

Creative Transformation of Traditional Culture and Grass-roots Social Governance —— A Case Study of Zhougezhuang Village, Jimo City, Qingdao

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Abstract: With the development of society, the phenomenon of cultural anomie has gradually begun to intensify, how to resolve the contradiction between traditional culture and modern culture, to explore the precious cultural resources in traditional culture, so as to realize the role of traditional culture in promoting modern society, which has become an important topic at present, and has also aroused strong attention from all walks of life. Our culture has a long history and has been passed on for thousands of years, but because of the social construction and the introduction of foreign culture, there are still many shortcomings in the inheritance of traditional culture, especially in the way of cultural inheritance, many ideas are often limited to the discrimination of the cultural field itself, the refinement of traditional culture and dross to distinguish and comb, so as to achieve the rational critical inheritance of culture. Or by carrying forward the so-called value of traditional culture to confirm the significance of Confucianism in the modern development, or attach importance to the modern interpretation of traditional culture. There is also persistence and find the way of modern development in classical literature, using the values of traditional culture to criticize reality, this is a very wrong phenomenon, which leads to the existence of such a mainstream in society, that is, by promoting traditional culture to meet the demands of the current society. What people feel in the hot field life is the deterioration and flooding of the dross content of traditional culture under the catalysis of market mechanism, and some old ideas and behaviors even have adverse effects on the people. For a large number of such situations, we need to go out of the strange circle of cultural determinism and transfer the center of carrying forward traditional culture to life practice, so as to provide a good soil for the inheritance of traditional culture. This paper takes Zhougezhuang Village, Jimo City, Qingdao as an example to explore how to better infiltrate traditional culture into people's life practice.

1. Introduction

From the point of view of cultural philosophy, culture is the symbol of human truth, goodness and beauty, and culture in a broad sense refers to all the activities and products of human objects, including system, concept and material culture. Conceptual culture has late nature and independence, so the concept culture that people usually understand is the refinement of culture. After the May 4th Movement, the status of concept culture became more and more prominent [1]. It can be said that the May 4th Movement is the cultural concept of solving problems through ideology and culture, which is the helpless choice of intellectuals under certain conditions and the embodiment of their social responsibility, and its starting point is not to blame. But the May 4th Movement took thought as the cultural model to solve the problem, which had a profound influence on the later cultural practice. In carrying out ideological enlightenment and spiritual revolution, the influence of concept culture on system and material culture is absolute. However, the influence of the latter two on the former is easily ignored. Concept culture is actually the dominant force of

social self-development. The inheritance of traditional culture also contains these three aspects of culture.

2. Inheritance of Social Systems and Cultural Traditions

Marxism put forward that the concept culture can not be understood from its own, nor from the perspective of human spiritual development, but should be derived from material life. Generally speaking, concept culture is the reflection of reality formed by people in the practice of material life. It is important to realize that, although the concept culture is independent, it will give practical guidance to real life, but it should also be recognized that the concept culture and material and institutional culture can interact, that is, the concept culture actually originates from the corresponding material life practice. Cultural tradition is not the same from generation to generation, social culture often needs a balance between cultural tradition and real life, can interact and be passed down. Conceptual culture, which can not interact with material culture and institutional culture, can not be applied to real social practice, and will only exist in historical books, thus becoming something unrelated to life [2]. Material and institutional culture is an important part of inheriting the concept culture. By objectifying the practice of material life, people can embody the material product of human nature, and people can turn the form of the subject existence of culture into object. Through the perception of concrete cultural material products, can break the time limit can be passed down. And future generations can use the cultural information contained in it as a new force in social practice [3]. In this cycle, different peoples have also formed their own unique traditional culture. The institutionalization of the concept culture can be said to be an important expression of the transfer of culture from master to guest. Through institutionalization, culture can exist in a relatively objective form, so that people can interact with it in the practice of social life. such as relatively stable moral concepts, social customs, etc.

In Chinese traditional culture, Confucianism occupies a very high position, and for a long time, Confucianism has become the foundation of constructing Chinese ideological and moral concepts. From the historical point of view, Confucian culture can be based on thousands of years of Chinese cultural history, which is inseparable from its institutionalization. Since the Han Dynasty, under the intervention of the rulers of our country to politics and the participation of Confucian intellectuals, Confucianism has been arranged through all aspects of society, thus forming the social system of Confucian belief, so Confucianism has become the material force that dominates social life. Under the political intervention of Emperor Wu of the Han Dynasty, Confucianism gradually took the political stage from the folk, and its values and moral ideas were more divine. Confucianism institutionalized and endowed with the form of law, is the Confucian moral thought became the legal order. In the aspect of education system, the education system based on the imperial examination system builds a better platform for the spread of Confucianism thought [4]. Learning such a classic is also the only choice for thousands of years for intellectuals to realize their self-worth, so entering school is regarded as the most basic cultural horizon in ancient Chinese intellectuals, while other traditional ideas and ideas are constantly weakened and even disappeared. Such as Jiawenhu itself has the value concept of emphasizing justice and light profit and emphasizing the end of Qing Dynasty, which is a very valuable ruling tool for successive dynasties, so Confucianism has taken root on the basis of social economy. Through the maintenance of the rulers, Confucianism gradually infiltrated the code of conduct and moral concept of people in daily life from the political and legal aspects. It is precisely because of the institutionalization of Confucianism that its ideas can be widely spread and continue to spread to this day. In today's society, Confucianism still has a profound influence on people [5].



Figure 1 Confucian culture of filial piety

3. Significance of Modern System in Cultural Transformation

Modern system is the core of modern social life and the basis of the transformation of traditional culture into social practice. From this point of view, the development of excellent traditional culture is the way to promote the creative transformation of traditional culture, which is not to promote the historical value of traditional culture, but to make use of its core and to transform and perfect the modern system. First of all, modern system is the accumulation of human civilization achievements and history, it is the foundation of social life order, but also for social life and culture laid a new goal. The fundamental motive force of cultural change is that people in practical life have completed the change of social relations in the process of practice. On the one hand, the construction of the modern system is to break the reminder relation between the system and the culture, on the other hand, to reorganize the traditional culture through the real force of the material life practice, and finally, the traditional culture can have the real cultural quality and be substituted into the life order and system, so as to play its functional role in the modern society. For example, in order to find its own place in today's society, Confucianism must first pass a reasonable structural steel, which is in which it obtains a certain position, so as to play a special function that other cultural ideas can not play. Through this form, Confucianism can build a new cultural structure light, is its value can be reasonably played.



Figure 2 Traditional culture festival

The social system is the foundation of the standard of life, which is mainly used to restrain and inspire people's life, and also provides more possibilities for the inheritance and evolution of traditional culture. The modern institutional norms deny the dominant role of traditional culture in society, and at the same time limit the traditional culture which conflicts with the current system by rigid means, and also provide the opportunity for the growth of positive cultural factors to adapt to

the practice of modern life. The entry of traditional culture into the present social system requires the participation of all people, because it is created by human beings, so its evolution also requires people to make decisions. For example, we use the present life experience to understand the ancient classics, so that modern ideas can achieve the transformation of traditional culture. The norms of social system are also an important form of people's evolution of traditional culture. In the present social system, the disregard of Confucian thought for the equal rights of human beings has gradually been dispelled, and the narrow mind loyal to the family has also become replaced by the modern thought of patriotism and love for the nation. But the thought of respecting the old and loving the young and taking harmony as the most important can be brought into the modern life order and become the idea that people all agree with. Modern social system is the key to the evolution of traditional culture [6]. For modern industrial civilization, adapting to a new cultural form is gradually completed in social practice. From the historical point of view, although a few intellectuals can carry out the ideological enlightenment movement before the change of social system, to realize these ideas, it is necessary to start from the system of the state in order to have an impact on more people.



Figure 3 Spring festival

4. Summary

To sum up, the inheritance of traditional culture needs the acceptance of modern social system, through the way of transformation to make it a part of the modern social system, in order to better influence people, which is also the basis of its inheritance.

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