

## Aesthetic Thinking of Cultural Consciousness and Cultural Confidence

Cai Junbo

Department of Ideological and Political Theory Education, Zhengzhou University of Industrial Technology, Zhengzhou, Henan, China

**Keywords:** Cultural Consciousness, Social Issues, Aesthetic

**Abstract:** Cultural Consciousness is the Inherent Law and Inevitable Requirement of a Nation's Cultural Development, and is the Realistic Way out to Solve the Cultural Dilemma. Only by Awakening the Consciousness of Cultural Subjects, Forming Rational Cultural Consciousness and Creating a Good Cultural Atmosphere Can We Change People's Cultural Mentality, Improve People's Cultural Life and Promote the Healthy Development of Contemporary Culture. Only through Cultural Awareness Can We “Be Harmonious But Different” and Gradually Reach the Ideal State of “Beauty of Each, Beauty of Beauty, Beauty in Common, Harmony in the World”.

### 1. Introduction

“Culture” is a Word That Has Been in Existence for a Long Time. the Original Meaning of “Wen” Refers to the Interlacing Textures of Various Colors. According to the Book of Changes: “the Mixture of Different Phases is Called Culture.”[1]. “Shuowen Jiezi” Said: “Wen, Painting Wrongly, is Like Handing in Writing.”[2]. All Refer to This Meaning. However, “Wen” Has Several Extended Meanings, One of Which Refers to Various Symbolic Symbols Including Language and Characters, Which Are Expressed in Various Laws, Systems and Other Aspects. the Large Number of Books We Read Today and the Calligraphy and Painting We Watch Are the Concrete Embodiment of “Wen”. the Original Meaning of “Hua” is Change, Generation and Creation. as Mentioned in the Book of Changes: “Men and Women Construct Essence and Everything Changes into Life”. [1]. the Book of Rites, the Golden Mean Refers to: “Can Praise Heaven and Earth's Chemical Education” and So on.[3]. Therefore, “Hua” Refers to the Change of the Form or Nature of Things, Which is Extended to the Meaning of Teaching and Doing Good. after the Western Han Dynasty, “Wen” and “Hua” Were Combined into a Single Word. the “Culture” Here is Either Opposed to the Nature Created by Heaven or to the “Plain” and “Barbaric” without Enlightenment. the Original Meaning of “Culture” is the Meaning of “Culture and Education”, Which Means to Cultivate One's Temperament and Moral Character. with the Continuous Development and Progress of the Times, the Meaning of “Culture” is Also Expanding and Enriching. Now “Culture” Has Become a Multi-Dimensional Concept with Rich Connotation and Broad Extension, and Has Become the Object of Many Disciplines Competing to Study.

From the Westernization Movement to the Reform and Reform Movement, from the 1911 Revolution to the New Culture Movement, although their criticism of Chinese traditional culture has become more and more fierce, Chinese traditional culture has not died out. From 1840 to the middle of the 20th century, the Chinese people went through many twists and turns in their quest for modernization, hoping to establish a new system on the basis of the inherent culture in order to realize the great rejuvenation of the Chinese nation. In the 30 years of reform and opening up, Chinese modernization has kept pace with the pace of globalization. China has integrated into the world and the world has also paid attention to China. The process of Chinese modernization has shown the world a powerful driving force for the development of an ancient country, but the new problems that follow are increasingly perplexing the Chinese people. Cultural inheritance, values, environmental problems, differences between urban and rural areas, etc., have become problems to be solved urgently. With the sustained high-speed growth of Chinese economy, the “China threat” theory is also on the rise. How to face the containment of western countries, eliminate the

interference of external factors, concentrate on construction and single-mindedly seek development, we have to think calmly, where is the direction of the inheritance of Chinese culture?

“Cultural Consciousness” was first put forward by Mr. Fei Xiaotong in 1997 at the second senior seminar on social and cultural anthropology held by the Institute of Sociology and Anthropology of Peking University. The aim is to propose a solution to the relationship between people on how to deal with the development of global integration. According to Mr. Fei Xiaotong's point of view, it means that people living in a certain cultural and historical circle have self-knowledge of their culture, and have a full understanding of their development process and future, that is, people's self-awakening, self-reflection and self-creation. The Sixth Plenary Session of the 17th Central Committee of the Communist Party of China explicitly proposed to cultivate a high degree of cultural awareness and cultural confidence, strive to build a socialist cultural power, and reach a new level of understanding of cultural construction. With the development of modernization, the social problems in our country are more prominent at present, and how to find solutions to these problems is becoming more and more important. Moral education and cultural rejuvenation have become hot topics in academic circles.

## **2. The Importance of Cultural Consciousness in Solving Social Problems**

“ti” and “yong” are a pair of important categories in ancient Chinese philosophy, referring to noumenon and function. It is generally believed that “body” is the most fundamental, intrinsic and essential, and “use” is the external expression and representation of “body”. Zhouyi said: “Therefore, God has no way, but it is easy to have no body.” [1]. The word “body and function” here already contains the basic meaning as a philosophical category. Xun Zi, who began to use the word “body and function” simultaneously at the end of the Warring States Period. Here “body” refers to form and “use” refers to function. The category of modern body and function continues to be used by philosophers. Zhang Zhidong and others put forward the theory that “middle school is the body and western learning is the use”. Their so-called body and function are the differences between the main and the secondary, the basic and the subordinate.

The cultural development of Chinese society has gone through a long history. Five thousand years of cultural deposition have accumulated a lot of precious wealth for us. However, with the rise of modern science and technology, the colonial expansion of western powers in the world has brought great impact on our cultural heritage. When the Opium War broke out in 1840, ancient China was forced to open its doors, and the trend of “Western learning spreading to the east” became increasingly popular. How to deal with the inherent Chinese culture became the focus of many scholars' arguments. From Lin Zexu, the “first person who opened his eyes to the world”, to Wei Yuan's “learning from foreigners to learn skills to control foreigners”, from the “self-improvement” and “seeking wealth” of the Westernization Movement to Kang Liangwei's new “constitutional monarchy”, the Chinese people, while inheriting the inherent culture and learning from the western “long skills”, still advocate that “learning is the body, western learning is the use”, “body” and “use” are the arguments behind the cultural inheritance. The defeat of the Sino-Japanese Sino-Japanese War of 1894 also declared the complete bankruptcy of the Westernization Movement. It also made the Chinese realize clearly that it is difficult to realize the prosperity of the country without changing the old system. The “constitutional monarchy” of the reformists and the “democratic republic” of the revolutionaries headed by Sun Yat-sen still cannot save the tragic fate of old China. How to find a way to save the nation from extinction is a common problem of 400 million Chinese.

The report of the 18th National Congress of the Communist Party of China puts forward two goals for 100 years, namely, to build a well-off society in an all-round way when the Communist Party of China is founded, and to build a prosperous, democratic, civilized and harmonious socialist modern country when New China is founded. It calls on the whole party to be firm in such road confidence, theoretical confidence and system confidence.

Socialism with Chinese characteristics is the product of the combination of Marxism and the reality of Chinese revolution and construction. Mr. Fei Xiaotong believes that there must be

Chinese cultural characteristics at work behind this. He pointed out that the practice of “one country, two systems” has not only political significance, but also cultural significance, which shows that Chinese culture has the power to bring different systems together and the unity of opposites can emerge. The concept of “harmony but difference” was born long ago in ancient China. It is also an important principle of the relationship between different academic factions and different cultures. It is the driving force, approach and basic law of the development of academic culture. In the real society, “harmony without difference” is to seek common ground while reserving differences on the basis of adhering to principles in order to achieve coexistence and common prosperity. Behind this “harmony but difference” is a kind of self-consciousness and self-confidence in the national culture.

Cultural consciousness is a profound understanding of the role and status of culture, a correct grasp of the law of cultural development, and a major responsibility for the development of cultural history. This cultural consciousness and cultural self-confidence are manifested in full confidence in the future development of Chinese culture, in the development path of socialist culture with Chinese characteristics, and in the powerful socialist culture. Only by acquiring cultural awareness can conflicts be avoided to the greatest extent, integration can be realized in the most reasonable way, and development can be promoted in the most lasting way, thus gradually achieving the ideal state of “beauty in all its aspects, beauty in beauty, harmony in all, harmony in the world” advocated by Mr. Fei Xiaotong.[4].

### 3. Aesthetic Thinking of Cultural Confidence

The first step out of the cultural dilemma is to realize a high degree of cultural consciousness and cultural confidence. Mr. Fei Xiaotong believes that “cultural consciousness means that people living in a certain culture have 'self-knowledge' of their culture, understand its origin, formation process, characteristics and development trend, without any meaning of 'cultural return', not to 'return', but also does not advocate 'total westernization' or 'total otherization'. Self-knowledge is to strengthen the independent ability of cultural transformation and to gain the independent position of deciding to adapt to the new environment and the new era.”[4].

“Although Zhou was an old state, his life was reformed.”[5]. In his later years, Mr. Feng Youlan wrote a pair of couplets to encourage himself. The couplets said: “it is extremely wise and mean to explain the old country to support the new life.” He said that the upper league talks about my academic activities, while the lower league talks about the spiritual realm I wish to achieve. Feng Youlan has quoted this sentence many times and repeatedly explained: “The so-called 'old state' is the motherland and the Chinese nation. The so-called “new life” is to build socialism. “[6]. The revival of the nation must first realize the revival of culture. Whether the ruling party is strong or not depends to a great extent on the degree of cultural awareness. The 18th National Congress of the Communist Party of China pointed out that in order to promote the development and prosperity of socialist culture and build a socialist cultural power, we must establish a high degree of cultural awareness and cultural confidence. A high degree of cultural awareness and cultural confidence is not only the only way out of the cultural dilemma and toward cultural development and prosperity, but also determines the future and destiny of the Chinese nation and the Chinese Communist Party.

“Heaven and earth have great beauty without saying it.”[7]. The “great beauty” embodied by heaven and earth is the “great beauty” of Tao, while Mr. Fei Xiaotong's advocacy of “a harmonious society and a harmonious world” has both philosophical and aesthetic reflections on traditional Chinese culture. “Beauty does not come from beauty, but comes from people” is an extremely important aesthetic proposition put forward by Tang Dynasty writer Liu Zongyuan, which involves the essence of aesthetic activities. The proposition not only acknowledges the objective existence of beauty, but also emphasizes people's subjective feelings. A good cultural environment can infiltrate the mind, nurture talents and shape personality. World civilization has experienced thousands of years, and every culture contains human intelligence and wisdom, which is worth thinking about and studying, and drawing nutrition from it. Mr. Fei Xiaotong believes that it is not a good way to accept everything and reject everything blindly. We have to choose and choose between different cultures. Aesthetic activity is not only a spiritual activity of human beings, but also a

communication between human beings and the world. We can only discover, understand and create beauty if we understand culture, taste culture and think and explore continuously. Chinese modernization should never be at the expense of the disappearance of traditional culture. The foundation of modernization should be based on cultural classics and traditions. The rapid development of modernization not only strengthens the national strength, but also provides new space for the revival and development of traditional culture. Self-consciousness and self-confidence in traditional culture are the starting point of spiritual awakening and the release of spiritual aesthetics.

#### **4. Conclusion**

The cultural dilemma is mainly manifested in doubts and lack of confidence in the process of constructing a new culture. One important reason is the lack of deep reflection on traditional culture. Cultural consciousness is a profound reflection on traditional culture. Cultural consciousness is not a simple sense of “returning” to tradition, but provides historical basis for the construction of a new culture. Its focus lies in the autonomous construction of a new culture. Judging from the development history of human culture, cultural consciousness is the inherent law and inevitable requirement of a nation's cultural development, and is the realistic way out to solve the cultural dilemma. Only by awakening the conscious consciousness of cultural subjects, forming rational cultural consciousness and creating a good cultural atmosphere can we change people's cultural mentality, improve people's cultural life and promote the healthy development of contemporary culture. Mr. Fei Xiaotong believes that only with cultural awareness can “harmony and difference” be achieved and the ideal state of “beauty in every aspect, beauty in every aspect, beauty in all aspects, harmony in all aspects and harmony in the world” be gradually reached.

#### **References**

- [1] Chief Editor Li Xueqin. Zhouyi Justice [M]. Beijing: Peking University Press .1999.
- [2] Xu Shen. Shuowen Jiezi [M]. Beijing: Zhonghua Book Company. 1963.
- [3] Chief Editor Li Xueqin. Ritual Justice [M]. Beijing: Peking University Press .1999.
- [4] Fei Xiaotong. Culture and Cultural Consciousness [M]. Beijing: Qunyan Press. 2010.
- [5] Chief Editor of Li Xueqin. Mao Shi Zhengyi [M]. Beijing: Peking University Press .1999.
- [6] Feng Youlan. Preface of San Songtang [M]. Beijing: People's Publishing House .1998.
- [7] [ Qing] Guo Qingfan, Wang Xiaoyu, Dian Jiao. Zhuang Zi Ji Shi. Beijing: Zhonghua Book Company. 1961.