

Historical Contributions and Innovative Development of China's Inclusive Culture

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Abstract: Inclusive culture is a dynamic pattern of cultural integration and innovative development formed in the interactions between man and nature, man and society, and man and others. Chinese culture is among the sources of inclusive culture. Being inheritable, open, assimilative, innovative and self-driven, this inclusive culture significantly contributes to China's ideological evolution, ethnic integration, religious development, economic openness, literature and art prosperity, as well as political wisdom in building a community with a shared future for mankind. Inclusiveness is key to the lasting and sustainable development of traditional Chinese culture. During China's construction of a great modern socialist country, the CPC's leadership over cultural innovation and development must be strengthened; a strong cultural confidence must always be maintained; the prosperity of socialist culture with Chinese characteristics must be further enhanced; the sustainable and integrated development of socialist culture with Chinese characteristics must be promoted; people's need for an enriched cultural life must be satisfied; and more efforts must be made to build a community with a shared future for mankind. Only in this way can the light of China's inclusive culture illuminate the future of globalization.

Keywords: inclusive culture; China's inclusive culture; traditional Chinese culture; socialist culture with Chinese characteristics; cultural innovation

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Chinese civilization is the only one among the world's Four Great Ancient Civilizations that has not been cut short and has endured until today. It has also played a big role in advancing the global civilization. Nowadays as the Western and Eastern civilizations are experiencing innovative development and are involved in an ardent wrestling game, and as socialism with Chinese characteristics steps into a new era, people's growing need for an inclusive, open, healthy, progressive, advanced and lively culture hits a new record. Hence it becomes particularly pressing and important to gain a deeper understanding of the scientific connotation of China's inclusive culture, systematically analyze the basic characteristics of an inclusive culture, evaluate its contributions to history in an objective way and explore measures for further advancing the innovative development of our inclusive culture.

1. Scientific connotation of inclusive culture

1.1 Basic meaning of inclusive culture

Basic meaning of inclusive culture is tolerance and acceptance (Zou, 2013). More specifically, "being inclusive" means that someone, when encountering a thing or an idea that is different from his own, can tolerate it without prejudice, face up to it, and make bilateral improvements and progress through mutual learning, communication and integration. There is a sentence from *History of the Former Han*, which reads, "If an emperor cannot tolerate his liegemen, then he will not reign long." There is also a conventional saying that "grass and trees can only grow when they harbor love, and there is nothing that the ground cannot accommodate in the world." This indicates the inclusiveness of nature, while some sayings like "the sea gathers all rivers" "embrace all" "seek common ground while reserving differences" and "get rid of the stale

and take in the fresh" signify a social and cultural inclusiveness, which stems from a deep insight into the natural phenomena and collects men's wisdom accumulated through their efforts to understand the world. If astronomy is studied by men to adjust time for their work, then the culture of social and moral orders is a tool for men to shape the world. "Culture" can rub off on people, change objects and direct the course of things. It comes to be an aggregation of the material and spiritual wealth men have created during their practical endeavors to work, live and fight. Culture is a universally recognized, inheritable ideology that serves the purpose of communication between man and his fellow men. It is of significant value for the development of a country, the lives of the people and the evolution of history.

Inclusive culture is a dynamic integration of culture and an innovative pattern of development which is formed during the interactions between man and nature, man and society, and man and others. Possessing a unique character that not only maintains its traditional characteristics but also absorbs and draws on strengths of exotic culture, it boasts a particularly excellent ability to be inherited and stabilized. Inclusive culture, while born out of human practices, is improved and enriched as human society progresses. It is a comprehensive wisdom accumulated for a long time over the course of the development of human history, and wields a giant influence on the inheritance of traditional culture (Han, 2013). The philosophical view that "there is *yang* within *yin*, and *yin* within *yang*; *yin* and *yang* complement each other, and the harmony between heaven, earth and man should be achieved" is the very source of the inclusive mentality in traditional Chinese culture (Zhang & Tang, 2016). China can always be counted as the cradle of the world's inclusive culture, for as a multi-ethnic country, it never for a second relinquished its pursuit of harmony between different ethnicities and

different families or clans. “Harmony” should be a “golden mean” and must be tolerant. Considering how Chinese culture always works, it might be inferred that its cultural tradition views morality as the top concern and is the logical starting point for the cultivation of the inclusive spirit. For example, the principle of “Refrain from doing things to others that they do not want others to do to them.” places people on an equal footing and shows mutual humanitarian concern, and the belief of “valuing harmony rather than uniformity” is the social soil in which the inclusive spirit grows. Whether it was the establishment of Confucianism during the Spring and Autumn Period (770 BC–476 BC), or the Blossoming of Thoughts during the Warring States Period (453 BC–221 BC), or the Exclusive Worship of Confucianism in the Western Han Dynasty (202 BC–8), or the popularity of Neo-Taoism in the Wei and Jin dynasties (220–420), or Chinese culture’s assimilating and innovating upon exotic cultures like Buddhism, Islam and Christianity since the Han and Wei dynasties, or the eastward transmission of western sciences and Chinese-style Westernization in modern times, all these trends exhibited the broad mind and inclusive spirit of the traditional Chinese culture. Confucius’s idea “The gentlemen seek harmony, but not uniformity” gave the best interpretation of inclusive culture. And Mencius further enriched inclusive culture by exclaiming that “He who has sailed seas doesn’t think much of mere rivers.” In the *Book of Changes*, there are sentences like “just like the earth, which is generous and peaceful, a man of virtue should have ample virtue and accommodate all things” and “However numerous concerns and routes there might be, there is only one destination for everyone,” which also indicates that the Chinese culture began early to explicitly display a broad mind that could humor the laws of nature and accommodate all even when it was at its primary stage to consciously formulate its

core values. The blossoming of thoughts during the Spring and Autumn Period and the Warring States Period marked a pinnacle of the inclusive culture, while the cultural inclusiveness of the flourishing ages of the Han and Tang Dynasties was more represented by the open-minded Chinese culture opening its door to exotic cultures and ethnicities, making itself highly esteemed for its policy initiative of “the whole world being a big family,” and consequently ushering in an important phase of prosperity” (Zhou, 2014). During the Ming and Qing Dynasties, as feudal autocracy was valued to the utmost, China’s inclusive culture was also severely repressed, open ideas and cultural innovation shrank away, and the Chinese civilization by degrees lagged behind the trend of the world. Thus, history has proven that the development of China’s inclusive culture is largely influential for the progress of society.

Zhao Changmao (2014), vice-president of the Party School of the Central Committee of CPC, noted that the basic reason why, of all the Four Great Ancient Civilizations of the world, only the Chinese civilization endures in an orderly manner is that Chinese culture is inclusive. Inclusiveness is its favorable character, which enables Chinese culture to survive, embracing all, drawing on whatever it can appreciate, and living on despite historical vicissitudes. Chinese culture’s cohesion and assimilative capacity are thus well demonstrated. History has adequately proved that not only exotic cultures were subject to being homogenized by Chinese culture, but also, owing to the power of culture, the ethnicities that conquered and ruled key areas of China would also be homogenized. According to scholars like Wang Jingsheng, inclusiveness is where Chinese civilization differs most from other civilizations. Developing through inclusiveness, and becoming still more inclusive through development, Chinese civilization never

stops its process of assimilating other cultures (Wang & Ge, 2016). Inclusive development was several times emphasized by President Xi Jinping, for example in 2012, during his visit to the USA, Xi pointed out that, “The Pacific Ocean is large enough to accommodate both China and the USA.” In April 2017, during a meeting with US President Trump, Xi noted, “There are a thousand reasons for China to be US’s friend, and zero reason to be its enemy.” In November 2017, during the US President Trump’s visit in Beijing, Xi again stressed an inclusive development philosophy.

1.2 Rich connotations of China’s inclusive culture

First, China’s inclusive culture has a tolerant and harmonious outlook on culture. It is a lofty cultural outlook and a harmonious social outlook that best represent the tradition of “valuing harmony most” in Chinese society. It provides harmonious and open ideas for cultural exchanges. As a cultural philosophy, inclusive culture contains open thoughts which keep us accepting and appreciating others, open ideas which keep us enthusiastic about and ready to accept differences, and an open mind which makes us a persistent listener and learner. When saying, “What a joy to have friends coming from afar” Confucius was in fact greeting the unknown with an open attitude. Openness not only provides free and broad space for ideological, cultural and technological exchanges, but also gathers energy for cultural resources, elements and talents. As the Chinese saying goes, “The sea is vast as it admits all rivers” so the measure of the openness of an inclusive culture depends upon how well it does in accepting alien cultures, their different ideas and lifestyles. It must reject any form of narrow regionalism, accept all kinds of exotic civilizations, make the best of them and finally enrich itself. The degree of openness of a culture decides the level of social development and progress made in human

civilization. China’s inclusive culture turns out to be the very choice made in the new context of an era striving for national rejuvenation, national development, cultural prosperity and social harmony. As the world’s multi-polarization accelerates, China needs to adopt an open mind and a broad vision in development to match its role and position as a major country and its due responsibilities.

An inclusive culture provides a stress-free environment for cultural innovation. Culture, as a key part of people’s lives, constitutes an important part of satisfaction in people’s minds after their material needs have been met. As cultural diversity is rousing growing concerns, and cultural creation and production is also demanding a more tolerant and stress-free social environment, it becomes necessary that the most fundamental needs of individuals must be valued, and a cultural atmosphere that stresses mutual respect and inclusion must be formulated across the entire society based on the “Double-Hundred Policy” (“let a hundred flowers blossom” in literature and art, and let a hundred schools of thought contend in sciences) as well as the “Two Directions” of cultural development (serving the people and serving socialism). An inclusive culture, meanwhile, is also needed the diversified social patterns that are composed of diversified individuals. The public’s awakening to individual consciousness, diversity of stakeholders and the flourishing of online virtual worlds worsen the overlapping of social contradictions and make the construction of a more inclusive and harmonious social environment necessary. Only by accepting, understanding and respecting diverse cultures, people and voices can Chinese culture display its inclusiveness and innovation. In November 2017, President Xi Jinping accompanied US President Trump during a tour around the Palace Museum of China, which fully exhibits the “harmonious” genes of traditional Chinese culture, eliciting Mr. Trump’s heart-felt

praise of the profundity of Chinese culture.

Second, an inclusive culture indicates optimism and confidence. The report of the 19th National Congress of the CPC noted that “without full confidence in our culture, without a rich and prosperous culture, the Chinese nation will not be able to rejuvenate itself” (Xi, 2017, pp. 40–41). Cultural confidence is a fundamental, broad and profound self-confidence. It is the self-confidence of a country that literally radiates from its core. Throughout its long history, the development of Chinese culture is dotted with marks of tolerance and assimilation. It is rightly because of its tolerance and confidence that the Chinese culture was able to endure and be enriched again and again along the way.

Cultural confidence requests people to draw on outstanding civilizations with an all-embracing gesture. In an era of ideological and cultural diversity, without tolerance, there will hardly be any cultural breakthroughs. President Xi Jinping pointed out that, “Human history proceeds in openness. No nation can develop by merely depending upon its own strength. Only by placing oneself in constant open communications and interactions with the outside world, and by getting rid of the stale and taking in the fresh, can one develop. That is a law proven by history.” History has also proven that the Chinese culture, while it was assimilating other cultures, was not only spared from the fate of being homogenized, but also had blossomed into dazzling vivacity. It is understood that the Chinese must advocate their excellent traditional culture without slighting the elite of the cultures of other countries and nations; and that different cultures share some qualities while working in their unique manner. The works on philosophy by authors from Confucius, Mencius, Laozi, Zhuangzi, Socrates and Plato, to Goethe, Tolstoy and Hemingway, all revealing glorious national cultures and invaluable

cultural treasures of different nations, are sure to gain worldwide recognition. Only a culture ready to tolerate and assimilate can be counted as grand and profound. Only a culture that assimilates and learns can become fresh with vitality and strength.

To show China’s cultural confidence, the Chinese culture must be encouraged to go global with an open mind. The world today is open, where, to realize cultural exchanges, the way must be smoothed, barriers must be broken, and grudges must be eradicated, so that exchanges can achieve mutual learning and development. China’s Belt and Road Initiative is not only about economic cooperation between countries along the routes, but also about cultural communications, backed by a confident and tolerant mind that belongs to a major power. In this way the cultural proposal containing Chinese wisdom was spread to the world by means of concrete carriers and gain recognition from more and more countries and regions. Opening the door, letting the traditional Chinese culture expand, listening to different voices from outside, and accepting different opinions and alien cultures—all these are the very embodiment of cultural confidence.

Moreover, inclusive culture exhibits the development philosophy of co-existence and co-prosperity. To fit inclusive culture into the development philosophy of co-existence and co-prosperity is an objective requirement for the construction of a community with a shared future for mankind. “The inclusiveness of culture is not only found in the co-existence, co-development and equal opportunities for development shared by all kinds of cultures, but also in their coordination. And this coordination stresses synchronization, balance and harmony between them in development” (Yin & Tian, 2013). Only by being open can one discern and acknowledge the differences between different cultures, whereby a rich, diversified culture can

be formed. Culture always bears regional marks, and different cultures invariably reserve their own regional and national characteristics. All the great achievements of mankind are deeply marked by national, regional and individual characteristics, and thus any trans-cultural values, goals or identities must be founded upon this fact. Meanwhile, there are also some things in common between different cultures. An inclusive culture is the very culture that, while reserving its own characteristics, can recognize and accept the diversity of another culture, and through communications and dialogues formulate values that are universally acceptable and feasible for different nations and different countries.

As stated in the report of the 19th National Congress of the CPC, “No country can alone address the many challenges facing mankind; no country can afford to retreat into self-isolation.” That adequately indicates that mankind is a closely interconnected and deeply inter-dependent community with a shared future for mankind, and no country can exist secluded from other countries. To enhance mutual dialogues and cooperative communications is the inevitable trend facing the era. There must be an open mindset which gives others the opportunity and right to speak, recognizes cultural differences, accepts the diversity of culture, encourages the diversification of culture, and strives for an outcome where different cultures listen to and communicate with each other. The prerequisite for dialogues is listening, namely mutual understanding, enlarging room for dialogues by emphasizing “seeking common ground” but slighting “reserving differences,” and breaking new ground for future dialogues. Normal cultural dialogues must occur in an open and tolerant environment, where either blind superiority or inferiority will prove disruptive, and may even cause emotional confrontation, leading to frictions, worsening contradictions. As the peaceful rising of China is creating more and

more intersections of interest between itself and other countries, a profound inclusive spirit is thus contained in the proposal to build a community with a shared future for mankind.

2. Basic characteristics of China's inclusive culture

Reviewing the development of Chinese culture, it is clear that being inclusive is its most prominent and precious quality. The basic characteristics of China's inclusive culture are as following.

2.1 Being inheritable

A thing is inherited when there is a national consciousness of and awakening to its value. Culture is a pillar for the existence and development of a nation and being able to inherit and sustain its traditional culture is a valuable quality of the Chinese nation. President Xi Jinping (2014) once noted that, “Civilization, especially the ideology and culture, are the soul of a country and a nation. Any country or nation who does not value its own thoughts will lose its soul, and fail to stand long.” The reason why Chinese culture has spanned thousands of years and persisted to this day lies in two aspects. On the one hand, to safeguard supremacy of the emperors, active governmental efforts never ceased to promote and spread Chinese culture, and some emperors even compiled or annotated classic books. On the other hand, the elite of Chinese literati forever made the inheritance of Chinese culture their responsibility, just as *Sima Qian's Letter to Ren An* said, “When the Earl of the West was imprisoned at Youli, he expanded the *Book of Changes*; Confucius was in distress and he made the *Spring and Autumn Annals*; Qu Yuan was banished and he composed his poem *Encountering Sorrow*; after Zuo Qiu lost his sight he composed the *Narratives of the States*; when Sunzi had had his feet amputated he set forth the *Art of War*; Lü Buwei

was banished to Shu but his *Master Lü's Spring and Autumn Annals* has been handed down through the ages; while Han Feizi was held prisoner in Qin he wrote "*The Difficulties of Disputation*" and "*The Sorrow of Standing Alone*;" most of the three hundred poems of the *Book of Odes* were written when the sages poured forth their anger and dissatisfaction..." Sima Guang's sparing no effort to compile the *Comprehensive Mirror in Aid of Governance* is another of the numerous examples. All these works ultimately became a precious wealth through the generations. The reason why the Chinese culture was inherited also lies in the broad world of thoughts which run in the veins of the whole nation and which were passed down and elevated to glorious heights. The family code of conduct was always esteemed by Chinese families, and the Confucian philosophy and code of conduct mainly represented by "benevolence, righteousness, propriety, wisdom and credibility" had long taken root in the people's minds and has lived on, thereby wielding an important influence on the inheritance, continuation and progress of Chinese culture. Despite innumerable setbacks, Chinese culture still holds on to what it always did, faces up to challenges and vibrates with life. Being inheritable allows Chinese culture to be sustainably developed. Inheritability is the very root of the everlasting continuation of Chinese culture.

2.2 Being open

President Xi Jinping once noted, "Thoughts may vary in appearance between different countries and nations, but never in quality. Each country and nation should, regardless of their power or size, have their thoughts accepted and respected," and "each country and each nation must always be ready to learn and draw on the strengths of the thoughts of other countries and nations. That is an important requisite for a country or a nation to enhance its esteem, confidence and independence in its wealth of thoughts." Traditional Chinese culture holds beauty

is diversified and harmonious. It is rarely possible to find another country in the world that simultaneously accommodates 56 ethnicities as harmoniously as China. Chinese culture was born with an inclination to fit together diverse ethnic cultures and different schools of thought, for its source was in fact diversified. So is its academic thinking, which can be seen from the co-existence of Confucianism, Buddhism and Taoism. Confucianism, ever since placed at a prominent position in the Han Dynasty (202 BC–220), had been the mainstream social ideology, and the Taoist thoughts of Laozi and Zhuangzi also played an influential role during the development of Chinese culture (Liu, 2015). The way Confucianism treated Buddhism reveals the noble openness and inclusiveness of the Chinese culture when it was facing exotic thoughts (Li, 2012). And the co-existence of Confucianism, Buddhism and Taoism has become the embodiment of the openness of Chinese culture. The Silk Road in history was not only a route for trade and economic exchanges, but also a path that witnessed the meeting and integration in culture, art and religious thoughts between China and the roadside countries. It has played an incomparable role in pushing forward the communications between and the fusion of Eastern and Western thoughts and cultures, as well as in enhancing the diversity of human civilizations. China's former "self-isolation" policy in modern times used to afflict the Chinese nation with woes and mortification. However, though the voice of the aspiring people was forcibly silenced, their longing for new ideas and new knowledge was unyielding. A high wave of "learning from the modern Western culture and thoughts" began in modern China in the wake of the May 4th Movement and the New Culture Movement. It was during this great course that Marxism found its way to China and became a key ideological pillar that guided Chinese revolution and social reform. The reform and opening-up at

the end of the 1970s marked another pinnacle of China learning from advanced foreign cultures, technologies and management experience. The Belt and Road Initiative proposed in the 21st century propels the extensive cultural exchanges between China and the countries along the routes. The establishment of bilateral mechanisms for cultural and people-to-people exchanges between China and other major countries, and the significant proposal of building a community with a shared future for mankind, again exhibits the openness of Chinese culture.

2.3 Being assimilative

Chinese culture, being extensive, profound and enduring, is empowered to be increasingly receptive and all-embracing. It contains openness and tolerance in its cultural genes, seeking “all things co-exist and never harm each other,” and inherently signifies mutual complementation and learning between different things, as well as a win-win co-prosperity. Exotic thoughts, on their entering China, would be welcomed by the broad-minded Chinese culture, and would also instantly begin its process of merging with Chinese characteristics, unconsciously merging into the vast sea of Chinese culture (Zhang, 2017). That is where the Chinese nation is especially confident in its culture. During the late Ming and early Qing dynasties, China began to make active efforts to learn modern Western science and expanded its vision. Since then the cultural communications between China and other countries has become a routine that is accompanied by integration and innovation. In modern times, as Marxism was introduced to China, it was used in the concrete practices of Chinese revolution and construction by the CPC, further enriched and renewed to always keep pace with the times. The 19th National Congress of the CPC established Xi Jinping Thought on Socialism with Chinese Characteristics for a New Era as the party’s new

guideline. It is also the latest fruit of the Marxism with Chinese characteristics, will serve as a guide to China’s attempt to realize the Chinese dream of the great rejuvenation of the Chinese nation, and prove influential for the progress of China and the whole world. “The sea is vast as it admits all rivers. Each civilization embodies accumulated human labor and wisdom and has its own value.” President Xi noted in a keynote speech at a high-level dialogue between the CPC and political parties from around the world, “We never export our pattern. Neither do we import the patterns of others.” It is owing to nothing but its strong confidence in Chinese culture that the CPC can maintain its unique political insights and political strength in the face of a complex, changing world with numerous difficulties and challenges.

2.4 Being innovative

Innovation is the soul of national progress. Culture, born and bred upon certain economic and social foundations, must also progress along with the development of economy and society. Every civilization is an unfailing carrier of the spirit of a country or a nation which must be passed down through generations and also be always renovated to keep pace with the times. Without innovation, there would never have been the Pre-Qin schools of philosophical thought, nor the vast world of classic literature including *The Book of Songs*, rhyme-prose in the Han Dynasty, poetry in the Tang Dynasty (618–907) and the Song Dynasty (960–1279), opera in the Yuan Dynasty (1271–1368) and novels in the Ming (1368–1644) and Qing Dynasties (1636–1912), nor the Great Four Inventions; paper, gunpowder, moveable printing and the compass. Innovation empowers Chinese people to master modern science, technologies and management ideas, and helps them create abundant spiritual and material wealth. The promotion of traditional Chinese culture must be careful to tell the good, refined and true from the bad, coarse and false. To push

forward the creative transformation and innovative development of traditional Chinese culture is an advanced version of the innovative spirit of Chinese culture. While cultural openness and tolerance enriches and invigorates the world's civilizations, the meeting and communication between different cultures and the unceasing innovation provide it with a source of power (Wu, 2017). Innovation can also be found in creative endeavors to learn from the outstanding cultures of mankind. Since the start of modern times, Chinese people have shown their utmost fortitude in striving to achieve national independence and affluence. There have been both successes and failures, but both serve as a reminder that whether it is the foreign ideas and cultures, or their social systems, pure imitation is never a wise choice. China's innovative attempt to learn from others and from history must be based on its own current conditions, as was well demonstrated by the success of the reform and opening-up. Today, based on the excellent civilization of the world and the traditional Chinese civilization, China has become the second largest economy of the world, and it is ready to kick off a new journey towards the great rejuvenation of the Chinese nation.

2.5 Being independent

Self-reliance is a prelude to maintaining one's own character and is based on a strong inclusiveness. Chinese culture assimilate exotic cultures because it is powerfully inclusive. To know how to learn from and draw on others' strengths, always keep its own character and advantage, is the very wisdom of the Chinese nation and Chinese culture, as well as the spiritual support for their continuation. History has seen Chinese culture, with its strong assimilating power, absorb and transform foreign cultures so that they could be merged with Chinese characteristics. Inclusiveness is an important prerequisite for the absorption of exotic cultures. It is based on nothing but its profundity and inclusiveness that traditional

Chinese culture can continuously absorb and assimilate exotic cultures. However, largely enriched by foreign cultures, Chinese culture never loses its own character. The previously very independent foreign cultures, yielding to the tolerant atmosphere of Chinese society, even before they realized it, had been integrated into the Chinese culture, for example, since the Han and Wei Dynasties, the extensive spread of Buddhism, Islam, Christianity and modern Western culture could not in any sense change the inherently basic characteristics of the traditional Chinese culture, but rather provided new nutrition for its innovation and development (Luo, 2005). Just as the sea is the final destination of all rivers, China's inclusive culture dominated from the beginning to the end. That is its peculiar enchantment. Inclusiveness is the essence of traditional Chinese culture. In the new socialist era with Chinese characteristics, inclusiveness is a valuable basis for the creative transformation and innovative development of traditional Chinese culture.

3. Inclusive culture's historical contributions to the inheritance of traditional Chinese culture

Inclusive culture's significant contributions to the inheritance of traditional Chinese culture include the following six aspects.

3.1 Contribution to ideological evolution

As an original culture bred in an independent environment, traditional Chinese culture has a tradition of respecting "harmony in diversity," "tolerance and mutual learning" and "win-win cooperation." Hence inclusive culture runs throughout the history of Chinese thinking. One important contribution inclusiveness made to the inheritance of traditional Chinese culture is that it inspired the birth of Confucianism. In its early

days, traditional Chinese culture had exhibited its broad heart that embraced all, which was also fully represented during the formation of Confucian theories. Confucius once noted, “The gentlemen seek harmony, but not uniformity. The mean man seek uniformity, but not harmony.” He favored the philosophy that “values harmony” in traditional Chinese culture, viewed the pursuit of the “harmony” that embraces differences and diversity as a basic value orientation, and resolutely opposed the “uniformity” that eradicates all differences and levels all. That is the foundation of Confucianism. The birth of Confucianism directly reflected the tolerant spirit and was also the fruit of the inclusive culture. The blossoming of numerous schools of thought during the Spring and Autumn Period and the Warring States Period can be counted as the best example of this inclusive culture. The reason Confucianism rose to be the official ideology through the dynasties is because of its inclusiveness. When proposing to “ban all other thoughts and only worship Confucianism,” Dong Zhongshu was in fact integrating Confucianism with Legalism by advocating both etiquette-based and law-based rule, and in some part absorbing Mohism’s “universal love” and “uniforming the mind of the people,” and even certain thoughts from the Yin–Yang and the Five Element Theory. This spirit to receive, absorb and assimilate finally made Confucianism the then mainstream social ideology.

The Chinese exploration of Marxism can be counted as the embodiment of the largest influence inclusive culture has ever wielded on modern Chinese thoughts. Inclusive culture, by combining fundamental Marxist theories with Chinese historical characteristics and concrete practices, and by this, helped formulate Mao Zedong Thought that would guide the Chinese revolution and construction (Xu, 2017, pp. 16–20). It was also by virtue of the inclusive culture that the excellent traditional

Chinese culture was able to be integrated with fundamental Marxist theories, be upgraded based on the historical and national conditions, and finally become an important source of the theoretical system of socialism with Chinese characteristics. Socialism with Chinese characteristics requests that “the past be made to serve the present and foreign things to serve China,” “a hundred flowers be allowed to blossom and a hundred schools of thought to contend,” and that all the excellent achievements of civilization men have created be absorbed and made the best of. In that sense, inclusiveness built an ideological bridge between the inheritance of traditional Chinese culture and the theoretical system of socialism with Chinese characteristics.

3.2 Contribution to ethnic integration

China has always been a multi-ethnic country. After years of wars and other kinds of endeavors, it became a great unified country in the Qin Dynasty. The Han Dynasty succeeded to the regime of the Qin Dynasty, and through the efforts of several industrious emperors, consolidated this multi-ethnic country. The Period of Wei & Jin and the Southern and Northern Dynasties saw further enhancement of ethnic integration, as multiple governments existed simultaneously, ethnic minorities flowed into the central plains and exchanges between different ethnicities became more frequent. In the Sui and Tang Dynasties, China entered a stage of unprecedented power, unity and consolidation of multiple ethnicities, and friendly ties were well maintained between the central government and the ethnic minorities near the border. The Song, Yuan, Ming and Qing Dynasties were the periods when the unified multi-ethnic culture took a great leap forward in ethnic integration. The Mongolian and Manchu ethnic groups by conquering the central plains of China, made a special contribution to the formation and development of our multi-ethnic country. The ethnic minorities, while taking

the initiative to learn the advanced culture and regulations of the Hans, advanced communication between different ethnicities and provided a lasting impetus for ethnic integration. Deep down the ethnic integration was its root—the integration of ethnic cultures. Ethnic cultures in China during this process of ethnic integration, evolved into a diversified, uniform cultural system, and displayed its great tolerance in absorbing and assimilating cultures of different ethnic groups from China and beyond. This cultural system, by continuously integrating exotic cultures into the system of Chinese culture, has formulated a peculiar and new kind of culture, lending variety, power and everlasting life to the national culture of China.

3.3 Contribution to religious development

A most representative example of Chinese culture's ability to accept, absorb and innovate foreign cultures would be the Chinese exploration of Buddhism, which came to China from India during the Eastern Han Dynasty (25–220). When faced with such an alien culture, Chinese forefathers exposed a broad heart. There was no repulsion, but rather encouragement for the spread of Buddhism through helpful measures. Meanwhile, Buddhism ideas were also fused into Chinese culture, producing the Chinese Buddhist culture. As to how Buddhism was localized after entering China and integrated with Confucianism and Taoism, President Xi Jinping has given a very clear description. On March 27, 2014, during his visit to France, Xi gave a speech at UNESCO headquarters, noting that “Buddhism first appeared in ancient India. But after it came to China, over the long course of its evolution, it was integrated with the Chinese Confucian and Taoist cultures. Ultimately there was a Buddhist culture with Chinese characteristics, which has deeply influenced the Chinese's religious faith, philosophical thinking, literature and art, etiquette and customs.” This was the most vivid interpretation

of China's inclusive culture and its values. Islam also gained wide popularity once coming to China. The Muslims from the East used to constitute a major part of Islam's followers. Meanwhile, many people from the Han, Mongolian and Uygur ethnic groups converted to Islam because of political, economic or matrimonial reasons. In the Ming and Qing Dynasties, being a member of the large family of Chinese national culture, Islam deeply integrated into the Chinese society and cultural traditions and accomplished its Chinization. In the late Ming Dynasty and the early Qing Dynasty, Western missionaries brought with them advanced knowledge and technologies of natural science, enriching the diverse Chinese culture. After the First Opium War (1840–1842), China sank into the oppression and ravages of the Western invaders. To save the country from this woeful situation, open-minded scholar-officials began to turn their eyes to the Western culture. Hence the ensuing ideological trends and cultural movements like the proposal of “Chinese-style Westernization,” “restricting foreigners by learning from their advantages” by the Westernization group, the “survival of the fittest” by Yan Fu, and the “democracy” and “science” valued by the New Culture Movement. As more Western theories on nature, humanities and society were introduced to China, the Western elements in Chinese culture expanded from the mere physical world to a broader and deeper world. Under such social and cultural circumstances finally came Marxism, which then took root, blossomed and flourished. Since the dominating Confucianism was quite tolerant, thought there were conflicts in Chinese history, there was never any genocide or religious war. Quite the contrary, China has achieved a lasting, mutually complementary co-existence between different religions, and has become a unified country characterized by “harmony in diversity” integrated with Confucianism, Buddhism

and Taoism.

3.4 Contribution to socio-economic development

China has always been active in promoting its outbound communication, which not only boosted its cultural prosperity, but also made itself more internationally influential and its economy strikingly prosperous. In the Western Han Dynasty (202 BC–8), Emperor Wu, in what was called the “making all routes open” endeavor, had the Silk Road across land and the Maritime Silk Road built. The Silk Road routes thus linked many countries from Asia, Europe and Africa through the busy trade of silk, porcelain and spices. Propelled by the inclusive culture, the Silk Road routes—the one across land that connected Europe and Asia, and the maritime routes that followed—began to flourish. In the Sui and Tang Dynasties, as China became a great unified feudal country, the trade along the Silk Road routes reached its peak. In the Song Dynasty, when the compass began to be used in marine navigation, the Chinese maritime business made a great leap forward. Quanzhou was the first port in the world, and Chinese merchants began to build maritime ties with countries and regions like Japan, Korea, Southeast Asia, West Asia and East Africa. It was under the influence of these Silk Road routes that the world began to know of China and China began to influence the world. The Silk Road routes proved significant for advancing ideological and cultural exchanges between the East and West, the global economic integration and the diversification of human civilization.

Our inclusive culture should also be credited with helping make miracles in the social development of China since the reform and opening-up. At the very beginning of the reform and opening-up, Deng Xiaoping, with an all-embracing mindset that “Development is the absolute principle,” explicitly put forward the basic strategy of “one central task, two basic points (make

economic development our central task, follow the policies of reform and opening-up, and the Four Cardinal Principles),” thereby establishing the direction of China’s reform and opening-up, and laying an ideological foundation for the recovery and development of the Chinese economy. From the late 1980s until the early 1990s, against the harsh background of a massive collapse within the world’s socialist camp, Deng Xiaoping, again by virtue of a broad mind and a clear-eyed insight fostered by an inclusive culture, proposed the theory of socialism with Chinese characteristics, finding a feasible path for China’s development. As the Reform and Opening-up deepened, regarding the question of how to integrate a planned economy with a market economy and boost innovative development, Deng Xiaoping pointed out that both planning and markets were mere means while national development was the very end they served, thereby liberating China from the restraint of a traditional planned economy, defining the construction of a socialist market economy with Chinese characteristics as the goal of economic system reform, and blazing a new trail in the world that would mark a developing country moving towards modernization. From the perspective of culture, a socialist market economy with Chinese characteristics was in fact the outcome of the integration of traditional Chinese culture with modern Western philosophy about economic development. Moreover, during the course of integration, the Chinese culture maintained its dominating position, and was not at all degraded, as was prophesied in the western book *The End of History and the Last Man*. Instead, it was shining with growing splendor in the process of innovation. After the 18th National Congress of the CPC, President Xi Jinping at several of his key speeches vividly compared the excellent traditional Chinese culture as “the ‘root’ and ‘soul’ of the Chinese nation,” and while emphasizing “absorbing

the cultural and moral essence of the traditional Chinese culture,” clearly noted that “the relationship between integration and innovation must be well addressed, and creative transformation as well as innovative development must be stressed.” In the report of the 19th National Congress of the CPC, Xi referred “inclusiveness,” proposing to “boost cross-cultural exchanges characterized by harmony within diversity, inclusiveness, and mutual learning,” or more concisely, to be open and inclusive.

3.5 Contribution to traditional literature and art

The Chinese nation has always been a ready student when learning exotic cultures. The cultural boom of the Han and Tang Dynasties could be largely attributed to their extensive absorption of excellent foreign literature and art. Some scholars pointed out that “in the flourishing ages of the Sui and Tang Dynasties, one characteristic of the Central Plains civilization of China was that it maintained close relationships with surrounding

areas, especially Xiyu (the regions west of Yumen Pass). The Sui and Tang Dynasties, while inheriting the cultural traditions of the Han and Wei Dynasties and social development trends of the Northern and Southern Dynasties, were adept in generalizing prior Chinese cultural achievements and drawing on the strengths of exotic cultures in the context of the great unification. That was why its culture was gloriously blossoming” (Zhang, 1985). Not only the Sui and Tang Dynasties, but also in earlier times in Chinese history can the ties be traced back to between the creation of the glorious culture of China and its communication with the then “Northern barbarian tribes,” who continuously brought their cultural and art patterns to the Central Plains through tributes, religion, wars, intermarriages and commerce (Wu, 2014), and under the lasting influence of the Central-Plains culture and art, produced new patterns of culture and art of their own. Even as early as the Northern Wei Dynasty (386–534), there were over ten thousand residents from Western Regions



that lived in Luoyang, and many of them ended up as messengers of Western Regions music, dance and art. Also, the “seven musical ensembles” “nine musical ensembles” and “ten musical ensembles” of the Sui and Tang Dynasties incorporated a considerable number of elements of Western Regions dance and music. It was not something that could be achieved within a short time, but rather an outcome of a long time of communication and integration through the ages ever since the Wei, Jin, Northern and Southern Dynasties.

3.6 Contribution to the political wisdom in trying to build a community with a shared future for mankind

The “a community of shared future for mankind” advocated by President Xi Jinping to some extent echoes the concept of “world” worshiped in ancient China. Such concepts as “world” in traditional Chinese culture contain the Chinese philosophy of embracing all countries and unifying them in a great family. They also indicate a basic spirit today’s China adheres to when trying to communicate with the outside world and are inherently in line with President Xi’s philosophy of building a community of shared future for mankind. Samuel Huntington, in his book *The Clash of Civilizations*, divided human civilization into Western civilization and “other civilizations,” while China’s proposal of a community with a shared future for mankind seems politically wiser. The fact that China was able to propose such an idea was in fact still owing to the power of culture (Xu, 2015), and no better phrase can ever reveal the nature of civilization than the phrase “leave lasting peace and security to our posterity” (Qiao, 2017). The ancient Chinese concept of “world” indicates an ideal that all countries were longing to be united in a community with a shared future, which was well demonstrated by the fact that the governments in the Central Plains had several times tried several approaches to

help neighboring affiliated regimes safeguard their rule. There was no intimidation through military power or attempts to overthrow and replace. Instead, the “emperor’s prestige” was used to educate and persuade people, and even intermarriages were acceptable if friendly ties had to be maintained with neighboring regimes. Though there were indeed frequent and long-lasting wars between the Chinese nation and its neighbors, it should be understood that, so long as there was no real threat to their reign, Chinese rulers preferred to hold a community with shared destiny philosophy that “viewed the world as a big family.” This philosophy is in the inclusiveness of traditional Chinese culture that viewed “the entire world as its own responsibility.” And the reason why the apex of the development of the Chinese feudal society appeared in the Tang Dynasty was that it realized this essential inclusiveness in a real sense.

The abovementioned six contributions fully exhibit traditional Chinese culture’s focus on “harmony,” its constant ideological pursuit of a “golden mean” and its most prominent attribute—inclusiveness. Therefore, it can be said that an inclusive culture has already taken and will continue to undertake significant historical missions in the inheritance of traditional Chinese culture.

4. Innovative development of an inclusive culture in a new era

As socialism with Chinese characteristics enters a new era, China must adhere to the path of developing socialist culture with Chinese characteristics, be more tolerant, persist in the creative transformation and innovative development of the excellent traditional Chinese culture, stimulate the whole nation’s cultural innovation and creativity, inherit and carry forward the genes of Chinese culture, build itself into a culturally powerful socialist country, and create a new chapter of

splendor in Chinese culture.

4.1 Strengthening the CPC's leadership over the cultural innovation and development

The primary task of the construction of a socialist culture with Chinese characteristics is to follow the correct political direction. To develop a socialist culture with Chinese characteristics, China must take Marxism as the guide; guard the department of the Chinese culture; base its work on its contemporary reality; be broad-minded and tolerant; develop a scientific socialist culture that is modern, international and forward-looking; and promote the harmonious development of socialist material development and cultural-ethical progress. It also must make active efforts to adapt Marxism to China's conditions, make it more suitable for the era and the Chinese people, so as to build a leading socialist ideology with strong cohesion and ability to guide. It must proactively cultivate and practice socialist core values and transform them into people's emotional identity and habitual behavior so as to make the people and society more civilized. It must stress the development of socialist literature and art and create outstanding works worthy of the times to continuously meet the people's growing need for a constantly growing culture. It must seize upon the opportunities offered by the reform of the social system and mechanism, advance the development of cultural businesses and cultural industries, increase its soft power through cultural innovation and development, build itself into a culturally powerful country, and highlight the excellent qualities of its inclusive culture.

4.2 Maintaining strong confidence in Chinese culture

The report of the 19th National Congress of the CPC proposed to "build stronger cultural confidence and help socialist culture to flourish." With an irresistible trend of globalization on the way, the co-existence and clashing between diverse cultures

has become a new normal. As the diversification of global culture and the struggles for the right to speak go on, the exchanges, integration and confrontation between different cultures of different countries occur more frequently, and a steadfast strong cultural self-confidence becomes more necessary than ever for the innovative development of an inclusive culture. "Harmony in diversity" and "seeking common ground while preserving differences" are spiritual genes cultivated in the traditional Chinese culture, and this advantage has been passed down for thousands of years. Whether it is in the past, present, or future, Chinese culture, if it wants to stand out among the world's cultures, must play a more active role in global cultural development based on its cultural awareness and cultural confidence. It is the unceasing inheritance of the five-thousand-year civilization, the inherent openness of the Chinese culture and the incessant practical endeavors of the Chinese people that have inspired the continuous innovation of China's inclusive culture in the new era. Here the strong self-confidence of the Chinese in their own culture can be found. Speaking of history, only those cultures that remain open and innovative have the power to proceed and the fresh energy to always thrive, can merge into the world without being assimilated, and can reveal their unique enchantment. Only by maintaining its cultural self-confidence can China continually boost the innovative development of its inclusive culture, bring the depth of the broad-minded Chinese culture to the surface, inject new vigor into the development of the socialist culture with Chinese characteristics, and contribute more to the progress of global civilizations.

4.3 Boosting the socialist culture with Chinese characteristics

In the context of globalization, the innovative development of China's inclusive culture, on the one hand, refers to harmonious exchanges between

Chinese culture and other cultures and their joint development; on the other hand, it means integration and development of different regional cultures inside China. Such integration and innovative development calls for more active and open gestures in sharing cultural achievements and successful cultural experiences that will benefit human peace and progress, initiate wide participation in the world's cultural dialogues and communications, and a full conveyance of the character of an inclusive culture. Multiple forms can be taken in the process, such as multi-lingual works, literature, movies, TV programs, WeChat, publicity films, colloquiums or promotional conferences, so that the core socialist values with Chinese characteristics, the cultural tradition of "valuing harmony most," the broad, inclusive Chinese culture, and China's cultural proposal that "a just cause should be pursued for the common good" can all be repeatedly publicized in a bid to create a new glorious chapter in the innovative development of Chinese culture. China must further lead its culture to go global, and be accepted by more foreign people. Meanwhile, it must carry forward the new thoughts, ideas and trends stemming from the revolutionary culture and the advanced socialist culture, make Chinese culture more representative of the era, and continuously help the socialist culture with Chinese characteristics to flourish. Also, it must develop plans to promote certain influential cultural brands to increase the international influence of Chinese culture, especially its inclusive culture.

4.4 Pushing forward the integration and development of the socialist culture with Chinese characteristics

The Chinese nation was co-created by a multitude of ethnicities, and the solidarity of those ethnicities was based on the integration of their diverse cultures. It was this very integration that made Chinese culture inclusive. The inclusiveness provided a spiritual impetus for socio-economic

development, and constituted an important part of its content. In the process of building a culturally powerful socialist country with Chinese characteristics, only by maintaining the inclusive philosophy of culture that respects differences and diversity can we strengthen the common cultural identity of the Chinese nation and enhance the harmonious development and synchronized progress of the cultures of different ethnicities. As the reform deepens in an all-round way, the pattern of interests in society will be further adjusted, and the innovative and harmonious development of the culture will become a basic trend for future social progress. On this basis, placing cultural innovation and integration of cultural resources under the guidance of the values of the inclusive culture, and co-creating more spiritual achievements conducive to the unity and development of the ethnicities are bound to become the historical trend of cultural development. China must maintain its advantageous traditional culture, and actively promote the innovation and development of the inclusive culture. Chinese culture must not only examine and absorb the cultural patterns that belong to different histories, regions and schools of thought, but also needs to be ready to draw on the exotic advanced cultures, so that it will become an important resource that will quicken the pace of the construction of a culturally powerful socialist country and the realization of the Chinese dream of the great rejuvenation of the Chinese nation. According to the report of the 19th National Congress of the CPC, "the CPC's policies towards all ethnic groups must be carried out in an all-round way. China will heighten public awareness of ethnic unity and progress and create a strong sense of community for the Chinese nation. It will encourage more exchanges and interactions among different ethnic groups, helping them remain closely united like the seeds of a pomegranate that stick together, and work jointly for common prosperity

and development.”

4.5 Satisfying people's need for an enriched cultural life

The report of the 19th National Congress of the CPC pointed out that “the principal contradiction facing Chinese society in the new era is between unbalanced and inadequate development and the people’s ever-growing needs for a better life.” The people’s yearning for a better life accords with their fundamental interests and aspirations, embodies their basic claim for benefits, and constitutes the greatest common denominator and the consensus on values of all social strata and groups. As the society and economy witness rapid development, diversification becomes a trend for the distribution of benefits, individual demands, values and thoughts. To meet the people’s need for a better life, especially a better cultural life, calls for the application of the culture, which is universally beneficial, shared and accepted by all. More cultural products must be produced to suit the taste of the people, so as to steer the construction of a healthy and upbeat value orientation, and let the people enjoy a rich cultural life. To adhere to the development philosophy of the inclusive culture and to make Chinese culture prosperous would require that the Chinese nation should expose its broad-minded hospitality to bring benefits to every member of society and enhance the cultural confidence of as many members of society as possible. One’s spiritual life has always been valued by traditional Chinese culture as part of the aspirations for life and visions for society. China must proceed from the value orientation and claim for the benefits of the people who wish for a better life, adhere to the predominance of the socialist culture with Chinese characteristics, continuously innovate on the connotations, forms and carriers of an inclusive culture, and make the socialist culture flourish, to unite all ethnicities in a tighter cultural community, elicit their emotional identity and

value resonance, consolidate their awareness of the Chinese national community, thereby generating a strong cohesion and incessantly promoting the innovative development of Chinese culture.

4.6 Taking the initiative in constructing a culture for the community with a shared future

The report of the 19th National Congress of the CPC noted that “The future of the world rests in the hands of the people of all countries; the future of mankind hinges on the choices they make. We, the Chinese, are ready to work with people of all countries to build a community with a shared future for mankind and create a bright tomorrow for all of us.” That fully reflects the CPC’s strong will and confidence when striving for the well-being of the Chinese people and the progress of mankind. The Chinese nation has always been an amiable neighbor to other countries, loving peace, and ready to draw on others’ strengths during international relationships. Respecting differences and tolerating diversity is a basic principle for promoting the diversity of human civilizations and building a harmonious world. To build a community with a shared future for mankind, the principle of being open and inclusive must be followed, multi-disciplinary and all-encompassing cooperation must be carried out both inside and outside China, so that a culture will be created that belongs to the community with a shared future for mankind, facilitating China to serve the role of cultural guidance of a new order of international politics and economy. Each ethnic group has its own cultural advantages. Cultural diversity enables mutual attraction and complementation, and all ethnicities must learn from each other, communicate with each other and draw on the strengths of each other. Meanwhile, all ethnicities, while communicating with each other, are also hoping to get aid and support. The innovative development of China’s inclusive culture will facilitate cultural

dialogues as well as cultural and people-to-people communication and enhance people-to-people bonds and mutual trust and benefits. Through mutual learning and harmonious co-existence, different countries can talk on an equal footing and achieve common development. China must take cultural exchange as a carrier, proactively build all kinds of platforms, spread values like “pursuing universal love” and “harmony being uppermost” in traditional Chinese culture, make great efforts to create a good external environment for harmonious coexistence, and make positive contributions to the construction of a community with a shared future for mankind.

5. Conclusion

5.1 Reasons for the formation and inheritance of China's inclusive culture

China's inclusive culture has been shaped by a multitude of factors. Research has revealed that the integration of Chinese ethnicities throughout history was the foundation of China's inclusive culture. The philosophy of “seeking harmony between heaven, earth and man” found in the “Yellow River Chart” and “Inscription of the River Luo” might be viewed as the logical beginning of the draft version of inclusive culture authored by Chinese ancestors after their study of nature. The gentleman's golden mean inclination to “harmony in diversity” in Confucianism marked the formation of China's inclusive culture, which was then offered political guarantee by the Qin Dynasty, as a great unified country. Traditional Chinese culture, when communicating with alien cultures, never ceased to absorb and learn from the strengths of others. That provided a new impetus for the inheritance and innovation of China's inclusive culture. The five factors discussed above are crucial for the cultivation of China's inclusive

culture. Therefore, in some sense, the formation and development of Chinese inclusiveness is based on the cultural integration of different ethnic groups, is a combination of the “harmony between heaven, earth and man” philosophy and “golden mean” ideology and has been affected by multidimensional factors like the great unification and cultural openness.

5.2 Understanding the significance of China's inclusive culture

Socialism with Chinese characteristics has entered a new era, and the Chinese dream of realizing the great rejuvenation of the Chinese nation has become a historical responsibility shared by the Chinese both at home and abroad. Under such historical circumstances, it is necessary for us to fully and deeply understand the academic value of China's inclusive culture and its significant role in maintaining the inheritance and continuation of traditional Chinese culture, so as to be more open and receptive, seek common ground while preserving differences, communicate with and learn from each other, and bring forth new ideas from the past. While industriously learning and drawing on the advanced cultures of the world, China must promote cross-ethnicity cultural integration, drive the cultural development of all its ethnic groups, push forward the continuous innovation and prosperity of an inclusive culture, provide an increasingly enriched, advanced culture for the people and create a spiritual impetus for the construction of a modern socialist country. As a rising power, China must inclusively build a favorable environment for joint development with other countries, to continuously expand in-depth cultural exchanges between countries and between nations, to allow China's inclusive culture to guide its in-depth cooperative programs across the world, and to nourish global governance with Chinese wisdom and Chinese culture.

5.3 Promoting inclusive culture to support the construction of a community with a shared future for mankind

Throughout the history of human civilization, an inclusive culture, based on the respect of cultural diversity, has proven ready to accept excellent alien cultures and introduce new wisdom produced by all historical stages along its way to diversified development. In this increasingly open world, no nation can survive merely by its material development and cultural–ethical progress. They must be a good learner, taking in nutrition from other cultures and making the best of them. China’s inclusive culture is known for its ability to admit and accept divenus cultures. Cross–cultural communication and dialogue will be conducive to the formation of values prone to be recognized by different nations and countries and be universally

feasible and meaningful. Rooted in the “sharing” philosophy for development, China’s inclusive culture has been contributing Chinese experiences and wisdom to the global inclusive growth, enabling different cultures to seek new opportunities for development through communication and integration. As China gradually enters the world stage, while assuming more international obligations and responsibilities, it must, inspired by its grand political aspirations, endeavor to construct a community with a shared future for mankind through a multitude of international campaigns and strategies like the Belt and Road Initiative, bring to reality a world of lasting peace, universal security, common prosperity, openness, inclusiveness and beauty, and let the light of China’s inclusive culture illuminate the future of globalization.

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