

Exploration of Cultural Identity Path Based on Historical Materialism

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Abstract: Cultural identity has special significance both for the belonging of the individual and the stability of the group. In the research paradigm of historical materialism, cultural identity is not an elusive "mystery", without any "mysterious and speculative colors." The main body of cultural identity is "real people", the basis of reality is practice, the way of realization is social interaction, and the direct cause of formation, development and evolution is interest pursuit. Cultural identity is the subject's rational confirmation, emotional conversion, and practical maintenance of the results of spiritual civilization that reflect their own production and living practices and actual needs. The culture mentioned in this article refers to the culture of ideology, which is the result of spiritual civilization formed on the basis of human production practice and life practice, and has a counter-action to it. The identification studied in this article refers to the survival mode rooted in people's "social existence" and promotes the realistic needs of the subject. It is a subject concept and identity consciousness formed by the subject reflecting its own objective world. Cultural identity is the result of a combination of subject and object factors. Cultural identity originates from a common economic foundation, a common social identity, and a common system of ideas. The main paths formed are cultural heritage, cultural exchanges, and political forces. Rational confirmation, emotional conversion, and practical maintenance constitute the generation mechanism of cultural identity.

Keywords: historical materialism; cultural identity; path

1. Introduction

In the era of globalization, when modern nations are racing on the road to modernization, a series of identification crises, such as the crisis of political identity, the crisis of national identity, and the crisis of cultural identity, come unexpectedly. A series of related issues have arisen, such as the decline of moral standards, the decline of national cohesion, and the question of the legitimacy of the country. In today's human society, culture has become a part of comprehensive national strength, and culture is used as a tool for competition among nations, nations, and organizations. Cultural output and value output have become the means of international struggle. National separatists use national culture as the basis for legalizing their separatist actions. Terrorists use religious extremist flags to achieve criminal political attempts. Cultural penetration into other fields has reached unprecedented levels, and cultural identity has long been linked to political stability. "The crisis of cultural identity not only jeopardizes cultural security, but also inevitably leads to a crisis of political legitimacy." In such an era, any nation or country who wants to consolidate cohesion and legitimacy must face the issue of cultural identity.

The problem of cultural identity has become increasingly prominent in the process of modernization. In the context of the rapid development of globalization, the crisis of cultural identity has become a common problem facing humankind, especially in developing countries and countries in social transition. Cultural identity is more important for individual survival and development, and more important for the unity and cohesion of nation states. Studying cultural identity, deepening the understanding of cultural identity, revealing the essence and causes of the cultural identity crisis, and exploring effective ways to construct cultural identity will help rebuild the value of individual life and the legitimacy of the nation-state; Continued in-depth research also has rich and developing value for this long-term academic research hotspot related to the modernization process.

2. Interpretation of Historical Materialism from Cultural Identity

Historical materialism is the scientific guiding ideology for conducting research in philosophy and social sciences. The historical materialistic thoughts on the nature of human beings, the principle of the dialectical relationship between social existence and social consciousness, the principle of the dialectical relationship between economic foundations and superstructures, ideological thinking, political identification, and nation-state thinking, etc. It provides principled theoretical guidance and also provides specific ideas. In the perspective of historical materialism, culture is formed on the basis of human production practice and life practice, and it has an impact on human society's production practice and life practice. It recognizes the existence of "social existence" rooted in human beings. The method and the actual needs driven by the subject are a kind of subjective conception and identity consciousness formed by the subject reflecting his objectified objective world; cultural identity is the rationality of the subject's expression of spiritual civilization achievements reflecting his own production and living practices and actual needs. Conception of recognition and emotional acceptance; the crisis of cultural identity is the subject's identity crisis for a common culture, and the subject's denial of the unity between himself and the object culture [2].

3. Cultural Analysis in the Perspective of Historical Materialism

There is a fundamental difference between materialist and idealist views on culture. As far as "culture" is concerned, Marx and Engels did not systematically discuss culture, but Marxism contains rich cultural ideas. Critique of the cultural history of idealism does not mean that Marx and Engels did not study cultural phenomena, and that the role of culture is not elaborated too much. In fact, in the process of establishing historical materialism, Marxist cultural outlook is also gradually taking shape. And this kind of new cultural outlook is formed in the process of criticizing idealism and criticizing the old cultural outlook [3]. The "Critical Preface to Political Economy" makes a classic statement of historical materialism, "The production mode of material life restricts the entire social, political and spiritual life. It is not people's consciousness that determines their existence, but rather their social existence that determines their consciousness. The basic view of Marxism is that human society is divided into three levels, that is, productivity, production relations, and superstructures (including political superstructures and ideological superstructures). Changes in productivity cause changes in production relations, and changes in production relations cause Superstructure changes, political superstructures constrain the ideological superstructures [4]. This expresses the basic point of view of materialistic cultural history: first, culture is a reflection of production practice and social practice; second, productivity and production relations determine culture, and political superstructure restricts culture; third, culture has an adverse effect, but culture does play a decisive role. On the contrary, the idealist cultural outlook is separated from the practice of material production, overemphasizing the decisive role of "imagination" and "idea" and placing culture in the decisive position of human society. In fact, the viewpoints of some scholars in modern western countries also express the ideas of idealist culture. Toynbee pointed out in "History Research" that the unit of human society is civilization, culture is the core and essence of civilization, the most fundamental of culture is religion, and the essence of human social history is cultural history or religious history. Samuel Huntington pointed out that "civilization is a cultural entity" and believed that "the division of these groups of countries by culture and civilization is far more meaningful than the division of political and economic systems or economic development levels." These two views are fundamentally idealistic cultural views. Some scholars call it "the view of cultural history or history of civilization form", and pointed out its specific viewpoints: First, the main criterion for dividing the world is civilization or culture that is the core of civilization, not the level of economic development or economic and political system; Culture, economy, and politics are side by side and have the same status, forming a human society together. Third, culture is the most fundamental thing in human society, and it plays a final determining role. Generally speaking, corresponding to the materialist cultural outlook, the idealist cultural outlook holds that: first, material and social practices are the reflection of culture; second, culture ultimately determines the development and change of society. The fundamental difference between the materialist cultural outlook and the idealist cultural outlook is actually the concrete manifestation of the conflict of standpoints and methods. The core differences are reflected in the relationship between culture and specific society, the ideological attributes of culture, and the nature of cultural functions. Historical materialism believes that the creator of culture is a real person, rooted in social existence, compatible with the economic foundation and political superstructure, and that culture has a corresponding reaction, but it does not play a decisive role.

4. Historical Materialistic Path Framework of Cultural Identity

Guided by the historical materialism to study cultural identity, the purpose is to try to make a meaningful exploration of the identity issue from a new perspective, reveal the source and essence of cultural identity as a subject idea and identity awareness, and find out whether cultural identity in reality can the answer to being constructed and how to construct it can provide a reference for the modern society to cope with the crisis of cultural identity [5]. The principles of the dialectical relationship between Marxist social existence and social consciousness, the principles of the dialectical relationship between economic foundations and superstructures, the principles of the dialectical relationship between political superstructures and ideological superstructures, the ideas about the nature of human beings, and the ideas of culture and ideology or indirectly, it provides an explanation framework for cultural identity. The relevant expositions of classic Marxist writers on culture, country, nation, proletarian party, and human nature have direct or indirect guiding significance for the study of cultural identity.

4.1 The subject of cultural identity is a real person

Historical materialism is the science of real people and their historical development. It insists on associating cultural issues with human issues, and studies cultural issues from a practical point of view. Hegel believes that the absolute spirit is the subject, and the activities of people are the products of the development and evolution of the absolute spirit. Feuerbach's materialism also failed to achieve the breakthrough of idealism in historical views, and became "half" materialism. Feuerbach's "people" are "ordinary people" and "natural people". They are abstract human beings, but "sensual objects". They are not actual people who engage in emotional activities. This kind of thinking about "real people" has overcome the shortcomings of the "subjective" approach and "objective" approach in the western tradition of understanding people apart from production practices, and understanding people as "people engaged in actual activities in certain social relations", Reducing human history to "the history of real people and their development", and correcting the misunderstanding of human history as spiritual history or material history. This has opened a correct way to understand human history, and essentially provides a ideological basis for the study of human self-identity. In other words, to examine human identity, we must examine human practical activities, human social relationships, and human real life.

4.2 The practical basis of cultural identity is practice

Practice is the foundation of the development of human history. In the perspective of Marxism, culture is essentially the existence mode of man formed in the practice of society and history. "It is in the process of transforming the target world that talent really proves itself to be a kind of being. This kind of production is a human-like living. It is through this production that nature manifests itself in his work and his reality." People engaged in practical activities and their practical activities are the prerequisites and foundations for the emergence and development of culture, and they also form the basis of all of the human perceptual world. On the basis of production practice, human beings have created languages, words, knowledge, ideas, symbols, arts, and religions through object activities to meet human spiritual needs. This is the basic cause of cultural identity. At the same time, because culture is determined by people's practical activities, changes in material production activities will inevitably lead to changes in people's living conditions, social relations, social existence, and also changes in people's concepts. This will necessarily mean the development of cultural identity or culture. The problem of identity occurs.

4.3 The way to achieve cultural identity is social interaction

From the perspective of Marxism, man has both natural and social attributes. Social attributes are the essential attributes of human beings, and the cultural identity of human beings is related to human social attributes. The construction of cultural identity comes from a certain social relationship. Identity arises from the needs of social interaction. Changes in human social relationship will inevitably construct a new cultural identity. Identity is also an identification of the social relationship in which people are placed. "The essence of man is not the abstraction inherent in a single person. In reality, it is the sum of all social relations." Mastering the essence of man cannot be grasped from the abstract person or a single person, but should live from one to examine the social relationships among them. At the same time, the formation of self-identity is a process of constructing self through "the other", and identity is the existence of "I" confirmed through the identification of the "other" of the "other". "In a

sense, people are a lot like commodities. Because people came into the world without wearing a mirror or saying that I am me like the Fichte philosophers, so at first people reflected themselves by others. "Personal self-identification is essentially a consciousness of the essence of man, but this essential understanding must be realized in the frame of reference of the" other. "

4.4 Cultural identity is the result of a combination of subject and object factors

Cultural identity is formed in a specific social environment and requires certain social conditions. The objects of identification are also realistic and specific. "People's identity does not occur in a vacuum, but in an existing objective world." Cultural identity is formed on the basis of an objective social existence. Although cultural identity is a subject's identity awareness, its identity in the final analysis, the object is a reflection of social existence, and its content is objective. The formation, change, and development of cultural identity are determined by social practice, social interaction, and the actual needs of people. The source and motivation are all objective social factors. At the same time, as a self-constructing activity of free and conscious people, identification has both an objective basis and a product of subjective construction. This is the consensus of most scholars. First, from the perspective of meeting the needs of actual interests, cultural identity is actually a means of competing for resources and chasing interests. Cultural identity is essentially one of many tools in the toolbox for meeting needs. Secondly, the ruling class, political parties, countries, elites, etc. are the builders of cultural identity. Of course, such needs include material needs, spiritual needs, and other aspects. Thirdly, cultural identity is the selection and identification of various social relations of the subject by the subject. The transformation of objective cultural standards into a common cultural identity can be achieved through a series of operations such as the "invention tradition". Finally, ideological and cultural propaganda, ideological indoctrination, and various national policies, including cultural policies, are concrete ways to construct cultural identity.

4.5 The direct motivation of cultural identity is the pursuit of interests

Interest determines identity, and identity promotes interest. Human beings are conscious beings. Human activities have certain motives and purposes, and they must meet certain needs. In fact, identity is to center the identity of the self, and the crisis of identity is the marginalization of the self. By approaching the center, the material and spiritual needs of people are fulfilled in the group. Need is the regulation of human nature, which is the inherent regulation of human beings [6]. In essence, the relationship is the category of interest, "Each economic relationship of a given society is first expressed as interest." Benefits reflect the most direct relationship between people in social practice. Realizing cultural identity confirmation and belonging to cultural groups through cultural identity actually reflects people's choice of relationships to meet material and spiritual needs. For the subject, the realization of material life requires people to accept a certain cultural identity. Material life must pursue the pursuit of certain interests, and it is recognized that people are driven by the satisfaction of real interests. The pursuit of interests is the basic motivation of all human social activities. In fact, no matter for individuals or groups, the realization of certain material benefits requires a certain cultural identity. Only certain groups can accept or maintain certain groups to achieve certain material benefits and spiritual satisfaction. As far as the entire human race is concerned, it is precisely the belonging of the group that enables people to realize and transform nature in the form of social groups. A certain spiritual life is a reflection of a certain material life, and the idea of a certain material life drives the corresponding cultural identity.

5. Conclusion

Cultural identity has special significance both for the belonging of the individual and the stability of the group. In the research paradigm of historical materialism, cultural identity is not an elusive "mystery", without any "mysterious and speculative colors." The main body of cultural identity is "real people", the basis of reality is practice, the way of realization is social interaction, and the direct cause of formation, development and evolution is interest pursuit. Cultural identity is the subject's rational confirmation, emotional conversion, and practical maintenance of the results of spiritual civilization that reflect their own production and living practices and actual needs. The culture mentioned in this article refers to the culture of ideology, which is the result of spiritual civilization formed on the basis of human production practice and life practice, and has a counter-action to it. The identification studied in this article refers to the survival mode rooted in people's "social existence" and promotes the realistic

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