

An Analysis and Research on Ways to Enhance the Identification of Traditional Chinese Culture in the Context of Cross-Cultural Communication

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Abstract: *Any nation can only establish cultural self-confidence and national self-confidence by scrupulously abiding by its own cultural identity. A nation without cultural identity and cultural self-confidence is difficult to survive and develop in the increasingly fierce international competition. Cultivating and establishing cultural identity and cultural self-confidence is the cornerstone of a nation's development and progress. At present, we are facing a crisis of Chinese traditional cultural identity. In the current cross-cultural communication context, it is our urgent task to speed up the establishment of the Chinese traditional cultural identity. There are two ways to enhance the Chinese traditional cultural identity. Most of the epidemics from the 19th century to the 20th century were caused by the health environment, such as plague, cholera, and smallpox. To this end, Macau promulgated a series of environmental improvement systems, such as the "Urban Improvement Report" in 1883, the "Epidemic Prevention Regulations" and the "Epidemic Prevention Regulations" in 1894, and the later improved "New Epidemic Prevention Regulations". A series of measures to improve the sanitation environment, such as streets, rebuilding old houses, building new toilets, cleaning houses, cleaning sewers and planting plants to improve climate and air. In addition, in response to the characteristics of different epidemics, corresponding environmental control measures have been made, such as installing rodent-proof siphons at sewers during the plague outbreak.*

Keywords: Cultural identity; Internal path; External path; Traditional culture; Cultural Confidence.

1. INTRODUCTION

In the context of cross-cultural communication, improving the sense of Chinese cultural identity and establishing and cultivating national common consciousness are the basis for strengthening the unity of the Chinese nation and the most important "soft power" in improving the comprehensive national strength and competitiveness. Every country will face a crisis of cultural identity. This identity crisis manifests in both individual and ethnic aspects. For individuals, there may be a lack of confidence in their own national culture. Lack of identification with one's own national culture can endanger national unity and national security. Macau has experienced plagues for a long time in history. So in the Ruins of the Ruins of St. Paul's in Macau, which is also part of St. Paul's College of Macau, during the construction period, a bronze statue of Luís Gonzaga (Luís Gonzaga) was placed on the far right side of the second floor, because he died while rescuing plague patients. Therefore, Catholic believers believe that he can protect the citizens from the plague and eliminate the panic about the plague. In addition, Baogong Temple and Nezha Temple were built successively for the Chinese. The purpose was to pray to the gods to get rid of the plague and to soothe the public's panic about the plague to a certain extent.

Cultural identity is a kind of identification of self identity, which is a positive recognition of positive and upward things in the nation. There are countless vivid examples at all times and in all over the world to show that a nation with cultural identity and cultural self-confidence can finally overcome the difficulties and forge ahead in the tide of history. In contrast, those who lost these as the cornerstone of a nation's survival and development will eventually be abandoned by history. In addition to express regulations on environmental sanitation, Macau also has requirements on the personal hygiene of citizens. Before the outbreak of the plague in 1895, the Chinese often shared multi-storey houses (see Figure 1 below), the living space was very crowded, the civilians did not have toilets in their homes, and the citizens often defecate (see Figure 3 below). After the outbreak of the plague, Macau clearly stipulated that local citizens were prohibited from defecation, piled manure, and dried manure cakes. At the same time, in the toilet area, the use of manure pits is prohibited, and manure tanks are used instead, and carbolic acid and chlorinated lime are used for disinfection on a regular basis. In addition, clothing, quilts, and personal belongings after the death of the patient were also collected and burned to prevent the virus from being introduced

into the market. Not only that, in 1923, the Chinese were also organized to set up a health brigade to regularly check the hygiene of residents' homes and courtyards, so that personal hygiene and environmental hygiene were further guaranteed.

2. THE REASONS FOR THE LACK OF IDENTIFICATION WITH TRADITIONAL CHINESE CULTURE ARE AS FOLLOWS

Firstly, in the context of cross-cultural communication, foreign cultures continue to enter and penetrate into all aspects of traditional Chinese culture, resulting in significant negative impacts. With the rapid development of technology and culture, countries around the world are facing the impact and oscillation of foreign cultures. With the progress of world integration, globalization has become an inevitable development trend. At the same time as local cultural innovation and development, some weak ethnic cultures will be greatly impacted, losing their own culture, causing citizens to lack confidence in their traditional culture and lose the competitiveness of their own culture in the world. The continuous input of Western culture has had a long-lasting and profound negative impact on Eastern culture. In the eyes of some Westerners, Eastern culture is a foolish and backward culture, and Western culture represents the most advanced and excellent culture. The propaganda of Westerners is centered around Western values and moral systems. They are selective in publicizing and introducing Chinese culture. They put the focus of propaganda on the backward, ignorant and dark side of Chinese culture and publicized the image of "old China". They are unwilling to face up to the fact that China's modernization is booming. They distort the facts and do not objectively and impartially publicize the essence of Chinese culture. Some films produced by certain domestic film directors have won some film awards abroad. Little did they know that these films promote the gloomy, oppressive, and backward cultural scenes of traditional Chinese culture, which precisely caters to and satisfies Westerners' psychological perception of Chinese culture and satisfies their cultural curiosity. On the other hand, American Hollywood blockbusters are constantly exported to all parts of the world. They instill the values of Western culture, democratic political system, and democratic consciousness. They turn a blind eye to China's rising modernization drive, do not report, do not publicize, distort the facts, and belittle each other, so as to enhance their own cultural superiority and progressiveness. This prejudice greatly damages the cultural self-esteem of the Orientals and weakens their confidence in their own national culture.

Secondly, some Chinese people's mentality of "worshiping foreign countries and worshipping foreign countries" is causing trouble. In old China, the invasion of foreign cultures greatly affected the identification of Chinese people with traditional Chinese culture, and at the same time, Chinese people lost confidence in their own national culture. Some Chinese people believe that our technology is not as good as humans, our systems are not as good as humans, and our culture is not as good as humans. They have lost confidence in their own culture and always believe that the moon in the West is brighter than that in China. These make us deeply realize that a culture without individuality may not necessarily be recognized by the Western world. As the saying goes, only the nation is the truth of the world. In view of the above reasons for the identity crisis of our traditional culture, we should soberly realize that it is urgent to cultivate and establish the Chinese nation's awareness of cultural identity of our own nation and improve the confidence of Chinese culture. We can take two ways to solve the current identity crisis, internal and external. SARS broke out in Hong Kong on March 12, 2003, and Macau has been infected with zero during the same period. It was not until May 10 that the first imported case from Zhuhai was confirmed. The Macau authorities immediately quarantined all people who had contact with the sick, and the hospital refused to visit the sick. , Successfully prevented the virus from entering the community, with only one case, and it has never been included in any "blacklist" by the WHO.

3. INNER PATH

On the one hand, we should understand that only the national is the world. The multiculturalism of the world is built on the unique and distinctive individual ethnic cultures of each ethnic group. We should recognize that the cultural differences that distinguish us from Western culture are the characteristics of our culture and the fundamental foundation of our culture. As descendants of China, we should not blindly arrogate or underestimate the thousands of years of Chinese culture. The difference from Western culture is the fundamental foundation of our culture. To maintain the individuality of our own culture, we must not lose ourselves. Nationalities that have lost their cultural individuality will be assimilated by foreign cultures. Maintaining a distinct cultural personality and establishing multiculturalism is the fundamental guarantee for standing in the forest of world culture.

On the other hand, to enhance the internal path of traditional Chinese culture, it is necessary to build an atmosphere

of excellent traditional Chinese culture and implant it into people's hearts. Recently, CCTV has regularly held various traditional Chinese culture competitions, which have aroused strong consensus and praise both domestically and internationally. The participation of the whole people and online and offline interactions have sparked a wave of love for traditional Chinese culture, which has been talked about and greatly benefited the audience. Such competition activities are conducive to enhancing the identification and confidence of national culture.

In recent years, the continuous exploration and innovation of film and television culture has brought a fresh breeze to promote the excellent national culture of China. Some popular films and TV plays have taken telling good Chinese stories and promoting China's profound cultural heritage as the goal of film and TV creation. These excellent films and TV plays have made many contributions to enhancing China's cultural identity and building cultural self-confidence of Chinese people.

We need to carry out education on the popularization of traditional Chinese culture in primary and secondary schools. We aim to recruit students from a practical perspective and cultivate their cognitive interest in excellent traditional culture from childhood. We need to enable them to develop a strong sense of national culture

Understand the essence of China in music, musical instruments, martial arts, calligraphy, painting, and poetry, understand the breadth and depth of Chinese culture, and cultivate their awareness of falling in love with traditional culture and benefiting from it for life. We must not discard the profound essence of traditional Chinese culture, but only remember some Western festivals such as Valentine's Day, Christmas, and Thanksgiving. If we belittle ourselves and always believe that the Western moon is brighter than China, that is the biggest failure of our education.

4. EXTERNAL PATH

Firstly, the external dissemination of Chinese film and television culture can better showcase the profound meaning of traditional Chinese culture. The overseas export of Chinese films is a great platform and medium for disseminating traditional Chinese culture. In the process of cross-cultural communication, we should focus on how to tell Chinese stories well in the external dissemination of Chinese films. Telling Chinese stories well is the direction that filmmakers strive for. Secondly, there has been a shift in the cognitive approach of Chinese culture towards foreign translation. Chinese Language and Europe and America

Language belongs to two different language families, and the differences in language lead to different cognitive styles. European and American culture originates from the Bible, ancient Greek and Roman mythology and chivalry literature, with a strong religious flavor, which has deeply influenced European and American culture, and their cultural cognition is very different from ours. Chinese culture originates from the Confucian and Taoist cultures of Confucius and Mencius, and different cultures and cognitive approaches inevitably lead to significant differences in the process of mutual translation between the two languages. Due to the differences in cognitive styles between Chinese and foreign cultures, there will be differences in expression, aesthetic perspectives, and narrative methods in the translation of foreign cultures. In the context of cross-cultural communication, how to successfully translate the authentic Chinese language and cultural heritage into foreign languages is an important mission faced by translators. In promoting Chinese culture to the outside world, we need to recognize the differences in cognitive methods between Chinese and foreign cultures, maintain confidence in national culture, adopt appropriate cognitive changes, and spread the profound traditional Chinese culture to various parts of the world, so that the world can understand and accept Chinese culture, and improve the overseas recognition of Chinese culture.

5. CONCLUSION

This article summarizes some of the problems encountered by college counselors in the education and management of college students in the new era, analyzes and studies related theories of pedagogy and psychology, and proposes countermeasures for college counselors in the education and management of college students, with the goal of providing college students with better education and management. Assist in the successful development of education and management-related work.

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