

# *Establishing Cultural Self-Confidence and Constructing a New Form of Chinese and Western Culture Fusion in the New Era*

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**Keywords:** cultural self-confidence, Chinese and Western cultural integration, eclecticism, harmonious resonance, unique in the culture fusion.

**Abstract:** What is cultural self-confidence? How to establish cultural confidence? In the new era, the convergence of Chinese and Western cultures, it is worth pondering the following questions, such as how Chinese culture inherits and develops, how to show the characteristics of Chinese culture, how to make Chinese culture more inclusive, how to reflect the profound and profound Chinese culture, how to show the charm and elegance of Chinese culture and as well as to reflect the contemporary value of Chinese culture? Only by making Chinese and Western cultures eclectic, harmonious, and unique in the culture fusion, can we truly establish cultural self-confidence.

## **1. Introduction**

General Secretary Xi Jinping has pointed out in the report of the Nineteenth National Congress of the CPC: "To develop socialist culture with Chinese characteristics is to develop a modern, future-oriented, national, scientific and popular socialist culture under the guidance of Marxism, adhere to the position of Chinese culture, base itself on contemporary Chinese reality on the basis of the conditions of the present era." This laid a theoretical foundation for the establishment of cultural self-confidence and also pointed out the direction. Cultural self-confidence is not only a clear position and attitude towards the spiritual characteristics, historical origin, inheritance and development of Chinese culture. [1] Only from the standpoint of the state and the nation, from the height of the times, and from the correct historical, national, and cultural perspectives, can we build up cultural self-confidence; otherwise we can only see the physical and cultural forms. Cultural rejuvenation is an integral part of national rejuvenation. Without cultural rejuvenation, the rejuvenation of the Chinese nation will lack spirits. The convergence of Chinese and Western cultures makes Chinese culture more inclusive, and it reflects the broad and profound Chinese culture, shows the charm and style of Chinese culture, and embodies the contemporary value of Chinese culture, which is the direction of our unremitting efforts.

## **2. The Inclusive Inclusion of Chinese Culture**

"Chinese civilization has always respected the equality of development opportunities among different civilizations and the independence of development direction, which has profound practical

significance for promoting the inclusive development of human civilization." "Strengthen cultural exchanges between China and foreign countries, take self as the main body and embrace both sides," is an important way to build Chinese culture. Socialist culture with Chinese characteristics is a culture rooted in the fertile soil of China, which is created by the Chinese nation in the long-term social and historical development. At the same time, it constantly absorbs foreign culture and makes it constantly enrich and develop. It affects not only the ideological spirits of the Chinese nation, but also the philosophy, religion, thinking, aesthetics, customs and customs of the Chinese nation. It is a culture rooted in Europe and America and formed in the development of Western society and history. It influences the ideological spirit of Western society and the philosophy, religion, thinking, aesthetics and customs of the West. There are great differences between the two types of cultures. In the era of economic integration, Chinese culture is spreading westward, while Western culture is spreading eastward. Chinese and Western cultures collide, penetrate, promote and integrate with each other, which has a great impact on the social and historical development, the production and as well as people's lives.

With the development history of the Chinese nation for more than five thousand years, Chinese culture has continuously absorbed foreign cultures and developed new ones. On the basis of inheritance and development, a new cultural form has been formed. As early as the Eastern Han Dynasty, Buddhism was introduced into China, merged with Chinese culture, and finally formed Chinese Buddhism. During the Southern and Northern Dynasties, the Xianbei people entered the Central Plains, bringing the nomadic culture of the northern nationalities and realizing the integration of the nomadic culture and the Central Plains culture. During the Tang, Song and Yuan Dynasties, the culture was more diverse, and the integration of Chinese and foreign cultures entered a new historical stage. Especially during the May 4th Movement, the trend of Western learning became more and more popular in the east. It advocated science and democracy, broke through the closed-door China in the Ming and Qing Dynasties, and injected new blood into Chinese culture. In today's reform and opening up, western culture has been introduced vigorously, forming a new cultural situation. The introduction of western culture has brought advanced ideological spirits and thinking concepts, which has helped China's reform and opening up, contributed to social development and progress, and greatly enriched Chinese culture. But the introduction of western culture also brings new problems, such as how to deal with western culture, how to extract its essence and its dross and so on. This is a thought-provoking problem. At the same time, measures should be taken in time to prevent it from negative effects.

Chinese culture has endured for more than 5,000 years, mainly because of its inclusiveness. Chinese traditional culture has a sense of self-consciousness and tolerance. Chinese culture develops on the basis of absorbing foreign cultures. The strength of a culture can not only depend on its own development, but also need fresh blood to supplement. The important thing is to build a new platform. We should broaden our minds and absorb foreign cultures, so that all kinds of cultures in the world will flock. In Chinese history, the cultural phenomena of Han and Tang dynasties not only reflect the inclusive characteristics. Zhang Qian and Ban Chaotong in the Han Dynasty brought western culture, political and economic prosperity in the Tang Dynasty, and envoys from various countries came to China. They brought the local culture of the East and the West. Chinese culture embodied the atmosphere and magnificent state. Eastern and Western envoys came to Chang'an to study. Some of them stayed in the Tang Dynasty as officials after they had completed their studies. Persians, Turks, Tazi people, Japanese and Korean people were among them. At most, thousands of people, such as Abe Zhongma-lu of Japan and Cui Zhiyuan of Korea, were government officials of the Tang Dynasty. The governance of the Western Regions and the economic exchanges with Persians and Romans had more powerful impetus to cultural exchanges, which was true cultural tolerance.

Since the reform and opening-up, western culture has gradually spread eastward, and various kinds of cultural exchanges have frequently taken place. Novelties of western culture have brought new ideas, new concepts and new thinking, which has helped China's reform and opening-up. At the same time, western movies and TV plays, literary works and religious culture are flooding in. How can we face the western culture with such great differences? In the new era, cultural exchanges and integration are developing vigorously in an unprecedented situation. The effective measure we should take is to "extract the essence and remove the dross". And we should carry forward the inclusive characteristics of Chinese traditional culture and accept and absorb what is beneficial to reform and opening up, and enrich the culture of people's ideological and spiritual activities. For example, the scientific spirit of Western culture, democratic thought and independent personality are all good cultures. And some self-interest ideas, some festivals in the West, which are not suitable for our excellent traditional Chinese culture, should be abandoned. The integration of Chinese and Western cultures is fulfilling the mission of the new era with high spirits. For the sake of cultural diversity, the forward-looking development of high-level enhances the broad stage. Cultural prosperity means national prosperity, whereas cultural prosperity means national strength. Under the leadership of the Communist Party of China, the road of pluralism of Chinese culture is heading for the future with the pulse of the times.

### **3. Accepting Foreign Culture and Adhering to the Doctrine of the Mean**

When a kind of substance is what people want, it means that this kind of substance is in short supply. Because of the shortage, people need it. The eastward spread of Western culture helped reform and opening up, and played a role in promoting at the initial stage of the reform and opening up. The achievements of our reform and opening up today are inseparable from the eastward spread of western culture and its influence on people's ideology and spirits. In the period of the Cultural Revolution, people's thoughts were shackled by the influence of the ultra-leftist ideology, which resulted in conservatism of people's thoughts and outdated concepts. Following the old principles, saying the old words and taking the old road, the spring breeze of reform and opening up has infiltrated people's minds and liberated people's minds. The eastward spread of western culture has helped to liberate and renew people's ideas. When our country needs help, the eastward spread of western culture has lightened people's thoughts.

With the impact of Western culture, our traditional culture has been severely impacted, which is beyond people's imagination. For a moment, people do not know what oriental culture is and what western culture is. In this new era, some young people are particularly keen on some western festivals, especially the college students who study foreign languages in our universities. It seems that they can speak a few foreign languages and have a thorough understanding of Western language. In the past few years, college students began to go crazy at Christmas. I feel that they don't take part in Christmas activities as if they didn't learn foreign languages well. I think there are two main reasons for this. First, our colleges and universities are not enough to guide students to accept western culture. Second, they are not enough to teach Chinese traditional culture. This is because that the material negative things have been brought in during the reform and opening up, and what's worse, education is eager for quick success and short-term benefits, so they ignore the education of traditional cultural and moral articles. College students do not know enough about Christmas. Christmas is firstly a religious festival and secondly a social festival. Few college students have Christian religious beliefs. You are either a Christian or a bit uncultured. You have no experience in the social and cultural background of Christian culture. You are a bit of a fool when you spend Christmas. As a social festival, the forming essence of its social and cultural background has become the basic angle to distinguish whether it belongs to the worship of foreign countries or

not. If we have to find a reasonable reason for them, it is to draw a fresh picture and entertain them. Besides, there is no other reason to support the Chinese people to celebrate Christmas.

#### **4. The Sound of Cultural Impact should be Harmonious Resonance**

Xi Jinping pointed out in the report of the Nineteenth National Congress of the Communist Party of China that "we should firmly grasp the leadership of ideological work, and ideology determines the direction of cultural progress and the way of development". At the present time when western culture is spreading eastward, we should take a harmonious and resonant cultural development road. The novelties of western culture have brought surprise to people. Some curious people cannot distinguish the good from the bad and lose their directions. Chinese culture has a profound connotation. The eastward spread of western culture also exists under the tolerance of Chinese excellent traditional culture. The integration of Chinese and Western cultures shows a new type of Chinese cultural characteristics. Chinese culture is the soul attached to the body of Chinese national culture. On the earth of China, it infiltrates the soul of people's thoughts imperceptibly.

Since the seventeenth century, western culture has opened the door of China with the cannon of colonialists. The influence of western culture is first reflected in religious culture, followed by the introduction of architectural culture, life culture and production culture. For example, the spread of Christian culture in the southeastern coastal areas, such as the production of large machines and the popularity of suits, such cultural integration has filtered into Chinese culture, just like an old saying that "There's I in you, while there's you in me". The introduction of western culture has been both passive and active. In the historical development of more than 300 years, with the introduction of Western culture, the production and life culture of the West has been integrated into the blood of Chinese culture. From the initial exclusion to the later understanding, understanding and acceptance, the two cultures have been formed through collision, agitation and finally found the junction point. As a result, a new form of Chinese traditional culture has come into being. The introduction of western culture is a unique landscape. China's traditional culture has strong strength and shows its beauty and elegance. Under the background of the new era, Chinese and Western cultures collide, agitate and merge with each other, demonstrating more and more beautiful colorful movements, and forming the Chinese traditional cultural characteristics with Western cultural factors.

#### **5. Harmony but Difference in Multicultural Integration**

The 21st century is an era of economic integration and cultural pluralism. Building a harmonious world garden is the theme of our era. In the pluralistic integration pattern, the integration of Chinese and Western cultures provides spiritual guarantee for economic integration, lays a strong cultural foundation for the Chinese nation, and also strengthens the cohesion of the Chinese nation.

Confucius said, "Gentlemen differ from one another, villains differ from one another." (Analects of Confucius Zilu) "Harmony but Difference" is a diplomatic concept that our country has always adhered to. Only by respecting the diversity of the world, can all nationalities, civilizations and different historical, cultural, social systems and development modes coexist harmoniously and complement each other. Foreign Minister Wang Yi once pointed out that "China's tradition of dealing with foreign relations for thousands of years is embodied in the following words of "giving more and getting less" and "spreading kindness to the outside world". The feudal dynasties in successive dynasties treated foreign countries kindly through formal tribute system, effectively maintaining harmonious relations with the outside world. The Chinese began to sail long distances before the West, bringing peace, morality and civilization to the outside world, not war or colonization. [3] Harmony but difference is embodied in culture, that is, how to coexist peacefully among different nationalities, how to achieve integration in a world-wide organization, and how to

maintain their independent national status.

The highest realm pursued by Chinese culture is "harmony between man and nature", which is a lofty realm and ideal realm. It mainly shows "harmony", which is a social norm and the unity of man and nature. In the cultural relationship, it is the basic point and starting point of all kinds of cultures. When blending with Western culture, putting the concept of "harmony" in all kinds of cultural relations, the phenomenon of "harmony but difference" appears, which is also a concept of removing differences while reserving similarities. Feuerbach holds that Hegel's "absolute idea" is the God of Christian theology, which creates the world from nihility. Hegel's idealism is nothing more than a theology transformed into philosophy and a "rational theism". This is exactly "harmony but difference" with Laozi's philosophy: "Nothing, the beginning of the world; Yes, the mother of all things. Therefore, it is not always possible to see what is wonderful; it is often possible to see what is wrong with it." (Chapter 1 of the Tao Te Ching) Therefore, there is no such thing as "being" without "being". The world emerges from nothing and develops dialectically from "existence and non-existence" which is the similarity between Lao Tzu's philosophy and Hegelian's philosophy.

There are great differences between Chinese culture and Western culture. The pursuit of "harmony but difference" in Chinese culture is to recognize the differences and diversity of cultures, but only to see the same, emphasize the same, but not "harmony". Cultural collision will inevitably lead to fierce struggle and destruction, without the reality of development and enrichment, and without mutual promotion and integration. Harmony but difference is the necessary basis and conditions for the common maintenance of cultural relations.

The integration of Chinese and Western cultures in the new era is constructed from multi-angles and all-around directions. From the introduction, recognition and acceptance of Western culture, we have to go through a long process of screening. The cultural integration in the new era is not to swallow up the western culture and study blindly, but to absorb the essence, remove the false and retain the true, and imperceptibly integrate the unique temperament, personality and aesthetic orientation of the local culture in the process of acceptance. Therefore, our Chinese culture not only has the characteristics of the times accepted by Western culture, but also has its own national characteristics, and has formed a new form of integration of Chinese and Western cultures.

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