Analysis of Chinese Excellent Traditional Culture from the Perspective of Cultural Self-confidence

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Abstract
Culture is the soul of a nation, and traditional Chinese culture is the gene of a nation. Since the 18th CPC National Congress, the CPC Central Committee attaches great importance to the contemporary value of China's excellent traditional culture, emphasizes the important role of cultural self-confidence and self-improvement in building a socialist cultural power and creating a new glory of socialist culture, and has also set off a "fever of traditional Chinese culture" among Chinese folk and academic circles. Clarifying the connotation and significance of cultural self-confidence, mastering the basic content of traditional Chinese culture, and deeply exploring the contemporary value of traditional culture from the perspective of cultural self-confidence will help promote the creative transformation and innovative development of excellent traditional Chinese culture, promote the integration of Chinese excellent traditional culture and the times, and put the stable Chinese excellent traditional culture gene deposited in the process of history into the constantly changing forms of expression, so that it can better integrate into the contemporary, serve the present, and create a new brilliance of Chinese culture.

Keywords
Cultural self-confidence, Chinese excellent traditional culture, Cultural innovation

The report of the 20th CPC National Congress pointed out that building a socialist modern country in an all-round way, we must adhere to the path of socialist cultural development with Chinese characteristics, enhance cultural self-confidence, build a socialist cultural power around raising the flag, gathering the hearts of the people, cultivating new people, rejuvenating culture and displaying image, develop a national, scientific and popular socialist culture oriented to modernization, the world and the future, and stimulate the creative vitality of the whole nation's cultural innovation, Strengthen the spiritual strength to realize the great rejuvenation of the Chinese nation (Xi Jinping, 2022). At present, socialism with Chinese characteristics has entered a new era. Building a socialist modern country in an all-round way and realizing the great rejuvenation of the Chinese nation have become the goal of all Chinese people. It has become an important task of cultural construction in the new era to excavate and utilize the rich resources of Chinese excellent traditional culture, realize the contemporary value of Chinese excellent traditional culture, and provide cultural support for the great rejuvenation of the Chinese nation.

1. The Basic Connotation and Value Meaning of Cultural Confidence

Cultural self-confidence refers to a country, a nation or a political party's high confidence in its own cultural ideals and values, firm belief in its own cultural vitality and creativity, persistent adherence to its own cultural development direction and path, and strong determination to maintain its own spiritual independence in the world's cultural turmoil. History and reality have proved time and again that only with strong determination to the excellent
culture of our nation can we obtain a strong driving force to promote the vigorous development of culture and finally gather an inexhaustible source of innovation.

The awakening of a country or nation is, first of all, the awakening of culture; The rise of a country or nation is bound to be accompanied by cultural prosperity or revival. The proposal of cultural self-confidence has not only further expanded the pedigree of the "three self-confidence" of socialism with Chinese characteristics, highlighted the distinctive cultural position of our Party, strengthened the cultural identity of the Chinese nation, condensed the cultural consensus of the Chinese nation, but also highlighted the firm position of the mainstream ideology. It has provided great spiritual strength for all Chinese people to strive to realize the Chinese Dream of the great rejuvenation of the Chinese nation.

2. Basic Content of Chinese Excellent Traditional Culture

2.1 National spirit

National spirit is the spiritual quality formed in the long-term survival and development of a nation, and is the spiritual pillar for a nation to maintain unity and cope with risks and challenges. Patriotism is the core of the Chinese national spirit. It is deeply rooted in the national psychology and has become the spiritual gene of China's excellent traditional culture. It has so far strongly affected the Chinese people. This deep sense of family and country in China has been closely linked with the blood of the majority of Chinese people since ancient times. It has become a powerful spiritual force for the Chinese nation to fight bravely in the face of setbacks and difficulties, and is also the key for the Chinese culture to continue for thousands of years without breaking, and to continue to develop and re-establish itself in the forest of nations in the world (Yang Liuqing, 2020). The spirit of unity is a strong spiritual bond that the Chinese nation has always been able to maintain integrity and unity and continue to develop and grow. The love of peace is a noble pursuit of the Chinese nation in dealing with the relationship between countries, nations and nations. Diligence and bravery are the important spiritual qualities of the Chinese nation. "Diligence" and "God rewards diligence" represent the industrious side of the Chinese nation, while "bravery" and "unyielding courage" represent the brave side of the Chinese nation. Constant self-improvement is the spiritual driving force for the continuous development and growth of the Chinese nation. The great Chinese national spirit is an important part of the excellent traditional Chinese culture.

2.2 In terms of governance concept

The thought of governing the country in ancient China can be described as broad and profound, especially in the works of various schools of thought in the pre Qin period, "the way of governing the country" became the most distinctive theme. Confucianism advocates "benevolence", "righteousness" and "propriety", and advocates that rulers implement "benevolence" and "kingship", select talents by virtue of their ability and morality, and pursue a harmonious atmosphere of honesty and integrity, so that evil schemes will not occur, and theft, rebellion and harm will not occur. The Mohist school put forward the idea of "promoting the benefits of the world and eliminating the harms of the world", advocating the love of all people in the world without distinction between grades and kinship, opposing the war of aggression, upholding the love of all people in the world without distinction between grades and kinship, opposing the war of aggression, upholding the love of all people in the world without distinction between grades and kinship, opposing the war of aggression, upholding the love of all people in the world without distinction between grades and kinship. Taoism proposes that "governing a large country is like cooking small dishes", and advocates the concept of "governing a small country without doing anything" and "governing a small country with few people". Legalists emphasize that "a strong law-abiding person will make the country strong; a weak law-abiding person will make the country weak". In addition, farmers, strategists, yin-yang thinkers, famous thinkers and other schools all have unique and profound "ways of governing the country". The thoughts of various schools of thought on governing the country, as well as the reflection and development of later generations on this basis, are the treasure house of the Chinese nation's ideological wisdom.

2.3 Traditional virtues

The Chinese nation is a nation that advocates morality very much. The ancient Chinese people put forward and formed rich and complete moral norms very early. Taking Confucianism as an example, the Analects of Confucius put forward a series of virtues such as benevolence, courtesy, filial piety, fraternity, loyalty, forgiveness, respect, leniency, faith, sensitivity, favor, warmth, good, thrift, comity, sincerity, respect, kindness, hardness, perseverance, straightforwardness, self denial, and moderation. After the Han Dynasty, the far-reaching "Three Outlines" and
"Five Constants" came into being. Objectively speaking, there are many feudal toxins and dross in these moral norms, but the mainstream is the traditional virtue of the Chinese nation. The Chinese traditional virtues are rich in connotation, such as the benevolent spirit of "being close to the people and loving things", the noble personality of "being rich and noble can't be obscene, poor and humble can't be moved, and powerful can't be subdued", the patriotic feelings of "everyone is responsible for the rise and fall of the world", the personal accomplishment of "being open and magnanimous", and the principle of "do not do to others what you don't want", these are all vivid portrayals of traditional Chinese virtues. Chinese traditional virtues cover the moral principles of individuals in the family, society and country, and are the important moral guarantee for the survival and development of the Chinese nation (Huang Jianjun, 2019).

2.4 Literature and art

In the excellent traditional Chinese culture, the number of literary and artistic works is large and the level is high, which is a national treasure that the Chinese nation can be proud of. The numerous literary masterpieces handed down so far, such as the Book of Songs, Chu Ci, Han Fu, Tang Poetry, Song Ci, Yuan Opera, Ming and Qing Novels, have reached the world's top level in terms of ideology and artistry. In terms of art, China has made brilliant artistic achievements in architecture, sculpture, calligraphy, painting, music, drama, etc., from the original painted pottery and bronze decorations to calligraphy and painting in the Ming and Qing Dynasties. Such as the calligraphies of Wang Xizhi, Yan Zhenqing, Liu Gongquan, Zhang Xu, Su Shi, Huang Tingjian, Dong Qichang, etc., the paintings of Yan Liben, Wang Wei, Huang Gongwang, Ni Zan, Wen Weiming, Tang Yin, etc., and the dramas of Guan Hanqing, Wang Shifu, Ma Zhiyuan, Bai Pu, Tang Xianzu, etc., represent the superb realm of ancient Chinese art.

2.5 Thinking mode

The way of thinking is the angle, way and method of people's observation and understanding of the world. The traditional Chinese way of thinking, first, focuses on the whole. Chuang Tzu said, "Love all things, and heaven and earth are one." Wang Shouren of the Ming Dynasty said, "All things are one". The ancient Chinese people paid attention to observing things as a whole, and believed that everything from small to individual to big was an organic whole. The second is to emphasize dialectics. The ancient Chinese believed that everything embodies the unity of opposites. Only by grasping these unities of opposites dialectically and not going to extremes can we maintain balance and achieve harmony. Lao Tzu advocated that the existence and absence, the difficulty and ease, the length and the short, the height and the bottom, the front and the back are interdependent and prominent because of their mutual opposition. Confucius advocated that "haste makes waste" and "too much is too little". All of these reflect the dialectical way of thinking. The third is to be mindful. Confucius said, "Teach students not to enlighten them until they are still puzzled by their thoughts. Do not enlighten them until they are unable to say what they want to say. Point out one aspect to him. If he cannot infer the other three aspects from it, he will not be taught". This is a typical "heuristic" teaching idea. Confucius opposed the "cramming" mechanical teaching method and required students to have the ability to draw inferences from one instance. From the discourse of Confucius, we can see the worship of the ancient Chinese for mindful understanding.

3. Research on the path of promoting the creative transformation of traditional culture from the perspective of cultural self-confidence

3.1 Insist on discriminating and inheriting

In the process of its formation and development, traditional culture will inevitably be restricted and affected by the people's level of understanding, the conditions of the times, and the limitations of the social system at that time, so there will inevitably be things that are outdated or have become dross. When dealing with traditional culture, especially the values and moral norms inherited by our ancestors, we should neither one-sided talk about the past and the present, nor adopt an absolutist attitude of overall acceptance or rejection. We should adhere to the Marxist method, adopt a Marxist attitude, adhere to making the past serve the present, bring forth the new, treat them differently, and inherit the good and discard the bad (Zhu Zongyou, 2018). For the content with reasonable core and elements of the old era, we should take the essence and discard the dross; We should sublate the content that obviously does not meet the requirements of the current era.
3.2 Give traditional culture a new connotation of the times

(1) Give "democracy" the connotation of the times. The excellent traditional Chinese culture came into being and served the ancient Chinese society. In the traditional political thought, although there is a valuable "people-oriented" thought, there is a lack of true "democratic" spirit. "Democracy" is an important part of socialist political construction, as well as an important part of socialist core values. Therefore, to inherit and develop the excellent traditional Chinese culture, we must give the era connotation of "democracy".

(2) Give the era connotation of "equality". Conforming to the autocratic regime in ancient China, the traditional thought dominated by Confucianism lacks the true spirit of "equality". In ancient China, monarchs and ministers, fathers and sons, and husbands and wives were distinguished from each other, and the social strata were also divided into three or six or nine classes, with the distinction between the noble and the humble among scholars, farmers, workers and businessmen. The social nature of contemporary China has changed fundamentally, and equality before the law has become a social consensus. Therefore, to inherit and develop the excellent traditional Chinese culture, we must endow it with the era connotation of "equality".

3.3 Give traditional culture a new form of expression

(1) The ancient language is transformed into modern language. Classical works in ancient China, such as The Analects of Confucius, Mencius, Laozi, Zhuangzi, Zuo Zhuangzi, and Historical Records, are difficult to understand, which makes ordinary people afraid. This requires the transformation of language, from ancient and abstruse ancient language to concise and vivid modern language. In terms of language transformation, we should pursue the standard of "faithfulness, expressiveness and elegance", try to preserve the national flavor of traditional culture, and show the linguistic charm of traditional culture.

(2) Transform traditional form into modern form. There are some good forms in traditional culture that need to be inherited, but we should also create some good new forms according to the characteristics of the current era. In particular, we should focus on making good use of television and the Internet, and transforming the content of China's excellent traditional culture into television programs and network culture.

3.4 Integration and innovation with other cultural elements

(1) Integration and innovation with Marxism. From the perspective of the development of Chinese excellent traditional culture, Marxism has saved the survival crisis of traditional culture since modern times, pointed out the correct direction for us to inherit traditional culture, and provided a scientific method. From the perspective of the development of Marxism, only when Marxism is combined with the excellent traditional Chinese culture can it be loved by the Chinese people and play a powerful role in China.

(2) Integrate and innovate with excellent foreign cultures. Mao Zedong pointed out:"With regard to foreign culture, the policy of xenophobia is wrong. We should try our best to absorb progressive foreign culture as a mirror for the development of China's new culture. The policy of blindly copying is also wrong. We should critically absorb foreign culture on the basis of the actual needs of the Chinese people" (Mao Zedong, 1991). Historically, it has been a successful experience to learn from the integration and innovation of foreign excellent culture and Chinese excellent traditional culture.

References