

The Evolution of "Three-dimensional Culture" and Its Enlightenment

Xinyi Zhang

School of Art

Suzhou University

Suzhou, China

Zhejiang Vocational College of Commerce

Hangzhou, China

Abstract—The "three-dimensional culture" takes Taibo's "spirit of supreme virtue" as the core, and Confucius's "Lujia theory" and Sun Zi's "Art of War" all generalized and reflected the "three-dimensional culture" with typical Chinese elements was the essence of the oriental culture for thousands of years, the crystallization of human wisdom, and the form of innovative thinking, which contains both the essence of Chinese culture and the classic culture of regional characteristics fused with geographical condition. It involves the spiritual civilization domain such as moral category, humanities, military theory, rituals, customs and habits, which is the improvement of today's soft power of "three-dimensional culture". Its function is really like the power and influence of "combination punches", which exceeds the function of single element greatly, in which the meaning of "dimension" is marginal, three-dimensional and multi-level relevancy, and they are related to each other but makes a system separately. Over thousands of years, it has been spread and carried forward over the world, and the three great cultural monuments gave the eternal light, which is a great contribution to world's civilization. The three monuments are the embodiment of "three-dimensional culture" and the treasures of Chinese culture. But they are also an important part of the ancient Chinese culture.

Keywords—three-dimensional culture; New theory of Wu Xue; exploration and promotio

I. INTRODUCTION

Culture is the symbol of a national and its soul, but also the achievement of civilization created by people in a certain time and space scope. Chinese culture is a multi-cultural system formed by various nations and regions in the long period of historical process. Regional culture is also a process of historical accumulation, which is closely related to geographical environment, administrative region and resident population; it not only embodies the cultural differences, but also has cultural similarity. In the regional culture of the pre-Qin period, "Wu-Lu three-dimensional culture" formed by Wu-Yue culture and Qilu culture through communication, integration and interaction (hereinafter referred to as the "three-dimensional culture"), was a unique cultural phenomenon with specific Chinese cultural elements formed by wise representatives in schools under the specific historical circumstances, which was also the form of innovative thinking.

II. THE CONCEPT AND ORIGIN OF THE "THREE-DIMENSIONAL CULTURE"

Wu and Lu were closely linked geographically, in the pre-Qin period, they were both the important fiefs under Zhou Dynasty's culture, and had the gene of the blood of the Yellow Emperor, the "Three-dimensional culture" consisted of Taibo's "spirit of supreme virtue", Confucius's Confucianism and Sun Wu's "Art of War", which did not only contain the essence of the essence of Chinese culture, but also had the classic culture of regional characteristics fused with geographical condition. It involves the spiritual civilization domain such as moral category, humanities, military theory, rituals, customs and habits. Just like the immortal charm of the "four great inventions" of China's material civilization represented in the opening ceremony of the Olympic Games, it is the spiritual basis and the essence of excellent culture of humans in the "axial period", and its theoretical system, is broad and profound with a long history;

III. THE INTERNALIZATION AND EXTERIOR MANIFESTATION OF THE "THREE-DIMENSIONAL CULTURE"

The spirit of supreme virtue, Confucianism and Sun Zi's "Art of War" were all produced by the homogeneity gene of the Yellow Emperor, which is the result of Zhou culture's influence. It is very important to explore its internalization and study its exterior manifestation. It mainly includes:

A. Birth Search

Taibo was the descendant of HouJi mothered by Concubine Yuan of DiKu, the Yellow Emperor's great-grandson, the eldest son of Gugong, King Tai of Zhou. According to the legend, he was the Yellow Emperor's 26th-generation descendant; Confucius was the descendant mothered by DiKu's sub-concubine, the 47th-generation descendant of the Yellow Emperor; after King Wu of Zhou killed Zhou, he sent King Zhou's brother Wei Zi to Song, and Confucius's forefather Kongjia was killed in the internal strife in Song, his son fled to Lu, and Confucius was his great-grandson. Sun Zi was born in Qi, the region bordered by King Wu of Zhou for his teacher Jiang Taigong, and Wu and Lu shared the same surname of Ji, the two surnames of Jiang and

Ji were closely related, the mother of Houji, the ancestor of Zhou, and the wife of GuGong were both from the clan of Jiang. Lu, Qi and Wu were all important princedoms in early Zhou Dynasty, and were deeply affected by Zhou culture.

B. Worship and Yearn

The culture of supreme virtue, beginning from the Yellow Emperor, created by TaiBo, carried forward by JiZha. Confucius had worshiped ZhouGong for his all life, but he worshiped TaiBo more. He gave supreme praise on TaiBo's virtue: "TaiBo's virtue can be described as supreme, he gave the country for three times, people could do nothing but praise". "The Analects of Confucius, TaiBo Eighth" and "The Analects of Confucius Annotations" also said: "TaiBo, the eldest son of King Wu of Zhou. He had supreme virtue, which can not be surpassed, he gave precedence to others for three times, which can be said as humble." More than 500 years of TaiBo, another outstanding figure appeared in Wu: JiZha, he followed his ancestor to give away the throne, which was known as the "post-three comities". JiZha's deep and clear morality, modesty and courteousness, integrity and loyalty, all shew his wisdom and foresight, profound cultural quality and noble political character, and he shone with the splendor of TaiBo's noble moral principle, and his words and deeds demonstrated the inheritance and promotion of the spirit of supreme virtue, which formed a complete "morality science" concept system. Confucius was closer to Ji Zha as a contemporary. On the title page of "The Analects of Confucius" wrote: "It is always a pleasure to greet a friend from afar", which expressed the joy for JiZha's visit. On JiZha's way back, his son died, Confucius led disciples to watch the funeral and told them: "JiZha was the one who learned rituals well in Wu"; after the death of JiZha, Confucius deeply mourned and wrote: "Alas, There is the tomb of Yanling gentleman in Wu", it was spared as the only existing calligraphy of Confucius in later ages, he also sent disciples to Wu for condolence.

The exchange between Wu and other vassal states started from the meeting to form alliances in Zhongli held by ShouMeng, King of Wu. From 584 BC to 475 BC, Wu had a total of 12 interaction activities with other vassal states such as Lu and Qi, including 6 peaceful activities such as sending ambassadors, employment and meeting of alliances, and 6 wars, which could be described as combination of war and peace, but it was mainly peace. During this period, Sun Zi was inspired by the spirit of TaiBo, and went to Wu, which he regarded as the place to display his talents and aspirations for his life, in the thirteenth article of his "Art of War", he put forward a set of strategic schemes according to the demand of striving for hegemony of Wu with a strong pertinence and practicality. Thus Confucianism, Military science and Morality science had internalized relations. Confucianism took "moral culture" as the core, Military science took "ruling army with morality" as the criterion, and Morality science was internalized into the concept of Confucianism and Military science, which was manifested in its representative works and words and deeds in practice.

C. Governing the Country and Reassuring the Public

"ShiJi" recorded: "without the army the country can not be strong, without the morality the country can not thrive, the periods of Yellow Emperor, Shang Tang and King Wu of Zhou thrived for they knew this, but the periods of Xia Jie, Shang Zhou and Emperor the Second of the Qin Dynasty collapsed for they ignored this, how can we not take it seriously? 'The Methods of the Sima' has been produced for a long time. Jiang Taigong, Sun Wu, Wu Qi, Prince Cheng Fu can inherit it and have some invention, which is in line with the reality at that time and the world changes. Self cultivation, family harmony, country management and world peace were the core concepts of sages of the "three-dimensional culture". They could all take favorable climatic, geographical and human conditions as the basis of prosperous country and successful career based on the core of how strong to strengthen the country. TaiBo ruled the country by virtue and benefited the people, "ShiJi" said: "over a few years, the people got rich." Confucius said in "The Analects of Confucius, Moralization": "ruling the country by virtue was like the Polaris, which stays in a certain position and gets surrounded by other stars". The favorable climatic, geographical and human conditions made an important part to win the war in "The Art of War". Thus here is the essence of the "three-dimensional culture" system: take the spirit of supreme virtue as the foundation of a country, take Confucianism as the principle of ruling the country, take "The Art of War" as the method to strengthen the country, take the national prosperity as a link, take highlighting the national interest as the purpose, take caring for the people as criterion for the country and the people. The three are closely combined and internal unified, complementing each other.

D. Exchange and Diffusion

"ShiJi" put TaiBo in the first article in "Wu Aristocratic Family" to praise his virtue of giving away the throne, in the text it recorded Ji Zha's speech activities. Ji Zha was erudite, familiar with rituals, proficient in temperament, he was sent to countries like Chu, Jin, Lu, Qin and Qi on diplomatic missions by his monarch. During his service in Lu, Lu specifically played "national music" for him, which was a rich and high-level performance, Ji Zha commented while watching, full of witty remarks, talking cheerfully and humorously, which won Lu people's respect; Ji Zha's profound music accomplishment and superb appreciation level shocked the center of Zhou culture through his aesthetic value of Zhou music and multi-angle evaluation on political ethics value. Since then, many of Confucius's comments on "Zhou music" in the "Analects of Confucius" echoed with Ji Zha's points of view. Ji Zha once said in his visit to Wei: "there are many gentlemen in Wei, and there is no worry". When Confucius and his disciples discussed on where to go in Lu, they chose Wei according to Ji Zha's evaluation of its political situation, they lived in Diqu, the capital of Wei for 4 years, and left when Confucius was 59 years old.

The wide spread of Confucianism in Wu could also reflect its interaction. Yan Yan was the only southern disciple of Confucius in the Spring and Autumn Period, who left home and went north at the age of 21, he became a disciple of

Confucius, who was the top in the "Literature" discipline among 3000 disciples of Confucius, famous for knowing classics well. He was modest and studious, during his service in Wucheng in Lu, he educated the people with the ritual. In the territory there was music everywhere, and the people lived and worked in peace, winning the praise of Confucius. After completed study to returning to the south, he spread Confucianism in Wu, and taught countless disciples, he also created the teaching and learning tradition in Wu, known as the Southern disciple. His famous book "SheYun" depicted a blueprint of peaceful development for human, he advocated the concept of harmonious world - a well-off society - harmonious coexistence, and educated the villagers. Later to Han Dynasty, schools sprang up in Wu, the sound of reading could be heard everywhere; to Song Dynasty, schools and classics rose; to Ming Dynasty, academies rapidly increased, Donglin Academy, Ziyang Academy had extraordinary influence, all of which were the pioneers spreading Confucianism in the South: it was inseparable to Yan Yan's education.

"The Art of War" was a valuable asset in China's military cultural heritage. Its profound and complete military philosophy, profound and inscrutable military theory system has cultivated generations of famous military generals in the history of our country, which can be called a unique "martial canon" in the world. Sun Bin, a great military strategist in the Warring States Period, was a descendant of Sun Wu after over a hundred years. He was a great man of wisdom, and the exemplary example of "relieving the state of Zhao by besieging the state of Wei" was the practical result of Sun Bin's military strategy. "The Art of War" has so far translated into 22 kinds of literature in France, Britain, Russia, Czech Republic and so on, which is a compulsory course in military academies in the United States.

E. Three Monuments

"ShiJi" rated "Wu TaiBo Family" as the supreme virtue, Kangxi wrote an inscription: "unknown supreme virtue" with the monument of "virtue"; "ShiJi" rated "Confucius Family, Seventeenth" as the "supreme saint", Kangxi wrote an inscription: "The exemplary teacher for all ages" with the monument of "Wan"; "ShiJi" rated "Sunzi Biography, Fifth" as "The Ultimate Master of War", and "Art of War" was praised as the top military strategy, with the monument of "military". The three monuments were the embodiment of the "three-dimensional culture", the treasures of Chinese culture.

IV. THE PRACTICAL SIGNIFICANCE FROM "THREE-DIMENSIONAL CULTURE" TO WU XUE CULTURE

"Wu Xue" evolves from the research and development of Wu culture, whose essence contains the connotation and morphology of morality science, and the characteristics of strong practicalness and wide involvement. The dimensions of TaiBo's "Morality science", Confucius' "Confucianism" and Sun Wu's "Military science" involved the fields of humanities, etiquette, customs, and other spiritual civilizations. The study from "three-dimensional culture" to Wu Xue culture consisted of the internalized combination of the wise representatives of the school in the specific historical epoch, a

special cultural phenomenon with certain cultural elements. Its improvement embodies the essence of TaiBo spirit on the one hand, but is also the meaning of harmony containing "integration", tolerance, openness and cooperation, whose epoch-making historical significance speaks for itself

A. Promotion of the "Three-dimensional Culture" Is Conducive to Strengthening the Country's Soft Power

Today, in the era of globalization and networking, the influence of culture is unprecedented. In the competition of comprehensive national strength, the status and function of culture are becoming more and more prominent. The strength of culture is an integral part of comprehensive national strength and international competitiveness. A country's soft power embodies in the national civilization, mental state, will and cohesion, influence, creativity and so on. State Councilor Liu Yandong pointed out in the 30th anniversary of recovery of Renmin University of China: "The humanities and social sciences embody the country and the nation's civilization quality such as thinking ability, theoretical literacy and spiritual status, and make extremely important soft power of the country. The deeper the reform and opening up and modernization are promoted, the more the comprehensive national strength competition intensifies, and the more prominent the humanities and social sciences' important position and role". In the long history of 5000 years of Chinese civilization, to integrate the profound "spirit of supreme virtue", "Confucianism" and "Art of War" into the three-dimensional culture system is to take the ancient comprehensive disciplines of humanities and social composed of "Morality science", Confucianism" and "Military science" as the coordinate of spiritual civilization Chinese culture in axial period of the world, as an important content and teaching material of social science, so as to let the majority of young people and the people fully know and understand the profound philosophical ideas, the great thinking power and achievements in ancient Chinese social science, well understand the profound cultural heritage of studies of Chinese ancient civilization, absorb its ideological and spiritual nutrition, and understand that the culture is not only a way of human existence, but also a symbol of human evolution. The "three-dimensional culture" has eternal value and charm in the studies of Chinese ancient civilization, whose fundamental point lies in the cultivation of human character and spirit, the perfection of human knowledge structure, and the improvement of cultural tastes and temperament in subtle influence, which plays a special role in molding the beautiful soul. By inheriting and carrying forward the great wisdom and strength of the Chinese nation, it is really like the national cohesiveness of the life unity composed of the state, the army and the people during Wenchuan Earthquake Relief, which continuously enhances national dignity and pride and is conducive to strengthening the national soft power.

B. Promotion of the "Three-dimensional Culture" Is Conducive to Building A Socialist Harmonious Society

Social harmony is the essential attribute of socialism with Chinese characteristics, but also the lofty ideal of human society. China is an ancient civilized state of ceremonies, "The Analects of Confucius" recorded: "In the application of the

rites, harmony is to be prized", in the history, "rite" was the embodiment of "harmony" as social norms and institutional arrangements, and the institutionalized "rite" and spiritual "harmony" were both hard and gentle, indispensable, "The gentleman with the villain rather than and harmony but not sameness", the spirit of "harmony" was to admit the difference and diversification of things; however, the idea of "sameness" was aimed at exclusion of nonconformists and elimination of difference, Confucius's concept of "harmony in diversity" meant to oppose the oppression of political power, and embodied the inclusive spirit and broad-mindedness.

The construction of harmonious society is a long-term strategic task in contemporary China, and also a complicated system project in social governance. The core of "three-dimensional culture" representative's political idea is "ruling the country by virtue" and "taking the people as the foundation". It demands to pay attention to and participate in the country's harmonious governance on the basis of perfecting its own morality. This is in line with the goal of constructing harmonious society put forward by the CPC Central Committee. The harmonious society includes the relative harmony of nature and human beings. Only when human and nature live in harmony can it achieves the development of productive forces, rich life and good ecology, and reach realm of harmony between man and nature, namely the harmonious development of man and nature based on the developed productive forces, otherwise, a harmonious society with no foundation is the castle in the air. At the same time, the relative harmony of human society must establish the "people-oriented" concept. "By nature men are similar to one another, but learning and practice make them different". When people were first born in the world, their natures were similar and good, due to the impact of social environment they become different. It is often said that where there is a crowd, there will be contradictions and differences, and harmony is not to eliminate the difference, but to properly coordinate the contradictions among the people through education and work on the basis of admitting difference to maintain and realize social justice and fairness practically; the whole society helps each other, keep honest and trustworthy, all the people are equality and friendly and live in harmony. To create a vibrant environment with an atmosphere in which interest in all aspects is effectively coordinated, and form a hierarchical harmonious structure, the core layer is the harmonious co-existence among people; the guarantee layer is the stable, orderly and coordinated development of the society, politics, economy and culture, otherwise a harmonious society will inevitably become an empty talk. In other words, to build a harmonious society, it is inseparable from the construction of a harmonious culture, which is the soul of a harmonious society. Only when the concept of a harmonious society becomes a daily conscious behavior of people can the construction of a harmonious society be actively promoted and supported.

C. Promotion of the "Three-dimensional Culture" Is Conducive to the Adjustment of Economic Structure and Transformation of Growth Mode

The integration of economy and culture is the current trend of social development, and highlighting the development of

regional cultural advantages is an important link. Each city has its unique cultural symbols and individual genes, and needs the cultural accumulation of the thickness of the city. Filial piety is the core and bottom line of human moral quality, which is the basis for maintaining the traditional virtues of the Chinese nation. "Filial piety is the foundation of virtue, the most important of all virtues", filial piety is a family love of human to build the rock of "three-dimensional culture". TaiBo followed his father's will and gave away the throne for "filial piety" to achieve the intention to conquer Shang and raise up Zhou, TaiBo "gave away for three times", which not only fulfilled filial piety, but also avoided the consequences among brothers, and he was worshiped and admired by later generations. In order to promote the benevolent rule, Emperor Heng of the Eastern Han Dynasty took Taibo as an example, and decreed MiBao, the prefecture chief of Wuqun, to build tomb and temple in Meili in Yongxing 2nd year (AD 154), and rated TaiBo as the model temple respected by all generations. According to the literature in Qing Dynasty, the sacrifice to TaiBo was held on ninth day in the first month of each lunar year, a later Taibo temple fair was formed, every year on this day, people from various places gathered to participate fair in the day and sang temple drama at night, reaching the climax of TaiBo Temple Fair. According to statistics, since 1975, more than 6,000 officials and scholars from more than 40 countries and international organizations like the United Nations have come to Mei Village and Hongshan to worship Wu Taibo and study Wu culture, Taibo's reputation of noble moral principle spreads around the world. In recent years, in order to build cultural and academic exchange platform and actively promote the prosperity and development of Wu culture and art, the local government organizes China (Wuxi) Wu Culture International Symposium, and scholars and experts have exchanged and published 233 academic papers on Wu culture. Through the paper exchange activities with deep cultural connotation, full of cultural quality and cultural and academic depth, it had produced positive impact on the development and use of Wu cultural resources, heritage and development Wu culture, construction national historical and cultural city, enriching of the excellent traditional Chinese culture treasures and promotion of the development of Wu civilization, which also brings Wu culture research to a new historical height.

Wu culture not only contains the essence of Chinese culture, but also has its own regional culture colors integrated with geographical environment. Infuse excellent traditional culture into the spirit of the times, Wu culture will show a new spirituality. Through the excavation and inheritance of regional cultural resources, Wuxi owns the reputation of supreme virtue, make use of festivities such as Wu Culture Festival, Xu Xiake Tourism Festival and Taihu Lake Expo, it has become a platform for foreign trade, tourism and cultural exchanges in Wuxi, which has effectively promoted the adjustment of the local economic structure and the transformation of growth mode. In 2007, the added value of tertiary industry in the city accounted for 40% of the city's total output value, increasing 1.3 percentage points over the previous year; a total number of 761500 inbound tourists for tourism, visit and other activities were accepted, 3357600 domestic tourists were accepted, increasing 10.5% over the previous year, and the tourism

revenue increased 18.3% over the previous year, entering the ranks of National Tourism strong cities.

D. Promotion of the "Three-dimensional Culture" Is Conducive to Dealing with the Relationship between Countries

To construct the country, we must have a peaceful environment, that is, to deal with the relationship between countries. There is a principled requirement for these purposes of the United Nations. However, the world is undergoing great changes and major adjustments, and hegemonism and power politics still exist, which do not hesitate to act as international gendarmes by means of subversion, and local and marginal wars are rising here and subsiding there; terrorism is rampant and religious contradictions occur frequently, the climate change, environmental pollution, infectious diseases and other natural or man-made disasters still threaten the common security of mankind. Dating back to the Spring and Autumn period when the feudalism replaced the slavery society, for vassal states Qi, Jin, Chu and Wu dominated with military power, the social ritual collapsed then, father and son killed each other, brothers killer king, and the war continued. At this stage of the history, 52 states collapsed, Confucius wrote "the Spring and Autumn Annals" for the social status mentioned above, acting both as teaching materials to educate students and standards to judge the world, praising good and stopping evil, respecting the virtuous, identifying problems. Today's world is very different, but social contradictions under the hegemony are similar. After Columbus discovered the New World in the fifteenth century, over recent centuries, new and old colonial empires such Portugal, Spain, the Netherlands, the United Kingdom and the United States have ruled the world, and the ruled countries are oppressed in politics, plundered and exploited in economy, resulting in constant war, and people's lives are unbearable. Drawing lessons from the historical experience and absorbing rich nutrition from the valuable historical and cultural heritage, proceeding from the one to the other, it may be the root reason why "to survive in the 21st century human must learn from the wisdom of Confucius" was put forward in the Paris meeting "world's Nobel Prize".

The state is a special power organization, in the era of power dominating, if an independent country has no strong comprehensive national strength as a guarantee, it's impossible for it to get equal speaking right in the international arena, and it's hard for it not to be violated and bullied by powerful countries. "The Analects of Confucius" pointed out that the basis of a strong country was: "with enough food and soldiers, people have faith." Its means that firstly the national machine shall have strong military forces as guarantee to become strong; secondly, it shall enough food so that soldiers and people can have ample food and clothing; thirdly, the people have faith in the country. In there was a war, the people could fight for the country together. "The Art of War" directly indicated that "the war is a major national political event, which is related to the survival of the country, the lives of the military and the people, and requires careful study". The potentate who starts the war in Iraq does exactly the opposite, against the principles of "Art of War", who gets strongly resisted by the American and Iraqi

people, no wonder the US media teaches the United States President to read "Art of War".

In today's world, seeking peace, seeking development and promoting cooperation have become an irresistible trend of the times. The trend of multipolarization in the world is developing day by day, and the destinies of all countries are closely linked. A country's diplomatic thinking must be rooted in the soil of its culture. The promotion of the construction of a harmonious world is an inevitable choice based on Chinese historical and cultural traditions. In history, Chinese nation loved peace, respected harmony and pursued harmony. In foreign contact, we adhere to the spirit of "the rich not shaming the poor", and the Chinese characteristics of winning without pride and strong without hegemonism, we have established of diplomatic relations with more than 160 countries and strategic partnership with dozens of countries and regions, continuing to carry forward the traditional culture, which can better handle the relationship between countries. Since the beginning of the new century, there has been a "Chinese fashion" in the world, so far, more than 260 Confucius schools have been established in more than 70 countries and regions. UN Secretary-General Ban Ki-moon takes Confucius as a spiritual mentor, and talks about the "Analects of Confucius" familiarly, showing little-known profound Chinese cultural knowledge, and the "three-dimensional culture" in the world's degree of influence is evident.

E. Promotion of the "Three-dimensional Culture" Is Conducive to Expanding Its Social Function

The spirit of supreme virtue, the Confucian doctrine and the "Art of War" are embodied in various fields of social life and are increasingly favored by politicians, diplomats, economists, sociologists, entrepreneurs and sports circles all over the world. Its social function has already broken through the political and military boundaries, Japan, Singapore, South Korea all take the "Art of War" as a magic weapon of modern enterprise management. Many domestic enterprises pursue the concept of "Confucian Merchants", and take the "business ethics" as the basis, and apply the strategic thinking of "Art of War" to the "strategic management" and marketing strategy of the enterprise, and the effect is very significant. For example, Bohai Caofeidian Oilfield, which is a multi-cultural dynamic team formed by technical and management personnel from over ten countries such as the United States, the United Kingdom, Australia, Norway and Germany, and various regions in China, and it is located in the western part of China's Bohai Bay, jointly developed by China and the United States. In the process of cooperation and development, they use the argument of "unity and braveness is the principle of politics; temper force with mercy is the principle of earth; people who are good at using soldiers unite them as one" in the "Art of War", and make the production management of the oil field orderly. The oil field operators, contractors and subcontractors achieve full participation toward a goal, and achieve sharing of interests and responsibilities under the constraints of laws and regulations, standards and job responsibilities, and work procedures, which has made good efficiency.

V. CONCLUSION

In the current world, "the spirit of supreme virtue" has been spread long for long; the establishment of Confucius Institute is in the ascendant, whose scale is growing larger and larger; as a classic textbook of the world-famous military academies, the "Art of War" has achieved remarkable results, which all focused on the "Three-dimensional culture" with typical Chinese elements, which is the essence of oriental culture, the crystallization of human wisdom, the form of innovative thinking, also practical significance of today's "three-dimensional culture", evolving from three-dimensional culture to "Wu Xue" New theory, enhance the cultural soft power, with more contemporary value.

REFERENCES

- [1] Tang Guoli. Traditional trust culture under Confucian humanism concept [J]. Lanzhou Journal of .2012 (7): 32.
- [2] Zhu Defa. The key to reconstruction of the history of modern Chinese literature is to explore its connectivity and interoperability [J]. Dongyue .2012 (1): 117.
- [3] Shi Ji, Volume twenty-two, Zhou BenJi, fourth [M]. Central Nationalities Publishing House (Volume 1) .2008 (8): 32-44.
- [4] Huo Guang. On the moral reasons in Mencius's ethical thoughts [J] .Gansu Social Sciences .2015 (2): 47.
- [5] Zhao Ye. Wu Yue Chun Qiu (Mandarin) Wu Taibo Biography [M]. People's Literature Publishing House .2006 (3): 62-68.
- [6] He Zhenqiu. Seeking for resources to build a harmonious society from the traditional culture of Changshu [J]. Jiangnan Magazine .2009 (11): 78.
- [7] Zhu Lixia. Why was Taibo called "supreme virtue"? Why did the ancient town become "Virtue Town"? [J]. JiangNanFeng .2013 (1): 34.
- [8] Gao Shuo. Relationship of Pre-Qin Confucian's class consciousness and humanistic spirit and its modern significance [J]. Lanzhou Academic Journal .2014 (1): 20.