



Journal of Social and Political Sciences

Dan, Lin. (2020), On the Development Path of Chinese Culture Based on the Theory of Cultural Structure. In: *Journal of Social and Political Sciences*, Vol.3, No.3, 806-811.

ISSN 2615-3718

DOI: 10.31014/aior.1991.03.03.213

The online version of this article can be found at:
<https://www.asianinstituteofresearch.org/>

Published by:
The Asian Institute of Research

The *Journal of Social and Political Sciences* is an Open Access publication. It may be read, copied, and distributed free of charge according to the conditions of the Creative Commons Attribution 4.0 International license.

The Asian Institute of Research *Social and Political Sciences* is a peer-reviewed International Journal. The journal covers scholarly articles in the fields of Social and Political Sciences, which include, but not limited to, Anthropology, Government Studies, Political Sciences, Sociology, International Relations, Public Administration, History, Philosophy, Arts, Education, Linguistics, and Cultural Studies. As the journal is Open Access, it ensures high visibility and the increase of citations for all research articles published. The *Journal of Social and Political Sciences* aims to facilitate scholarly work on recent theoretical and practical aspects of Social and Political Sciences.



ASIAN INSTITUTE OF RESEARCH
Connecting Scholars Worldwide

On the Development Path of Chinese Culture Based on the Theory of Cultural Structure

Lin Dan¹

¹ Faculty of Humanities and Social Sciences, Dalian University of Technology, Dalian, China. Email: gs_linda@sina.com

Abstract

From the perspective of cultural structure theory, the key link of Chinese cultural development and innovation in the new era is to find the specific path, form and method of its integration into modern society. The Five-in-One cultural development path is an organic whole. It enhances the national cultural integration power through education guiding the leading path and enhances the national cultural radiation power through the daily path of public opinion publicity. The two are “exterior and interior” to each other. It enhances the national culture attraction power through the concentrated path of cultural edification and enhances the national culture cohesion power through the fundamental path of practice cultivation. The two are “internal and external” to each other. Through the system guarantee path, we can enhance the national cultural creativity power, which is the bridge connecting “exterior and interior” and “interior and exterior”. The five innovation dimensions jointly construct the Five-in-One cultural development path.

Keywords: Cultural Structure Theory, Chinese Culture, Development Path of Five-in-One

The development path of Chinese culture is a structural set composed of multiple nodes. The five basic dimensions of the leading path of education guidance, the daily path of public opinion propaganda, the centralized path of cultural edification, the fundamental path of practice cultivation and the guarantee path of system construction are sub-nodes, and the all-round, multi-level and wide fields jointly build the Five-in-One cultural development path. The Five-in-One cultural development path is based on the traditional cultural structuralism methodology, which supplements, enriches and develops the theory of cultural research methods. The culture development path of Five-in-One means the modernization of cultural construction from local construction to all-round development.

1. Leading Path: Enhancing National Cultural Integration Power through Educational Guidance

The comprehensive education and guidance of citizens is in the dominant position in the Five-in-One development path, and its important basis is to follow the internal laws of cultural development. The inevitable trend of cultural development is the development direction of advanced culture, and “advanced” is embodied in the strategic thinking, forward-looking thinking, innovative thinking and guiding thinking of “facing

modernization, facing the world and facing the future”. The essential feature of comprehensive education guidance is that it is holistic, complementary in content and progressive in logic. Therefore, its function is to devote itself to the modernization power of culture and enhance the integration power of national culture.

The process of educating and guiding the majority of people is the basic link of cultivating forces to form consensus. To promote the unity of core values, it is necessary to produce and publish all kinds of information advocating core values within the audio-visual scope of the country, and to conduct a comprehensive education for the people. Comprehensive education guidance is divided into levels and sequences. Visually speaking, it is a gradual process from top to bottom, from inside to outside, digestion and absorption. In ancient times, there were no media and specialized schools for the general public, and Confucius paid special attention to the enlightenment effect of “Poetry” on the people. The enlightenment of Poetry is imperceptible. By singing among the people, it can inspire and educate the people, achieve the effect of communicating the feelings of the people, issuing official wishes and safeguarding the rule of the country. Confucius believed that “Poetry” has the function of cohesion, enlightenment and unity to people. “People are infected by poetry in singing, which purifies their hearts and corrects their virtue, thus uniting and upward. This is the function of poetry 'as a group'.” (Teng Zhenfu, 2015) The educational and guiding function of Poetry is realized by forming a strong public opinion through folk singing, which is very similar to the dominant tendency in the media today.

Fei Xiaotong pointed out that in the field of spiritual culture, it is necessary to establish an educational system to promote mutual understanding, tolerance and coexistence, which is called cross-cultural exchange. In the 20th century, Huntington preached the “theory of cultural conflict”, which is different from the struggle realm of natural selection in the West. The traditional Chinese position and concept advocate the conscious consciousness at the moral level, and a new moral force is needed to make the human world develop continuously. In the face of the current economic globalization, the ideological circle puts forward the view of “cultural consciousness”, that is to say, people in the real social and cultural life field should have “self-knowledge” of their own culture and understand the source, generation, formation, development, characteristics and trend of cultural tradition. This kind of self-knowledge does not refer to “cultural return”; nor does it advocate “overall westernization” or “adherence to tradition”. But in order to adapt to the new environment and new era, enhance the independent ability of cultural inheritance and innovation.

Through the leading path of education guidance, the cultural subject organization can achieve the greatest organic whole, reflecting the image of a civilized country with diverse and harmonious cultures of all ethnic groups in China. It contains powerful cultural integration and is an integrated element of the Five-in-One cultural development path.

2. Daily Path: Enhancing National Cultural Radiation Power through Public Opinion Publicity

Strengthening public opinion propaganda is the daily path in the development path of the Five-in-One. Its important basis is to adhere to the dialectics of theory as the Tao and public opinion as the device, and the two working together; adhere to the dialectics of internal soul casting, external morale-boosting, and the two resonance at the same frequency. The essential characteristics of public opinion propaganda are synergy, adhering to the same position, the same direction, the same goal and the same task, generating the dialectical thinking of coordinated combat, and forming the historical vision of the overall situation. Therefore, its function is to grasp the relationship between cultural globalization and homogenization, and enhance the radiation power of national culture.

Public opinion propaganda involves four aspects: goal, media communication, understanding and integration, and goes deep layer by layer. The first is the target problem. Culture is the way of human existence. This kind of cultural existence is an indirect and deep existence. It needs to convey the ideological consciousness of the subject through media intermediary, connect the relationship between the subject and others, environment and society, and synthesize the profound abstraction and dynamic reflection of the cultural subject. In the process of public opinion propaganda and practice, we should not only safeguard the personality dignity of the subject, enhance the subject's ability and realize cultural self-improvement, but also adhere to the principle of seeking

truth from facts in practice and promote the coordinated development of understanding and acceptance. The second is the media communication. Promoting the creative transformation and innovative development of Chinese culture through public opinion propaganda is a systematic project of material communication, spiritual communication and media communication. It is in the practice of public opinion propaganda that human society has condensed a new consensus and promoted cultural identity. The third is the understanding problem. The logical basis of the Chinese culture development is the basic cognition of this culture, which is Heidegger's "preconception" (Heidegger, 2006) and Gadamer's "historical consciousness" (Gadamer, 2004). On the basis of technology and system, cultural cognition comes from the practice of understanding. The practice of understanding realizes the synthesis, generalization and promotion of cultural elements through representation, and creates the culture of understanding. Therefore, understanding is the only way of cultural cognition and "human spiritual process" (Wittgenstein, 1996). It is an important way to realize cultural identity to reach consensus by means of equal communication or intermediary values. Gertz believes that Ryle's theory of "thick depiction" is a contextualized understanding of the local knowledge of other cultures. (Clifford, Geertz, 1985) The complementary anthropology or complementary knowledge advocated by Alan Le Pichon can also be seen as a conscious methodology for understanding others. (Alain Le Pichon, 1995) The way of thinking with the understanding of others as the core develops a common recognition space through the understanding and understanding of others, so as to create a mutually acceptable identity process. The fourth is the problem of integration. Integration depends on communication and public opinion propaganda, and which means that "the subjects keep their own opinions and give up the opinions that are not conducive to negotiation and cooperation. And each provides the 'subject group-will group' with 'synthetic' components acceptable to all parties" (Yang Jingye, 2012). The premise of successful value dissemination is to strengthen cultural consciousness and reduce cultural prejudice. It is necessary for cultural subjects to lead the sense of cultural differences to rational thinking and examination, and to promote intercultural understanding and cooperation, that is, to have cultural counter consciousness. It is formed to replace "simplistic thinking" with the concept of "three-dimensional view of the world" and deeply understand the two sides and internal contradictions of culture.

Through the daily path of public opinion propaganda, correctly express the intention to the outside, improve the national discourse power, promote the construction of a new model of major-country relationship, contain powerful cultural radiation, which is the structural element of the Five-in-One cultural development path.

3. Concentration Path: Enhancing the National Culture Attraction Power through Cultural Cultivation

To carry out cultural edification is in a basic position in the Five-in-One development path. Its important basis is to meet the needs of the public, continuously satisfy the people's growing pursuit of a better life, and finally realize the social prospect and grand blueprint of protecting the people's interests and adhering to the all-round development of people. The essential feature of cultural edification is systematicness, changing the traditional fragmented thinking and forming a whole-process thinking on a series of basic issues such as the overall goal, overall task, overall layout, construction direction, construction mode and construction power of socialist culture with Chinese characteristics in the new era. Therefore, its function is to promote the popularization of Chinese culture and enhance the attraction power of national culture.

Cultural edification includes three aspects. First of all, cultural edification attaches importance to the needs of emotional response, respects personality and advocates happiness. Respect for personality requires a breakthrough change in the original personality and values. The important function of cultural edification is to encourage people to express their opinions more and to train them with independent thinking and necessary abilities. Secondly, cultural edification attaches importance to the needs of long-term security and cultivates self-confidence and independent character. "One of the mental characteristics of individuals living in a national society is a strong sense of security," (Barber, 1968) Barber said. The sense of security of members of modern society can be obtained through cultural edification. Japanese physiologist Sugiyasushi Miro put forward that "ideal man" is a man who uses the wisdom of the new cortex to think, judge, and develop higher spiritual upward abilities such as knowledge, emotion, and will. For the sake of social peace and prosperity, it is necessary to cultivate such independent and adaptable social people through cultural edification. Finally, cultural edification attaches importance to the need to pursue novel experiences and balanced value development. Each

era has its own cultural characteristics and shows the bias of value development. For example, ancient Greek philosophy, Roman law, medieval religion and modern science and technology are the main characteristics of the values of each era, and other values are relegated to a secondary position. Modern values such as medieval religion and traditional Chinese morality will limit the development of modern science. Modern cultural edification does not require the melting and casting of the same model, but focuses on the full play of individual pursuit of novelty. This will not only enhance co-operation between societies and individuals, but also remove obstacles to the balanced development of values.

In addition to maintaining the original three contents, in order to adapt to the new situation, modern cultural edification also needs to integrate some new content. The first is to attach importance to the cultivation of social responsibility. Cultural edification must expand the scope of responsibility from the traditional family to the modern society, considering social and political participation as its part. In modern economic society, organized morality is far more important than individual morality, and cultural edification should give full play to organized morality to meet more requirements of modern organized society. The second is to attach importance to the cultivation of love for human beings and the cultivation of open thoughts. To develop an open mind and apply it to the field of interpersonal relationships through cultural edification is to understand the views of others and establish a sound relationship with others. When applied to state relations, it is willing to understand the cultural anthropological knowledge of other ethnic groups, respect individuality, develop the concept of national equality, and extend from individual, society and state to all mankind. Based on humanism, Confucianism and Mohism show universal love with the whole human being as the center, which is the new ethics that culture nurtures. Russell said: "If we want to maintain world peace, we must extend the current love of our compatriots to all mankind." (Xu gaoruan, 1969) Sociologist Sorokin believes that in order to eliminate human conflicts, it is necessary to build an altruistic society, which is to guide culture, social institutions and human nature of citizens to an altruistic direction through cultural edification. Through cultural edification, "love neighbors as yourself" and "if you want to establish yourself, help others to establish themselves" are put into practice.

Through the centralized path of cultural edification, it is conducive to the dissemination of contemporary Chinese values, gain foreign imitation, contain cultural attraction power, which is the functional element of the Five-in-One cultural development path.

4. Fundamental Path: Enhancing National Cultural Cohesion Power through Practice Cultivation

The soul of the development of Chinese culture in the new era is to shift from value and norms to practice and narration, and to promote the practice cultivation, which is the fundamental path of the Five-in-One development path. Its important basis is that cultural identity is the core of self-identity and the internal foundation and important dimension of cultural rejuvenation. It is necessary to strengthen the effect of identity, enhance cultural consciousness, cultural self-confidence, cultural power, and enhance theoretical self-confidence and strategic determination. The essential characteristic of practice cultivation is to pay attention to practical results and thoroughly implement the fundamental stand of Marxist theory of practice and epistemology. Therefore, its function is to give full play to the main role of all aspects of society and enhance the cohesion power of national culture.

According to the theory of cultural structure, "in a stable period, cultural experience and the structured environment of society strengthen each other, while ideology produced in a unstable period can establish new styles or action strategies." (Hall, Neitz, 2009) Therefore, the focus of the analysis should be on the "action strategy". The traditional action theory holds culture shapes action by providing the ultimate purpose and value of action orientation. Swidler thinks that Weber's method is to discuss the shaping of thought for action, but she regards culture as a "tool". She thinks that "all practical cultures include all kinds of symbols, rituals, stories and behavior guides which are often conflicting at the same time" (Swidler, Ann, 1986). The competition between core values and other cultural strategies makes people should consider the logical consistency of core values and get strong support in causality, so as to be different from other strategies, become the "tradition" in the field of experience, and further use style and traditional "way of doing things" to construct the meaning of life.

The purpose of carrying forward Chinese culture, shaping culture and formulating systems is to implement core values, implement the standard of norms, implement norms, and achieve the effect of practice cultivation. At the same time, this is an innovation process based on a certain practical basis. Among them, understanding daily life is the understanding method and realization foundation of practice cultivation, and it can promote the innovation of Chinese culture. Husserl put forward that: "The world of life is always given in advance and always exists in advance" (Ni Liangkang, 1997). Ideological activities come from perceptual activities and life practices. On the other hand, the reflection and criticism of social reality is the existence mode and application basis of practice cultivation, so as to reach the realm of "revolution" and highlight people's search for value and meaning. The former deepens the latter and the latter realizes the former. Criticism of social reality "enables people to think, act and establish their own reality as rational people without fantasy" (Marx & Engels, 1995). Hegel believes that reflection is the re-thinking of thinking results and the study of thought itself (Hegel, 1980).

Through the fundamental path of practice cultivation, enhance the self-confidence of values, encourage the Chinese nation to form a strong centripetal force, contain a powerful cultural cohesion, which is the core element of the Five-in-One cultural development path.

5. Guarantee Path: Enhancing National Cultural Creativity Power through System Guarantee

Strengthening system guarantee is the guarantee path of the Five-in-One development path, and its important basis is to adhere to the principle of innovation. In-depth analysis of the practical basis and historical orientation of socialism with Chinese characteristics in the new era, exploration and study of the new situation, new characteristics and new problems of Chinese social and cultural development, adhere to innovative ideas, broaden development paths, and promote the all-round prosperity and rapid development of Chinese culture. The essential feature of system guarantee is innovation, releasing the huge potential of economic, social and cultural through "institutional profit" and promoting the transformation of cultural construction from ideology to cultural strength. Therefore, its function is to devote itself to building a cultural innovation system in the new era and enhancing the national cultural creativity power.

Institutions can strengthen core values. Values are the core of culture. They can be expressed by cultivating the habits of groups. The system can strengthen its effect through organizational discipline. If the implied values of culture and institution are the same, the direction of their function is the same, which will benefit the core values, but the mechanism and effect are different. Habermas and Foucault see the cultural power base of today's society, which is a broad set of institutions and not just economic factors. The content of culture is linked with specific political and economic interests, which gives rise to the ownership of cultural production, that is, the political economy of cultural production. The complex power of culture does not only mean direct authority and influence. On the contrary, it is a world view based on popularization that has gained public legitimacy for the design, production and dissemination of culture.

On the other hand, institutions can overcome the limitations of values. In view of the limitation that values can not achieve the same degree of restraint for everyone, we need to treat everyone equally and have an equal degree of restraint system. In addition, the system will also interfere with the members of the group to form a recognition of core values and form a new culture, which is an imperceptible process. On the other hand, human behavior is complex and cannot be regulated entirely by the system, and the formulation, implementation and revision of the system itself have defects or deviations, which also need to give full play to the role of value in compensating the system. The core values contained in culture will permeate the new system and play a role in the formulation or revision of the system. In view of the limitations of values and systems, we must grasp them together to learn from each other. The mutual influence of values and systems is phased, similar to the front and back "dislocation" of zipper, forming an alternating influence.

Through the system guarantee path, displaying the unique charm of Chinese culture, promoting development and pursuing leadership, and containing powerful cultural creativity are the multiplier elements of the Five-in-One cultural development path.

6. Summary

The Five-in-One cultural development path is an organic whole, including five aspects of innovation dimension and hierarchical framework: following the internal law, carrying out comprehensive education and guidance to citizens, committed to promoting the modernization of culture and enhancing the integration power of national culture, which is the leading path; promoting open exchanges, strengthening public opinion propaganda, striving to grasp the relationship between cultural globalization and homogenization, and enhancing the radiation power of national culture, which is the daily path; meeting the needs of the public, carrying out cultural edification, committed to promoting the popularization of culture and enhancing the attractiveness power of national culture, which is a centralized path; strengthening the identification effect, promoting the practice cultivation, playing the main role in all aspects of society, enhancing the national cultural cohesion power, which is the fundamental path; adhering to the principle of interests, strengthening the system guarantee, devoting the construction of cultural innovation system in the new era and enhancing national cultural creativity power, which is the guarantee path. The leading path of education guidance is committed to enhancing the integration power of national culture, and the daily path of public opinion publicity is committed to enhancing the radiation power of national culture. The two are “exterior and interior” to each other. It enhances the national culture attraction power through the concentrated path of cultural edification and enhances the national culture cohesion power through the fundamental path of practice cultivation. The two are “internal and external” to each other. Through the system guarantee path, we can enhance the national cultural creativity power, which is the bridge connecting “exterior and interior” and “interior and exterior”. To promote the development of culture, we should achieve Five-in-One and “five forces and functions interaction”.

Acknowledgments:

Subsidized by National Social Science Foundation Youth Project (15CZX002), Liaoning Province Economic and Social Development Project “On patriotism education mechanism in major Emergent events”.

References

- Alain Le Pichon. (1995). *The Sound of the Rain: Poetic Reason and Reciprocal Understanding*, in *The Conditions of Reciprocal Understanding*. Chicago.
- Barber. (1968). *Democracy and Dictatorship: their psychology and life style* (pp. 74). Translated by Chen shaoting. Significance of the 20th century. Taiwan: Savage press.
- Clifford, Geertz. (1985). *Local Knowledge*. UK: Harper Collins.
- Gadamer. (2004). *Truth and method (Volume I)* (pp. 374). Translated by Hong handing. Shanghai: Shanghai Translation Press.
- Hall, Neitz. (2009). *Culture: a sociological perspective* (pp. 345). Translated by Zhou Xiaohong, Xu Bin. Beijing: Commercial Press.
- Hegel. (1980). *Small logic* (pp. 280). Translated by He Lin. Beijing: Commercial Press.
- Heidegger. (2006). *Existence and time. Translated by Chen Jiaying and Wang Qing* (pp. 176). Beijing: Sanlian bookstore.
- Marx & Engels. (1995). *Selected works of Marx and Engels (Volume 1)* (pp. 2). Beijing: People's publishing house.
- Ni Liangkang. (1997). *Selected works of Husserl (Volume I)* (pp. 1087). Shanghai: Shanghai Sanlian bookstore.
- Swidler, Ann. (1986). *Culture in Action: Symbols and Strategies* (pp. 273-286). American Sociological Review.
- Teng Zhenfu. (2015). *Exploring the ancient and seeking the present and discussing Confucianism* (pp. 272). Hefei: Anhui literature and Art Press.
- Wittgenstein. (1996). *Philosophical research* (pp. 87-91). Translated by Li Bulou. Beijing: Commercial Press.
- Xu gaoruan. (1969). *Philosophy in the era of crisis* (pp. 267). Taiwan: young lion culture company.
- Yang Jingye. (2012). *Cultural Modernization: from “free culture” to “cultural freedom”* (pp. 156). Wuhan: Wuhan University Press.