



Back to the Roots and Create New Prospects, Creating a New Era of Cultural Cooperation between China and South Korea

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Abstract: Back to the roots and creating new prospects refers to the ideological theme of modern New Confucianism. "Back to the roots (fǎnběn)" refers to inheriting the Confucian orthodoxy and promoting the Confucian teachings of inner sagehood; "creating new prospects (kāixīn)" refers to the creation of a "new outer kingliness (xīn wài wáng)", that is, creating a new teaching of science and democracy. That is, to return to the origin of traditional culture and develop new prospects on the basis of cultural heritage. Civilization exchanges and mutual learning are important driving forces for the advancement of human civilization and the peaceful development of the world. China and South Korea are located next to each other and have historical and cultural ties since antiquity. Back to the roots and create new prospects, promoting deeper cultural exchanges and cooperation between South Korea and China will benefit the two countries and the world.

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Back to the roots and creating new prospects refers to the ideological theme of modern New Confucianism. "Back to the roots (fǎnběn)" refers to inheriting the Confucian orthodoxy and promoting the Confucian teachings of inner sagehood; "creating new prospects (kāixīn)" refers to the creation of a "new outer kingliness (xīn wài wáng)", that is, creating a new teaching of science and democracy^[1]. That is, to return to the origin of traditional culture and develop new prospects on the basis of cultural heritage. Returning to the roots and creating new prospects

is used in Sino-Korean cultural cooperation, which means returning to the historical origin of Sino-Korean culture and creating a new era of cooperation based on cultural heritage and cultural identity.

1 Getting to the Roots and Tracing the Origins, Sorting Out the Historical Origins of Chinese and Korean Cultures

1.1 The Historical Influences of the "Chinese Character Cultural Sphere"

China and South Korea co-exist in the same region of East Asia, and a special and close cultural relationship was born and developed in ancient times. Chinese characters have three elements, namely the form, pronunciation, and meaning, with the uniqueness of the character's form dictating its meaning. Chinese characters facilitate the exchange of ideas between different languages, so they were spread to surrounding areas and adopted very early. As early as the Han Dynasty of China, Chinese characters had become a tool for people on the Korean Peninsula to express their ideas and record their language. From the 7th century, there was the so-called "official's reading (idu, ㅇㅣ ㄷㅜ)", which used the pronunciation of Chinese characters to express Korean particles and auxiliary verbs that were sandwiched in between Chinese texts as a tool to help reading Chinese documents. Although Chinese characters have been completely replaced by Hangul (Korean phonetic alphabets) in Korean texts nowadays, the use of Chinese characters for two thousand years has left a rich cultural heritage. It is said that there are nearly 70% of Chinese loan words in modern Korean

language. By the Tang Dynasty in China 1400 years ago, the cultural relations of the countries in East Asia that adopted the Chinese characters had developed to a new stage. The "Chinese character cultural sphere" has a profound influence in East Asian countries^[2]. In his book "History of Goryeo: Criminal Law History", Jeong Linji, a historian during the Sejong era of the Joseon Dynasty, said that the ordinance system of the Goryeo Dynasty was mostly imitated from the Tang Dynasty. As for the criminal law, it was also customized based on the Tang law^[3].

1.2 The Spread and Influences of Chinese Civilization with Confucianism as the Main Body Fused with Buddhism and Taoism

"Confucianism is the mainstream thought of the Chinese culture, and it is also a universal human values culture. As the mainstream thought in China, it has nurtured China's ancient civilization that is different from the West. As a universal human values culture, it has formed a unique East Asian Confucianism Cultural Sphere". Confucianism had spread since the Three Kingdoms era in Korea, and it had spread along with other civilizations in China. Especially in 1392, with the establishment of the Joseon Dynasty, the philosophy of Confucianism became the foundation of state governance; in the era of King Sejong, the cultural relic system was rectified and the basic framework of Confucian society was constructed, and the Joseon Dynasty became a country of Confucianism. Famous Confucian scholars in Korea include Yi Hwang (Toegye) and Yi I (Yulgok), both of whom were famous for their participation in the neo-Confucian debates on "Four Ends and Seven Emotions". Their disciples or descendants were all intellectuals of the Joseon Dynasty. Until the end of the Joseon Dynasty in 1910, Confucianism has been leading the conceptions of the society. Since then, Confucianism and Confucian culture still influence Korean society and families. The same is also true for Buddhism. After the Goryeo Dynasty, the foundation and spirit of Buddhism have been inherited and improved in many ways^[4].

Korea is one of the countries in the Confucian cultural sphere that retains the Confucian traditions most intact. Even in the highly modern Korean society, Confucianism still maintains a strong vitality. Although many lifestyles and ways of thinking in Korea have gradually become Westernized after the

Second World War, ritual ceremonies representing Eastern Confucian culture are still popular. Kyun Kwan Seokjeon Daeje Ceremony (Confucius Worshipping Ceremony) was designated by the Korean government as the No. 85 Important National Intangible Cultural Heritage in 1986. The strong Confucian atmosphere in the Korean society is reflected in every aspects of daily life. The Confucian culture and aesthetics are embodied in traditional Hanbok dress. South Korea's 1,000-yuan banknote is printed with the South Korean scholar Yi Toegye; and the 5,000-yuan banknote is printed with the South Korean scholar Yi Yulgok. This shows the lofty status of Confucianism in the minds of Koreans. The respect for the elderly, the thirst for education, and the emphasis on ritual ceremonies, Confucian teachings and behavioral norms are internalized into daily habits of the Koreans.

2 Back to the Roots and Create New Prospects, Creating a New Era of Cultural Cooperation between China and South Korea

2.1 Building a Sino-Korean Regional Community or Sino-Korean Cultural Community

China and South Korea are close to each other, shared the same writing system and are people of the same kind. In the face of opportunities and challenges, experts and scholars from China and South Korea put forward proposals for jointly building a regional community of shared future or cultural community. After sorting out the historical development of Northeast Asia, Confucianism and Buddhism are the most qualified cultural background and philosophical foundation of this community. The Confucian thought of "harmony" is very instructive. Not only that, the ideal that is revered in Confucianism is "Tian Xia (the world)", that is, the idea of "taking China as one person and the world as one family", which aims to build a harmonious and orderly world with a "world view" that transcends a single country and single race. Some of the core values of Confucianism, such as benevolence, neutrality, "the benevolent loves others", and "treating others as you want to be treated", have positive practical significance for international relations, regional cooperation and societal bonds in the world today^[5]. China and South Korea should carry out extensive cooperation to creatively transform and develop these Confucian

values, and further develop them in the new era; and at the same time, learn from each other, promote the harmonious building of East Asian civilization in the new era, and contribute Asian wisdom and strengths to the progress of the world civilization.

The author believes that the Shuyuan (traditional academy, Korean: Seowon) is a carrier for the inheritance and innovative development of Confucianism. Shuyuan is an important form of educational organization in the history of ancient Chinese education and academy. It is usually established by the private sector as a place for teachers and friends to gather, give lectures, carry out academic discussions, honing morality, inherit and practice culture, and nurture talents. In China, there have been many Shuyuan such as "Zhu Si Xingtang" in the Spring and Autumn era, "Yuelu" and "Songyang" in the Tang and Song Dynasties. The Shuyuan system sprouted in the Tang Dynasty, perfected in the Song Dynasty, and was abolished in the Qing Dynasty. Its history spanning more than a thousand years has had important impacts on the development of traditional Chinese education and culture^[6]. Contemporary Chinese Shuyuan are emerging, involving in teaching Chinese culture education, Chinese classics, traditional Chinese etiquette, and traditional cultural and artistic exchanges.

Korea's Seowon system began in the Tang Dynasty. After the rise of neo-Confucianism in the Song Dynasty, the popularity of academic lectures gradually arose and the Seowon prevailed. Confucianism is the mainstream ideology of Korean society, and nearly a thousand Confucian Seowon once offered courses to teach traditional Confucian culture. Upon entering the modern era, the Seowon was gradually neglected. In 1868, the Seowon was abolished in Korea, and only 47 remained. South Korea currently has hundreds of Seowon or other forms of Confucian schools that teach Confucian classics and traditional etiquette to young people in their spare time. There are also top comprehensive universities in Asia, like the Sungkyunkwan University, which offer compulsory courses of "Confucianism", with Confucianism as the philosophy of running the school, and the motto of benevolence, justice, courtesy, and wisdom^[7].

Take the revival, inheritance and development of the Chinese and Korean Academy as examples. In China and South Korea, both countries have the

historical resources of ancient Shuyuan/Seowon culture. In 2019, 9 educational facilities that led the promotion of Confucianism during the Joseon Dynasty in Korea were selected as "Seowon, Korean Neo-Confucian Academies" UNESCO World Cultural Heritage, these 9 academies are the Sosu-seowon in Yeongju, Oksan-seowon in Gyeongju, Dosa-seowon in Andong, Byeongsan-seowon in Andong, Dodong-seowon in Dalseong, Namgye-seowon in Hamyang, Museong-seowon in Jeongeup, Piram-seowon in Jangseong, and Donam-seowon in Nonsan^[8]. They were all private institutions that spread neo-Confucianism and educate Confucian students.

In Chinese history, China has four famous Shuyuan, namely Yuelu Shuyuan, Bailudong Shuyuan, Songyang Shuyuan and Yingtian Shuyuan. Among them, Bailudong Shuyuan, as a part of "Lushan National Park", was successfully selected as a UNESCO World Cultural Heritage in 1996; Songyang Shuyuan, as a part of the "Historic Buildings between Heaven and Earth in Zhengzhou", became a UNESCO World Heritage Site in 2010^[9].

However, being selected as Cultural Heritage is not the ultimate goal. It is the goal to inherit and develop Confucian classics through Shuyuan/Seowon so that Confucian classics can be inherited and developed in modern life, thereby recognizing the cultural background and ideological foundation for building a cultural community. China and South Korea can use the Shuyuan/Seowon as a carrier to conduct academic exchanges between scholars of the two countries, exchange programs for youth education and study tours between the two countries. Chinese scholar Zhang Xinmin put forward several views on the modern core values and functions of the inheritance and development of Shuyuan. These views are also instructive for the inheritance and development of the Shuyuan culture.

First, discussions on Dao at Shuyuan. Dao must be implemented in life and in all aspects of society. Shuyuan needs to have feelings for family, country and the world, with Dao and the interests of the world as the center, and conscience as the standard.

Second, the Shuyuan lectures. The Shuyuan's lectures focus on scholarship. The two indispensable links of Confucian education are, first, self-cultivation, and second, governing the world. Therefore, lectures are carried out in various forms, including solemn lectures and free discussions and

debates.

Third, etiquettes learning in Shuyuan. Shuyuan has a ceremonial function, which is strongly ritualistic, and it presents the values in the ceremony. In the ceremony, life will feel like communicating with the heaven and the earth, communicating with the ancestors, opening up life, connecting our life with the heaven and the earth, and the value and meaning of life will be presented after positioning in the heaven and earth.

Fourth, the collection of books in the Shuyuan. The Shuyuan must collect and engrave books. The invention of printing is a fundamental reason for the popularization of knowledge. Due to the spread of books, Neo-Confucianism became deeply rooted in the grassroots of China after the Song Dynasty, influencing all walks of life from peasants to the court nobles, and even spread to the frontier ethnic groups in the southwest. The stability of the Great Southwest Frontier System supported the border areas of the Northwest and even the coastal border system^[10].

2.2 Promote Cooperation in the Cultural Fields, and Use the Cultural Resources Shared by the Two Countries as Key Collaboration Projects

Because of their historical and cultural ties, China and South Korea share many cultural resources and heritage. In the past few years, there have been disputes over the declaration of intangible cultural heritage that are jointly owned, such as the dispute between China's Dragon Boat Festival and the Gangneung Dragon Boat Festival in South Korea. China and South Korea are inextricably linked in terms of history, culture and living habits. It is inevitable that there will be disputes over the declaration of intangible cultural heritage that they have jointly inherited. For both parties, instead of fighting fiercely for an ultimate ownership, it is better to join hands in the application. China and Mongolia once jointly declared the Mongolian long-tune folk song as "the Masterpiece of Human Oral and Intangible Heritage."

But applying for intangible cultural heritage should not be the ultimate goal. Protection, inheritance and innovation are the motivations for the development of culture. This requires both China and South Korea to put aside their prejudices and carry out comprehensive cooperation in academic, government, non-governmental and institutional aspects based

on the principle of win-win cooperation. There are various academic seminars, publications, visits and exchanges, etc. in the academic field; from the government aspects there are sister cities, etc., and for the private sector there is tourism and travelling etc., and from the institutional aspects such as the establishment of the current China-Korea free trade zone.

Take the cultural heritage of Xu Fu's Sailing to the East as an example. The story of Xu Fu's Sailing to the East involves China, Japan, and Korea. These three countries are rich in Xu Fu cultural relics or memorial facilities. There are more than 20 historical sites and legends about Xu Fu (Japanese: Jofuku) in Japan, most concentrated in Saga Prefecture, Shingu City, and Fujiyoshida City. The relics of Xu Fu's (Korean: Seobok) Sailing to the East in South Korea include Seogwipo on Jeju Island and Geoje Island in Sanggyeongnam-do. In China, the historical relics of Xu Fu are related to at least 9 cities. Many scholars have put forward suggestions for cooperative building, mainly focusing on the following aspects: one is to establish a cooperation mechanism, and the three countries jointly hold international festivals centered on Xu Fu/Seobok/Jofuku Culture; the second is to jointly develop the Xu Fu international tourism market and scientifically design Xu Fu International Special Travel Line; the third is to develop tourism and cultural industries related to Xu Fu's Sailing to the East, including but not limited to the development of longevity and health culture, longevity cultural health products, and creative cultural souvenirs. The fourth is to play the role of the friendly sister cities of China, Japan and South Korea to guide the publicity and development of the Xu Fu tourism market.

2.3 Seek Common Ground while Reserving Differences, Harmony but Different, and Tap Deeper into the Cultural Resources of China and South Korea that Share Common Historical Origins, Common Cultural Values, and Common Artistic Aesthetics

Both China and South Korea belong to the East Asian Confucian cultural sphere. They share a high degree of similarity in food, clothing, traditional customs, as well as Go chess, calligraphy and painting etc., but because of the different historical developments of the two countries, they have their own characteristics. Take Hanfu (traditional Han Chinese dress) and

Hanbok as an example. They share a common historical origin. Hanbok is derived from Hanfu, but has produced its own national characteristics and styles in the historical development; they share a common Eastern aesthetic, such as the beauty of harmony in Confucian philosophy, implicit beauty and mysterious beauty, and also contain the concept of five elements and five colors, yin and yang philosophy, and Confucian etiquette. China and South Korea can carry out extensive cooperation based on common characteristics, such as restoration of traditional clothing patterns and modern designs, aesthetics based on traditional colors, seasonal releases with popular color suitable for Asians, and modern etiquette experience training based on Confucian etiquette etc.

2.4 Learning from Each Other's Strong Points to Overcome One's Weaknesses, China and South Korea will Cooperate Extensively with Their Respective Advantages

China and South Korea have their respective advantages in the cultural industry. The Korean government highly values the cultural industry, and has put forward a strategic focus of building the country through culture, successively promulgated a number of cultural industry-related regulations such as the "Framework Act on the Promotion of Cultural Industries", and established a number of cultural industry-related institutions such as the Korea Creative Content Agency (KOCCA). KOCCA plays the role of a think tank for the Korean Ministry of Culture, Sports and Tourism — the Ministry of Culture, Sports and Tourism is responsible for formulating cultural industry development policies, and the Cultural Industry Promotion Agency is responsible for formulating and implementing business plans. KOCCA's three core operations are tapping into global stories, developing cutting-edge technologies and expanding strategic markets^[11]. The strategic focus of "Building the Country through Culture" is not only the development of the well-known film and music industries, but also the fields of games, e-sports, and tourism.

Since the 18th National Congress of the Chinese Communist Party, China's cultural and creative industry has been supported by national policies, economy, society, technology and other conditions. With the consumption upgrade and the promotion

of national cultural awareness, the overall revenue scale of cultural and creative industries has continued to expand. The cultural industry shows the characteristics of integrated development, digitalization development, IP development and quality development, and constantly promotes and fosters new formats in cultural industry. Through the implementation of the "Culture+" strategy, promote the integrated development of cultural industries and cultural undertakings, the integrated development of different cultural industry categories, and the integrated development of cultural industries and other primary, secondary and tertiary industries; high-tech represented by digital technology, blockchain technology, smart technology, big data technology, VR, AR, and MR technology are used more and more widely in cultural production, and the emerging digital cultural industry is growing rapidly; the cultural industry is paying more and more attention to the role of IP in cultural production and the IP-based building of content copyright, some cultural enterprises consciously advocate the quality upgrade from "pan-entertainment" to "new cultural creation", focusing on the connotative development of products to meet people's continuously elevated needs for a better life^[12].

South Korea is relatively more experienced in the cultural industry, excelling in animation games, and South Korea's performing arts idol groups are quite successful; China has a vast land and resources, a large number of ethnic groups, rich cultural resources and story materials, and there is greater demand in the popular culture market; China and South Korea can apply their respective advantages, learn from each other, break the barriers of cultural exchanges with a broad mind, and absorb the nutrients of other civilizations with an eclectic attitude, so that the excellent cultures of the two countries can be widely spread and they can compete in the arena of world civilization.

3 Conclusion

Civilization exchanges and mutual learning are important driving forces for the advancement of human civilization and the peaceful development of the world. China and South Korea are located next to each other and have historical and cultural ties since antiquity. Back to the roots and create new prospects,

promoting deeper cultural exchanges and cooperation between South Korea and China will benefit the two countries and the world.

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