

The Great Unification Thought in Chinese Culture

Hui Li*

School of Marxism, Liupanshui Normal University, Liupanshui, China
**Corresponding author*

Abstract: *The idea of unification is an important part of Chinese traditional culture. The "Great Unification" is manifested in the ancient national territory, ancient ethnic relations, and ancient ideology and culture. The Great Unification Thought not only has historical and progressive significance, but also has positive practical significance for maintaining national unity and national unity.*

Keywords: *great unification, "unification of the world", "unification of Hua and Yi", "respecting Confucianism"*

1. Introduction

In the report of the 19th National Congress of the Communist Party of China, General Secretary Xi clearly proposed to "forge the consciousness of the Chinese nation's community" and write it into the party constitution. From the point of view of origin, the community of the Chinese nation is the product of the long-term development of the history of the Chinese nation and the history of Chinese civilization inheritance and development of unified thought.

2. The concept of national territory of "unification of the world"

"Great unification" is "unification of the world" in terms of ancient national territory. The original meaning of "Tianxia" is "under the whole world", which generally refers to the whole world; in ancient my country, the word "Tianxia" mainly refers to China or the land within China. As the earliest concept of unification, the concept of "unification of the world" originated in three generations or even earlier. According to legend, in ancient my country, there existed tribal groups such as Emperor, Yandi and Sanmiao, and the tribes gradually merged through war. Among them, the consciousness of "unifying the world" has been blurred. During the Shang and Zhou dynasties, as Chinese civilization entered a new era Threshold, the concept of "unification of the world" is more obvious. At that time, from the world to the four seas, from the land to the subjects, all were unified under the Son of Heaven, a classic representation of this situation[1]. In the Spring and Autumn Period and the Warring States Period, in the face of the decline of kingship and the situation of feudal lords competing for hegemony, the concept of "Unification of the World" was continuously improved and developed, and finally formed the Confucian "Unification of the World" concept represented by Confucius and Mencius and the "Unification of the World" represented by the Legalist Han Feizi view. Both Confucianism and Legalism pursue unification, the difference is that the former advocates restoring the system of ritual and music to rectify the order of the world; while the latter advocates the realization of the unification of the world by force. With the establishment of the unified multi-ethnic state of Qin and Han Dynasties, the concept of "unification of the world" has become a reality, and Chinese history has entered the era of real unification.

China's history must be divided for a long time, and the unification is the main theme of China's historical development. On the one hand, from the perspective of time, my country's feudal society lasted for more than 2,300 years, of which the unification time was more than 1,600 years, which was far greater than the time of division. Territorial unification is the fundamental guarantee for a country to become prosperous and prosperous. The famous "rule of Wenjing", "rule of Zhenguan", "prosperous age of Kaiyuan" and "prosperous age of Kang and Qiang" in Chinese history all benefit from national unification. On the other hand, even in a state of division, people still maintain the concept of "unification of the world"[2]. During the Wei and Jin Dynasties, people under both the Han regime and

the minority regimes considered themselves "Chinese". For example, Li Daoyuan, who lived in the Northern Wei Dynasty, never set foot in the south in his life, and still chose the territory of the unified Western Han Dynasty. As the narrative scope of "Shui Jing Zhu"; during the Song Dynasty, the rulers of the Liao Dynasty, the Western Xia Dynasty and the Jin Dynasty all regarded themselves as Chinese orthodoxy, and took it as their responsibility to realize the unification of the world. It can be seen that no matter how divided the reality is, in people's minds, China has always been an indivisible united whole.

Although my country's ancient concept of "unification of the world" does not yet have the concept of a state in the modern sense, and has certain historical limitations, it has provided an ideological weapon for countless people with lofty ideals in modern times to seek the way of saving the country and the people. The most famous one is Sun Yat-sen's proposition of national unification, he pointed out that China as a unified country is fundamentally derived from our country's consciousness of "unification of the world" for thousands of years, "it is this kind of consciousness that makes us as a country "preservation", the realization of national reunification is in line with the trend of China's historical development, "no matter what happens"; a history of the Chinese Communist Party is the history of Communists seeking national independence, safeguarding national unity and territorial integrity, the Communist Party of China applies Marxism Classical writers' theories on the state, combined with my country's specific national conditions, put forward the "one country, two systems" system, completing the modern transformation of the concept of "unification of the world".

3. The national view of "unification of China and Yi"

The concept of "unification of Chinese and barbarians" is the manifestation of the idea of unification in ancient ethnic relations. It advocates the distinction between Chinese and barbarians under the "unification of the world"[3]. It not only pays attention to the regional and cultural differences between different ethnic groups, but also emphasizes the relationship between the Han and the Han nationality, the indivisibility of ethnic minorities as a whole. Therefore, "the unification of the Chinese and the barbarians" and "the unification of the world" are dialectically unified. From the perspective of origin, the concept of "unification of Chinese and barbarians" can be traced back to at least three generations. The Xia people, merchants and Zhou people established the prototype of the Chinese nation by absorbing the elements of the surrounding tribes; during the Spring and Autumn Period, Confucius based on regional and cultural standards. The Chinese are divided into two major groups, the "Huaxia" and the "Siyi". Since culture can be cultivated, the boundary between "Huaxia" and "Siyi" is not absolute. The two are integrated and transformed with each other. If the barbarians are used, they will be barbarians, and if the barbarians enter China, they will be Chinese." After Confucius, Mencius advocated "using Xia to become barbarians", that is, using Chinese culture such as clothing and etiquette to influence and even assimilate barbarian tribes. Influenced by the concept of "unification of the Chinese and the barbarians", the Huaxia nationality grew bigger and bigger like a snowball, and became the predecessor of today's Han nationality, while the "four barbarians" were divided into various ethnic minorities, intermarriage with each other in marriage, and gradually merged into "a great nation that cannot be divided and indelible for thousands of years" - "the Chinese nation". Of course, due to limited cognitive ability or barriers in language communication, people in ancient times could not clearly perceive the general connection between their own nation and other nations, and the "Chinese nation" existed more as a free national community.

The concept of "unification of Hua and Yi" is not only the proposition of ancient thinkers, but also reflected in the thoughts of many feudal emperors. For example, Emperor Taizong of Tang opposed the national policy of the previous rulers of "exalting China and despising barbarians", claiming that "love is the same"; after overthrowing the rule of the Yuan Dynasty, Emperor Taizu of Ming claimed that "there is no difference between China and barbarians, although the surnames are different, they are the same"; Emperor Yongzheng It is believed that Huayi is only a regional difference, emphasizing "Huayi family" and "Chinese and foreign integration". In the midst of constant social changes and dynasties, the ancient rulers clearly realized the inseparability of "Huaxia" and "Siyi" as a whole, and began to pay attention to ethnic equality. To a certain extent, the ethnic conflicts have been eased and social stability and harmony have been maintained.

Since modern times, the combination of the concept of "unification of Chinese and barbarians" and the theory of Western nationalism has led to the emergence of "the concept of the Chinese nation". Liang Qichao used the term "Chinese nation" for the first time, and emphasized that the Chinese nation was formed by the continuous integration of "Huaxia" and "Four Barbarians" in the long history; With

sincerity, we can make it into a single furnace to form a Chinese nation"; during the Anti-Japanese War, Gu Jiegang issued a call that "the Chinese nation is one". Through the confrontation between China and the Western powers in the past century, the national consciousness of the Chinese people has been unprecedentedly high, and the Chinese nation has developed from the original "free national community" to a "conscious national community". After the founding of New China, the Communist Party of my country, guided by Marxism, combined with the actual situation of ethnic issues in our country, gradually established a theoretical system of ethnicity with Chinese characteristics. It can be said that both the "Chinese nation view" and the theory of "Chinese nation's pluralistic unity" are inseparable from the support of the concept of "unity of Chinese and barbarians", and they are the inheritance of the concept of "unity of Chinese and barbarians" under new historical conditions and development. In a word, the concept of "unification of Chinese and barbarians" runs through the development process of the history of Chinese civilization and the Chinese nation. It is not only of historical significance, but also of positive practical significance for cultivating and forging a sense of community of the Chinese nation today.

4. The ideological and cultural view of "respecting Confucianism alone"

Ideology and culture are the spiritual bonds that maintain the unity. Without a common ideology and culture, any unity cannot be sustained. "Great unification" is manifested in ideological and cultural aspects, namely "ideological unification" and "cultural unification". During the Western Han Dynasty, Emperor Wu of the Han Dynasty decided to adopt Dong Zhongshu's suggestion to "dismiss a hundred schools of thought and respect Confucianism". Since then, the ideological and cultural unity with Confucianism as the core has always existed in all dynasties, which not only ensures the unity of Chinese history the nature and continuity make Chinese civilization the only uninterrupted civilization in the world.

The reason why Confucianism can prevail among the pre-Qin theories and become the mainstream of Chinese traditional thought and culture is inseparable from its own content and characteristics. On the one hand, Confucianism contains a rich and systematic idea of unification. The Confucian view of "unification of the world" and "unification of Hua and Yi" has been inherited from Confucius to Mencius and even Xunzi, and has become increasingly rich; Dong Zhongshu proposed "unification of thought" and "unification of culture", which made the Confucian grand unification thought more systematic and theoretical. On the other hand, compared to other schools, Confucian culture is more inclusive. The Confucian school adheres to the concepts of "harmony but different" and "inclusiveness", absorbs the thinking achievements of other schools at any time, and creatively integrates its ideological content to continuously develop and strengthen itself. Of course, my country's traditional Confucian culture is based on the maintenance of autocratic rule, and the establishment of its mainstream status is also closely related to external political forces. In the feudal society that lasted for more than two thousand years, Confucian culture mainly existed as an official ideology, and its development did not evolve according to its own internal logic, but was transformed according to the needs of the ruler, and gradually lost the character of independent development; Especially later, when Confucianism developed into the Neo-Confucianism of the Song and Ming Dynasties, it advocated "preserving the principles of nature and eliminating human desires", which stifled the ideological and cultural vitality of the entire nation.

Since modern times, Confucian culture has fallen into an unprecedented predicament. Some people think that Confucianism has seriously hindered China's development and is an important reason for China's poverty, weakness and backwardness. The profound influence of Confucianism on China for thousands of years must be eliminated. Therefore, how to correctly treat Confucianism has become an important part of building a socialist culture with Chinese characteristics today. Comrade Xi pointed out in his speech at the International Academic Symposium commemorating the 265th anniversary of Confucius's birth that "Chinese excellent traditional culture, including Confucianism, contains important inspirations for solving the problems faced by contemporary human beings." In particular, the rich connotation and the value of the times of the Confucian Great Unification Thought, combine it with the current theme of the times to realize the creative transformation and innovative development of Confucianism.

5. Conclusion

The idea of "great unification" of traditional Chinese culture is reflected in the ancient state territory,

ethnic relations, and ideological and cultural aspects. It is embodied in the concept of "unification of the world", the concept of "unification of the Chinese and the barbarians", and the concept of "respecting Confucianism", which is reflected in modern society is conducive to maintaining national unity, promoting national unity and building a community of shared future for mankind.

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