse is of great importance.

Creative transformation refers to refining excellent traditional cultural genes, integrating into the spirit of the times, transforming those excellent traditional philosophical discourses and their traditional forms that still have reference value, and endowing them with new connotation of the times and modern forms of expression. It drives the correspondence of China's traditional philosophical discourse with the times, and links the essence of traditional philosophical discourse precipitated in historical trajectories into the form of continuous transformation, making it compatible with contemporary culture and coordinating with the new era. Innovative development refers to the new development of Huitong era, which supplements, widens, enriches and innovates the connotation and manifestation of Chinese traditional philosophical discourse, and enhances the

appeal and resonance of philosophical discourse. The process of "two creations" is actually a process of scrupulously abiding by the stand of national philosophy, taking Chinese traditional philosophical discourse as the main research text, taking Chinese national discourse as the way of expression, integrating the spirit of the times, and transforming. However, in the specific process of promotion, how can the historical logic, value logic and practical logic of "two creations" in Chinese traditional philosophy develop? What is the inspiration of predecessors' exploration to the present?

As an important expression of Chinese philosophy spirit, Chinese philosophy discourse must be deeply rooted in the times, history and reality. The discourse of traditional Chinese philosophy is formed in Chinese history and continues to this day. It is the expression form and material carrier of the spirit of traditional Chinese philosophy. It contains the conscious sublimation of philosophical spirit, and is the rational manifestation of the free Chinese national cultural spirit and cultural mode.

1. The Decline of Chinese Traditional Philosophical Discourse

From the Opium War to the founding of new China, the discourse of Chinese traditional philosophy suffered from the impact of foreign culture, and the discourse system of Chinese traditional philosophy declined. The discourse power of Chinese traditional philosophy has been lost, and it has been merged and reborn with the discourse of Marxist philosophy. At this stage, China has gone through a painful national disaster and social change. Foreign scientific and philosophical discourse collided with Chinese traditional philosophy violently. The focus of philosophy is mainly on the dispute between "ancient and modern, China and the west". Philosophy must answer the realistic question raised by the times - "where is China going?". With the introduction and integration of Marxist philosophical discourse, Chinese traditional philosophical discourse system has gained the opportunity of rebirth and reconstruction. The process of integrating Marxist philosophical discourse with Chinese traditional philosophical discourse is a philosophical revolution. At this stage, philosophical discourse has undergone qualitative development, which is mainly manifested in three levels: first, the category of Chinese traditional philosophical discourse has been given new connotations. The second is the intersection of western thoughts and Chinese traditional philosophical discourse, which has experienced the evolution of sinicization and become an organic part of Chinese traditional philosophical discourse. The third is the unique creation of modern philosophical discourse, which complements Chinese philosophical discourse and makes great creative contributions. At this stage, the philosophical revolution became the "forerunner" of the political revolution, which eventually led to the combination of Marxism and Chinese revolutionary practice.

2. The Decline of Chinese Traditional Philosophical Discourse and Its Revival

Since the founding of the people's Republic of China, Chinese traditional philosophical discourse has been constantly revived, innovated, and integrated into Marxist philosophical discourse, becoming the leading factor in dominating modern Chinese philosophical discourse. After the founding of new China, in addition to the Chinese Communists represented by Mao Zedong, academic philosophers such as Jin Yuelin, Feng Youlan, Zhang Dainian and Feng Qi "jointly created the road of combining Marxist philosophy with the excellent tradition of Chinese Philosophy They have made important contributions to the establishment of a Marxist philosophy system with Chinese style and Chinese style." [5] By translating, melting and recasting the discourse of traditional Chinese philosophy, they made the discourse of traditional Chinese philosophy integrate with modern academic and life discourse, revealed the unique modern value of the discourse of traditional Chinese philosophy, and opened a new horizon of "two creations" of the discourse of traditional Chinese philosophy. Although the Chinese Communists represented by Mao Zedong and Marxists of Zhang Shenfu, Feng Qi and other academic schools, including modern Neo Confucianists such as Qian Mu, Tang Junyi and Du Weiming, have different positions, value judgments and ways of deliberating on the discourse of Chinese traditional philosophy, they are

firm in the national subjectivity of Chinese traditional philosophy and Chinese culture, and at the same time, they are firm in the national subjectivity of Chinese traditional philosophy and Chinese culture. It is a critical inheritance and innovation of traditional philosophical discourse. Mao Zedong pointed out: "we believe in Marxism is the correct way of thinking, which does not mean that we ignore the value of Chinese cultural heritage and non-Marxist foreign thoughts." [4] He further pointed out that we should critically absorb the excellent things in the excellent cultural heritage. In his theory of contradiction, he absorbed the beneficial elements of Mozi's simple dialectic view of the universe, and made a scientific summary of it. The combination of Chinese traditional philosophical discourse and the basic principle of Marx's philosophy is not a simple paradigm shift of Ma Zhe, nor is it a simple copy of the Soviet Union. It is a modern development of China's traditional philosophy, which is coupled with the blending of China's essence and the new era.

Xi Jinping pointed out: "we cannot only forget the future, but be good at inheriting to innovate." As the essence of Chinese culture, the discourse of traditional Chinese philosophy is rooted in the land under our feet. It was born and grew up in this land. Only by adhering to the stand of Chinese culture, can we seize the local atmosphere, increase the confidence, infuse vitality, and gain a firm foothold in the agitation of world culture. Different from non Marxists, academic Marxists scrupulously abide by the firm stand of national philosophy and treat Marxist philosophy with a simple heart. When Feng Youlan considered the nationality of philosophical discourse, he explained that the essence of "Chinese philosophy" is "Chinese philosophy", national philosophy "is to follow the history of a nation's philosophy, to use the language of a nation to say the bottom", and the nationality of Chinese philosophy is to "make great contributions to the unity of spirit and emotional satisfaction" of the Chinese nation. Zhang Dainian also asserted: "if there is a new philosophy in China in the future, it must have some relationship with the Confucian philosophy in the past. It must be based on the inherent essence of Chinese thinking, which can also be asserted." Only by strictly abiding by the national philosophical standpoint of "taking me as the main body" can we deeply tap the "grand and resolute creative power" in the discourse of traditional Chinese philosophy. It is necessary to carry out the continuous development of "two creations" in the logic discourse of traditional philosophy. Zhang Dainian believes that logical analysis method is the fundamental means of all academic research and the basic skill of philosophy of governance. The development of Chinese traditional philosophical discourse relies on the simple dialectical logic of "heaven and earth are in a row, and easy to stand in it", but the formal logic is very weak. Dialectics and formal logic should be "combined into one, then two benefits can be achieved". From the perspective of the origin and evolution of Chinese traditional dialectical logic, Feng Qi pointed out that we should focus on strengthening formal logic, giving consideration to dialectical logic, and combining it with Chinese revolutionary practice. And further pointed out that "dialectical logic is the growth point of Marxist philosophy, but also lies in the combination of Marxism with Chinese revolutionary practice, including with Chinese tradition, which requires the study of dialectical logic."

Xi Jinping pointed out: "in the process of its formation and development, traditional culture will inevitably be restricted and influenced by the people's understanding level, the conditions of the times and the limitations of the social system. Therefore, there will inevitably be something obsolete or obsolete. This requires people to make the past serve the present and bring forth the new in the study, research and application of traditional culture, and make correct choices in combination with the new practice and the requirements of the times, instead of taking today as a whole. ". We should thoroughly reflect on the radical, comprehensive and anti-traditional philosophical discourse, accurately position the superior part of Chinese traditional philosophical discourse and the defects of Western philosophical discourse, scientifically sublimate the philosophical heritage, and integrate the philosophical innovation. Zhang Dainian has always maintained an objective value judgment and a thorough questioning attitude towards the discourse of traditional Chinese philosophy. "For any philosophical theory, it is not only to exclude it, but also to accommodate the right part, not only to accommodate it, but also to improve it. For any philosophy, we should promote and discard it, promote and discard it, and absorb and sweep it

away. "Feng Qi pointed out that the unique simple materialism and dialectics in Chinese traditional philosophical discourse, the profound patriotic enthusiasm and the spirit of pursuing truth of the national philosophers in the past dynasties are the spiritual quintessence to be absorbed, but authoritarianism and dogmatism are the dross to be abandoned. "Under the guidance of Marxist philosophy, we should learn the advantages of western philosophy and explore and enhance the national wisdom of traditional Chinese philosophy."

China has entered the era of powerful nation, which is the mother of thought. To carry out the research on the cultural construction of socialism with Chinese characteristics in the new era is not only the need of the times, but also the need of development, which has important theoretical value.

First, the research on the cultural construction of socialism with Chinese characteristics in the new era can enrich and develop the theoretical achievements of Marxist cultural construction. The cultural construction of socialism with Chinese characteristics in the new era shows a new theoretical realm of the development of Chinese cultural modernization. As a nation of rites, the Chinese nation has all kinds of cultural behaviors since ancient times. However, China's consciousness of the overall significance of cultural construction is relatively late. After 2005, the discussion about culture gradually began to appear. However, the content of its analysis is only limited to the theory of cultural development, the theory of cultural development and the theory of cultural development. The impact of specific cultural forms and the contribution of advanced culture to social progress are discussed in narrow scope, while the research on the cultural construction of socialism with Chinese characteristics in the new era is less comprehensive and in-depth. Therefore, the research on the cultural construction of socialism with Chinese characteristics in the new era is conducive to dig out the theoretical achievements of the Chinese Communists on the cultural construction of socialism with Chinese characteristics in the new era, and has a great enlightenment for further promoting the research on the ideological history of the Communist Party of China and the cultural evolution history of socialism with Chinese characteristics.

Second, the research on the cultural construction of socialism with Chinese characteristics in the new era will help to promote the overall grasp of Marxist theory. As the guiding ideology of the Communist Party of China, Marxism has made remarkable achievements in the period of revolution, construction and reform and opening up. However, after suffering in different periods, one of the most important reasons is the non holistic grasp of Marxism. China's socialist cultural construction in the new era is the contemporary development of Marx's cultural outlook, the continuation of China's achievements of Marx doctrine, and the important content of China's socialist ideology with Xi Jinping's new era. The study of China's socialist cultural construction in the new era will help enrich the ideological achievements of Marx's cultural view and Marx doctrine in China, and help to systematically and comprehensively grasp the socialist ideology of China with Chinese characteristics in the new era, and broaden the thinking and reference for the relevant research in the academic circles.

Third, strengthening the research on the cultural construction of socialism with Chinese characteristics in the new era and promoting the healthy development of advanced socialist culture in the new era are the needs of adhering to the road of socialism with Chinese characteristics and the ideological and theoretical premise of realizing modernization. "Culture is the soul of a nation and the spiritual link to maintain national unity and national unity" [Wang Xianjun et al: *Marxism Deng Xiaoping Theory and the important thought of "Three Represents" in contemporary China*, people's publishing house, 2005 edition, P. 309]. Without the prosperity of Chinese culture, there will be no great rejuvenation of the Chinese nation. The rejuvenation of a nation needs both material and spiritual strength. If the discussion on cultural construction is not deepened, the socialist core value system will not be effectively constructed, then "socialism with Chinese characteristics" will have no core, and Chinese characteristics will only stay on empty shelves. Today's society is in a period of great development, great change and great adjustment. Its main manifestation is that the importance of culture has been highlighted unprecedentedly. The competition among nations and countries in the world focuses on the collision of "cultural soft power". The integration of culture, economy and politics has increasingly become an important

strategic resource for social development. Therefore, the cultural construction of socialism with Chinese characteristics in the new era is the spiritual pillar and intellectual resource for China to realize the great rejuvenation of the Chinese nation, build a well-off society in an all-round way, promote people's all-round development, and realize people's better life. We can make full use of the socialist cultural construction thought with Chinese characteristics in the new era to solve the practical problems in the process of China's cultural development.

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