

Reflections on the Present World of Chinese Traditional Culture from the Perspective of Comparison between Chinese and Western Philosophy

Jiangyan WANG*

School of Humanities, Tongji University, Shanghai, China, 200092

Abstract: Philosophy is an eternal topic of human development, and it is also the basic promoter of the inheritance and development of traditional culture. Since ancient times, there have been many differences in concepts and mechanisms between Chinese and Western philosophies. Moral ethics, natural health preservation, and the golden mean are the main manifestations of Chinese philosophical concepts. This is also the main feature of Chinese traditional culture, which shows strong secularism as a whole. Western philosophy is mainly characterized by the origin of elements, metaphysics, and unity of will and spirit, which also makes most Western cultures surpass the present world. At present, my country is at a critical stage of national rejuvenation. The inheritance and development of Chinese traditional culture have become the only task for national rejuvenation, and it is also the main means for Chinese excellent traditional culture to go abroad and enhance China's soft power. In this regard, to promote the inheritance and development of Chinese traditional culture, based on the comparative perspective of Chinese and foreign philosophy, this paper analyzes the secularism of Chinese traditional culture and proposes the secular development and future succession of Chinese traditional culture.

1. Introduction

China's "14th Five-Year Plan" clearly pointed out that it is necessary to strengthen cultural self-confidence and build a socialist cultural power. The present value, present inheritance, and future development of Chinese traditional culture need to be viewed with dialectical thinking, incorporating Chinese and Western philosophies into the present thinking of Chinese traditional culture, understanding the historical development of Chinese traditional culture, and analyzing the relationship between Chinese culture and Western culture. The fundamental difference of culture is to enhance the self-confidence of Chinese people, promote a deep understanding and recognition of traditional Chinese culture in Western countries, and truly let traditional Chinese culture go abroad, spread to the world, and build a socialist cultural power. Traditional culture is the crystallization of the ideological wisdom of our ancestors and the result of the development of human civilization. It is closely related to people's philosophical thoughts and attitudes. As the German philosopher Jaspers wrote in "The Origin and Goal of History", the period from 800 BC to 200 BC was the "Axial Age" of human civilization and a breakthrough period for the spirit of human civilization. At that time, ancient Greece, ancient China, ancient India, and other civilizations produced great thinkers. The

*liquormana@163.com

ideological principles they put forward shaped different cultural traditions and have always affected human life. Therefore, to better understand the modern nature of Chinese traditional culture, it is necessary to base on the perspective of Chinese and foreign philosophical comparison, understand the fundamental difference between Chinese traditional culture and Western culture, and seek new paths for the dissemination and development of Chinese traditional culture.

2. The relationship between philosophy and traditional culture development

Philosophy is a theoretical system about world outlook and methodology. The world outlook is the essence of the world and the fundamental law of development. The methodology is the methodological thinking of historical development, real social development, and future human development. Therefore, from the essence of philosophy, it is a discipline that studies the development of the human world. Traditional culture is a phenomenon of the development of human society, the embodiment of the achievements of human beings to create the society, and the crystallization of people's thoughts and wisdom. In the process of development, culture involves a series of social activities and human ideological activities. It is an organic fusion of knowledge, belief, art, morality, law, customs, and history. Therefore, philosophy promotes the

formation of traditional culture to a certain extent, and philosophy also reflects the development context and trajectory of traditional culture to a large extent. Traditional culture is the most direct proof and embodiment of philosophical viewpoints. The development of traditional culture largely reflects the world outlook and method system of a country and a nation. For example, China has been advocating "Confucian culture" since ancient times. The ideological elements of forgiveness, loyalty, filial piety, tidiness, courage, benevolence, righteousness, propriety, wisdom, and trust in culture are undoubtedly the embodiment of the Chinese people's world outlook. Moreover, Confucianism was highly praised by ancient Chinese rulers, and it was the main method basis for the rulers of successive dynasties to implement benevolent governance. This is good proof that "Confucian culture" is also a methodology, which is not only the method of ancient Chinese emperors to implement state governance and social governance but also reflects the method and law of ancient Chinese social development. It can be seen that, whether it is Chinese philosophy or Western philosophy, they can reflect the corresponding development law and formation mechanism of traditional culture, and the two are interconnected[1].

3.Differences in traditional cultural concepts between China and the West from the perspective of Chinese and foreign philosophy

3.1.The difference in spirit

Chinese traditional culture is broad, profound, and has a long history. If we disassemble Chinese traditional culture, there are corresponding philosophical thoughts behind various traditional cultural concepts. For example, the ideological spirit of forgiveness, loyalty, filial piety, tiring, courage, benevolence, righteousness, propriety, wisdom, and trust that Confucian culture advocates correspond to the philosophical view of "moral reasoning and the golden mean" in the theoretical system of Chinese philosophy. Taoist culture advocates nature, quietness, and inaction, and the ideological view of opposing struggle, which corresponds to the philosophical view of natural health preservation and harmony in the philosophical system. The western traditional culture is mostly related to religious culture, and it advocates the spirit of freedom and pursues the liberation of body and mind, which corresponds to the philosophical view of the origin of elements, metaphysics, the separation of man and nature, and the unity of will and spirit. It can be seen that there are fundamental differences in the philosophical and traditional cultural concepts between China and Western countries. The traditional cultural concept from the perspective of Chinese philosophy focuses on morality and humanities. The traditional cultural concept from the perspective of Western philosophy emphasizes religious

belief and takes the spirit of freedom as the starting point and foothold[2].

3.2.Differences in reference

It is worth noting that Chinese philosophy has a strong secularism. Secularism mainly means that the formation of world outlook and methodology follows objective history, objective reality, and the future development law of the world. Think about society and human nature from a real-world perspective. Therefore, based on this philosophical feature, the development of traditional Chinese culture mostly uses real history as an index reference system, and many traditional cultural contents are traditional cultural achievements formed based on historical experience and combined with the development needs of the present world. For example, in Confucian culture, China's modern development needs to inherit benevolence, righteousness, propriety, wisdom, faith, loyalty, filial piety, and integrity. Therefore, the Confucian culture advocated today is formed by fully referring to the origin of Confucian culture in history. For another example, legalism advocated the legalist thought of prospering the country and strengthening the army, and ruling the country by law, it is obvious that China's modern development needs legal protection, and it also needs to enrich the country and strengthen the army. Therefore, with full reference to the legalist thought in history, today's culture of the rule of law has been formed. Western philosophy mostly discusses religion, which makes Western traditional culture mostly related to religious reform, and schools are less politically sensitive. There is a strong conflict between secularization and religious nation. On the whole, Chinese traditional culture, driven by Chinese philosophical concepts, takes secularism as a reference. Western culture, on the other hand, focuses on references related to the Reformation and is not strongly related to the political background[3].

3.3.The difference in reason

From the perspective of Chinese and foreign philosophy, most of the traditional Chinese cultural concepts pay attention to the organic combination of nature and humanities. Western traditional culture, on the other hand, pursues the combination of humanities and religions. The reason for this feature is the rational difference in methodology between Chinese and foreign philosophies. Chinese philosophy advocates the integration of humanities and nature. Whether it is studying human development or seeking methods of social construction, it all considers problems at the humanistic level and natural, and social levels. Moreover, most Chinese philosophy is to understand things from the perspective of the big cosmology, with a high degree of esotericism, aiming to break the shackles of all laws and seek the origin of natural development. Western philosophy focuses on natural concepts and religious beliefs and studies the relationship between material and spiritual aspects. Relatively speaking, Western philosophy

research involves human material and the human spirit and analyzes many problems from the perspective of human nature. Therefore, Chinese philosophy focuses on nature and society, while Western philosophy focuses on human material and spirit. Because of this difference in rationality, most Chinese traditional culture can reflect historical progress, social development, and the law and essence of the development of human civilization. Western culture can reflect the essence and demands of human development[4].

4.The Secularism of Chinese Traditional Culture from the Perspective of Chinese and Western Philosophy

4.1.The characteristics of secularism

The secularism of traditional culture is a cultural concept formed according to objective historical development, real social development, and future development. As mentioned above, the essential difference between Chinese traditional culture and Western culture is that one is secularism and the other is non-contemporary. The typical embodiment of Chinese traditional culture is the spirit of secularism, which is characterized by three aspects: First, historical objectivity. From the perspective of Chinese philosophy, the formation of traditional culture is the product of social development, and the development of culture needs to conform to the laws of modern social development, which is a method of summarizing and forming in the previous stage of development. Just as China's Confucian culture, Taoist culture, Legalist thought, Mohist thought, etc., are based on the real historical development of China, combined with the reality of contemporary Chinese society, and dialectically preserved the traditional culture[5]. Second, the reality of contemporary social development. Secularism is not the same as realism, but secularism contains all the characteristics of realism. For example, the formation and inheritance of traditional Chinese culture must be in line with the development and needs of local society. At the same time, it is also in line with the main theme of social development, and line with the development trend and direction of human civilization. Western culture, on the other hand, as mentioned above, has a strong liberal character and is mostly associated with the Reformation. Therefore, Western culture is influenced by Western philosophy. In terms of cultural formation and inheritance, the blueprint is conceived from the perspective of future development, which is beyond the real society to a certain extent. Third, the scientific nature of future development. Realism is not only based on the current social development situation, but also based on the context and laws of historical development, to examine the future development trend with a scientific attitude, and traditional Chinese culture is in the process of inheritance. To truly achieve secularism, one must adhere to a scientific and dialectical ideological view, and examine the needs of a country, a nation, and a society in the future, to decide in advance

on the elements of cultural development and whether to inherit it or not.

4.2.The embodiment of secularism

Secularism is the main feature of Chinese traditional culture and the main reason why Chinese traditional culture is different from Western culture. Secularism is reflected in all aspects of traditional culture, whether it is the application of culture in the political field or the application of human life, it shows a strong secularism. For example, in the political field, the development of ancient Chinese society requires a unified cultural thought that is beneficial to the king, so a hundred schools of thought contend, and Confucianism, Mohism, and Legalism continue to emerge. This is the main manifestation of secularism. As mentioned above, the formation of cultural ideas is created due to the development needs of an era. For another example, in the field of life of ordinary people, why people choose or take the initiative to inherit a traditional culture is large because a certain culture has a strong role in promoting the structure of the human spiritual world. For example, the Taoist culture advocates nature, purity, and Taoist nature, and pursues "governing with nature and doing nothing without doing anything". In fact, since the Han Dynasty exclusively respected Confucianism, China's secularism was mainly manifested in Confucian culture. The reasons for the choice of Confucian culture are also well understood, emphasizing hierarchy (ritual means hierarchy), emphasizing loyalty to the monarch, and so on. Looking at ancient China, any king, to consolidate his political status, would choose Confucianism, because the idea of loyalty to the king emphasized in Confucian culture determines its secular characteristics. But to trace the origin of secularism, Confucianism is only an appearance, not the point. There are two reasons. First, before the emergence of Confucianism, Xia and Zhou China were also secularism. Second, in the hundreds of schools of the masters, the other "houses" are secular. In other words, the soil of Chinese culture is secularism. In other words, secularism is the cause, and Confucianism is only the effect. Fundamentally speaking, the cultural soil of China is secularism[6].

4.3.Secular values

Secularism is the core spirit of Chinese civilization, and it is also the main manifestation of the difference between Chinese traditional cultural mechanisms and Western culture. Just like the analysis of the differences between Chinese and Western philosophies above, the reason why Chinese traditional culture follows objective historical development is based on the social status quo and the development of human civilization is large because Chinese philosophy contains secularism. The Chinese people have a strong secularism in their bones. The value of secularism in traditional Chinese culture is reflected in three aspects: First, it is reflected in the promotion of social development. This can be manifested not only in the field of social life but also in the field of

politics. Just like the above analysis, the secularism of traditional culture has strong realism characteristics, and it is a cultural achievement formed and summarized by the needs of social development. Therefore, based on this characteristic, the realism value of Chinese traditional culture is conducive to promoting the development of Chinese society and the political system. Second, the modernism of traditional culture can reflect the human world's outlook and spiritual concept in an era. Just like the difference between Chinese and Western philosophical viewpoints mentioned above, Chinese philosophical viewpoints are based on the need for real social development and the construction of the spiritual world of contemporary people. Based on this characteristic, realism conforms to the social development trend of thought in an era or a certain historical stage. However, secularism is not just to discuss the sophistication and political culture in modern society, but to discuss the development of human civilization. For example, Confucian culture, Taoism, Legalism, etc., are the roots of the development of traditional culture, especially Confucian culture. Almost most of the traditional culture in China in later generations is closely related to Confucian culture. It is worth noting that the formation of Confucian culture was to promote social stability at that time and provide a method for the king to govern the world, and it was also from the perspective of the people to examine the cultural manifestation of how to build a prosperous society. Third, the secularism of traditional culture has strong dialectical characteristics, and it pays attention to practicality and functionality. Why does China stress that cultural development should absorb the essence and discard the dross? This study believes that the reason is to make traditional culture fit the characteristics of the development of the times and meet the development needs of human civilization, which can reflect the role of traditional culture in promoting the development of the country, society, and human beings[7].

5.The present inheritance of Chinese traditional culture from the perspective of Chinese and foreign philosophy

5.1.There is a problem of one-sided inheritance of traditional culture without dialectical inheritance

At present, looking at the inheritance of traditional culture in our country, it is mainly faced with the problem of difficult content inheritance. Where is the difficulty? This research believes that it mainly focuses on three points: First, in the inheritance of traditional culture, the problem of killing all traditional cultural contents with a stick appears. For a long time, people have emphasized that cultural inheritance and development should follow the concept of "taking the essence and discarding the dross". It is necessary to closely follow the development characteristics of the times so that excellent traditional culture can be inherited

and preserved, and one-sided or bad cultural elements can be submerged in the torrent of history. Although this view is correct when our country inherits traditional Chinese culture, the excellent traditional cultural elements are often lost, and some one-sided and limited traditional cultural elements are still retained and inherited. For example Confucian culture, Confucian culture is the source of the development of Chinese traditional culture, and Confucian culture advocates "benevolent governance". But, in the current social development, only emphasizing benevolent governance and ignoring the legal system will lead to the development of the Chinese social system falling into a "Utopia" and becoming an ideal world, not a fact, which is quite different from the secularism emphasized by Chinese philosophy[8]. In this regard, this one-sided and extreme view must be viewed from a dialectical perspective. Second, there are problems of limited and one-sided cognition of cultural concepts in the inheritance of traditional culture. Chinese traditional culture is the crystallization of ancient thoughts and wisdom, and the product of Chinese social civilization. As long as the material and spiritual wealth created by the ancients can be called traditional culture, or even excellent traditional culture, it must be determined that it has a strong temporal value. However, many people currently have a one-sided understanding of traditional culture, which leads to the incomplete inheritance of traditional cultural elements in inheritance. Even when inheriting and developing traditional Chinese culture, there is a situation in which an alternate history occurs, that is, when inheriting traditional culture, it deviates from the essence of traditional culture and only talks about the surface of the culture. Or, when inheriting traditional Chinese culture, the meaning is taken out of context, and there is a one-sided understanding of the true connotation and essential meaning of traditional culture. Thirdly, in the inheritance of traditional Chinese culture, there is a phenomenon of copying and blind inheritance. For example, Confucian culture must be the main representative of the excellent Chinese tradition, but is Confucian culture perfect? When the Confucian culture is inherited, is it copy and copy, complete and without dialectical inheritance? The answer is obviously no. Let's start with Confucius. In his interpretation of Confucian culture, he advocated that "noble and lowly are ordered, and there is a difference between closeness and distance". This ideological proposition is largely in line with the ancient Chinese social and cultural system. However, from today's point of view, if we still blindly emphasize "the order of the noble and the lowly", then it is the embodiment of feudalism. Why does China want to abolish the idea of men being superior to women? Why does China vigorously rectify the social environment, eliminate prejudice among people, and advocate the idea of respect for others and equality of all living beings? The reason is to abandon the idea of "orderly order" in ancient culture. Therefore, if the traditional culture is inherited completely and completely, without thinking or scrutiny, then there will be more and more contradictions

between China's modern development and some elements of traditional culture[9].

5.2. There are problems of internal inheritance of traditional culture and inability to go abroad

Culture is an important force for the survival and development of a nation. Every leap forward in human society and every sublimation of human civilization is accompanied by the emergence of new cultural achievements, and it is inseparable from the inheritance of the excellent traditional culture of the first stage. At present, the biggest problem of the actual inheritance of our traditional culture is also concentrated on internal inheritance. To a large extent, the inheritance of traditional culture cannot go abroad, and it is impossible to realize the exchange and collision of Chinese traditional culture and Western culture. Especially before the 21st century, this problem is more obvious. For example, in the development of traditional culture, there is a situation in which social development and the development of human civilization are only viewed from the perspective of the nation. Take modern China as an example. China is an ancient civilization in the world. In people's impressions, the ancient civilization of the world has a very long history of development and culture. It should have been a first-class power and a first-class developed country in the world. But why is China frequently provoked by Western countries in modern times? Especially during the Qing Dynasty, why did the Opium War occur? Why did China become an invaded country? The first reaction of many people is the reason for "closing down the country". That's right! During the Qing Dynasty, the country was closed off and locked up not only on politics but also on culture. Traditional culture was only inherited within the country. There was a lack of Chinese culture going to the world, and there was a lack of collision between Western culture and Chinese culture. It will bring huge hidden dangers to the development of a country. At present, although this phenomenon has been improved, this ideological situation has not been completely solved. For example, in recent years, some schools have prevented students from being influenced by Western culture to enhance students' cultural self-confidence[10]. When there is a situation where you only blindly learn Chinese culture and abandon Western culture, you will be beaten to death by Western culture. As long as you mention Western culture, you will completely deny it. This phenomenon is an indirect internal inheritance. People's thinking, vision, and cognition are limited, and the development of contemporary Chinese social civilization is bound to be limited. To solve this problem, our country has also made a lot of efforts. For example, since the 18th National Congress of the Communist Party of China, a series of policies have been formulated to strengthen the country through culture. One of the elements of development is to ensure that traditional Chinese culture goes abroad and spreads to the world. Chinese traditional culture actively communicates and collides with Western culture. Whether it is the "Belt and Road" policy proposed by

General Secretary Xi Jinping, or the "Community with a Shared Future for Mankind", these are the main manifestations of the global vision and the vision of all human beings, and it is also an effort made by our country to change the traditional cultural inheritance, which is blindly exporting internally and ignoring external communication. To better promote the inheritance of Chinese traditional culture in the present world, as long as we insist on going abroad for traditional culture, we should view the cultural exchange and collision between China and the West from a dialectical perspective. Only by promoting the development of traditional Chinese culture with an inclusive attitude can we truly demonstrate the wisdom of Chinese philosophy and show the confidence of the Chinese people in their own national culture[11].

6. Suggestions on the development of Chinese traditional culture in the present world from the perspective of Chinese and foreign philosophy

6.1. Examining Chinese traditional culture with a dialectical method and inheriting the elements of excellent traditional culture

Based on the above analysis, the modern development of traditional Chinese culture requires a dialectical view of traditional Chinese culture to retain the secular value of traditional culture and truly demonstrate the connotation of traditional culture. What is the dialectical view of traditional Chinese culture? Its mechanism is to examine the mechanism of traditional Chinese culture with objective, real, scientific development and rational thinking, and to dig out the excellent genes contained in traditional culture and the factors that are in line with the development of the times so that it can better adapt to the actual development of contemporary Chinese society. The demands of the Chinese people for material and spiritual development reflect the value of traditional culture[12]. For example, from the perspective of Chinese ethnic minorities, examine and inherit the excellent traditional culture of Chinese ethnic minorities, and fully inherit and develop the excellent traditional cultural genes of ethnic minorities. Such as "fairness, justice and freedom" of the excellent traditional culture of the Hui nationality, "sincere, friendly and diligent" of the excellent traditional culture of the Tibetan nationality, "nature, unity and enthusiasm" of the excellent traditional culture of the Miao nationality and so on. These excellent traditional cultural genes are in line with the socialist core values of "freedom, equality, justice, and the rule of law", and are the needs of the practice of "patriotism, dedication, integrity, and friendliness" in the socialist core value system. It is also the demand for further advancement of "prosperity, democracy, civilization, and harmony". Adhering to the excellent traditional culture of ethnic minorities and nurturing the core socialist values is conducive to the unity and progress of the Chinese nation so that people of all ethnic groups in the country

can unite as one and jointly promote the prosperity and development of the Chinese nation. Another example is the excellent traditional culture of the Tibetan people, who wrote in the "Dunhuang Ben Tubo Historical Documents": "Returning to Qin Wadazi... The fled herdsmen are no longer scattered... The country is no longer like a locust that has been hollowed out. Insects", the ballad reflects the Tibetan people's desire for the stability of herdsmen's life and the prosperity of the country in the 2nd century AD[13]. These cultural factors are not only in line with the characteristics of the development of the times, but also closely related to the expectations and demands of the Chinese people. These are the manifestations of excellent traditional culture.

6.2.Promote the development of traditional culture with an inclusive attitude and promote the exchange between Chinese culture and Western culture

Based on the above, one of the significant problems in the inheritance of traditional Chinese culture in the world is that the development of traditional culture has internal dissemination, and the lack of external dissemination makes it difficult for traditional Chinese culture to go abroad. Although, through a series of efforts, our country has continuously improved the discourse power of Chinese culture in the world and the influence of traditional Chinese culture in the world. However, there is still a long way to go before Chinese traditional culture can truly influence the whole world. In this regard, to promote the internal development of traditional Chinese culture, stimulate the vitality of cultural development, and promote traditional Chinese culture to the world, this study proposes to focus on two tasks. First, actively formulate favorable policies for Chinese traditional culture to go global, and use economic, educational, medical, and other carriers to realize cultural export and allow Western countries to accept Chinese traditional culture. For example, exporting Chinese culture to foreign countries with the help of China's "One Belt, One Road" policy, so that they can deeply understand the mechanism and characteristics of traditional Chinese culture, and understand the ideological pursuit of the Chinese people. Second, dare to accept the Western culture, examine Western culture with a dialectical attitude, and actively promote the exchange and collision between Chinese traditional culture and Western culture. In particular, cultural studies scholars and philosophers should actively communicate and discuss Chinese and Western cultures, and examine the differences between Chinese traditional culture and Western culture from the perspective of Chinese and foreign philosophy. Absorb the essence, discard the dross, enrich the traditional Chinese cultural genes, and make Chinese traditional culture more in line with the development trend of human civilization[14].

6.3.Examining the inheritance of traditional culture with a rational concept, and learning from Western philosophy to explore the truth of culture

From a philosophical point of view, human civilization is jointly created by all nations and nations in the world, not by one nation, nor by one nation alone. Both history and reality have proved that the Chinese nation has strong cultural creativity. At every major historical juncture, culture can sense the changes in the country's fortunes, set the tide of the times, make the first voice of the times, and cheer for hundreds of millions of people and the great motherland. Chinese culture adheres to the fundamentals and keeps pace with the times, enabling the Chinese nation to maintain a firm national self-confidence and a strong ability to repair, and cultivate common emotions and values, common ideals and spirits. It is worth noting that why does the Chinese nation have a strong cultural creativity? The big reason is that the Chinese people have the concept of rationality. As mentioned above, the characteristic of traditional Chinese culture is secularism, and the typical features of secularism are dialectics, reality, and rationality. Therefore, in the future development of Chinese traditional culture, it is necessary to retain rational concepts and examine the inheritance of traditional culture with a rational attitude. On the one hand, we must dare to learn from Western philosophy, dare to accept Western culture, and carry out a scientific study of excellent Western cultural concepts to enrich our traditional cultural thoughts. For those bad factors that maliciously invade traditional Chinese culture, we should remove them promptly, treat them rationally and develop them rationally. On the other hand, drawing on the material and spiritual discussions of human beings in Western philosophy, many traditional Chinese cultures are related to social development, and few cultural achievements are specifically discussed from the perspective of human development. Based on this, it is necessary to learn from Western philosophical views and try to excavate and inherit the excellent traditional cultural achievements that are beneficial to the material life and ideological development of the Chinese people[15].

7.Conclusion

All in all, the present inheritance and future development of Chinese traditional culture are inseparable from the thinking and tracing of the nature of the development of traditional culture. To understand the nature of the formation and development of traditional culture, it is necessary to explore the development mechanism of traditional culture from a philosophical perspective. Especially in the context of building a socialist cultural power, whether it is Chinese traditional culture going abroad, spreading to the world, enhancing foreign people's understanding and recognition of Chinese traditional culture, or enhancing the cultural self-confidence of the Chinese people, it is necessary to

stand in the Chinese and foreign countries. From a philosophical perspective, to explore the conceptual differences between Chinese culture and Western culture. With a scientific and dialectical attitude, we should look at traditional Chinese culture and Western culture, inherit excellent traditional cultural elements, learn from each other and enrich the perspectives and ideological views of cultural development. Taking the road of building a country with socialist culture with Chinese characteristics and making China's excellent traditional culture a major component of my country's soft power will enhance the world's influence on Chinese culture and promote the healthy development of Chinese traditional culture's secularism.

About the author

Jiangyan Wang (1992- -), mail: liquormana@163.com, female, from Shanghai, a master's student from Loughborough University, UK, Ph.D. student majoring in Contemporary Philosophy, Tongji University, main research direction: Foreign philosophy (future philosophy and New Civilization).

References

1. Jiang Linlin, Yu Quanjiao. On the Tension and Integration between Marxist Philosophy and Chinese Traditional Philosophy—Based on the Difference Between Chinese and Western Cultures [J]. *Journal of Mudanjiang University*, 2018,27(1):76-79.
2. Liang Aiqiang, Li Qian. An example of the combination of the basic principles of Marxism and Chinese excellent traditional culture: the philosophical value embodied in "Xi Jinping's Dictionary" [J]. *Academic Theory*, 2022(3):53-56.
3. Wu Dajuan. Exploration of the paradigm differences, coupling commonalities and integration paths between Marxist philosophy and Chinese excellent traditional culture [J]. *Karamay Journal*, 2020,10(6):33-38.
4. Zhan Shaoxia, Xu Yue. The traditional cultural differences between China and the West are reflected from the perspective of patriotism: Taking the poetry of William Blake and Qu Yuan as examples [J]. *Cultural and Educational Materials*, 2021(13):14-15.
5. Huang Lu. Comparing the ecological philosophy refracted in Chinese and foreign children's literature from the perspective of parallel research: Taking "Harry Potter" and "Pipir General Mobilization" as examples [J]. *Journal of Nanjing Forestry University (Humanities Social Science Edition)*, 2019, 19(6): 80-88.
6. Xiong Zhuang. A Comparison of Chinese and Western Philosophical Thoughts: Taking the Comparison of Mao Shi Xu and Aristotle's Poetics in the Han Dynasty as an example [J]. *Popular Literature and Art*, 2020(6):185-186.
7. Ren Dongsheng, Qu Chang. Chinese Culture Going Out and Going Out of Western Centralism: An Analysis of the English Version of the Chinese Cultural Classic "Water Margin" by Pearl S. Buck [J]. *Ideological Front*, 2022, 48(4): 156-164.
8. Fan Jiayu, Yang Suzhen, Lou Yanru, et al. Analysis of the influence of Maugham's works on the creative style of Chinese modern and contemporary writers from the cultural and social aspects: taking Zhang Ailing, Ma Yuan, Qian Zhongshu as examples [J]. *Overseas English (Part 1)*, 2022(6):196-199.
9. Shao Huadong, Chen Lingyun. The relationship construction of the cross-cultural communication of Chinese traditional culture: Taking the "Belt and Road" communication of traditional Chinese medicine as an example [J]. *Modern Communication*, 2021, 43(4): 23-27.
10. Chi Mengyan, Tang Haoxuan. Research on the Translation Strategies of Chinese Traditional Culture External Propaganda from the Perspective of Conceptual Metaphors—Take the English Translation of "Xi Jinping: The Governance of the Country" as an example [J]. *Overseas English (Part 2)*, 2022(1):24-26.
11. Wang Zheng. The Basic Attitude and Method Bottom Line of Comparative Philosophy Research: Taking the Comparison of Chinese Philosophy and Christian Philosophy as an Example [J]. *Jianghai Journal*, 2019(2):56-63.
12. Peng Chengyi. Reflections on the construction of Chinese style, Chinese style, philosophy and social sciences with Chinese characteristics: Taking the ancient and modern concept of corruption as an example [J]. *Academic Exploration*, 2020(12):45-57.
13. Wei Xuejiao. The embodiment of Laozi's thought of respecting God and knowing his destiny in Chinese and Western cultural works: Take "The Eighth Pawnshop" and "The Tragedy of Dr. Faust" as examples [J]. *Youth Years*, 2018(19):213 .
14. Han Jingyun. How to make Western audiences better understand and identify with the Chinese nation's values and ways of thinking: Taking foreign cultural exchanges as an example [J]. *Journal of Guangzhou Institute of Socialism*, 2018(2):93-97,41.
15. Zu Jie, Qiu Xiaohong. Leading the foreign exchange and dissemination of Chinese excellent traditional culture with cultural confidence in the new era: Taking the Confucius Institute at Punjab University in Pakistan as an example [J]. *Journal of Anyang Institute of Technology*, 2021, 20(5): 51-53.