

The Literature Review of Traditional Chinese Moral Civilization in the Field of Agenda Setting Theory

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Abstract

At present, the dominance of traditional media agenda setting is facing challenges in the new communication environment of the Internet. The media's agenda setting is not one-way, but takes into account the needs of the audience, and the topics involved are closer to what the public cares about. Through the dissemination of mass media, people can effectively set topics and influence the topics that the audience pays attention to. Confucianism is the core and main body of Chinese traditional culture, and the mass media is also exploring how to make audiences pay attention to this topic through effective communication, and then participate in discussions and form public opinion. The media should strengthen the dissemination of the "agenda" of Chinese traditional culture in a timely manner, which is conducive to stimulating the spirit and enthusiasm of patriotism and rebuilding a benign and positive environment for online public opinion.

Since agenda-setting theory originated in the United States, it is an innovative concept to combine traditional Chinese culture with it. On the one hand, while clarifying the definition

and significance of Chinese traditional culture, it explores the study of Chinese traditional culture from the perspective of Communication. On the other hand, summarizing how current agenda-setting theory and traditional Chinese culture are combined, and discusses future research directions.

Keywords: Agenda Setting Theory, Development, Communicate, Traditional Chinese Culture.

Research fields related to Chinese traditional culture

General Situation of Chinese Traditional Culture Research

Chinese civilization is the only great civilization in the world that has not been interrupted and has been passed down to the present. The 5,000-year civilization history of the Chinese nation has bred excellent traditional Chinese culture, which is the deepest spiritual pursuit of the Chinese people (Li, 2023). The research objects of Chinese traditional culture are very extensive, including history, philosophy, literature, art, politics, economy, society, ethnicity and other fields. Among them, the historical aspect includes the history of various aspects such as politics, economy, culture, and military affairs in ancient China, as well as the development and evolution of traditional Chinese culture (Rossabi, 2021). The aspect of culture includes Chinese philosophy, literature and art, religious beliefs, customs and habits, etc. The social aspects include Chinese family, marriage, ethics and morality, etc. The human aspect includes the content of human essence, meaning of life, and human value (ibid,2021).

After summarizing the research in the academic circles, the author finds most of the research on the relationship between the news media field and traditional Chinese culture revolves around the moral civilization in traditional Chinese culture (Ding& Saunders, 2006).

Based on Hill(2015),traditional Chinese moral civilization has a long history and involves all areas of life.Ethical relationship is an objective relationship between people.Morality accompanies ethics, and maintains and coordinates the development of ethics.Therefore, Chinese traditional moral civilization is the potential standard, principle and norm for Chinese people to conduct social behavior or restrain social behavior for thousands years (Yan, 2020).It is also these standards, principles and norms that are also subtly influencing what the public thinks, says and does in news media activities.Generally speaking, the traditional Chinese moral civilization is based on the Confucianism represented by the famous thinker Confucius in the Spring and Autumn Period, and also adopts the Taoist thought represented by Lao Tzu, which is integrated into the Chinese moral concept system (Wu & Tseng ,1985). Confucianism civilization advocates "Benevolence" and "Righteousness" as the basis, adding "Courtesy", "Wisdom" and "Faith"."Benevolence" means to respect and love people. "Righteousness" means fairness and justice."Courtesy" means humility, politeness, and self-cultivation."Wisdom" is the ability to distinguish right from wrong."Faith" means honesty and trustworthiness (ibid, 1985).Traditional Chinese culture can be regarded as an ethical culture in essence, which regards blood relation as the bond between people to form a small family and a big country.The patriarchal system is the root of filial piety and respect for elders.Under this patriarchal concept, it attaches great importance to ethics and morality, emphasizing respecting the old and loving the young, respecting the elders, getting along well with each other, maintaining social order and justice, doing good deeds to accumulate good virtue.Treat all living things with the highest kindness and compassion (Ford, 2010).

Nowadays , the audiences' media behavior are influenced by Confucianism.For example, traditional Chinese moral civilization emphasizes family ethics, that is, parent-child relationships are irreversible.Conceptually, the domination of parents and elders over their

children or young people is absolute. From this came the culture of "filial piety," a code of ethics that regulates the relationship between parents and children. For a long time, under the influence of such traditional Chinese culture, in all social activities, respect for the elderly is a subconscious behavior engraved into the soul of all Chinese young people. For example, the expansion of some disputes or conflicts between the elderly and the young violated the mutual love and kindness emphasized by "benevolence", which caused social news. Sometimes what the elders do may not be correct, but the traditional Chinese moral civilization will make the audience who read the news have a strong emotional tendency towards the elders when they do not receive accurate information. Coupled with the influence of "righteousness", many audiences consciously maintain fairness and justice, want to seek justice for the elderly, and condemn the actions of the young, forming a one-sided public opinion. Not only the "We media" audience, but in the current media environment, the role of gatekeepers has weakened, and all media are pursuing the "first release" of news reports, so many media and even official media will only see the superficial phenomenon of the incident, do not go deep into the investigation, and make some "subconscious" guidance. The "herd mentality" will guide a large number of online people, and the public opinion will escalate. The anonymity of the Internet has weakened the restriction of "Courtesy" on the audience. People's speeches began to become intense, and even turned into a very serious impact on the parties involved. However, some people are influenced by "Wisdom" and are eager to judge the true right and wrong of events, so some responsible media and audiences will search for the real facts. After the final result is announced, the elders are wrong and the younger ones are right. Things are not as the audience subconsciously think. If public opinion reverses, then a group of audiences will often come again because of the influence of "righteousness". They will condemn the elders. But more people will be affected by "Faith" and feel that they have been deceived. They will even more strongly condemn the first group of media who pursued the "first release" and made false reports, and the masses who expressed their opinions without seeking the truth. The news reversal phenomenon influenced by traditional Chinese culture was might formed.

Traditional Chinese culture is a broad and profound field with a wide range of research subjective. Studying traditional Chinese culture can help people better understand the details of Chinese history and culture, as well as better understand themselves.

Liu & Turner (2018) stated as far as communication studies are concerned, the research direction of traditional Chinese moral civilization with communication is not popular. Although the scope and fields of research are extensive, the research results are not many and are not easy to classify. The number of monographs on the study of traditional culture transmission is also very small. The researchers conducted an advanced search on the China National Knowledge Infrastructure (CNKI) database with the theme of "traditional culture", and found a total of 14,600 academic papers. However, the author conducted an advanced search on the CNKI database with the theme of "traditional culture communication", a total of 1417 academic papers were searched (as of July 12, 2023). That's far less than education, philosophy, fine arts and photography, which came in 15th.

From 1979 to now, papers on the role of traditional Chinese culture in the field of news communication have been published every year. With the development of media, the number of papers has gradually increased in recent years. The Sixth Plenary Session of the 17th Central Committee of the Communist Party of China discussed and passed the "Decision of the Central Committee of the Communist Party of China on Several Major Issues Concerning Deepening the Reform of the Cultural System and Promoting the Great Development and

Prosperity of Socialist Culture", sounding the clarion call of "building an excellent traditional cultural inheritance system". The 18th National Congress of the Communist Party of China clearly stated for the first time the development direction of China to become a "cultural power". Promote it in a way that people happy to hear , and has wide participation, to carry forward the cultural spirit that spans time and space, transcends the country, is full of enduring charm, and has great modern value, and inherits traditional Chinese culture while carrying forward the spirit of the times. Spread the achievements of Chinese cultural innovations facing the world."According to policy support, Chinese scholars have begun to pay attention to the study of traditional Chinese culture, and the number of research documents has continued to increase.

Research on traditional Chinese Culture from the Perspective of Communication Studies

Around 1980, communication studies began to appear in China as a new research field, and Chinese scholars began to try to use the theory of communication studies to deconstruct and define traditional Chinese culture. Wu (1988) published the book "The Invisible Network - Viewing Traditional Chinese Culture from the Perspective of Communication", which was the first to use the theory of communication to analyze traditional Chinese culture and the style of social communication in ancient China. It was groundbreaking at the time meaning, but there are also some shortcomings. Professor Chen Lidan pointed out some deficiencies in Professor Wu Yumin's book. Chen (1995) stated "Unfortunately, the author's argumentation on China's communication structure is arranged in the last chapter, which is less than 10,000 words; about exchange of Thoughts on Confucian School of Confucianism, the book's comments are only two pages, and none of them have been developed. However, the book's The research is groundbreaking, and it inspired me to notice the embryonic form of the communication structure of ancient Chinese social life in Confucius. The 'dissemination' mentioned here mainly refers to the dissemination (disseminate, disperse, diverge) in the sense of social culture, and also includes Related to this is more specific information dissemination (communication)." Professor Chen Lidan's point of view in this article is an extension and supplement of this book. Professor Wu and Professor Chen are Chinese scholars who used the knowledge of communication to analyze Chinese traditional culture earlier. Their research opened up a new opportunity for the study of traditional culture communication. Li (1997) believed that news communication is a kind of communication culture. In terms of the load and inheritance of Chinese traditional culture, it has undertaken an extremely important mission, and in the construction of new cultural forms, it is the refraction and extension of traditional culture. The emergence and development of Chinese news culture has been seriously influenced by Confucianism, and it presents an obvious phenomenon of "antinomy" in both positive and negative aspects. A more profound understanding can be obtained by re-examining news communication from the perspective of Confucianism studies.

After further collation and analysis of the literature on traditional culture communication, it is found that the existing research content can be roughly divided into two directions, and each direction focuses on different forms and contents of traditional Chinese culture communication.

Research on the communication of traditional culture through traditional media

Before the prevalence of new media such as the Internet and mobile phones, traditional media was the main form of communication for traditional culture. Through the collection

and arrangement of documents, it is found that researchers often associate the "Confucian" culture in traditional Chinese culture with traditional media.

Confucian culture is a cultural genre guided by Confucianism (Makeham, 2020). It is the core component of traditional Chinese culture. Confucianism was created by Confucius in the Spring and Autumn Period, advocating blood relations and moral rationality, its central ideas are "Benevolence", "Righteousness", "Courtesy", "Wisdom" and "Faith". Confucianism has been admired by generations of rulers, as well as the inheritance and development of Confucius' descendants, making it play a decisive role in the development of traditional Chinese culture. In the deep concepts of traditional Chinese culture, all of them are branded with Confucianism (Hall & Ames, 1987).

As seen in Wang (2017) that news dissemination is a unique activity in human society. The status of Confucianism in Chinese society is very important. He proposed that according to Confucianism, it is necessary to pay attention to people, report on people, and educate people. The classic Confucian book "The Analects" mentioned that a student Fan Chi once asked Confucius what benevolence mean, Confucius replied: "Love people." Mencius, another representative of Confucianism, also mentioned the proposition that "the benevolent loves others". But now, in disaster news reports, many media sometimes set the agenda focusing on officials directing disaster relief, or property losses or the intensity of disasters, while ignoring the real casualties of people, let alone caring for the psychological trauma of victims after the disaster. In "The Analects of Confucius Yan Yuan", Confucius said: "The virtue of a gentleman is the wind, and the virtue of a villain is the grass. The grass on the wind will die." In Confucianism, the gentleman is the upper class of the society, who must guide the tendency of the common people with his own conduct, aiming to strengthen the guidance of public opinion and maintain social stability. Confucius also had a clear understanding of the major social effects brought about by public opinion, "One word can rejuvenate a country, and one word can ruin a country." The educational function of the news media is one of the inherent basic functions of the media. Mencius said that the education of a gentleman is "Salutary influence of Education like timely rain". He believed that the media should do a good job of setting the agenda and provide benign education and guidance to people.

According to Yi (2000), the moral and ethical concepts advocated by Confucianism are still of great value to modern news communication activities, and this value is mainly reflected in the self-discipline of news communication. The so-called self-discipline of news dissemination, refers to the self-discipline implemented by news organizations and individuals through professional ethics and personal cultivation. Journalists occupy a dominant position in news dissemination activities, and their moral concepts, moral ideals, moral standards and moral psychology will inevitably have a great impact on the general morality of the society and the entire social life. He put forward the idea of "standing in the middle way", "the people are more important than the emperor", the content of news dissemination. "Standing in the middle way" is the traditional Confucian thought, which can avoid the phenomenon of "deification" when applied to news dissemination, which deify ordinary people, ordinary events, lacks truth and causes dishonesty. At the same time, it can also avoid hype, and avoid losing the pursuit of authenticity in pursuit of traffic of news. "Mencius: Put Your Heart Down" said: "The people are the most important, the community is second, and the monarch is the least." Xunzi, a representative of the Confucian school, further proposed after Mencius: "The monarch is like a boat, and the common people are like water. Water can carry the boat, and

water also can capsizes the boat." News reports should focus on the fundamental interests of the people rather than whitewashing the achievements of the government.

2. Research on the communication of traditional culture in the context of social media

Since 2010, with the acceleration of the social media, the Internet and mobile terminals have become the main positions of communication, and the focus of communication has shifted from traditional media to new media. More and more scholars have also begun to focus on the study of traditional Chinese culture in the context of social media.

The study of traditional culture in the context of new media is divided into two stages, namely, the stage of Internet communication and the stage of social software communication.

Qian(2011) published "A Brief Analysis of the Characteristics of the Communication of Traditional Culture in New Media", which not only briefly proposed the definition of new media, but also pointed out that the spread and development of traditional Chinese culture represented by Confucian culture must rely on new media. In the research, it not only pointed out that the characteristics of Chinese traditional culture in the communication of new media are not only the high efficiency of space and time, but also completely break the geographical boundaries, and also change the audience's lifestyle, way of thinking, and cultural concepts. and the way culture is transmitted.

After 2018, social media and mobile apps emerged and entered the era of all media.

Diao and Du (2021)pointed out that in the all-media era, the rapid development and wide application of new media technologies have brought opportunities for the dissemination of traditional culture. Through cooperation and sharing with new media, traditional media integrates new media channels such as the official website of the program, official WeChat, official Weibo, APP client, etc., to realize the diversified presentation of excellent traditional cultural content such as sound, video, pictures, and text. Traditional culture should innovate communication concepts in the dissemination. Using animation technology, 5D and other new media technologies can provide scientific ideas for the dissemination and development of traditional culture.

In recent years, with the favorable policies and the development and progress of the media environment, the news media circles have begun to pay attention to the communication research of traditional Chinese culture, and it has shown an increase year by year. However, in the current research situation, there are many research directions, loose content, no genres, no specialized works and representative figures, which urgently need to be improved by future scholars.

Research fields related to Agenda setting theory

The Origin and Development of Agenda Setting Theory

By reviewing the previous research results and conducting in-depth research, although the theory of agenda-setting was developed by Maxwell McCombs and Donald Shaw, the seeds of this idea emerged of Walter Lippmann's 1922 book, Public Opinion(McCombs&Valenzuela,2020). In this book, Lippmann extended Plato's idea of "cave man" and believed that the audience is like a prisoner, who can only see the real events reflected in the media,and these reflections form the basis for our mental images of reality.On this basis, Lippmann put forward the famous thesis of "The World Outside And The Pictures In Our Heads" (Lippmann, 1922), and used this as the opening title of Public Opinion.After 40 years of developing the early ideas of agenda setting, Cohen (1963) states: "may not be

successful much of the time in telling people what to think, but it is stunningly successful in telling its readers what to think about. The world will look different to different people." Cohen continues, "depending on the map that is drawn for them by writers, editors, and publishers of the paper they read." This Cohen's view is a classic formulation of early agenda-setting theoretical thought, and is cited in almost every treatise dealing with agenda-setting theory.

In the study of agenda setting theory, the pair of North Carolina researchers Maxwell McCombs and Donald Shaw can be said to be pioneers and authorities. The communication terminology "agenda setting" is first proposed and used by them, agenda setting as a conceptual body was first put into empirical research by them (Rösler, 2017). Their assumptions about the extent to which the media agenda affects the public agenda are: The public will adjust their views on the importance of various issues according to the degree of importance the media attaches to these issues, or the degree of emphasis the media attaches to a certain thing is proportional to the degree of emphasis the public attaches to the same thing (McCombs & Shaw, 1972). To prove this point, in 1968 they used the U.S. presidential election to conduct a survey, and they concluded from the survey that at a certain time and place, the issues that the public talked about were the issues highlighted by the media, and the public considered the most important things. It is also what the media emphasizes the most (Rösler, 2017). McCombs and Shaw published a paper titled "The Agenda Setting Function of Mass Communication" in *Public Opinion Quarterly* in 1972, where they first proposed "agenda setting theory". In a series of events or issues, those issues or topics that receive more media attention will become increasingly familiar over time and their importance will be increasingly perceived, while those that receive less attention will be correspondingly decline (McCombs & Shaw, 1972).

Research and Findings Related to Agenda Setting in the Internet Age

Nowadays, the communication environment of society has undergone earth-shaking changes. With the development of media technology, various available media on the market have exploded (Kahn & Kellner, 2004). Especially in today's rapid development of the Internet, the rise of the "fourth media" -- the Internet has changed the research background and field of "agenda setting" theory (Hu & Chen, 2022). Kim and Lee (2006) pointed out that the difference between Internet agenda setting research and traditional agenda setting research is that the Internet competes with traditional media and has huge content and user interaction capabilities. Social media has changed people's behavior, attitudes, habits, lifestyles and communication processes (Kobiruzzaman & GHAZALI, 2022). Lee, Lancendorfer, and Lee (2005) argued that various opinions on public issues are posted by netizens on the Internet or on social media, and then these opinions form an agenda in which other netizens can perceive prominent issues. Jiang (2014) also said the internet plays a role in shaping the opinions and public spaces of netizens, and her research shows a "reverse agenda effect," meaning the public agenda can set the media agenda. With the advent of the Internet and online news media reporting, two innovations enabled the improvement of the study of this alternative path of effects. On one side, digital technologies allow researchers to assess almost in-real-time influence or contagion of social media trends to news media reporting and vice versa (Dodel et al., 2018). Dodel et al (2018) provided empirical evidence that agenda setting does not follow a one-way pattern from traditional media to individuals, at least concerning political issues in the United States. According to Nair and Sharma (2017), with the advent of social media, the political public sphere is expanding. The scope for the public

to provide feedback directly to their representatives enters a new phase for public opinion and policy development. The social media platform arguably enables the public to set the agenda for its representatives by pressing the "Like" button on Facebook updates, sharing and commenting on those updates. Based on Alivi et al (2021), a quantitative study was conducted with a sample of 700 registered voters in Klang Valley, Malaysia. The purpose of this study is to explore motivations for using online news sites and their impact on government satisfaction and voting choice. Surprisingly, Online news plays an important role in determining vote choice. McCombs (2020) mentioned "reverse agenda setting" in his recent textbook as a situation of public concern setting the media agenda.

Peng (2009) believed that netizens are the audience of online media. Unlike traditional media audiences, netizens are no longer passive recipients of information. They can put forward their own needs for information, select and transmit information according to their own interests, own opinions, suggestions. Luo (2014) stated that they use the Internet to give an event salience, shape a 'pseudo-environment', influence the perception of a broad Internet audience, and then form a generally similar public perception by paying attention to the event for a longer period of time. Regarding the characteristics of the Internet agenda-setting,

Wei (2009) describe that first, the power to set the agenda is decentralized, and the setter is generalized. Due to the huge number of netizens, scattered and anonymous, it is difficult to monitor. Internet agenda-setting can be spread across regions, borders, and cultures with almost no restrictions. As long as they want, any ordinary netizen can set agenda.

After 2002, because of the emergence of network technology, a new research perspective was put forward for foreign scholars to study public issues.

Ragas & Roberts (2009) studied the agenda setting theory and the agenda melding hypothesis in the context of social media. Data shows that agenda setting is influenced by social media. Kushin (2010) stated the relationship between networks of media agenda setting that examines changing media environments. In his paper, he evaluated social media, especially Twitter, and the results show that social media has a direct impact on the political agenda setting of hot events. Yu and Aikat (2005) conducted a study on the agenda setting between traditional media and online media, they selected 6 media as analysis samples. Newspapers, television, and the Internet media all provide agenda-setting effects. However, the agenda setting of online media is more diverse than that of traditional newspapers and television. Williams and Carpini (2004) claimed that new media provides almost unlimited political information through decentralized information channels, and that without a gatekeeper mechanism, it is increasingly difficult for journalists to act as gatekeepers.

An overview of domestic and foreign scholars' research on agenda setting in the new media era can be found that foreign research on the development of Internet agenda-setting started earlier. Qualitative research was often used. Domestic research mostly focuses on the process changes and characteristics of new media communication, and expands the phenomenon analysis in other Internet agenda-setting according to the agenda setting theory.

Research on Traditional Chinese Culture and Agenda Setting Theory

The spread and development of traditional Chinese culture represented by Confucian culture in modern society cannot get rid of the influence of mass media. Only by facing up to the influence of mass media on the dissemination and reconstruction of traditional Chinese

culture represented by Confucian culture, and integrating mass media into traditional Chinese culture communication activities, can traditional Chinese culture absorb new elements of the times and keep pace with the times in its inheritance and development.

Liu (2010) believed that traditional Chinese culture influences the agenda selection of public self-agenda setting. She explained that public self-agenda setting means that the public uses online platforms to state facts or express opinions, and draw the attention of the mass media through various communication channels with its own salience, making it the central issue of public opinion. Influenced by traditional Chinese culture, the setting of agenda often involves issues of ethics and morality that Confucian culture pays attention to and issues of nationalism. The study took two social ethics incidents as cases. She pointed out that China is in a period of social transformation, traditional cultural values, moral and ethical values are being challenged of Chinese. Influenced by Confucianism, agenda such as caring for vulnerable groups and helping the poor are particularly prominent. Influenced by Confucianism "Great Unification Thought", online nationalism is on the rise. Any agenda involving issues left over from history in China and Japan, unification of Taiwan and the Mainland and some incidents involving nationalist sentiments. All have received the attention and dissemination of most patriots.

Jing (2004) believed that traditional Chinese culture affects the functional expression of mainstream media in the agenda setting process. He pointed out that the mainstream media agenda setting must essentially conform to the fundamental interests of the broad masses of the people. The mainstream media is a communication medium with a high degree of public opinion influence in a country and society. Through the mainstream media, a public opinion tone that is in line with the actual situation of the country can be constructed, and media agenda that can promote the development of the country can be proposed. Mencius, a representative of the Confucian school, put forward that "the people are more important than the emperor." He advocated that public opinion should take the interests of the people as the most basic interests, and news reports should pay attention to the fundamental interests of the people instead of whitewashing the achievements of the government. That is to say, the mainstream media must be able to conform to the actual production and life of the people when they report news.

Ruan (2020) stated that perception of the Olympic Games largely depends on the dissemination of media. Under the barriers of time and space constraints, only through news media organizations to understand the event. The selection and processing of news events by the news media presents the content framework to the audience as a "mimetic environment" and does not necessarily fully fit the real environment. She believed that traditional Chinese culture has influenced the media concept of agenda setting, and the media is not a simple mirror reflection of external things, but a purposeful "choice and choice activity". For example, under the cultural differences between China and the West, there must be obvious differences in the broadcast of the Olympic Games and an understanding of the Olympic spirit. Traditional Chinese culture takes Confucian culture as the core and pursues equality and respect for harmony, while Western culture uses religious thoughts as the driving force and pursues freedom and competition. At the same time, in recent years, Olympic dissemination in China has become more and more inclined to the dissemination of the "People's Olympics". The dissemination concept is more in line with Confucianism's focus on people, the pursuit of people-oriented, and the concept of National Olympic.

To sum up, the current research in Chinese academic circles on the integration of agenda-setting theory and Chinese traditional culture mostly stops at traditional Chinese

moral civilization as the starting point to Analyzing traditional Chinese culture as a factor affecting agenda setting theory. However, the overall number of studies is insufficient. And most of the research is concentrated in the last thirty years, and most of the research is not deep enough. Most of them are journals or master thesis. No well-known and representative scholars appeared, and no research was formed. The overall situation is that there are many research angles but the research is relatively scattered. This requires future researchers to combine traditional culture with modern elements and inject vitality into it by setting and guiding research on mass communication issues.

Conclusion

To sum up, with the communication media and the public role changed, agenda-setting theory has also been greatly developed in the network information age, thus providing a new perspective for the study of Traditional Chinese culture represented by Confucianism. According to Shan (2010), "perhaps the most universal and dominant feature of culture is communication, because without communication, culture cannot develop, survive, extend and succeed". From this perspective, the protection and inheritance of Chinese traditional culture requires the guidance of mainstream media and the application of agenda-setting theory. But at the same time, through the author's sorting of materials and documents, found the flaws in the theoretical research on traditional Chinese culture in the field of news communication and agenda setting. Most of the current research on traditional Chinese culture and agenda-setting theory is discussing how to use agenda-setting theory to spread Chinese traditional culture, or the problems that arise when using agenda-setting theory to spread Chinese traditional culture. Few studies have explored the meaning or influence of traditional Chinese culture on agenda-setting theory. And most of the research is in the field of traditional media, lacking the integration of traditional Chinese culture in the current new media context. All of the above should be focused on in future research.

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