

INTERNATIONAL JOURNAL OF CREATIVE RESEARCH AND STUDIES

www.ijcrs.org

ISSN-0249-4655

Cultural Self-Confidence in New Era

Qiu Xiaotong

College of Marxism, China West Normal University,
Nanchong City, Sichuan Province, China

Abstract

The eighteenth national congress of the communist party of China propounded "three confidence" theory about Socialism with Chinese characteristics, which was extended to "four confidence" on the communist party of China's 95th anniversary. It fully highlights the importance of cultural self-confidence. Chinese culture confidence, with rich connotation, strong foundation, steady power, includes both the source of Chinese excellent traditional culture and the national spirit with patriotism as the core, the spirit of the age with reformation and innovation as the core, and the power offered by the great practice of socialism with Chinese characteristics under the guidance of marxist theory. But facing new era environment, we still need to learn to reflect, tolerance and innovation so that to push forward the whole country and national cultural confidence onto a new level.

Keywords: Culture; Culture self-confidence; Rational foundation; Practice motive.

Cultural self-confidence' proposal

On October 18, 2011, "the central committee of the communist party of China to further the reform of cultural system to promote socialist cultural development boom certain major issue decision" (referred to as the "decision" below) was adopted at the 17th session of the central committee of the sixth plenary session, and put forward the goal like, "cultivate high level of cultural consciousness and cultural self-confidence, and strive to build a powerful country with socialist culture". On May 17 this year, Xi Jinping specially chaired a meeting of philosophy and social science work symposium, again to emphasize "firming the self-confidence of socialism with Chinese characteristics road, theory and political system, in the final analysis with culture self-confidence. Cultural self-confidence is more fundamental, deeper, and lasting power." On July 1, 2016, Xi Jinping put forward "the whole party must firm road confidence, theory confidence, system confidence and culture confidence. The cultural confidence is more fundamental, wider and more profound confidence "once again, in celebrating the

95th anniversary of the founding of the communist party of China conference speech .It is the new subject, new task and new goals, putting forward by the CPC and our country, complying with the time development. Under the background of new era, to cultivate a higher degree of cultural self-confidence is not only a clear representation of actively practicing the socialist core value system, but also to promote the great development and prosperity of socialist culture, the process of the construction of socialist culture power available.

We'll see "self-confidence" and "inferiority" as a set of incomplete symmetry of antonyms. If we understand the "cultural inferiority "as" to treat their own cultural value with a kind of contempt, suspicion and even on the negative attitude and psychological" [1], so, whether the cultural confidence can be simply interpreted as "a sense of confronting, full affirmation and trust, even proud attitude and mentality with their community cultural value." That is, full of conviction to its cultural connotation and value, even surging a feeling of sincere reverence and pride. As written in the preface to the China millennium monument, "torch of civilization, not extinguish through the ages, just me; coexist with the heavens and the earth, and the sun light as well."

The rational basis and practice impetus of cultural self-confidence

The Chinese traditional culture with "Harmony" for good, centered on "Tolerance", is the historical source of cultural self-confidence. Chinese culture could prolong and be brilliant for thousands of years, lying in its broad and great mind, and its open, inclusive attitude, its free exchange between high-end and low-end culture, its unobstructed way between mass culture and elite culture as well. Specifically, traditional culture includes both educational thought and system like etiquette, music, shooting, harness, Chinese calligraphy, mathematics and governing thought like cultivating oneself, putting family in order, governing the state, and pacify the world. What's more, it includes people-oriented thoughts like "The people is the essence of the country, and only basis solid, country peace", "To ordain conscience for Heaven and Earth, to secure life and fortune for the people, to continue lost teachings for past sages, to establish peace for all future generations", and the thought about philosophy of life, like "The friendship between gentlemen is pure as the water. To the contrary, a villain's is sweet as the wine, yet easily broken", etc. These ideological quintessence, accumulated the deepest value pursuit, have penetrated into every Chinese people's deep veins. Not only does it create the brilliant Chinese civilization, but also make great contribution to the civilization of human society, and the historical foundation of realizing the great rejuvenation of the Chinese nation.

With patriotism as the core of the national spirit and to reform and innovate as the core spirit of The Times, and socialist core values are both spiritual motive of Chinese culture self-confidence. Whether in order to safeguard national unity, or inherited civilization through the vicissitudes of life, or unite to defend dignity, with patriotism as the core, the national spirit, including the solidarity and unity, peace-loving, industrious and brave, and unyielding, has been reviving the Chinese nation for thousands of years in the world nation community. Xi Jinping pointed out at the philosophy and social science symposium that, "the Chinese civilization continued the spirit and blood of our nation, needing to pass on and protect, and to keep pace with The Times", "Chinese excellent traditional culture should be tapped and elucidated tightly, so that making the most basic of the Chinese nation culture gene adapted to contemporary culture, and be in harmony with the modern society. We should carry forward the cultural spirit which crosses time and space, beyond national boundaries, and with eternal charm and contemporary value ". It's just the era of reform and innovation as the core spirit of the inevitable requirement. After 30 years of reform and opening up, our country is getting increasingly prosperous, and people's life is becoming more and more rich, and the requirement of spiritual and cultural life is also increasing day by day to the people. Facing the rapid expansion of globalization today, the distance between countries and nations is getting smaller, so that everyone could understand each other in the interaction, infect with each other, and change

with each other. However, it doesn't mean disposing of ourselves or blindly copy others, but a kind of way to absorb and reference basing on seeking common ground while putting differences aside. It is also a kind of creative and innovative development, depending on exploiting Chinese excellent traditional culture and absorbing the exotic culture. And the concise socialist core values do clear social responsibility from three aspects including the state, society and individual, with a concentrated form, which to guide people's thought and behavior, so as to form a strong spiritual power and pillar. Just this endogenous self-confidence laid the ideological basis for cultural identity and provides spiritual motive.

With the guidance of the marxist theoretical system, the great practice of socialism with Chinese characteristics is the practice power for cultural self-confidence. The salvoes of the October revolution brought the marxism to China, and since then, countless persons with lofty ideals made continuously great concentration to promote sinicization of marxism, combining with real national conditions. Under this condition, MAO zedong thought and theory system of socialism with Chinese characteristics formed, and guided China's political, economic, cultural, social construction up one after another new step. Xi jinping said that, "Marxism is the fundamental guiding ideology of our party....we must adhere to the fundamental guiding status of marxism unswervingly, and any time all cases can not be shaken", in celebrating the 95th anniversary of the founding of the communist party of China. Guided by the marxism, our party and our country write new culture chapters one after another, in the process of revolution, construction and reform of socialism with Chinese characteristics, With which Chinese formed the jinggangshan spirit, hongyan spirit, lei feng's spirit, the daqing spirit, "flood-fighting and emergency rescues spirit", "manned space spirit", and so on. As the famous literary critic said, China's contemporary great practice leading by CPC provides limitless and endless inspiration for art workers, which is the source of flowing water to inhance national self-esteem, self-confidence, and pride.

The path analysis to strengthen cultural confidence in new era

Learn to reflect: admitting imperfection, and advancing with The Times

"Modern Chinese dictionary" explains "reflection" like this: thinking about the past things, and summarizing experience and lessons from it. Baidu encyclopedia said, "Reflection "is not only a Chinese word, but also a philosophical term, and it can be translated into reflection. As a philosophical concept, it's an indirect understanding different from direct knowledge. Fei xiaotong ever said, "reflection" is actually an attempt of cultural consciousness. As a result, we generally think that, the reflection of culture refers to the people often affected by some of the major cultural, who makes introspection to the historical context, characteristics, development situation of his own culture, and mainly to face up to yourselves, foster strengths and circumvent weaknesses, innovate actively.

Dare and be good at recognizing their shortcomings. According to the marxist political economics point of view, the economic base determines the superstructure. Then, two thousand years of Chinese feudal economy gave birth to the feudal culture, which inevitably lay a profound brand of The Times. It consists of both benevolence, righteousness, propriety, wisdom, trust, loyalty, filial piety, integrity, shame, affecting a wide range of China, and backward feudal blind loyalty, foolish filial piety, being on sea, "A wise man submits to fate", etc way of thinking, and the conservative social customs, like foot-binding, kneel ritual and so on. No culture can be perfect, so we should dare to admit our own shortcomings and deficiencies, and reflect on the conservative, unreal culture rationally. We need neither to be proud, nor undervalue yourself.

See the reality, and advance with The Times. Abandoning isolation and arrogance historic attitude, people could realize the gap with others in the process of knowing the world gradually, could understand cultural adaptation historic foundation by comparing tradition and reality, could seek the real soil leading to cultural change.

Combined with modern social politics, economy, culture, social development characteristic, the value orientation and the noble pursuit of socialist material and spiritual civilization, especially with the party central committee about advancing the great development of prosperity of socialist culture, and "build China's dream", promoting the great rejuvenation of the Chinese nation's call, we should not only be good at inheriting excellent traditional culture, but to be able to grasp the current, and meet the new era, new challenges with a confident high attitude.

Learn to tolerate: seeking common ground while putting differences aside and learn widely from others' strong points

Both Chinese and western culture core values' origin are different, so their historical trajectory have extremely way. From A hundred schools of thought contend during the Spring and Autumn period, to the regime change in Wei, Jin southern and northern dynasties, to ethnic fusion during the flourishing age of Han, and then to the neo-Confucianism during the Song and Yuan period, and cultural autocracy in the Ming and Qing dynasties, the rise and fall of the spirit of inclusiveness of the Chinese culture has always been closely related to the culture itself. The period of State unity, national fusion, cultural prosperity is also available to show open-minded spirit. On the contrary, division, national infighting, political tyranny, blind-sided easily leads to cultural block, confused, expansion of conflict. Overall, "empty sea, tolerance is a great; stand bolt upright a precipice, epictetus", is still Chinese common pursuit of spirit, and the Chinese culture core values as "seeking common ground while putting aside differences", "accommodationist" esteeming harmony. In contrast, the western culture, whether it is the spirit of Christian preached meat separation, or a modern capitalism advocated, like utilitarianism, personal supremacy, cannot solve the plight of instrumental rationality and value rationality fracture, the agony of separation and opposites between human and nature, not beyond the absolute value of the option as one or the other .

Culture can't be valued randomly as good or bad due to national, ethnic, religious, traditional and modern, etc. Every culture has its own characteristics and existing value, and needs to communicate with other cultural, to learn useful components working for us. We should both see Chinese culture inclusiveness spirit throughout the course of the traditional , such as "day line, the gentleman to self-reliance; Of topography, the gentleman to hold world with virtue" (big biography of the zhouyi), "mount tai to thin soil, large because of it; river doesn't shun streams, so can the deep", reflecting the thought of great virtue, and Confucius "harmony in diversity", the idea of multiple spirit as zhouyi biography of "law shall be consistent and legalism, and extremely way". Instead, we must face up to the disadvantages of traditional cultural despotism, likeQin shi-huang "burying Confucian", Dong zhong-shu "Deposed hundreds, and the author", the Ming and Qing dynasties "Literary inquisition". Beyond that, we need not only to emphasize the praise for the adventurous spirit in western culture, the praise of chivalry, the worship for aggressiveness of speculative spirit, the highly praise of personal value and dignity, the individuality to advocate humanitarian, and the open and freedom brought by Renaissance and the enlightenment, but also clear our mind, and dialectical trade-offs, to prevent "accept according to the order". Based on this, throw out trashes and choose the good for absorption, set each excellent director, coupled with our own national character, local conditions and customs and cultural characteristics, we make transformation and reconstruction, make the past serve the present, learn widely from others' strong points, so as to give priority to with me, our advantage with a new chinese, localization and modernization.

Learn to innovate: base on reality and take a long view

"Culture is flow and expand, when there is a change and innovation", says Mr Fei xiaotong. In today's world, the role of competition between cultural productivity and creativity is increasingly highlighted. So, we must seize the opportunity, emancipate the mind, leading innovation, speed up the development, in order to promote socialist

cultural industry and cultural undertakings to be the pillar of the national economy in the future, and lay the solid cornerstone of cultural identity and cultural self-confidence as well.

Advance cultural system mechanism innovation in a whole, with system confidence as the gripper. Guanzi vice-chancellor, "Lord of the morality, line repair system, the ancients convinced"; Deng xiaoping once said, "the system problem is not solved, neither is the ideological and attitude problem". Thus, the importance of system for social governance is obvious. With the further advance of cultural system reform in our country, the modern cultural market system constantly improves, culture management system becomes more perfect, policy guarantee mechanism gradually matures, and culture communication between different regions, nations and international is becoming more and more widely. Especially represented by the establishment of the overseas Confucius institute, the data from the The national center for Chinese language revealed that, by the end of 2014, there had been 127 countries and regions opened 476 Confucius institutes and 851 Confucius classroom of primary and secondary schools globally. It is believed that Chinese civilization represented by Confucius culture is going abroad to influence the world in the form of prairie fire. Of course, in the age of the globalization trend unstoppable and multicultural development, Chinese culture is also influenced by foreign culture, especially from Europe and the United States. Therefore, we must deal with culture "going out" and "introducing" problem seriously, and continue to innovate and increase the appeal, influence, and self-confidence of Chinese culture around the world, in learning and absorbing other's excellence, combined with our own characteristics.

To fully implement the direction of "charm" and "double hundred" policy as a leading is to ensure the correct direction. No matter cultural identity or cultural self-confidence, both involves the direction or position problem, which need to be treated seriously of the social impact of cultural products, and to promote the true, the good and beautiful, reject the false, evil and ugly. Just think, if what we spare no effort to create and identity is not the culture serving the people and socialism, or even reporting the weaknesses and flaws of socialism, giving a blow and shout to the people, lacking of confidence, this kind of creation is meaningless.

Cultural innovation should stick to a certain position, but this does not deny the exist of literature and art within the diversity of thought, style, theme, etc, nor of the conflict or controversy because of their respective logical starting point, different research perspectives, methods and views. On the contrary, Let a hundred flowers blossom and a hundred schools of thought contend, is the potent catalyst to promote socialist culture full of vitality, and good for the Chinese culture becoming all-embracing, eclectic, and being open widely.

With the support of the recognition and trust of the leadership of the party, strengthen and improve party leadership for cultural work. The reform of the cultural innovation will lose the goal and direction without party's absolute leading for cultural work. Just as the major issue decision required, on deepening the reform of cultural system, promoting socialist cultural development boom made by central committee of the communist party of China, "must grasp the cultural development regularity proceed from a strategic and overall view, and improve the mechanism of leading system, improve working methods, and strengthen the ability of leadership on culture construction". Not only do we should improve the leaders' consciousness of innovation, fully arise the enthusiasm in clinging to the cultural innovation, and also encourage leading cadres research and study for cultural issues independently, change conservative ideas, and give full play to their ingenuity, and set a good example. Only insist on the party leadership in constructing socialist culture unswervingly, and fully trust of the party to improve the leadership of their leading thinking and style, and adhere to the party's confidence on the mechanism reform of cultural system, can we ourselves feel identity, respect, faith and proud from heart and soul.

References

- [1] Du Zhenji. Inferior culture, cultural superiority and cultural confidence [J]. Journal of moral and civilization, 2011 (4),page18
- [2] <http://www.doc88.com/p-9079092889280.html> [DB/OL]
- [3] Dong-xue han. Theory of inclusive of Chinese culture [J]. Journal of shandong university (philosophy and social sciences edition), 2013 (2),page 2
- [4] Fei xiaotong.Thinking of historical and social culture [J]. Journal of ideological front. 2004 (30). 2 [5] http://news.xinhuanet.com/herald/2015-01/22/c_133938737.htm [DB/OL]
- [5] Spruce. Cultural awareness and cultural self-confidence, self-improvement, consideration of prosperity and development of socialist culture with Chinese characteristics [J]. Journal of red flag, 2010 (16), page4 ~8
- [6] Qiu Baisheng. Theory of cultural consciousness, cultural confidence to treat some problems [J]. Journal of ideological and theoretical education, 2012, (1),page14 ~ 19