

Analysis of the Formation and Characteristics of Qilu Culture

Zhao Jingguo

Taishan University, Tai'an, Shandong, 271000, China

Abstract: *Qilu culture, known as one kind of unique regional culture, is rooted in the land of Qilu, originated from the two different cultures of Qi culture and Lu culture. In the course of historical evolution and social development, the two cultures conflict, collide and integrate with each other continuously. Therefore, it has unique content and characteristics, showing its unique spiritual temperament, and evolves into the core and main vein of Chinese cultural tradition gradually.*

Keywords: *Qi culture, Lu culture, Qilu culture, Characteristics*

1. Introduction

The unique feature of a local environment always nurtures special characteristics to its inhabitants. Different natural and social environments have given birth to different local conditions and customs, forming regional cultures with their own characteristics, distinct personalities and different styles. Along with the development of history, various cultures continue to evolve and even merge eventually, forming the Chinese civilization as a whole. Among them, the Qilu culture occupies a special important position among various regional cultures in China. It is the core and main vein of Chinese cultural traditions and has maintained the continuation of Chinese culture for thousands of years. It also plays an extremely significant role in the cohesion and unity of the Chinese nation, the unity and development of the country, even the civilization and progress of society.

2. The formation of Qilu culture

Qilu culture is formed by the gradual integration of Qi culture and Lu culture during the development process. Due to the differences of geographical environment and social environment between Qi and Shandong, Qi culture and Shandong culture have their own characteristics and obvious discrepancies. However, the two countries, adjacent to each other are both Zhou's feudal states, sharing a common political system. Therefore, it has commonality. In the course of development, the two influence and permeate each other, and form Qilu Culture eventually.^[1]

2.1 The formation of Qi culture

The Zhou Dynasty, the initial dynasty of the feudal society, attached great importance to both Qi and Lu. The formation of Qi culture can be traced back to Tai Gong Wang, who was canonized as an official of Qi. Tai Gong respected the "Honor the Meritocracy", as long as people have the ability, can make contributions, he would be appointed. Thus, the value mainstream orientation of Qi culture was established. The culture of Qi was further established during the reign of Duke Huan of Qi. At this time, Duke Huan of Qi effectively implemented the strategy of selecting competent people, especially through Guan Zhong's reformation, enhanced national strength greatly, and took the lead to become the ruler of the Spring and Autumn Period, showing the personality charm of Qi culture. It can be concluded that only at this time, the Qi culture achieved its cultural self-consciousness of hegemony, from the general "Meritocracy" to the "Hegemonic" culture. After Duke Huan of Qi, despite the gradual decline of Jiang Qi, the sense of cultural hegemony took root in the minds of the rulers deeply so much; even the most inactive linggong and Jinggong could not forget it obsessively. In the Warring States period, Tian replaced Jiang with Qi. Tian Qi rulers were also more aware of this truth: to achieve the king's career, he must maximize the breadth of thinking, unconditional and extensive recruitment of talent. Therefore, Huan Gong established the Jixia Academy, which became the source of contention and the best forum for a hundred schools of thought during the Warring States Period. In terms of

cultural significance, it can be said that it is the powerful cornerstone and the best symbol of Qi's re-emergence as a great power. In addition, firstly, the conditions in Qi were poor at the beginning, and the people's livelihood was difficult. Secondly, Qi was in the hinterland of Dongyi, where internal Dongyi traditional forces are strong, and it was difficult to promote the ritual culture of Zhou. Thirdly, the harsh external environment has gradually formed the ideological and cultural spirit of respecting martial arts, constantly fighting, taking risks, and constantly pursuing upward. In summary, the core of Qi culture is the pursuit of hegemony, pay attention to the hegemony, development of the economy, simple customs, pay attention to recruiting talent, open speech, and other features were very distinct.

2.2 The formation of Lu culture

Zhou Gongdan was the starting point for the formation of Lu culture; what's more, he and Tai Gongwang were awarded at the same time. In the Zhou dynasty, where the patriarchal blood relationship was very important, Zhou Gongdan had a blood relationship with the Zhou royal family, surnamed Ji. It was this fact that determined that Zhou Gongdan's cultural and ideological line for establishing a country was "kindness from relatives", focusing on the patriarchal system and advocating the ancestors. The precepts emphasized the education of rituals and music, which also determined the direction of Lu culture.

"Kindness from relatives", is a relatively conservative cultural and ideological line, so it will not encourage the emancipation of the mind, and it is more difficult for talents to come out in large numbers. Therefore, there are few great men among the feudal lords of Lu. In this way, Lu culture had to rely mainly on theoretical forms to be summarized, and it was not promoted to "Confucianism" by Confucius until the late Spring and Autumn Period. Confucius' main contribution to the formation of Lu culture lies in the establishment of a cultural theory and ideological system with "Benevolence" as the core " and "Propriety" as the framework. In a word, it is based on this idea, which is "sons would behave filially, fathers paternally, kings royally and subjects loyally" and a series of moral rules, such as "faithfulness" , "filial piety" , "propriety and righteousness" , "wisdom and courage" , "integrity and shame". After Confucius, Confucianism can be said to be a successor, with many writings, known as Four Books i.e. The Great Learning, The Doctrine of the Mean, The Analects of Confucius and The Mencius. Those Confucian classics inherited and developed Confucius' cultural thoughts. Up to this point, Lu culture as a system has been described as complete. Therefore, it can be considered that the core connotation of Lu cultural tradition is "Propriety" and "Benevolence". Therefore, this culture is based on the basic characteristics of human relations, patriarchal order, and stability.

2.3 The formation of Qilu culture

The above analysis is sufficient to show that Qi culture and Lu culture are two completely distinct cultures. So, how did the two combine together to become Qilu culture?

The Qilu Culture is developed from the Qi culture and the Lu culture. Of course, it is not a simple addition of the two cultures, but in the process of the formation and development of the Qi culture and the Lu culture, both of them have the result of collision, mutual selection, mutual infiltration and mutual fusion. The first great convergence and collision of the two cultures occurred during Jiang Qi's hegemony history. The main symbol of this was that Qi has repeatedly convened alliances and alliances as a leader, while Lu can only participate as a follower or even a vassal. But in such alliances, Qi and the other vassals allowed Lu to determine the order of the vassals, which can also be seen as the status and influence of Lu in it. When Qi Huangong finally gained hegemony under the assistance of the prime minister Guan Zhong, the impact and penetration of Qi culture on Lu culture became more apparent, so that a hundred years later, Confucius often referred to Guan Zhong. This actually points out an interesting cultural phenomenon: Although Qi culture and Lu culture can communicate, learn from, and absorb in their deep layers, they often appear to be rejected on the surface. But there is still mutual penetration between the two. Qi culture relies on its strong economic and military power to influence Lu culture, on the other hand, Lu culture's impact on Qi culture often relies on soft etiquette. The final result is that Qi culture accepts Lu culture and changes in the direction of Lu culture.

Since then, after entering the Warring States Period, the integration process with Lu culture has been further strengthened. The establishment of Jixia Academy is a typical representative. In the Jixia Academy, all the schools and their representatives at that time gathered here for exchanges and discussions. At that time, the rulers did not seem to treat the many schools in the Jixia Academy equally. It can be seen from the literature that they paid more attention to Confucianism, and the treatment to

Confucianism seemed to be more generous, showing an inherent kind of orientation. Undoubtedly, these examples all reflect the cultural mentality of the rulers at that time regarding Confucianism as authentic. The rulers of Qi state gave such high-standard courtesy to Confucian scholars, which would inevitably greatly promote the spread of Confucian culture in Qi state. Therefore, the influence of Confucianism on Qi culture must be very huge.

Qilu culture was restricted during the Qin Dynasty and once fell into a trough. However, after entering the Han Dynasty, due to the rejuvenation of the ruler's attention, Dong Zhongshu finally based on the traditional Confucian academic standpoint, absorbed Huang Lao Yin Yang Five Elements and other thoughts belonging to the Qi cultural system, and established a new Confucian thought system. This academic thought reflects the comprehensive integration of Qi culture and Lu culture with its chronological and mixed nature. After the academic dispute of the Eastern Han Dynasty, the modern ancient literature and classics, the two sides criticized each other and penetrated each other. By the end of the Eastern Han Dynasty, a generation of classics master Zheng Xuanhui passed the ancient thinking, finally completed the process of Qilu cultural integration, enabling Qilu culture to obtain more extensive and profound content, and bring about a more powerful radiation.

3. Characteristics of Qilu Culture

As the main body of traditional Chinese culture, Qilu culture has many similarities with regional cultures, and due to the differences in the age and regional environment of its formation, it has its own unique content and characteristics, showing a unique spiritual temperament. ^[2]

Fristly, inclusiveness, Qilu culture is open and inclusive. Qilu culture is multi-sourced. During the Spring and Autumn and Warring States Period, the former Qilu area was the cultural center of the East. The representative of Qi culture, Guanzi's legalist ideological tendency, and the Confucian ideological system represented by Confucianism and Mencius in the Lu culture formed the core of Qilu cultural thought. During the Spring and Autumn Period and the Warring States Period, the philosophers rushed up and a hundred schools of thought contended, and Jixia Academy became the cultural and academic center at that time. Confucianism, Taoism, famous scholars, Yin -yang scholars, legalists and other schools gathered in Jixia, gathered disciples to give lectures, wrote books and talked about each other, distinguished each other, and exchanged ideas. Mencius and Xunzi, the masters of Confucianism, traveled to study at Jixia, bringing Confucianism into new factors. With Confucianism as the main body, Xunzi criticized and absorbed various doctrines such as Taoism, Legalism, Mohism, and famous scholars, making him a master of pre-Qin ideology and scholarship. The Jixia Academy, as well as the development and transformation of Confucianism by Mencius and Xunzi, all showed the characteristics of openness and inclusiveness, which enhanced the adaptability of the Qilu cultural era. This has profound implications for the traditional Chinese cultural thoughts with Confucianism as its main body.

Secondly, Qilu culture is a fusion of Qi culture's respect for law and benefits and Lu culture's emphasis on virtue and rites. It has the characteristics of rule of law and both morality and etiquette. Qilu culture is the fusion of the two regional cultures of Qi and Lu. This process of fusion began in Jixia Academy and ended with the study of Han Confucian classics. From Xunzi's presiding over the Jixia Academy, to Dong Zhongshu's proposal to respect Confucianism, the Confucianism that originated in Qilu was the leading factor, and the ideas of Yin and Yang, Huang Lao, and Legalism that originated in Qilu were merged to form a new ideological system. This new ideological system not only strengthens the basic spirit of Confucian philosophy, but also absorbs legalist criminal law; it emphasizes morality and utilitarianism. Both moral education, rule of law, and both morality and utilitarianism are the characteristics of the cultural integration of Qilu and Lu. They also have a profound impact on the formation of traditional Chinese cultural thoughts.

Thirdly, the Qilu culture contains the spirit of humanity and harmony notion. Qilu culture has obvious characteristics of humanism, and people-oriented is the soul and core of Qilu culture.

Qilu culture is developed around the core of "people", Confucius's "cultivation in order to secure the people", Mencius's " People are more important than the monarch ", "Guanzi" "people-oriented, fundamental governance will solidify the country", "begins with loving the people" , "Xunzi"'s "Quiet and calm down the people, loving the people", "Mozi"'s "rejuvenating the world, eliminating the world's harm", etc., formed the ideological core of the Qilu culture.

Confucius, Mencius, and other thoughts that put harmony as the most important thing are opposed to all things advocated in the silk book "Huang Lao" of the Han Dynasty, and the unity of

diversification is affirmed. The affinity generated by this kind of humanity spirit and the ideology of harmony notion is of great significance for promoting the integration and unity of the Chinese nation.

4. Conclusions

Due to its unique content and characteristics, Qilu culture has become the core of Chinese traditional culture gradually. For more than two thousand years, Qilu culture has exerted a tremendous influence on maintaining the traditional concept of unification and national unification, observing social ethical norms and coordinating interpersonal relations, and has promoted the development of Chinese traditional culture and civilization. Under the current social conditions, we should continue to explore the profound connotation of Qilu culture, exert and enhance its contemporary value of Qilu culture, so that Qilu culture can serve the economic and social development of Shandong and the whole country better, which with theoretical and practical significances.

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