

Establishing understanding and disseminating value—On the structure, problems and strategies of Chinese culture in the new era

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Abstract: *The three-dimensional structure of Chinese culture is embodied in: cultural works-value association-lifestyle. Culture is mainly formed on the basis of the people's way of life. However, the disadvantages of Chinese cultural communication in the new era are mainly manifested in the "work-led" content, single communication subject and communication platform, and the inability to recognize and understand the value pursuit and importance of Chinese culture going out. In order to better go out of Chinese culture, aiming at the three strategies of "content, subject and platform", it provides the direction of thinking for the pattern of external communication and the problem of Chinese culture going out.*

Keywords: *intercultural communication; communication subject; communication platform; cultural communication abroad*

1. Introduction

Since entering the new era, China is advancing towards modernization at a speed faster than that of the past hundred years. Unlike the history of China being invaded and humiliated in modern times, Chinese culture today is glowing with new vitality and governance power on the land of China. In the face of the rise of China, some Western countries still interpret Chinese culture with "colored glasses". The incomprehension, disapproval, and even misinterpretation of Chinese culture make Chinese culture face "going out" in the new era.

2. The three-dimensional structural representation of Chinese culture

2.1. Cultural works - the most direct expression

Chinese culture has a long history, and cultural works are still enduring after five thousand years. "Zuo Zhuan" up to the Spring and Autumn Period shows the Chinese people's description of the age of chaos. What's more, Confucius' "benevolence" and Lao Zhuang's "sit back and forget, even do nothing" are all direct manifestations of the connotation of Chinese culture; the healthy, bright, open-minded and optimistic poems of the Tang Dynasty, and the graceful, bold and unrestrained lyrics of the Song Dynasty. In the ancient vernacular novels of the Ming Qing Dynasty, Cao Xueqin also expressed emotion in his poems that "every word seems to be blood, ten years of hard work is unusual", and various literary works are all the best carriers of Chinese culture. After the New Youth May 4th Movement, it is imperative to change the "style of writing and language", and "vernacular novels and new style poetry" have come out one after another. Some Lu Xun revealed the national character destroyed by feudal dross culture through writing, and Mao Zedong is returning to his hometown in Shaoshan, the lament of "sacrificing so much ambition, daring to teach the sun and the moon to replace the sky", in the manifestation of changing Chinese culture, also represents the first step of Chinese culture towards modernization.

2.2. Concept of values—deep comprehension

"Great harmony under heaven" is the most ideal form of society mentioned by Confucius, Mencius and Confucianism in the Spring and Autumn Period, and its concept still has an important impact on China's construction and China's diplomacy today. The core of cultural going out is to exchange thoughts and feelings and form a consensus. Going out of Chinese culture is to make people from all over the

world understand and accept Chinese culture through various forms of cultural exchanges. At the core of culture are values. What kind of concept is guided by which culture will be displayed. Similarly, culture, through specific internal systems such as material culture, spiritual culture, and institutional culture, is not only a manifestation of cultural values formed in the five thousand years of Chinese culture, but also a basic feature that distinguishes Chinese culture from other cultures. It also requires our deep comprehension.

2.3. The Way of life - the most fundamental culture

One of the representatives of the British cultural studies school: Richard Hoggart, in the study of the basic internal cultural structure of the working class, compared with the cultural concepts instilled by the elite, the real cultural connotation of the working class is determined by its own way of life. constituted. [1] From this perspective, the root of culture is the general term for people's accumulated practices in social life. Therefore, based on the cultural foundation and foundation of lifestyle, how to realize the recognition of cultural values and cultural works is the scope and level that most people are limited to. It seems that "A Foreign Daughter-in-law Came to the Village" became popular in Africa, which is a kind of success of "going out of culture", but it failed to find the reason behind the going out of this cultural work. In addition to using actors of African nationality to increase the popularity, it is also because Africa and China share the connotation structure of a lifestyle similar to the "contradiction between mother-in-law and daughter-in-law".

In recent years, China has exported countless cultural works to foreign countries. When foreign audiences talk about the connotation of Chinese culture, they can never avoid the popular themes of Chinese cultural TV dramas and movies, and they will only say: court, martial arts, and fairy tales. It is undeniable that this type of film and television works and literary works have achieved great success in the process of "going out of Chinese culture", but the exchange of thoughts and emotions, cultural understanding and consensus formation of foreign people on Chinese culture seem to be very important. Stretched. At the same time, this also illustrates a point: if Chinese culture wants to go out and enter the cognition of foreign people, it must not only be limited to the concrete level of Weihua's works, but also go deeper, enter and spread the connotation of Chinese culture.

3. The Significance of Chinese Culture Going Global : Deepening Understanding and Conveying Consensus

3.1. Conveying the "necessity" of Chinese culture going global

In the construction of a world discourse system dominated by Western countries, China's discourse power and its own demands for expression have been left aside or even misinterpreted by Western countries. In their stereotypes, the Chinese still cannot get rid of the image of the "sick man of East Asia" in modern times. The view that Chinese culture is a "relatively backward absolutist culture" is confirmed in Said's theory of "Orientalism": Chinese and even Eastern culture are backward and pedantic. In the face of misunderstanding and distortion of Chinese culture, the necessity of Chinese culture going out becomes more prominent.

3.2. The "importance" support of Chinese culture going global

"There is no gene of invading others in the blood of the Chinese people and the Chinese nation." Even in the ancient Tang Dynasty, Chinese culture developed into a "common circle of East Asian culture" and never occupied other people's territory without reason. The warm welcome for learning and exchanges, the prosperity of the land and sea Silk Road, and Marco Polo's tolerance of Chinese culture in his travel notes are the best examples. Today, under the background of the new era, the development of the Belt and Road Initiative, which proposes a community of shared future for mankind, is a Chinese solution that contains Chinese culture, but is distorted by the "zero-sum game" thinking of Western countries, and the importance of Chinese culture going out is becoming increasingly urgent.

3.3. The Value Pursuit of Chinese Culture Going Global

Regarding the going out of Chinese culture, it should be recognized that it is to clear up misunderstandings in international cooperation, enhance its own discourse power, let culture be understood, and enable China to better contribute to global development in the world. Michel Foucault

also talked about the issue of "discourse power": society is essentially an "iron cage", power is everywhere, and people are captured by power all the time. ^[2] The key to Foucault's rights issue is not "who holds power" but how power occurs and operates. This also influenced Edward Said's thinking about how Westerners established a hidden cultural hegemony and cultural colonization in the post-colonial era—because the economic and political backwardness of Eastern countries compared with Western countries does not mean that they have not discovered their own. The cultural colonization of Western countries came early, but because Eastern countries lost their right to speak and were unable to show and tell their true self to the world. ^[3] Power operates through a series of "cultural" expressions, and the one-sided pursuit of discourse power is not the fundamental purpose. Going out through culture allows people to understand the deep connotation of "culture", and forms a multicultural identity and understanding through dissemination, so that it can promote friendly and reciprocal development in a peaceful form.

4. The problem of Chinese culture going out: superficial expression and cultural discount of cultural works

4.1. Content expression of culture going out

With a large number of cultural works going overseas, many foreign websites and TV channels have been put on the shelves, and some fairy tale dramas have been widely acclaimed. Although readers don't know the core of the court drama, they can immerse themselves in joy. After Li Ziqi's video became popular on the website, countless comments emerged in the comment area expressing her praise and appreciation. Behind these data and cultural phenomena, it shows that Chinese culture is still in the first stage—mainly spread in the form of works. It brings great challenges and difficulties to the culture going out. Faced with the topic of culture going global, many literary and art workers and creators still pursue the presentation of a single cultural work in order to simply cater to the preferences of the audience from the perspective of the audience, losing the essential connotation of Chinese culture. The complete meaning of Chinese culture is by no means limited to superficial cultural works. For example, after the release of "Crouching Tiger, Hidden Dragon" directed by Ang Lee, Hollywood's investment in Chinese martial arts films rose to the highest point. Instinctively used the shell of "martial arts" to show the core values of Chinese culture such as heroic, free and easy, and the unity of the world. The launch of "The Promise" came to an abrupt end. When Chinese culture goes out, accurate content expression is the most important thing. When we project Chinese culture onto image works one after another, it will blur the cultural core and key points, and it will easily lead to Chinese culture being unable to be perceived by foreign people. Although the "beauty of form" is icing on the cake, it is not enough to send charcoal in the snow.

4.2. Main body communication of Chinese culture going out

Culture is a value concept based on the life practice of the people. "Lifestyle" is the core and essence of culture. Culture is our life, and the way of life and its practice are the crystallization of wisdom of countless people and working people in history, and they cannot be changed by a certain outstanding person. Therefore, cultural going out should not be limited to the independent guidance of mainstream media, nor should it be bound to the "preaching" communication of mainstream platforms. The subject of external communication is not only the government, but also the subject of communication including "us" - every ordinary person, which is precisely the subject of culture. The so-called going out of culture means people going out. The cultural subject is so popular that all kinds of Internet celebrities show Chinese culture through short videos, and even the square-dancing aunts dance in Times Square, and even the food on the table—dumplings, buns, and noodles all carry Chinese culture. Everyone is the main body of cultural dissemination and the main carrier of Chinese culture going out.

4.3. Construction of a platform for cultural outreach

The communication platform is an important voice for cultural exchanges. Without the help of the platform, the communication of culture to the outside world will also encounter bottlenecks. McLuhan stated in his research that "the medium is an extension of human senses". ^[4] In the modern era, with the development of media technology and the spread of the Internet all over the world, people's understanding of the world is constantly changing, and even the acceptance of multiculturalism in various countries is constantly changing. In addition to national construction and the establishment of a

mainstream and authoritative platform for opinion-based cultural output, in the era when everyone has a microphone, the use of new online media for diversified and diversified external communication extends the cultural connotation through the tentacles of the platform to the world. Different countries around the world are exhibiting and exporting, and I believe this will further expand the form of cultural going out.

5. Countermeasures for Chinese culture going global: structural reshaping

5.1. Content: From telling about "cultural works" to showing "lifestyles"

Creating cultural works that cater to the audience's favorite is certainly a choice for culture to go out, but the characteristics of only staying in the specific appearance of culture make it impossible for cultural communication to penetrate into its connotation and appreciate the deep charm of culture. Naturally, it cannot make culture understandable and popular. The communication between different cultures is due to the mutual understanding and acceptance of different values. From the perspective of the meaning of cultural value theory contained in the works, the purpose of letting Chinese culture go out is to let people in other countries understand and accept Chinese cultural values, Chinese lifestyles, and lifestyles.

"Values" and "way of life" are condensed in Chinese culture, and they are also displayed in various literary works. For example, documentaries, although they have also been selected and processed by the media, still retain a lot of real situations. CGTN chooses to visit and talk with the poor villages and counties from the perspective of foreigners. Even in the poor villages, you can still feel the simplicity and kindness of the "children"-even if there are only a few potatoes at home, you still have to pay attention. Distributed to a commissioner who has never met before; the "village secretary" dedicated himself to the construction of a happy life for the people, a perfect interpretation of "worry about the world's worries first, and they enjoy the world's joy afterward"; let foreign friends also deeply understand the Chinese people's "Give up the small family for everyone" mind. Mr. Lin Yutang translated a lot of Chinese literature and spread it abroad, which was highly praised. Among them, the lifestyle of "indifferent to fame and wealth" has been deeply recognized in the West and regarded as the most spiritual. Letting Chinese culture go out, from the first stage of cultural works to the second and third stages of concept value and lifestyle, is the first step in reshaping the structure of Chinese cultural going out.

5.2. Subject: from "single subject" to "multiple subjects"

The "single subject" dissemination voice from top to bottom and the publicity-style news content are due to the over-emphasis on the role of the government and mainstream media, resulting in the absence of multiple subjects in cultural external communication. Trying to show the "best and most perfect side" to the world is certainly a beautiful vision, but the content and subject of cultural communication will also become single and homogeneous. It is undeniable that culture is alive with multiple subjects. Different cultural subjects experience different practices and feelings, and have different understandings of each culture—the "sea culture" of the southeastern coastal residents, the "tea culture" of the people of Fujian, the "grassland culture" of the people of Inner Mongolia, etc. The profoundness and origin of Chinese culture cannot be expressed in the words of "one family". The narration of multiple subjects makes the culture go out more vigorous and dynamic. Therefore, it is imminent to change the dependence of mainstream media and seek multi-subject Chinese storytellers.

5.3. Platform: from "official platform" to "private platform"

The mainstream media disseminates policies and content related to the country through mainstream platforms, but it is only a part of the cultural outreach. When the "folk" platform reaches a wide range and has a more diverse audience, dissemination through different forms on various platforms is still the scope of reference for cultural going out and cultural exchanges. Under the soft voice and the hard voice, the degree of acceptance of cultural communication to the outside world is not the same. Through interactive, appreciative, and structural creation and dissemination of Chinese culture, the form of cultural going out is more diversely. Dissemination of the main body of discourse is placed on different platforms, and cultural interaction and collision with audiences in different countries are actively carried out. It is also possible to allow different forms of creation to endow culture with different forms of going out on multiple platforms.

6. Conclusions

The essence of culture is the way of life of the people. Letting culture go out is not limited to the form and specific manifestation of culture, but also to dig out the deep connotation and spread the core of Chinese culture in a way that is popular to hear and see, so that diverse audiences can be willing to further understand Chinese culture. In the new era, the world situation is unpredictable. Establishing cultural consensus, promoting the understanding of cultural values of various countries, eliminating barriers to maintain peace and stability, and shaping a good international trade field are of great value in building a community of shared future for mankind and promoting stable development in the world.

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