

Original Paper

The Cultural Roots of China's Governance: The Logical Reasoning of Firm Cultural Confidence in the New Era

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Abstract

The socialist system and national governance system with Chinese characteristics are rooted in the soil of Chinese history and culture, developed from the long-term historical practice of development, construction and innovation, and have gradually become the cultural power of China's governance. The logical reasoning of firm cultural confidence in the new era is based on the inheritance and application of excellent traditional Chinese culture in the historical logic, the grasp and understanding of high-quality development in the new era in the economic logic, and the realistic grasp of national conditions in the innovative logic. The sorting and explanation of the source of strength of the foundation of culture in the new era is of great importance as a reference and guidance for strengthening the strong foundation of cultural self-confidence and improving the ability of national governance.

Keywords

The Rule of China, Cultural Confidence, Logical Reasoning

1. Historical Logic Based on Chinese Excellent Culture

Why The cultural background of China's governance is rooted in the inheritance and application of the excellent traditional Chinese culture. Whether it is "Beauty and Commonwealth, Cosmopolitanism" or "People's Clarity, Harmony of Nations", the thousand years of precipitation of Chinese history and culture have long revealed the comprehensive, dialectical and unified philosophical wisdom. In the discourse construction system of traditional culture, Confucianism, Taoism, and the three schools of law grasp the absolute right to speak, and directly become the historical and cultural traction of the rule of China.

1.1 The Social Ideal of "Cosmopolitanism"

The Western Han ritualist Dai Sheng, in his "Records of Rites - Rites of Passage", articulated the

specific conception of a "commonwealth" society in Confucianism: "The Way of the Great Dao is also practiced, and the world is common, with the selection of the virtuous and the capable, and the preaching of faith and cultivation of harmony. Therefore, people do not only kiss their relatives, not only their children ... Therefore, the conspiracy is closed and does not rise, theft and chaos and do not make, so outside the house and not closed, is called the commonwealth." Regardless of how Confucian scholars have interpreted "Datong" society, "Datong" concept upholds the utopian sentiment not only with Owen, St. Simon, scientific socialism wants to express the average equality, common labor, the concept of comprehensive development has similarities, but also with the realization of the great Chinese dream of the utopian sentiment. The utopian sentiment is not only similar to the concepts of equality, common labor, and comprehensive development that Owen, St. Simon, and scientific socialism wanted to express, but it is also the same as the core connotation of the realization of the great Chinese dream of a better life for the people. In his masterpiece *Utopia*, Thomas More profoundly expressed his hatred for private property and his longing for public ownership in the future society, which coincides with the idea of "the world is public" of the Cosmos; and secondly, in terms of people's livelihood, he put forward the idea that the old should have an end, the strong should be useful, the young should be nurtured, and those who suffer from illnesses should have support, so as to enable the fruits of development to benefit all the people in a more and more equitable manner, which coincides with the idea of constructing a society based on the principle of "the common good. Secondly, in terms of people's livelihood, it is proposed that the elderly should be provided for, the strong should be useful, the young should be provided for, and the sick should be provided for, so that the fruits of development can benefit all people more and more fairly. The realm of "Datong" is the highest state of social ideals in traditional Chinese culture, and has been the source of Chinese intellectuals' understanding of socialism since modern times, but "Datong" implies the idea of the ethical family as opposed to the socialist theory of humanism, which originated in the West. However, there are obvious cultural differences between "Datong" and the socialist theories of Western humanism, and the Chineseization of Marxism has provided a theoretical and practical basis for the dialogue between the two ideal social models.

1.2 The "Taoist Law of Nature" View of Nature

Ancient Chinese ecological wisdom is best represented by the thought of Taoist Laozi, whose *Tao Te Ching*, which explains that "Heaven follows the Tao, and the Tao follows nature," has become an important historical resource for building a beautiful China in the new era and maintaining the strategy of ecological civilization. In the construction of the topic system of ancient China, the relationship between heaven and human beings has constituted the main topic of discussion among the thinkers of all generations, even though the linguistic categories of "Emperor of Heaven", "Heaven's Will", "Heaven's Constancy", etc. have been the main topics of discussion among the rulers of all generations. Although linguistic categories such as "Emperor of Heaven," "Heaven's Will," and "Heaven's Standing" have occupied a central position in the ideology of rulers throughout the ages, revealing a simple

worship of the forces of nature, the Tao, the Law, and nature are revealed in Laozi's philosophical thought as obedience to and compliance with the laws of nature; the Tao is the entity that exists first and is the foundational law for the development of things; the Law is the Law, the imitation of the Law; and the nature refers to the mode and state of things' existence; "the Tao Laws the Nature. " puts forward the law of existence among all things. The scientific guide for the establishment of a beautiful China in the new era should take respect for ecological nature as a prerequisite for building a socialist country with Chinese characteristics in a five-pronged approach together with the economy, politics, culture and society, and realizing the centennial dream of a beautiful China in a state of harmony and homogeneous symbiosis with nature.

1.3 Theoretical Foundations of the "State Based on the Rule of Law"

Pre-qin thought to legalism is unique, in which the shang yang change of law is contributed to the emergence of the first large unified feudal imperial state in Chinese history, legalism is the most important school of pre-qin culture in the hundreds of competing streams, to han feizi as the representative of the "law, art, power" of the rich and strong governance concept once reached the highest peak of pre-qin legalism theory, for the qin unification of the six states provides a theoretical weapon, but also for thousands of years the feudal ruling class provides the theoretical basis for the construction of the rule of law in China provides a historical reference. For the Qin unification of the six states provides a theoretical weapon, but also for thousands of years of feudal ruling class provides a theoretical basis for the construction of the rule of law in China provides a historical reference. From the pre-Qin legalist's "rule of law" to the current "rule of law" basic strategy reflects the construction of the rule of law in China to complement the idea of moral rule, reflecting the modern rule of law thinking on the pre-Qin rule of law thinking of inheritance and transcendence. The modern construction of the rule of law is to emphasize the principle of democracy and the principle of compliance with the law at the same time attach importance to the role of moral education, law and morality are the means of regulating people's behavior, restraining the bottom line of the citizenry, the two are interlinked, each has a role to play, and one is indispensable.

2. Economic Logic Based on High-quality Development in the New Era

China's governance and Chinese programs have achieved many world-renowned results. This is precisely the foundation of the cultural self-confidence that links China's governance. The formation of cultural self-confidence is the result of economic and social development, and it is the achievements of economic construction that give us the strength and confidence; without these world-renowned achievements, cultural self-confidence is impossible to talk about, and thus economic development itself is a major prerequisite for cultural self-confidence.

2.1 The Role of the Economy in Determining Cultural Development

Whether it is the Han and Tang Dynasty, the Song Dynasty or the Kangxi and Qianlong Dynasties, the cultural achievements of these dynasties are still admirable, in the final analysis, can not be separated

from the level of economic development at that time, and in recent times, the phenomenon of cultural inferiority complex in the society, behind the negative effects brought about by the weakening of the national power. Where there are people, there will be society, and society will generate economic activities, which will give birth to the corresponding culture, from this point of view, culture is a social component based on the economy. The rise and fall of the nation does not only depend on culture, behind it is still the competition of comprehensive national power, the development of comprehensive national power can not be separated from the development of social and economic development, only to realize the economic and social development of high quality, the development of culture has a material basis, only with a lasting power.

2.2 High-quality Economic Development is Indispensable for Strengthening Cultural Confidence

Economic development contributes to the prosperity of culture, and therefore the realization of cultural self-confidence also requires the realization of the high-quality development of the socialist market economy. Economic development must be of high quality in order to realize cultural self-confidence. If we allow the economy to grow savagely, the characteristics of capital will inevitably lead to the erosion of vulgarity and dross, which will not be conducive to the positive trend of culture itself in the long run. The law of the development of productive forces and relations of production tells us that we must follow an economic model that is adapted to the development of productive forces.

2.3 Socio-economic Prosperity and Development must Rely on Modern Civilization with Culture at its Core

Against the background of the new era of the construction of China's socialism, how to promote the prosperity and development of the social economy is the scope of the study of economics. On the one hand, it is necessary to study the laws of the development of the economy itself, i.e., the laws of the birth, transformation, and realization of the value, which can be called scientific economics; on the other hand, it is necessary to study the laws of the influence of the historical and real culture on the laws of the development of the economy.

Each country has its own unique cultural concepts, and "culture to transform people, culture to explain the way of life" has always been the main content of the process of cultural construction, and through cultural exchanges people from different regions, languages, and countries can communicate and learn from each other. The improvement of national cultural soft power has a profound impact on the development of a country's economy. For example, if the country's power is not high, then there is a possibility of being defeated by others, but if the country's cultural soft power is poor, then there is a possibility of "defeat without a fight", so from this aspect of the analysis can be clear: the improvement of cultural soft power is one of the most important tasks in the development of the economy, practicing cultural self-confidence, enhance the national development of soft power for economic development and the development of the country's economy. The practice of cultural self-confidence enhances the soft power of national development and lays a solid foundation for economic development. By cultivating cultural self-confidence, we can enhance people's recognition of traditional culture, improve

their understanding of long-lasting culture, cope with the complex and changing economic environment, pluck up the courage to move forward in the face of failures, and improve our innovation and creativity in the context of global economic development, so that we can "go out". "The following are some examples of how we can improve our innovation and creativity in the context of global economic development.

3. Realistic Logic Based on the Concept of Innovative Development

Culture is the soul of a nation and a powerful spiritual force for the development of the Chinese nation. How to truly realize cultural self-confidence? The most fundamental thing is to improve the ability of cultural innovation and creativity. China is in a brand new stage of development, and although the road of development is not smooth, we are confident in our road, theory, system and culture. In terms of culture, we should not only maintain cultural confidence, but also consciously learn from other outstanding cultural achievements. We should also consciously learn from other outstanding cultural achievements, and make cultural learning and borrowing a part of and make cultural learning and borrowing a normal practice.

3.1 Innovative Culture is not the only Factor Influencing Cultural Innovation, but it is an Indispensable Factor.

Confidence comes from constantly insisting on theoretical innovation. Innovation is the eternal theme of the development of philosophy and social sciences, and it is also the inevitable requirement for philosophy and social sciences in the development of society, deepening of practice, and advancement of history. The great practice of China's reform and development is not only the source of theoretical innovation, but also its starting point and breakthrough. Theoretical innovation and theoretical confidence complement each other. Based on the national conditions of the country, inherit and carry forward the excellent traditional Chinese culture, and promote the creative transformation and innovative development of Chinese civilization.

Cultural self-confidence is a major issue concerning the rise and fall of the nation, cultural security, and the spirit of the nation. Self-confidence is the only way to self-improvement, and only with firm confidence in one's own culture can one have the certainty to adhere to the right path, the motivation to move forward, and the vitality to change and innovate. Excellent traditional Chinese culture is the crystallization of the wisdom and essence of Chinese civilization, and is the foundation of the Chinese nation. The realistic development of Chinese culture nourishes the new creation and development of the Chinese nation under the new historical conditions, laying a deep innovative foundation for our cultural confidence. Firm cultural self-confidence enables us to maintain respect and reverence for Chinese culture at all times, to draw from it the valuable resources needed for cultural construction, to inspire innovation and creativity, and to promote the prosperity and development of culture. Cultural innovation and creation based on cultural self-confidence allows us to form new cultural forms while inheriting existing ones, thus allowing culture to continue to flourish.

3.2 An Innovative Culture should have a Practice-oriented, Reality-oriented and Future-oriented Cultural Vision

Marx It should encourage people to keep up with the times and strive for innovation. That is to say, it should lead people to look forward. Instead of leading people to look backward. Look. It should weaken rather than strengthen people's sense of reverence for the past, the past and the past. A correct view of history and culture should be established, and the relationship between cultural inheritance and development should be treated historically and dialectically. The relationship between inheritance and development of culture should be dealt with historically and dialectically. We should not only oppose cultural nihilism, but also fight against cultural nihilism. We should not only oppose cultural nihilism, but also cultural conservatism and antiquarianism.

First of all, we should give due respect to traditional culture and pay due attention to those who have made important contributions to traditional culture. First of all, we should give due respect to traditional culture and pay due attention to those who have made important contributions to traditional culture and to those cultural texts that have been handed down through time. We should give due respect to those who have made important contributions to traditional culture and those cultural texts that have been handed down through time. This is not only because culture is a rooted existence, and traditional culture is the expression and creation of ideas practiced by previous generations. Traditional culture is the expression and creation of ideas practiced by previous generations. It constitutes an inseparable part of the entire history of human society. It constitutes an inseparable part of the entire history of human society.

3.3 The Innovative Culture should be Reflective and Critical.

Culture, as a conceptual existence, has no independent history of its own, and its development and progress can never be a self-movement and self-transcendence independent of human practice. However, this does not mean that the adaptation of culture to human practice or to the requirements of social modes of production and exchange is entirely a function of human practice. The adaptation of culture to the requirements of human practice, or to the requirements of the social mode of production and exchange, is entirely spontaneous and requires no human participation or effort. Generally speaking, there are usually two ways in which culture responds and adapts to the requirements of social practice, one is spontaneous and the other is conscious. The differences in the ways of reflection and adaptation also have a non-negligible impact on the development and innovation of culture. And people's cultural self-consciousness is inseparably related to people's reflective-critical spirit. In a certain sense, although reflection and criticism of culture is not the driving force for cultural development and progress, it is a catalyst for cultural development and progress.

3.4 An Innovative Culture should have an Open-minded and Inclusive Character

Every nation has its own culture, and the existence of national culture is an important factor in the formation of national character and traits, as well as in national identity and cohesion. The existence of national culture is an important factor in the formation of national character and traits, as well as the

basis for the generation of national identity and cohesion. It is also the basis of national identity and cohesion. It is also the basis of national identity and cohesion. It is indisputable that we should give full respect to our national culture. It is an indisputable necessity to give full respect to one's own national culture. However, this indisputable necessity should not be the reason for adhering to cultural conservatism. However, this indisputable necessity should not become a reason to insist on cultural conservatism, turning respect into a kind of blind arrogance and presumptuousness.

The innovation of national cultures not only involves inheriting the outstanding cultural heritage of the people and reflecting their social practices, but also It is also necessary to assimilate the outstanding cultures of other peoples, reflecting the historical practices of all humankind. It is also necessary to absorb the outstanding cultures of other peoples, reflecting the historical practices of all humankind. Therefore, the development and innovation of a national culture requires therefore, the development and innovation of a nation's culture need to have an open mind and an inclusive character. The development and innovation of a nation's culture requires an open mind and an inclusive character, absorbing all positive and absorbing all positive and excellent achievements. A non-open or closed cultural system is by nature a territorial culture, and any regional culture has both natural and historical limitations. Not only should we promote an open and tolerant cultural attitude and cultural spirit towards foreign cultures, but we should also promote the development of an open and tolerant culture, and tolerance to foreign cultures. The development of the internal culture of the nation also requires such an attitude and spirit.

The same attitude and spirit are also needed for the development of the internal culture of the nation. Respect the existence of and competition among diverse cultures, and implement the principles of "a hundred flowers bloom" and "a hundred schools of thought contend", respect the existence of and competition among diverse cultures, and implement the principle of the blossoming of a hundred flowers and the contention of a hundred schools of thought. Promote the spirit of seeking new ideas and differences in the development of cultures. The spirit of innovation and diversity in cultural development should be promoted, rather than merely memorizing and preserving existing cultures. Of course, cultural Of course, cultural openness and tolerance does not mean cultural permissiveness or tolerance of backward and harmful cultures. Rather, it means that cultural prejudices should be discarded. Rather, it means that cultural prejudices should be discarded, and that the culture of any ethnic group, as long as it is outstanding, should be positively. It means that cultural prejudices should be discarded and all cultures, regardless of their origin, should be positively embraced if they are excellent.

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