

Culture Crisis and Culture Self-confidence

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The cultural crisis is an inevitable process for any nation and country in the process of modernization. But the crisis is not terrible. With the cultural conflict, it contributes to integration and regeneration. Therefore, when Western learning spread to the East, which means the tradition turns to the modernization, the Eastern learning also spreaded to the West, which means using traditional approaches to solve the problems of modernization. The key to this problem is to construct a new cultural value system that meets the needs of modernization and the future society in the clash and crisis of culture. Chinese should be more confident in meeting foreign culture nowadays. There is no need to be afraid of the mingling of gold and sand, let alone the loss of national unique quality. In an era of reconstruction of the world order, China needs a globalized cultural narrative to rebuild the position of China and Asia in the world's cultural history and retrieve the lost position of Chinese culture. To this end, we can learn from nutrients of history and culture, establish self-confidence.

Keywords: traditional culture, inherit, transcendence, cultural awareness, cultural self-confidence

Culture is the blood of the nation and the spiritual home of the people. At present, China is still in the process of changing from traditional society to modern society, and its characteristics and modernity are shaping the future of Chinese culture. Excellent traditional culture is the base of establishing our cultural self-confidence. Only when the traditional culture is creatively transformed and developed in the modern society, will the Chinese culture be more vigorous, vital, and influential. Meanwhile, only deepening the understanding of the importance of China's excellent traditional culture can we further enhance cultural awareness and self-confidence.

Cultural Crisis in Social Transformation

In 1968, Toynbee expressed deep concern about the serious absence of modern civilization caused by modern science and technology. He said: "Utopia in early modern times, is almost all optimistic. This is because there is no clear distinction between scientific progress and spiritual progress as two distinct things. They mistakenly believe that the accumulation of scientific and technological progress will naturally accumulate spiritual progress".

In this regard, the famous historian Zhang Kaiyuan pointed out that Toynbee's consideration towards the future of human civilization is very profound, which provided us with an important observation angle. On the one hand, the spiritual-cultural construction lags behind the economic development. On the other hand, traditional culture meets the issue of inheritance and transformation when confronted with modernization. It is impossible to be adapted to the new culture of modernization over one night, and that's where the cultural crisis

occurs. Be it developed countries or developing countries, they all need to deal with cultural crisis. Because of their respective value systems, each country has its own unique historical and cultural traditions, so its modernization process presents its own characteristics.

Japan did not abandon the traditional ethnic culture when learning western or foreign cultures, which laid the ideological foundation for absorption of western culture in modern Japan. During the Meiji Restoration, when absorbing the western science and technology, Japan never ignored the establishment of the legal system and other aspects of innovation. They brought forth new ideas and developed the “Japanese National Spirit” in the traditional culture into a unique “Gang Spirit” while absorbing modern ideas and literature and art in Europe and America, which effectively promoted modernization in Japan. As for modernization in Singapore, the British civil service system, Western high-tech and Chinese culture (Confucian Ethics) were organically unified. They learned from the west, but not the westernization; they implemented the Confucian culture, but not the Chinization. This constructs the “3-S Spirit” pursued by Li Guangyao, which are “Subsist”, “Safe”, and “Success”. As a kind of cultural spirit in being adapted to the modernization process, the “Three S” spirit and the Japanese “Gang spirit” have a consistent cultural value orientation, which played an important role in promoting Japan and “four dragons” of East Asia in the process of modernization.

The history and cultural traditions of China are long and complicated. For a long time, our research on the system of this cultural value is not sufficient. The problem of the national survival for years bears the brunt of the causes, which causes people impatient and simplistic towards the traditional culture and western culture in varying degrees, and illustrates two extremes of cultural inferiority and cultural arrogance. In fact, these are typical symptoms of cultural crisis.

The cultural crisis is an inevitable process for any nation and country in the process of modernization. But the crisis is not terrible. With the cultural conflict, it contributes to integration and regeneration. The crisis means that cultural traditions will be given a chance of rebirth and prosperity, seeking their own way in the cultural crisis. Different nations and cultures experience various forms of cultural regeneration. We should take the whole world into consideration and investigate the issue of modernization and cultural crisis from a border perspective. This means that a nation or a country, whether they become modernized or not, may have a cultural crisis. Therefore, when Western learning spread to the East, which means the tradition turns to the modernization, the Eastern learning also spreaded to the West, which means using traditional approaches to solve the problems of modernization. The key to this problem is to construct a new cultural value system that meets the needs of modernization and the future society in the clash and crisis of culture.

How to construct such a new cultural value system and promote Chinese modernization? First of all, we must object impetuosity and simplification, and regard the modernization of traditional culture as a process. Europe From the Renaissance and Modern Enlightenment to modern Western cultural thoughts can be regarded as the process of modernization of the European traditional spirit (Christian spirit), as well as a process in which traditional culture and modern culture are fused by the conflict and merged. In this difficult course, some prominent Western thinker and intellectuals represented by Martin Luther, Calvin, Kant, Hegel and Marx, in the process of digesting the traditional culture and reconstructing the new cultural value system, promoted the process of modernization in the West and formed a new culture adapted to the needs of modernization.

In the process of seeking the new spirit of dealing with China’s cultural crisis and advancing the modernization of the nation, contemporary intellectuals of China should undertake this historical mission consciously. This requires intellectuals of various disciplines to first get rid of utilitarian, and set up scientific

attitude and the spirit of seeking the truth, and think, study and reflect on Chinese and Western cultures in a calm and deep sense. It is necessary to strengthen the equal dialogue between different cultures, seek mutual communication and understanding. Subsequently, we should explore all wholesome and useful spiritual resources from the treasure of human culture, inherit and surpass, integrate and innovate, and jointly correct the serious lack of human civilization today.

Why Should We Adhere to Core Socialist Values

For a nation once had the glorious history and great culture, belief in the cultural ideals and spiritual beliefs shall never perish from the planet. This is cultural self-confidence. In today's China, this cultural ideal is of great significance to standardization and guidance of real politics and construction of core socialist values. Only when the socialist core values are continuously promoted, national spirit based on patriotism and zeitgeist focusing on reform and innovation are recognized, and spiritual power of the Party and people is strengthened, can an inexhaustible engine for national rejuvenation emerges.

The reason why President Xi Jinping taking the cultivation and promotion of core socialist values as the foundation of gathering and consolidating national spirit is that they are the soul of rejuvenating the country and essence of socialist ideology. To develop the socialist culture with Chinese characteristics, we must strengthen the construction of the socialist core value system, and guide the ethos and forge public consensus with the socialist core value.

Core values of socialism illustrate the historical attribute of public values, including the refinement of traditions, concerns about the reality of society, and pursuit of future ideal society, which reflects the relationship between inheritance and innovation, tradition and future. It points out its unique origin, practice, and future appeal from the illustration of connotation, which is beneficial to cultural consciousness of the people, to strengthen goal identification and cohesion, to improve the quality of the people and cadres, and to promote the construction of a harmonious society. It is an important approach to implementing the policy of cultural self-confidence, cultural consciousness and culturally-strong country.

Ever since human beings have the ability to learn about the world and themselves, they start to think about common destiny. A lot of Eastern and Western philosophers have been exploring and constructing the core value system of human beings. The most profound lesson left for mankind in the two World Wars is the disrespect for human rights. On 10th December 1948, the United Nations issued the *Universal Declaration of Human Rights* in Paris. It contains 30 articles, related to rights of human existence including democracy, freedom, legal system, human rights, equality, equity, and justice. These values have been universally recognized by the world. But during the process, one problem needs to be paid attention to, namely, the dialogue between universal values and other civilizations. After the Cold War, the Western civilization seems outstanding during the conflict with the civilization of the rest of the world with a trend of leading the development of world civilization, and superiority of Western civilization was once pervasive. Ignoring differences in the national conditions and historical traditions, it is bound to be ineffective and not convincing to measure merits and demerits of civilization by the same standard, and the result can only lead to suspicion and conflict.

Since ancient times, China has treated the wisdom of human civilization development with the idea of "harmony without uniformity". Different civilizations can only renew themselves when they have frequent dialogue on the basis of mutual trust. Therefore, our core values should have a global perspective, a Chinese

perspective, and a contemporary perspective, which requires both of the significance of this era and excellent traditional culture. Recognizing traditional culture in the national core value system correctly is to first believe the possibility of the modern transformation of traditional culture. The second is to admit the diversity of traditional culture. The third is to understand the change of traditional culture. At the same time, Chinese should be more confident in meeting foreign culture nowadays. There is no need to be afraid of the mingling of gold and sand, let alone the loss of national unique quality.

China Needs a Cultural Narrative of Globalization

Lack of confidence in historical culture is the biggest obstacle to the rejuvenation of the Chinese nation. Since the modern times, the western world has claimed hegemony over the culture of the entire world. In an era of reconstruction of the world order, China needs a globalized cultural narrative to rebuild the position of China and Asia in the world's cultural history and retrieve the lost position of Chinese culture. It requires the establishment of cultural self-confidence, thus providing a spiritual impetus for new global order nowadays.

Commenting on the 2010 Shanghai World Expo, Singapore's Lianhe Zaobao said that since the reform and opening up, China's political and economic situation and its international status have undergone tremendous changes. This creative and cultural feast is supported by economic strength. The cultural basis of this view is that the economy plays a decisive role in the culture. However, after the reform and opening up, China's economic achievements are obvious to all. However, the development of cultural industries lags far behind economic development and is incompatible with the rapidly growing economy:

Panda is China's national treasure, "Kung Fu Panda" has become the United States financial resources; Hua Mulan's story spread in the vast land of China in ancient times, but the story on the Disney screen earned a few hundred million; China's import and export has maintained a surplus, but cultural industry has been in a deficit state for a long time; the cultural industries in developed countries generally account for about 15% of GDP, the United States even exceeds 20%, and China just exceeds 3%.

There are many similar evidences. If this state of affairs does not change, there will be no cultural connotation in economic development and the inevitable disadvantage in the future competition will be obvious.

Culture is the eternal ruler of survival, progress and development of a nation. The prosperity of a country cannot be separated from the support of culture. The cultural renaissance is a significant issue, which is more important and difficult than the economic revival. Since the 18th National Congress of the CPC, under the leadership of the Party Central Committee with President Xi Jinping as the core, party committees and governments at all levels have promoted the inheritance and development of Chinese traditional culture more consciously and actively. They carry out a series of innovative and productive projects, which effectively enhances the Chinese traditional culture influence, cohesion and creativity. However, there is still much to be desired from the target which was proposed by *Opinion*. By 2025, Chinese traditional culture inheritance and development of basic system ought to be constructed. The research, education, protection and inheritance, innovation and development, communication and collaboration, and other aspects ought to be promoted and achieve the important achievements. The cultural products with Chinese characteristics, Chinese style, and Chinese manner will be more various. The cultural consciousness and cultural self-confidence will increase significantly. The foundation of the national cultural soft power is more solid, and the international influence of Chinese culture will have improved significantly. Therefore, we can start with the following two aspects:

Firstly, we need to further promote publicity. The culture of socialist is the culture of the democracy and science. Cultural discussion and propaganda should be geared to the public, so it can be deep in thought and accepted by the public. Meanwhile, the development of culture requires awakening of the subject consciousness. Only when people recognize the current situation and risks of its own cultural development, and clearly define its mission and role in cultural development objectively in the real world can it form a good atmosphere for cultural development within the whole society, form cultural self-confidence, and promote the robust development of Chinese culture.

Secondly, cultural integration should be carried out according to the requirements of modernization in China. *The Manifesto of the Communist Party* has pointed out that cultural integration has become inevitable since the bourgeoisie stepped onto the stage of history. Today, cultural integration has become a universal phenomenon, which is a change of regionalization and nationalization to globalization and modernization. This transformation is based on cultural consciousness and its own traditions. Inheriting excellent traditional culture does not mean a cultural regression or involution. We should characterize our development and creation to produce a new value system both beyond the western culture and traditional culture, and in accordance with the needs of the real life and future development. In the long term, a new cultural value system that is compatible with modernization of China and embodies the spirit of Chinese traditional culture will stand in the forest of world culture.

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