

On the Basic Connotation, Distinctive Characteristics and Continuing Development of the Revolutionary Culture of the Chinese Communist Party

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Abstract: Since the 18th National Congress, the treasure of the revolutionary culture of the Communist Party of China (CPC) has further entered the spotlight of cultural vision, and the research on the revolutionary culture of the CPC has gradually deepened. At present, academic achievements related to the revolutionary culture of the Communist Party of China are mostly focused on the study of specific inheritance paths, theory as the starting point of the study, to establish a correct and scientific theoretical cognition, improve the relevant theoretical system of the revolutionary culture of the Communist Party of China, is the first step of the new era of inheritance and promotion of the revolutionary culture of the Communist Party of China. In order to continue the revolutionary culture of the CPC, it is necessary to firstly clarify its essence, distinctive features and the dialectical relationship that needs to be paid attention to in the process of its inheritance at the theoretical level, so as to deeply understand the scientific connotation of the revolutionary culture of the CPC in its essence, and to consolidate the theoretical basis for the research on the revolutionary culture of the CPC.

Keywords: Communist Party of China Revolutionary Culture, Connotation, Characteristics, Path of Development.

1. Introduction

Carrying forward revolutionary culture and comprehensively promoting cultural self-confidence and self-improvement is an important element in the development of socialist culture with Chinese characteristics in the new era. The revolutionary culture of the Communist Party of China (CPC), which inherits the excellent traditional Chinese culture from the top and the advanced socialist culture with Chinese characteristics from the bottom, is a treasure formed during the great journey of the whole Party, the whole army and the whole nation led by the CPC in the struggle for national independence and people's liberation. The revolutionary culture of the CPC was formed during the May Fourth Movement in 1919, and although the CPC was still in the preparatory stage of establishment at that time, "there were already a large number of intellectuals with preliminary communist ideas in favour of the Russian Revolution"[1] 699-700, during which it went through the Revolutionary Period against the rule of the Northern Warlords, the Agrarian Revolution against the reactionary rule of the Kuomintang, the War of Resistance Against Japan against the oppression of Japanese imperialism, and the War of Liberation in which the New Democratic Revolution finally triumphed, culminating in the founding of New China in 1949.

2. The Basic Connotation of The Revolutionary Culture of the Communist Party of China

2.1. Revolutionary Spiritual Culture of "Gathering Souls and Gathering Spirit"

If the hierarchical division of culture is compared to a nested ring, then spiritual culture is the core part of the innermost layer. Spiritual culture "refers to the cultural

mentality and its objectification in the conceptual form, which manifests itself in the form of cultural psychology and social consciousness"[2]. Similarly, the revolutionary spirit culture is at the core of the whole revolutionary culture system, and the revolutionary material culture, revolutionary institutional culture and revolutionary behaviour culture all revolve around the centre of "revolutionary spirit". The revolutionary spirit of the Communist Party of China (CPC) arose from the practical activities of the great revolutionary struggle led by the Party, and requires that revolutionary culture be grasped in the field of spirituality, conception and ideology, and is a spiritual form that inevitably arose in the course of the development of the new democratic revolution. Throughout the history of the CPC's revolution, construction and reform development, the revolutionary spirit and culture originated from the CPC's great founding spirit, is included in the CPC's spiritual spectrum, and with its extremely rich basic connotation has been standing in the forest of the Chinese nation's outstanding culture.

The great party spirit is the origin of the revolutionary spiritual culture of the CPC. "One of the important reasons why the revolutionary spirit and culture of the CPC has remained radiant after a hundred years is that its "source" is the advanced and scientific spirit of the founding of the Great Party. The great party spirit is the theoretical source of the revolutionary spirit and culture. "Adhering to the truth" means adhering to the guidance of Marxism, and it is under the guidance of the firm ideals of Marxism-Leninism, socialism and communism that the CPC has won victories over and over again and ushered in the dawn of the new day. During the 25,000-mile-long Long March, which was extremely cold and arduous, how did the revolutionary martyrs win the Long March with their revolutionary optimism of "perseverance and courage"? Under the exploitation and oppression of the two "mountains" of feudalism and imperialism, how did the revolutionary

forefathers overcome the dangers and obstacles to achieve national independence and people's liberation? The answer is yes. Since the eve of its founding, the CPC has held high the banner of firm Marxist ideals and beliefs, which has become the spiritual force for which countless revolutionary forefathers have fought.

2.2. Revolutionary material culture of the "solid foundation"

Compared with the spiritual culture of the revolution, the manifestations of revolutionary material culture are more intuitive. Revolutionary material culture carries the spirit of the revolution and presents it in an intuitive and palpable form in front of the eyes of the world, providing a powerful reference and evidence for the in-depth study and comprehensive promotion of future generations. According to Marx, "the production of ideas, concepts, and consciousness is initially directly intertwined with people's material activities, with their material interactions, and with the language of real life." [3] In the course of the great struggle led by the CPC, a number of material carriers embodying revolutionary culture have been formed and preserved, which can be summarised as follows: monographs and documents recording the Party's ideas on revolutionary culture, historical relics formed during the New Democratic Revolution, and material and cultural products constructed by later generations on the basis of the history of the revolutionary struggle. The scientific and authenticity of the Party's revolutionary culture is embodied in these revolutionary material cultures, and the history of the Party's struggles during the New Democratic Revolution is presented to posterity either through intuitively tangible relics or deeply moving literary and artistic works. As socialism with Chinese characteristics enters a new era, the Chinese people are building a moderately prosperous society under the leadership of the Party, and striding towards the realisation of the Chinese dream of the great rejuvenation of the Chinese nation, there is a greater need for unswerving historical self-confidence and a sense of cultural pride from within. A reasonable classification and generalisation of the revolutionary material culture is the basic guarantee for the firm cultural self-confidence and self-improvement in the new era and the vigorous promotion of the revolutionary culture.

Firstly, monographs and documents that record the Party's revolutionary cultural ideas. The emergence of the written word allowed for the recording of events in the 5,000 years of Chinese history, and the canonical records of history became a powerful reference for future generations to explore and study, so that some of the ideas that had once been produced and had a great historical influence could be traced back to their origins. The ultimate victory of the New Democracy Revolution could not have been achieved without the guidance of Mao Zedong Thought. In 1940, Mao Zedong preliminarily explained the political, economic, and cultural contents of the New Democracy in his Theory of New Democracy, stating, "This new democratic culture is national. It is opposed to imperialist oppression and advocates the dignity and independence of the Chinese nation." [1] 706 It revealed the scientific nature of the revolutionary culture of the Communist Party of China; in 1945 Mao Zedong further discussed the content of the revolutionary culture in On the Coalition Government and linked it to the Party's basic programme and line, which fully embodied the important

status of the revolutionary culture, and preserved the Party's revolutionary culture in the form of visible and tangible monographs and documents in the form of a material form up to the present day.

Secondly, it is the historical relics formed during the new democratic revolution. In August 1921, on a boat in South Lake, Jiaxing, Zhejiang Province, a spark was lit, giving birth to the great Communist Party of China (CPC), during which the first batch of the CPC, in order to ensure the smooth convening of the First National Congress of the Communist Party of China (CPC), was in the pavilion in South Lake under the pretext of observing the scenery, which in fact was to scout for enemy information. Since then, the flame of the stars has started a prairie fire, and during the Jinggang Mountain period, Comrade Mao Zedong led the whole party to give play to the fine style of hard work, leaving behind such revolutionary relics as "a wick" and "Zhu De's stretcher" as a reminder to educate the future generations. From the "snowy mountains", "grasslands", "iron ropes" and "Dadu River" during the Long March to the bloody struggle sites left behind during the War of Resistance, we have a long way to go. The historical relics formed during the New Democratic Revolution The historical relics formed during the New Democratic Revolution are important material manifestations and components of the Party's revolutionary culture, which have left a wealth of educational resources for the future, while at the same time contributing to local economic development.

Thirdly, there are the cultural and material products built by descendants on the basis of the historical remains of the revolution. These cultural and material products built on the basis of revolutionary culture, including martyrs' mausoleums, revolutionary commemorative exhibition tubes, red tourist attractions and revolutionary cultural and artistic works, enlighten the mind and invigorate the spirit in a gentle way, and play a powerful role in promoting revolutionary culture, carrying out patriotism education, and enhancing historical self-confidence. Among them, the following are very representative: "The Mausoleum of the Red Army Martyrs of the Sichuan-Shaanxi Revolutionary Bases", which was built in 1934, and was officially opened in 2012 after several years of protection, repair and development; "Yan'an Revolutionary Memorial Hall", which played the role of a "landing point" for the Central Committee of the Communist Party of China (CPC) and the Red Army in the course of the Long March. Yan'an Revolutionary Memorial Hall", "Xinhai Revolutionary Memorial Hall" which remembers the martyrs of the Xinhai Revolution and carries out related academic research and resource collection; "Jinggang Mountain Scenic Spot", which combines the protection of cultural relics, the promotion of economic development, and the innovative development of revolutionary culture. Jinggang Mountain Scenic and Historic Spot" and "Zunyi Conference Site", etc.; as well as literary works such as "Red Rock", "The White-haired Girl" and "Qinyuanchun - Snow", film and television works such as "Dadu River" and "The Age of Awakening", and songs and dances popular with the general public, and revolutionary cultural material products such as songs, dances and dramas that are popular among the general public.

2.3. Revolutionary institutional culture of "strengthening roots and building foundations"

Institutional culture refers to the political, economic and

legal aspects of a society and the way it operates, and condenses the humanistic spirit of a certain period of social history, which is a manifestation of the core role of institutions: "Institutions are an important yardstick for measuring the progress of human civilisation, characterising the extent to which human political life matches the stage of development of social production, and they are an important carrier for carrying people's consciousness and regulating their behaviour, and they have a role to play in maintaining the necessary order in social life." [4] Revolutionary institutional culture is the value orientation, normative requirements and way of thinking of the Party's internal system in the process of formulation, implementation, supervision and innovation during the New Democratic Revolution. A good revolutionary institutional culture plays an important guiding role in the process of ideological construction of the Party, institutional governance of the Party, and spiritual embellishment of the Party, prompting the revolutionary spiritual culture to be externalised into the revolutionary material culture and revolutionary behavioural culture, and providing a strong guarantee for the organic unity of the four dimensions of revolutionary culture. In the great practice of the New Democratic Revolution, the Party, after a long period of exploration, finally realised the perfect combination of the scientific theories of Marxism and the actual situation in China, and the final victory of the New Democratic Revolution could not be achieved without the leadership of the Party and the regulation of the Party's scientific system. In the course of the revolution, the Party has formed a variety of institutional cultures, the commonalities of which can be summarised as: the political institutional culture of people's democracy, the institutional culture of fair and just regulations and the institutional culture of scientific and advanced ideological work. The Party's revolutionary institutional culture, which is embodied in the Party's formulation of its charter and programme, its revolutionary line and policies during the course of the revolution, permeated the entire process of the New Democratic Revolution, and strengthened the institutional basis for the overall victory of the New Democratic Revolution.

The first is the culture of a people's democratic political system. Since its inception, the Communist Party of China has constructed its democratic ideology and system on the basis of the Marxist theory of democracy, in which Marx argued that "the proletarian revolution will establish a democratic State system, and thus directly or indirectly establish the political rule of the proletariat". [5] The party programme of the First Congress of the Communist Party of China explicitly states that it "recognises the dictatorship of the proletariat until the end of the class struggle, i.e., until the elimination of class distinctions in society." [6] During the period of the Agrarian Revolution, the Sixth Congress of the Communist Party of China (CPC), in summing up the lessons of the breakdown of the united front between the Communist Party of China and the Communist Party of China (CPC), put forward the slogan "democratic regime of the workers and peasants", and declared in the Outline of the Constitution of the Chinese Soviet Republic that the workers, peasants, the Red Army and all the toiling masses had the right to elect and send their own representatives to participate in the administration of power. The people's democratic political system enabled the Party to remain intact despite the meagre supplies and frequent battles during the Jinggangshan period, to be friendly and united and to work together to overcome

the difficulties of the Long March, and, during the Yan'an and Xibaipo periods, the Party's people's democratic political system continued to be broadly based, and the culture of the people's democratic political system became an important part of the institutional culture of the revolution.

2.4. The revolutionary behavioural culture of "stagnant water"

The culture of revolutionary behaviour is the overall characteristic and value purpose embodied by the Party in its long-term revolutionary practical behaviour, which is realised in the form of visible behaviour in the revolutionary process of all Party comrades and the whole nation, driven by the revolutionary spiritual culture, supported by the revolutionary material culture and demanded by the revolutionary institutional culture. Culture, as a kind of social consciousness, arises from the decision of social existence, and the arduous struggle led by the Party for the whole nation during the New Democratic Revolution is a reality, so the culture of revolutionary behaviour is embodied in the Party's struggling behaviour, which is distinctly revolutionary and struggling. Revolutionary behaviour is the mainstay of the whole revolutionary activity, theoretical guidance and institutional regulations will become "words on paper" if they are not followed by practice, and only revolutionary practice can produce the material power that survives to this day and educates future generations. In the Party's practice during the various periods of struggle, faced with the oppressive forces of imperialism and feudalism on the outside and the urgent task of arousing the national consciousness of independence on the inside, the Party "crossed the river by groping for stones" in the extremely difficult conditions of the struggle and opened up a path of light for the new China that had never been travelled before. The New Democratic Revolution, as one of the three major practices of the Party, provides inexhaustible power for the construction and development of socialism with Chinese characteristics in the new era, from providing experience for the overall construction of the Party and the country, to educating students, uplifting people's spirits, and providing a guide for people's actions, so that they can work together for the modernisation of socialism in China and for the realisation of the great rejuvenation of the Chinese nation in the new era.

Mao Zedong believed that "the attitude of science is to 'seek truth from facts', and that arrogance like 'self-righteousness' and 'being a teacher' can never The problem can never be solved. The disaster of our nation is so serious that only a scientific attitude and a responsible spirit can lead our nation to the road of liberation". [1] 662-663 Behavioural practice follows the principle of seeking truth from facts, which has always been present in the development of the Party's construction. The May Fourth Movement, which vigorously promoted and developed democracy and science, was essentially rational, and this rationality was different from Western theoreticalism; instead, it was a combination of Marxist scientific theories and Chinese realities, which resulted in a path suitable for China's development during the process of groping for a solution. The Party's programme, policy and line during the Jinggangshan period were not copied from the Soviet experience, but were the result of adhering to the principle of "starting from the actual situation". The Zunyi Conference was the first meeting of the Communist Party of China (CPC) to solve its own major problems, and the establishment of Mao Zedong Thought as

the guiding principle of the Party as a whole signalled the establishment of the ideological line of seeking truth from facts in the Party as a whole. Under the guidance of the ideology of seeking truth from facts, the CPC won the victory for the independence and liberation of the Chinese nation, which was of great significance to the founding and development of the new China, and also provided the world with experience to follow in the national war for liberation.

3. Distinctive Features of the Revolutionary Culture of the Communist Party of China

3.1. A strong flag: the steadfastness of leadership

The key to the Party's revolutionary culture, which is still alive and well and still exerts, and will continue to exert, its infinite power, lies in adherence to the Party's leadership; the Party's unified leadership of revolutionary culture is the unity of the inner and outer worlds, the choice of history and the people, and the fundamental basis for the inheritance and promotion of revolutionary culture. First of all, adherence to the leadership of the Party is an inherent requirement for the emergence and development of proletarian revolutionary culture. The CPC emerged from the irreconcilable social contradictions at that time, and Marx clearly pointed out in the Common Statute of the International Workingmen's Association that: "The proletariat, in its struggle against the united forces of the proletariat, can only organise itself into a political party different and in opposition to all the old parties set up by the proletariat. parties, different and opposed to all the old parties established by the proletariat, can only act as a class"[7] Revolutionary culture emerged from the proletarian revolution led by the Party, and its essence and inherent requirement is to adhere to the Party's leadership. Second, the revolutionary culture adhere to the leadership of the party is the choice of history and the people, in the "three mountains" under the oppression of social history and the masses of the people in urgent need of the Communist Party of China to lead the people to carry out a complete revolution, social contradictions are irreconcilable, the people's plight of the people when the leadership of the revolution issued the urgent need of the call. Thirdly, adhering to the leadership of the Party is fundamental to the inheritance and promotion of revolutionary culture. General Secretary Xi Jinping has repeatedly emphasised the need to inherit and promote revolutionary culture in the new era, and the revolutionary culture of the CPC provides inexhaustible impetus for the new era in the fields of education, economy, and ideology, etc. The in-depth implementation of General Secretary Xi Jinping's mandate and adherence to the leadership of the Party are fundamental to the promotion and inheritance of revolutionary culture.

3.2. Inexhaustible Power: The Guidance for the Chineseisation, Modernisation and Popularisation of Marxism

The guidance of the scientific theory of Marxism is the inexhaustible driving force of the CPC, and the Party's struggles, reforms, constructions and developments in various historical periods cannot be separated from the guidance of Marxism. The revolutionary struggle led by the Party from the May Fourth Movement to the eve of the founding of New

China was also accomplished under the guidance of the scientific theory of Marxism, and the revolutionary culture formed in this period naturally embodied distinctive characteristics of being guided by Marxism. The revolutionary culture formed during this period naturally reflected the distinctive characteristics of being guided by Marxism. The guidance of Marxism to the CPC is not static, but is adapted to local conditions and advances with the times, following the principle of dialectical unity between the abstract and the concrete. Revolutionary culture follows the guidance of the Chineseisation of Marxism, which is reflected in the fact that when the Party carried out its great revolutionary practice, it neither directly transplanted the experience of other countries into our revolutionary practice, nor copied its theoretical principles, but made Marxism take root on the Chinese soil, and, by comprehensively taking into account China's national, worldly and people's situation at that time, carried out the revolutionary struggle under the prerequisite of guaranteeing to the greatest extent possible the interests of the people. The Chinese Communist Party. Under the guidance of Marxism, another feature of the revolutionary culture of the CPC is the epochalisation of Marxism. Every era has its own epochal journey, and the essence of the revolutionary culture profoundly embodies the truthfulness of Marxism though it is not an epochal Marxism, proving that Marxism can stand the test of the times, and fully confirming the extreme correctness of the path chosen by the CPC. Another characteristic of revolutionary culture is the popularisation of Marxism. The period of the New Democratic Revolution coincided with the exploration of the combination of Marxism and Chinese reality, and it was one of the toughest goals at that time to make the people consciously accept Marxism. Under the leadership of the Central Committee of the CPC, which had Mao Zedong as its core, ideological and political education was the main means of publicising Marxism in an innovative form, with content and in a pleasant way that was easy for the people to accept. Under the leadership of Comrade Mao Zedong, the Party Central Committee used ideological and political education as the main means to disseminate Marxism to the masses in innovative forms of propaganda and in ways that were easily acceptable to the people and enjoyable to them, and also laid a solid mass foundation for the formation and development of revolutionary culture.

3.3. Changing Heaven and Earth: The Radicality of Revolutionary Struggle

The ancient meaning of the word "revolution" originally refers to "change of heavenly destiny", a dynastic change in the context of the divine right of kings, but now it is mostly used to refer to the major changes that take place after the struggle between the old and the new forces, and the essence of the revolution is the struggle, and for the period of the new democratic revolution, it is the time when the society can no longer bear the exploitation and domination of the old forces. In the case of the New Democratic Revolution, it was the society that could not bear the exploitative rule of the old forces and urgently needed new forces to overthrow the old system and establish a democratic and republican socialist state. The New Democratic Revolution was a thorough struggle against the "three mountains", and the revolutionary culture produced during this period also reflected the thoroughness of the revolutionary struggle. From the slogan "Struggle for sovereignty externally, get rid of traitors

internally", the revolutionary culture resolutely raised the banner of thorough revolutionary struggle. At the very beginning of the founding of the Communist Party of China (CPC), the complete "overthrow of the bourgeois regime" was set as the goal of the struggle, and the revolutionary journey of resisting oppression and striving for the complete independence and emancipation of the nation was launched. Since then, it has embarked on a revolutionary journey to fight against oppression and for the complete independence and liberation of the nation. The thoroughness of the guiding theory of struggle, the thoroughness of the critical approach to the movement, and the establishment of the narrative method of struggle creation together constitute this characteristic of revolutionary struggle in the revolutionary culture of the CPC. First of all, CCP revolutionary culture was accomplished under the guidance of the theory of class struggle. In addition, the revolutionary culture of the Communist Party of China embodies the thoroughly critical character of the struggle in the revolutionary movement, manifesting itself in such specific forms as the struggle between pragmatic thinking and empirical dogmatism, between left-wing culture and fascist authoritarian culture, and between peaceful democracy and dictatorship, etc., and the Party's leadership of the people in resolutely choosing the right party in these specific struggles embodies the thoroughness of the revolutionary struggle in the revolutionary culture. Thirdly, revolutionary culture has constructed a complete narrative method of struggle creation, the most representative of which is Mr Lu Xun's literary works, which adopt the vernacular in form and aim to use words as a projectile and a dagger in content, to save the countrymen from danger and at the same time to promote the new cultural movement. Most of them did not regard themselves as literary workers, but focused their personal career on saving the country and the people. Therefore, the revolutionary culture of the Communist Party of China embodied a distinctive and thorough revolutionary struggle in terms of guiding theory, struggle practice and literary narrative.

3.4. Firm bedrock: the people's dimension of all-encompassing implementation

People's nature is another characteristic of the revolutionary culture of the Communist Party of China (CPC), which has always regarded serving the people as its original heart and mission, and the revolutionary culture that appeared during the New Democratic Revolution also embodies the characteristic of closely surrounding the people. As the old saying goes, "Water can carry a boat, but it can also overturn a boat", the revolutionary culture has been nurtured in the excellent traditional Chinese culture, and it provides a constant source of nutrients for the socialist culture with Chinese characteristics in the new era. Revolutionary culture is nurtured in the excellent traditional Chinese culture, providing a steady stream of nutrients for the new era of socialist culture with Chinese characteristics. Revolutionary culture, as a collection of material and spiritual forces for the past and the future, embodies people-based characteristics in three aspects: its impetus for development, its original mission and its values. Firstly, the practical activities of the people are the driving force behind the development of revolutionary culture. Secondly, the material interests of the people are the original mission of revolutionary culture. Thirdly, the spiritual needs of the people are the value

of revolutionary culture; the people always need to be armed with scientific theories, always need a sense of belonging to be firmly chosen by the Party and the country, and always need to be imbued with an excellent culture; the revolutionary culture of the CPC has always been penetrated by the scientific theories of Marxism, and has stood firmly on the people's point of view in terms of its political standpoint under the correct guidance of Marxism, and has been inherited from the excellent traditional culture of China and the culture of socialism with Chinese characteristics for the new era, whose value is ultimately attributed to the spiritual needs of the people.

3.5. The fundamental mystery: the revolutionary nature of the advanced and pure self

On the one hand, the revolutionary culture of the CPC has been distinctly self-revolutionary since its guiding theory. Starting from the laws of the development of human society and the construction of proletarian political parties, Marx and Engels pointed out that the revolutionary cause of the working class should always criticise itself, believing that all the old and dirty things inherent in itself could only be discarded in the revolution, and that it would then be able to competently rebuild society. On the other hand, the Party's self-revolution has been constantly imbued with the fine traditional Chinese culture. From the saying "I have three times a day to examine myself," to the saying "correct oneself before one can correct things," and "self-governance before one can rule others," the ideas of self-cultivation, self-examination, and innovation in traditional Chinese culture all provide rich nutrients for the Party's self-revolution. The ideas of self-cultivation, self-examination and renewal in traditional Chinese culture all provide rich nourishment for the Party's self revolution. Since its birth, the CPC has placed a prominent position on the courage for self-revolution. The First Party Congress clarified the organisational and confidentiality disciplines for identifying party members, and the Second Party Congress established the first Party Constitution, proposing six cases of expulsion of party members, which was the CPC's initial attempt to carry out a self-revolution at the early stage of its establishment. In the later stages of the Revolution, the Party recognised the rightist ideology and held the August 7 Conference in 1927, which pointed the way for the whole Party and the whole nation at the critical moment of the Chinese Revolution, while the Rectification Movement in 1942 laid the foundation for the victory of the New Democracy Revolution in the whole country. It is not difficult to see that the fundamental secret of the CPC's ultimate victory in the New Democratic Revolution lies in the Party's own advanced and pure self-revolutionary nature.

4. The Continuing Development of the Revolutionary Culture of the Communist Party of China

4.1. Surviving Revolutionary Culture in Inheritance and Innovation

One of the secrets of the Chinese nation's continuous growth and development over the past thousands of years lies in its common spiritual pursuit, and socialist core values are precisely the spiritual ties that sustain the Chinese nation in the new era. Wealth and strength, democracy, civilisation, and

harmony contain the revolutionary martyrs' long-cherished wishes for the future of the country, and a free, equal, just and lawful society is precisely the revolutionary pursuit for which countless revolutionary forefathers have exchanged their lives. Historical facts and reality have fully proved that the promotion and practice of socialist core values is the rightful meaning of inheriting revolutionary culture. In addition, the historical mission of inheriting revolutionary culture needs to be fulfilled in the practice of realising the great rejuvenation of the Chinese nation and fully adhering to the Party's leadership. Revolutionary culture carries the Party's goals of the New Democracy Revolution and embodies the Party's scientific leadership; therefore, achieving the Chinese dream of the great rejuvenation of the Chinese nation cannot be separated from the inheritance of revolutionary culture, and the inheritance of revolutionary culture cannot be separated from fully adhering to the Party's leadership.

Innovation is the engine of the wheel of history, and the continued development of the revolutionary culture of the Communist Party of China cannot be separated from "good at innovation" on the basis of "good at inheritance", which exists in the present in the form of material, spiritual, institutional and behavioural forms, providing sustenance for the contemporary educational, economic and ideological fields. Revolutionary culture exists in the present in material, spiritual, institutional and behavioural forms, providing nourishment for contemporary education, economy and ideology. As socialism with Chinese characteristics enters a new era, the development of science and technology and network media opens up new prospects for the survival of revolutionary culture. On the basis of inheriting the essence of revolutionary culture, we should innovate the way of preserving, disseminating and educating contemporary revolutionary culture, update the way of preserving revolutionary material culture in accordance with the development of technology, use modern network media to transmit revolutionary spiritual culture in a form that is pleasing to the public, and develop the "Red+Science+Network+Culture". "Red + technology + network propaganda" and other forms of tourism to drive the economy of the old revolutionary areas and the surrounding areas, the use of 3D imaging, VR virtual reality and other technologies to recreate the revolutionary scene, in order to achieve the immersive educational effect.

4.2. Passing on Revolutionary Culture in Reflection and Struggle

It is the fine tradition of the Chinese Communists to be good at reflection, to find shortcomings in reflection and solve them in time, to discover strengths in reflection and continue them, and so on and so forth, to move forward in criticism and self-criticism, and finally to lead the people of all ethnic groups in the country to complete the New Democratic Revolution. Inheriting the revolutionary culture generated during the New Democratic Revolution also requires deep reflection and resolute struggle. After reflection, the deeds of revolutionary pioneers such as Chen Duxiu, Li Dazhao and Lu Xun, who sacrificed their lives to save the country, and the countless young revolutionary fighters who charged into battle, have come back to life. If history and reality coincide, the peaceful life today must have been made possible by the struggles of our forefathers, or even the sacrifice of their lives. History creates heroes, although Comrade Mao Zedong was also young, but the heart of the nation, vowed to devote his

life to the rise of the Chinese nation, in the Party Central Committee to lead the people of the country in the revolutionary struggle of the journey, leaving behind countless treasures of spiritual quality and material carriers, which is of great significance to the development of contemporary society, the need to be "like a family treasure" like attitude to the It is of great significance to the development of contemporary society, which needs to be thought over and reasonably inherited and carried forward in a manner like "counting one's family treasures", so as to live up to the happy life that countless martyrs of the revolution have given their lives for.

In the process of development and inheritance of revolutionary culture, it is necessary to fight resolutely against historical nihilism, which today is mainly manifested in the following two ways: taking Confucianism as an honour, belittling Marxism and denying revolutionary culture, and taking the foreign world as an honour, denying the revolution and discrediting the Party's historical achievements. Therefore, we need to reflect on and review the historical process of the New Democratic Revolution, to pass on and carry forward the revolutionary culture, and to look at the history with a sober mind, and to make use of revolutionary culture for the contemporary times. Therefore, we should reflect on and review the historical process of the New Democratic Revolution, pass on and promote the revolutionary culture, view history with a clear mind, and make use of the revolutionary culture for the contemporary times, and fight resolutely against historical nihilism while continuing the revolutionary culture of the CPC. Finally, while information dissemination is convenient in the new media era, there are also countless invisible dangers. Under the impact of today's multiculturalism, there is an even greater need for a cultural force that can unite people's hearts and strengthen national cohesion, and this cultural force is none other than the revolutionary culture of the Communist Party of China, the survival of which requires a "hawk-like eye". The survival of the revolutionary culture requires the use of "eagle eyes" to identify information on the Internet, promote correct and excellent revolutionary culture, and fight resolutely against redundant and erroneous information in the Internet world that discredits heroes and figures.

4.3. Developing Revolutionary Culture in the Nation and the World

The revolutionary culture of the Communist Party of China is both a cultural treasure in the long history of the development of the Chinese nation and a bright star in the history of proletarian revolution in the world. In the process of passing on the revolutionary culture, it is necessary to absorb the foreign and not to forget the original, and it is even more important to take the attitude of accepting all rivers and going out into the world for mutual benefit and win-win situation with neighbouring and friendly countries and for common development. The appearance of revolutionary culture is completed in the great journey of independence and liberation of the Chinese nation led by the Communist Party of China for people of all nationalities, and the revolutionary culture has gathered the common wisdom, common practice and common spiritual beliefs of all nationalities in the process of its formation, therefore, the stable form of the surviving revolutionary culture has been refined over a long period of time by compatriots of all nationalities, and it contains the cultural characteristics of all nationalities. In addition, the

survival of revolutionary culture requires that we stand at the height of the overall position of the Chinese nation and, with the awareness of the direct descendants of the revolutionary martyrs, take pride in the fact that there has been such a splendid revolutionary culture in the history of the development of the Chinese nation's culture from the inside out and pass it on to the next generation independently, consciously and spontaneously.

The revolutionary culture of the Communist Party of China is that of the Chinese nation and of the world. In the new era, China is approaching the centre of the world stage step by step, and the revolutionary culture, as an important part of the Chinese national culture system representing China's strength, plays an irreplaceable role in narrating China's story, issuing China's voice, and providing China's solutions to the world. The inheritance of the revolutionary culture of the Communist Party of China should establish a vision of a great nation, not only to absorb and learn from the advanced technology of other countries with a great nation's magnanimity of accepting all rivers of the sea, and to preserve, pass on, and carry forward the revolutionary culture to an extent infinitely close to perfection, but also to face the world, provide Chinese experience and manifest Chinese values for the long term

interests of the people all over the world.

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