

*Original Paper*

# Anthropological Explanation and Practical Revelation of Cultural Confidence

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## **Abstract**

*Cultural self-confidence is ultimately people's recognition of national cultural values, which means that the study of cultural self-confidence must pay more attention to "people". Therefore, this paper applies Marxist anthropological theory to interpret cultural self-confidence from the three levels of human development, human value and human needs, and accordingly proposes that in the development of cultural self-confidence, we should know the status of "people", pay attention to the influence of "people", and play the subjective role of "people". Accordingly, it proposes that in the process of developing cultural self-confidence, it is necessary to understand the status of "man", pay attention to the influence of "man", and give full play to the subjective role of "man", which lays a solid theoretical foundation and a guiding direction for building a strong socialist cultural force by consolidating cultural self-confidence.*

## **Keywords**

*marxist anthropological theory, cultural self-confidence, practical revelation.*

## **1. Introduction**

General Secretary Xi Jinping, in his report to the 20th Party Congress, emphasised the significant instruction of "promoting cultural self-confidence and self-reliance, and forging a new splendour of socialist culture". As the nation with a continuous culture of 5,000 years, China requires robust spiritual vigour for the grand revival of the Chinese people. This suggests that the development of China's cultural self-confidence is not only a contemporary proposition, but also a responsible response to history. Nonetheless, the challenges posed by the fluctuation of China's cultural mentality and the effects of both internal and external factors on China's cultural construction have significantly hindered progress. To resolve this predicament, it is essential to comprehend the fundamental aspect pertaining to the advancement of cultural self-assurance, specifically, the role of humans, and employ the

significant effect it has on the progression of cultural self-assurance, in order to stimulate the endogenous potential of cultural self-assurance in modern times. This text already adheres to the principles or lacks context, and thus does not require any further improvement. This is precisely the crucial theoretical foundation for fostering the growth of cultural self-assurance in the current era.

## **2. The Threefold Interpretation of Cultural Confidence in the Perspective of Anthropology**

Starting from the perspective of Marxist anthropology, it combines cultural self-consciousness with related anthropological theories, re-conceptualises cultural self-consciousness from the three levels of the theory of human development, the theory of human value and the theory of human needs, and interprets and deciphers the essential connotation of cultural self-consciousness in a new way, so as to provide different ideas and insights for the theoretical research of cultural self-consciousness in the new era.

### *2.1 Cultural Self-Confidence Is an Important Prerequisite for the Realization of Comprehensive Human Development*

According to Marx, human beings must "occupy their comprehensive nature as complete human beings" in order to achieve comprehensive development. As a crucial prerequisite for achieving holistic human development, cultural self-assurance comprises three facets that facilitate the comprehensive growth of individuals, aligning with Marx's three-tier perception of "comprehensive development" in the concept of holistic human development.

First, the overall development of individuals encompasses the development of their physical strength, intelligence, ideology and morality. Cultural self-assurance can guide individuals through its strong intrinsic influence until their physical and intellectual abilities improve in a subtle way, and moral values gradually become personal habits, ultimately achieving the comprehensive development of individuals. This allows individuals to gradually discern which cultures are worth studying, thereby cultivating a positive mindset and healthy wellbeing. Additionally, holistic human development encompasses individuals' skills and ingenuity in diverse areas of pursuit. A robust cultural identity is founded on a rich cultural legacy, and such a legacy possesses a cultural sway that should not be undervalued. Individuals, as crucial participants in numerous social endeavors, unconsciously incorporate cultural influences into their lives. Scientific and cultural knowledge, a type of culture, stimulates individuals' imaginative capacities in their practical activities. Additionally, customs, norms, and ethical values, also considered culture, constrain individuals' behaviour and conduct in their daily lives. Moreover, cultural influences regarding culture, as a form of culture, significantly impact people's development and behaviour. From this, it is clear that culture is ubiquitous and its impact far-reaching. Developing cultural self-assurance can elevate its influence to a higher level, thus enabling individuals to unleash their creativity and excel in their respective fields, resulting in comprehensive personal growth. Thirdly, the holistic growth of individuals can only occur within specific historical contexts, and social progress is intrinsically connected. Marx asserted that "an

individual's development is contingent upon the development of all other individuals with whom they directly or indirectly interact." The development of the individual is intrinsically linked to the development of society. Each person must strive for personal growth while simultaneously contributing to the collective progression of society as a whole. In order to facilitate integration with society and the community's development, cultural self-assurance serves as the fundamental link between individuals and society. This empowers society to develop in sync with individuals and enables the free growth of each individual as a condition for collective liberation.

In brief, the all-encompassing growth of individuals constitutes the pursuit of the utmost significance and the elevated objective of societal progression, whereby cultural self-assurance serves as a crucial foundation on this journey of pursuit. Socialist culture with Chinese characteristics, at the heart of cultural self-confidence, is an advanced culture with a wealth of cultural heritage and contemporary wisdom. It is better suited to freeing people from spiritual dilemmas, guiding them towards an appropriate path with the power of culture and spirit, unlocking the innate potential and creative energy of the Chinese people, promoting their all-round development, achieving cultural confidence and autonomy, and advancing the construction of a robust socialist cultural nation. We will also work towards achieving cultural confidence and self-sufficiency, as well as promoting the development of a robust socialist cultural state, in order to progress towards the objective of constructing a modern socialist powerhouse.

### *2.2 Cultural Self-Confidence Is the Organic Unity of the Individual's Self-Worth and Social Value at the Cultural Level*

Value is a relationship that exists between the subject and object in work activity, indicating that the object holds significance and plays a significant role for the person. This relationship is commonly referred to as the relationship of significance and role. The worth of an individual may comprise self-esteem and societal contributions, which can be attained through a strong sense of cultural confidence and promotion of cultural advancement to embody their own worth within cultural and spiritual aspects, thereby fully realizing human value.

On the one hand, the individual realises his or her self-worth by maintaining cultural self-confidence. The so-called realisation of self-worth refers to the process of obtaining satisfaction of material and spiritual needs from others and society, with the human being as the subject of value and society and others as the object of value. As conscious beings, human beings have spiritual attributes, which means that they must have their own spiritual world and spiritual needs, and culture, as an important part of society, has values at its core, which play a guiding role in the development of human behaviour, guide people to make an all-round social orientation, and form the highest value concepts and value pursuits with truth, goodness and beauty as the core. Therefore, adhering to cultural self-confidence means adhering to the socialist core values and practising their self-improvement for individuals. Adherence to cultural self-consciousness, therefore, precisely satisfies the spiritual needs of individuals, and achieves the process of obtaining spiritual satisfaction from society and realising the acquisition of individual

self-esteem.

On the other hand, the individual realises his social value by promoting the development of cultural self-esteem. The so-called social value is to change the subject and object of self-worth, to take others and society as the subject of value and man as the object of value, and to create material and spiritual wealth to satisfy the needs of others and society through one's own cognitive and practical activities. Especially in Marx's anthropological theory, it is believed that the measure of human value should be judged by the social value of human beings. Put in the cultural level, its value goal is to maximise to meet the needs of the broadest masses of people's growing cultural life, and because the value of culture, depends on the value of each individual creation, which requires that people should try their best to contribute to the development of culture belongs to their own wisdom and strength. Therefore, the practice of one's own social values at the cultural level is manifested in the following ways: to unite the forces for the development of socialism with Chinese characteristics through firm cultural self-confidence, to transmit the culture of socialism with Chinese characteristics, to build up socialist core values, and to refine the ability to tell a good story about China, so as to continuously improve and develop the culture of socialism with Chinese characteristics, and to devote oneself to building a strong socialist cultural country.

### *2.3 Cultural Self-Confidence Is both a Spiritual Need of the Individual and a Common Need of the Community*

People's needs often indicate the absence of certain things in real life. It is this shortfall that motivates individuals to acquire what they require. The same principle applies to social groups. With the country experiencing continuous development, individual and social needs related to survival and security have been met. As a result, people are now pursuing higher level needs, particularly those related to spirituality which is becoming increasingly important. Culture plays a crucial role in shaping life and enriching the spiritual world, providing individuals with a firm cultural self-confidence while simultaneously filling a common need for the social collective.

Firstly, personal cultural confidence satisfies a spiritual need because human beings possess a desire for spiritual life, which encompasses the pursuit of truth, goodness, and beauty. Notably, after individuals have attained a certain level of satisfaction for material needs, their spiritual world's underdevelopment becomes evident, emphasising their urge for culture and spirit. At the same time, cultural self-assurance can have a subtle yet significant impact on an individual's conscious thought processes and behaviour in everyday life. It can provide strong spiritual support during times of difficulty and obstacles, thereby satisfying their spiritual needs and enhancing their spiritual strength. Additionally, cultural self-assurance is also a shared requirement of the wider society. The society's common requirements include the necessity to sustain and progress the social organism's existence and its functions' proper functioning. Contemporary society necessitates outstanding and sophisticated culture as its spiritual backing. This spiritual vigour acts as a supportive mechanism, analogous to a sea anchor, providing society with steadfast idealistic beliefs and a lucid spiritual direction. And cultural self-confidence has

become a spiritual force, satisfying the common cultural needs of the people. It addresses the people's growing needs for a better life in the new era and further promotes the prosperity of socialist culture. The cultural heritage and continuous development of social collectives offer more excellent cultural products, meeting the people's increasingly higher spiritual and cultural needs. It is believed that such cultural confidence will facilitate the country's prosperity, allowing socialist culture with Chinese characteristics to contribute even further to the advancement of human civilization.

In summary, as the nation grows in prosperity and influence, the global landscape is shifting at a rapid pace. Accordingly, individual and societal demands for spiritual and cultural nourishment evolve daily, necessitating an ever-increasing emphasis on developing cultural self-assurance. To achieve this, the needs of the people must guide progress whilst firmly consolidating cultural belief. The advancement and enhancement of the Socialist Cultural Industry with Chinese Characteristics must also be continuously pursued to ingrain the distinctive Chinese socialist culture in the people's hearts.

### **3. The Reality of Cultural Confidence in the Context of Anthropology**

Under the strong leadership of the Communist Party of China (CPC), the continuous promotion of socialist cultural self-confidence with Chinese characteristics to realise new development and cultural self-improvement is a necessary way for China to become a socialist cultural power. In order to promote the transformation of cultural self-confidence into cultural self-improvement in the new era, from the perspective of Marxist anthropology, it is necessary to deeply understand the status of "man", attach importance to the influence of "man", and fully play the role of "man", so as to strengthen the development of China's cultural self-confidence and promote the development of Chinese culture. In the context of Marxist anthropology, it is necessary to deeply recognise the status of "man", pay attention to the influence of "man" and play the role of "man", so as to give a clear direction to the development of China's cultural self-confidence.

#### *3.1 Recognizing the Status of "Human Beings": Making It Clear that the Foundation of Cultural Self-Confidence Lies in "Human Beings"*

Cultural self-assurance ultimately refers to an individual's acknowledgment and endorsement of the cultural principles ingrained in a nation. To cultivate and establish cultural self-assurance, it is crucial to concentrate on the citizens themselves, encompassing their necessities, principles, and progression.

##### **3.1.1 The Social Attributes of Human Beings Are the Basis for the Formation of Cultural Self-Confidence**

The social attributes of human beings are the first source of the formation of cultural self-consciousness. Among the social attributes of human beings is affiliation, which means that individuals have a certain sense of belonging to the group or society in which they grow up and are born, which also proves that human beings are social beings and not just natural beings. Therefore, from the very beginning of his life, an individual is firmly branded as a member of the group to which he belongs, and inherits the unique culture and customs of that group, thus forming the so-called national and class characteristics

of human beings. Cultural self-consciousness is the cultural imprint of the Chinese nation and the Chinese people as a large group. This brand creates a cultural and spiritual attraction and appeal for the country, the nation and even the people as a whole, unites national emotions, strengthens national identity, and is the power of a particular culture to uphold the ideals and beliefs of the country and the nation. This sense of belonging in China is reflected in the fact that in the past, countless overseas Chinese sons and daughters and aspirants have travelled thousands of miles, spared no effort to return to the embrace of the motherland, join the front line of construction and dedicate themselves to the future of the motherland. Nowadays, every Chinese in other countries honours their motherland in their own way during festivals, actively spreading all kinds of excellent Chinese culture and showing the pride of the Chinese people.

### 3.1.2 Human Needs Are the Driving Force for the Development of Cultural Self-Confidence

In Mr Yuan Guiren's book, *Marx's Anthropological Thought*, it has been suggested that "human need is man's dependence on and demand for objective conditions for his survival, enjoyment and development. It reflects man's impoverished condition in real life and can be understood as a form of man's reflection of reality, the inner motive of positive action". From this it can be seen that human needs arise from human nature, reflect the state of one's own lack and serve as an intrinsic motivation to seek change for it. At the same time, Marxist anthropological theory divides human needs into three levels. The first level is survival needs, i.e. the most basic and primitive desire to survive that human beings possess as natural beings. The second level is social needs, that is, human beings as social beings participating in the process of social production and social interaction, the relevant needs such as the people's demand for freedom, equality and democracy. The third level is spiritual needs, the spiritual characteristics of human beings inevitably make people have certain spiritual life needs, and with the solid protection and increasing wealth of material life, people pay more and more attention to the acquisition of the spiritual level, which means that people's social and spiritual needs are the original driving force for the formation and development of cultural self-confidence, which not only promotes the cognitive self-consciousness of people's cultural self-confidence, but also promotes the ability to improve the cultural self-confidence to realise the cultural self-confidence. It can not only promote people's cognitive awareness of cultural self-confidence, but also promote the improvement of cultural self-confidence, so as to realise the optimisation of the cultivation of cultural self-confidence.

### 3.1.3 Enhancing Cultural Self-Confidence Should Ultimately Return to the Human Being Itself

Adhering to the "people-oriented" principle, the establishment and cultivation of cultural self-assurance ought to be transferred to individuals themselves. As a mindful and reflective person, perception reflects a dynamic reflection, decision-making represents the main aspect of cognitive behaviour, and the dominant avenue for the reflection process. Therefore, individuals constantly make independent choices, and the selectivity inherent in such mobility has implications for the value identity of culture, which can provide a significant boost to the development of cultural confidence, but can also present a significant obstacle to its construction. Under these circumstances, utilizing the constructive influence

of individuals as the principal aspect of enriching cultural self-assurance poses a complex predicament in promoting cultural confidence. To address this issue, we must conduct thorough analysis and research on human behaviour, acknowledge their capacity for independent decision-making, and understand their preferences in order to effectively guide, educate, and persuade them. Such efforts will bring forth the innate drive within humans, thereby fostering cultural self-confidence. This, in turn, will aid in nurturing, developing, and constructing a robust cultural identity.

### *3.2 Emphasizing the Human Impact: Avoiding Loss of Direction on the Road to Greater Cultural Confidence*

Having recognised the importance of "man" in cultural self-confidence, we must also see dialectically the role of "man" in the construction of cultural self-confidence, which has both positive and negative sides. Therefore, in the process of developing cultural confidence, it is necessary to strengthen human subjectivity and the problems that exist at the level of human needs.

#### *3.2.1 Attention to the Negative Implications of Human Subjectivity*

In Marxist anthropological theory, the concept of human subjectivity primarily pertains to the capacity for mobility, autonomy, and self-directed activity as an agent in the process of engaging with the object. Two aspects of subjectivity, in particular, contribute to cultural self-assurance. Firstly, human subjectivity enables individuals to approach all phenomena in accordance with personal understandings, emotional states, and beliefs, enabling the alignment of actions with internal thought processes. The subjectivity of human beings cannot be ignored, as Marx mentioned in "Career Considerations for Young People" when discussing various perspectives on decision-making: "Choice is a far superior aspect of human life compared to other creatures, but it can also lead to the destruction of a person's life, ruin their plans, and affect their entire existence." Such a decision is unpredictable, and it can have either a positive or negative outcome. The subjectivity of human beings cannot be ignored, as Marx mentioned in "Career Considerations for Young People" when discussing various perspectives on decision-making: "Choice is a far superior aspect of human life compared to other creatures, but it can also lead to the destruction of a person's life, ruin their plans, and affect their entire existence." The given text already adheres to the principles or lacks context. Therefore, there is no need for improvement. Under the influence of traditional culture's "mediocrity thought", individuals tend to overlook personal interests and neglect the development of their own personalities. They are habituated to passive acceptance and lack the pursuit of a higher spiritual realm, resulting in an empty spiritual world and a deficit of spiritual belief. This can have a catastrophic impact on the formation and development of cultural confidence. Therefore, it is evident that acknowledging the adverse impacts of subjectivity is crucial to promoting the development and advancement of cultural self-confidence under the aforementioned influences. We must acknowledge the dialectical relationship between the favourable and unfavourable effects of human subjectivity to fully harness the role of cultural subjectivity in nurturing and constructing cultural self-confidence.

### 3.2.2 Focusing on the Diversity of Human Needs and the Complexity of the Social Environment

Human needs are the original driving force of cultural self-confidence, and while meeting people's cultural and spiritual needs, it is also necessary to pay attention to the diversity of human needs and the complexity of the social environment surrounding the needy, both of which can pose considerable challenges and obstacles to the building of cultural self-confidence. On the one hand, although human needs are complex and diverse, they can be broadly categorised into two main types: survival needs and development needs. When there is a shortage of material things, survival needs will always be the first needs, but as material life becomes more and more abundant, survival needs will gradually diminish, and development needs will gradually enter into people's vision, and people will pay more attention to their own perfection and self-realisation in social work. If we do not pay attention to the transformation of people's needs, the development of cultural self-confidence will go in the wrong direction. On the other hand, the backward economic, political and ideological relations will create an extremely hostile social environment for the people, which will seriously depress the people's need for development and hinder the fulfilment of the legitimate needs of social workers, which will deprive the cultivation of cultural self-confidence of its impetus, and is one of the problems that must be guarded against in time.

### 3.3 *Playing the Role of "People": From Cultural Self-Confidence to Cultural Empowerment*

As the adage states, "internalize in the heart, externalize in action." To achieve the transformation from cultural self-certainty to cultural self-sufficiency, it is vital to bolster positive mobility by comprehending the dynamic role of human beings. It is necessary to encourage individuals to display their abilities outwardly by first stimulating them from within. To achieve the transition from cultural confidence to cultural self-sufficiency, it is essential to enhance positive mobility guidance based on a dialectical understanding of the dynamic role of individuals. This involves encouraging individuals from within, to enable them to play a more impactful role, and focusing on the following four aspects.

#### 3.3.1 Stimulating the Potential Inherent in the "Spiritual Attributes of Man"

Although matter determines consciousness, consciousness also has a dynamic effect on matter. The spiritual attributes of human beings confirm this point, human beings are conscious and rational thinkers, the rational thinking of human beings makes their actions purposeful, planned and creative, and they can give full play to their own subjective initiative to transform and create the objective world in their practical activities. At the same time, the spiritual qualities of man are also a guide to action in real life. As a person of rational thinking, he can recognise his own shortcomings and make adjustments to change them, and use reason to guide and regulate his will, and use his will to support and promote reason. It can be seen that the spiritual attributes of human beings contain enormous spiritual power, which is a force to be developed, with unlimited potential, the presence or absence of such power is not only a necessary factor for cultural confidence, but also at the moment of construction can be transformed into a huge material force, determining the success of cultural confidence in the construction or not. The injection of spiritual force into the construction of cultural self-confidence will



give a strong impetus to the development and cultivation of cultural self-confidence, and then encourage the people to realise the cultural innovation of the new era.

### 3.3.2 Strengthening the Guidance of “Human Subjectivity”

From "what to do" to "how to do", human activity is a complex process that involves objective complexity and subjective purposefulness. Human cognition reflects this complexity, with choice being the main link in cognitive activity and the primary means of reflection. The selectivity inherent in human mobility involves an independent choice regarding cultural identity, which can both foster and hinder cultural self-assurance. This characteristic presents the greatest challenge in building cultural confidence: namely, how to exercise subjectivity. Only by bolstering the thorough examination of human subjectivity, acknowledging the principle of the subject's independent decision-making, comprehending the direction of the subject's autonomous decisions, and providing effective guidance and education to the subject can we fully utilize the function of cultural subjects in cultural self-assurance, which furthers the enhancement and progression of cultural self-assurance.

### 3.3.3 Promoting the Simultaneous Enhancement of “Personal Value and Social Value”

Cultural self-confidence, as socialism with Chinese characteristics, involves using one's distinctive culture to tackle challenges, keep pace with the times, resolve domestic and foreign issues, and ultimately achieve development and prosperity of socialist culture with Chinese characteristics. Fundamentally, it is a reflection of social values. Therefore, the development of cultural self-confidence must consider the simultaneous improvement of human self-esteem. It is crucial to pay attention to the grasp of primary and secondary relationships while continuously enhancing personal and social self-worth. As an individual, both intrinsic and extrinsic values are present. According to Marx, individuals in society should not use self-worth as the sole criterion for assessing human value. Instead, they should focus on fulfilling society's needs and being recognized by the community as the primary indicators of an individual's worth. Such external factors, rather than personal feelings, should serve as the basis for assessing human worth. Of course, this does not imply that individuals should entirely abandon practicing self-esteem. Especially in reality, society recommends that while focusing on one's external worth, one should also cultivate one's inner worth, in order to achieve the union of the two.

### 3.3.4 Promoting Innovation in the “Human Values” Evaluation System

Currently, within the progression of China's cultural pursuits, undesirable occurrences such as disorderly conduct in the cultural market, and insufficient cultural surveillance, still endure, persistently hindering the growth and establishment of a Socialist culture with Chinese features. It is imperative to incorporate the assessment of "human value" into the cultivation of cultural self-assurance. By promoting innovative methods to evaluate "human value," the socialist cultural self-assurance with Chinese characteristics can be further stimulated, enhancing its development vitality and mitigating constraints. Since human value is a social phenomenon, it encompasses both fulfilment and contribution in terms of content. The assessment of an individual's value mainly pertains to their contribution. Thus, the assessment of an individual's value is based on their contribution to society. The

fundamental human contribution is the social contribution of humans. Such evaluations can act as a form of value guidance, encouraging individuals to recognise their own value through active contributions to society. Additionally, to encourage innovation in the evaluation of "human value" systems, the social contributions of individuals should be considered as an essential embodiment of human value and a key criterion for value judgement. These contributions are determined by a proletarian worldview, outlook on life, and values. This means that cultural self-assurance plays a crucial role in shaping human value assessments. Conversely, when possessing a positive personal value assessment system, individuals can recognize how to achieve personal worth and gain spiritual gratification through various means. It will inspire people to commit themselves to social construction, encompassing the fostering and growth of cultural self-confidence.

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