

Kang Ouyang

# The Chinese National Spirit

The Core of a Spiritual Home



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Beijing  
China

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## Chapter 1

# Introduction: To Build Our Spiritual Home by Advocating National Spirit and Strengthening the Spirit of the Times

“Spiritual home” is a somewhat metaphorical term which corresponds with the physical home of people and generally refers to people’s spiritual pursuit and hopes. Spiritual home is sometimes associated with a certain religious belief, referring to people’s final home of their souls. In more occasions, this term refers to the cultural identity and spiritual sustenance established on the basis of rational thinking and ideals. Spiritual home either refers to a person’s spiritual destination or the spiritual world of certain communities and certain nations.

### I. What is the spiritual home?

What is the spiritual home? There is currently no unified view on this. Hegel once had some great discussions on the spiritual home of the Europeans, from which we might get some inspiration. In his “Lectures on the History of Philosophy,” Hegel said: “When I mentioned the name of Greece, it naturally arouses a sense of home in the minds of educated Europeans, especially we Germans.” Hegel: “Lectures on the History of Philosophy,” Volume I, page 157, The Commercial Press, 1959 First Edition. Why so? Hegel generally talked about the following aspects. First, the Greek spirit is an important integral part of Greek culture and the part that has made Greek culture what it is. Hegel said: “The spirit of the Greeks is acting in the life of the Greeks, who had an awareness of this life, and knew that this life is was the realization of spirit itself.”(Hegel: “Lectures on the History of Philosophy,” Volume I, page 159, The Commercial Press, 1959 First Edition.) The interaction between Greek spirit and Greek life constitutes the two fundamental aspects of the spiritual home of the Greeks. Greek spirit means the spiritual consciousness of the Greeks. Secondly, the Greek culture is the source of the history of European culture, the spiritual and cultural source where European culture acquired its special quality and meaning, so Europeans can find their spiritual homeland and the basis of their values in Greek culture. He said: “Europeans acquired their religion, the afterlife and the super-worldly life far beyond Greece, from the East, especially from Syria. But in this life and in this world, science and art, anything that satisfies our spiritual life and makes our spiritual life valuable has come from, we all know,



directly or indirectly from Greece—indirectly via Rome.”(Hegel: “Lectures on the History of Philosophy,” Volume I, page 157, The Commercial Press, 1959 First Edition.), Thirdly, Greek spirit and Greek culture remain the goal of a European cultural identity and cultural pursuit, the cultural homeland and spiritual home. Hegel said: “We have a sense of homes towards the Greeks, because we feel that the Greeks turned their world into homes; it is this common spirit to turn the exterior world to home that link the Greeks and us together.” (Hegel: “Lectures on the History of Philosophy,” Volume I, page 158, The Commercial Press, 1959 First Edition.) Europeans’ identification with Greek culture is essentially identification with the home-like spirit and values. Based on Hegel’s discussion, we might explore the spiritual homeland from a variety of angles.

Generally, spiritual home refers to people’s spiritual pillar, emotional and spiritual sustenance, the meaning of life is that people, survival value and destination of a spiritual life and cultural identity. For individuals, that is the spiritual home is their spiritual world and spiritual destination, and the understanding and pursuit of the valuable and meaningful things in their life; for a nation, it is associated with its inherent national culture, a cultural and spiritual sustenance on the basis of cultural identity of a nation, including specific traditions, habits, customs, spirit, psychology, feelings and so on formed in the long history of the nation.

The elements spiritual home consists of cultural experience, cognitive models, values, emotions, ideals, belief systems, etc.; it is a spiritual cultural system organically composed by a variety of factors. Each having its own specific and rich content, these elements demonstrate certain areas or aspects of human life, while at the same time being interdependent and coordinated, all constituting an inter-related spiritual and cultural system.

From the perspective of its form, spiritual home dwells in certain cultural system, and exists by way of certain cultural forms; To identify with certain spiritual home is to accept certain cultural traditions, to be part of it, and become a civilized person who inherits this cultural tradition. In real life, to be a Chinese or an American, or an Englishman and so on, is in fact to identify with and be integrated into a certain cultural system, in which people get their own cultural orientation and spiritual identity. Thus, on the one hand individuals are shaped by culture, and on the other hand culture becomes alive through countless individual activities and is inherited and promoted.

From the perspective of its levels, spiritual home has multiple levels, ranging from personal spiritual home, community spiritual home, to national community and human community spiritual home, constituting a multi-faceted composite associated with people’s lifestyles and life itself. The various levels of spiritual home have their own specific connotations that are expressions of cultural values and ideals and beliefs at different levels, so that people acquire identification at different levels, while it is also deeply rooted in people’s spiritual needs, state of life, and living environment, so it is also directly or indirectly correlated and is directly linked with and demonstrated in the cultural life of people.

From the perspective of its realization, spiritual home gets sustenance through people’s sense of security, sense of trust, sense of harmony, sense of hope, sense of

ideals, sense of happiness, etc., and gets specific performance and realization in people's life, actions and norms, so that it puts different individuals and groups together. American sociologist Daniel Bell made an observation of the spiritual shock caused by the process of modernization as well as the cultural integration needed in this context. He said: "Time and space are no longer dependent coordinates of the modern people. Our ancestors had a religious destiny, which gave them the foundation, no matter how far they pursue their quest. Individuals without their roots cut off can only become cultural castaways. So, the question is whether the culture can regain a cultural cohesion, a binding rather and experienced rather than formal cohesion." (Daniel Bell: "Cultural Contradictions of Capitalism," on page 168, Beijing: Joint Publishing, 1989.)

From the perspective of its functions, spiritual home is people's spiritual support, emotional sustenance and spiritual destination as well as the spiritual power to enhance national unity and promote national development. Spiritual home attracts and appeals to different individuals and groups and can motivate people to fight for it. In general, the love of one's country and nation is an important expression of spiritual home. Historically, care for the young and the seniors have become the most basic family responsibility, while love for the collective and others the basic ethical norm, defending the homeland the most basic duty, and patriotism the most important expression of the sense of homeland.

## II. What is the common Chinese spiritual home

In the context of China today, we are concerned not only about individual spiritual homes but also about "the common spiritual home of the Chinese nation." Then, how should we understand "the common spiritual home" of the Chinese people of all nationalities? We may also explore it from a different perspective.

From its origin, spiritual home is a spiritual culture formed by members of the Chinese nation on the basis of their natural and social environment, and is a transcendence of its original natural attributes and a reflection of the material life and spiritual pursuit. China is one of the four ancient civilizations of the world, and Chinese culture is the only one among the world's four ancient cultures that has been continuously developing without interruption so far. The formation of spiritual home signifies the spiritual consciousness of Chinese nation, and Chinese national spirit has recorded the life wisdom and cultural creation of Chinese nation as well as the production, life and spiritual pursuit of our ancient ancestors.

From a historical point of view, the common spiritual home of Chinese nation has different levels of development with different specific connotation, but it also has some consistent core that is highly recognized by members of Chinese nation. For example, Such as "harmony in diversity", "self-reliance", "virtuous", "moderate", "harmony", etc. These contents deep into the cultural psychology of the unconsciousness, even into the nation's cultural instinct.

From the perspective of its practical form, the contemporary Chinese nation's common spiritual home is a spiritual and cultural system recognized by members of all regions and levels, guided by Marxism, with socialist core value system as its

kernel, and with Chinese culture as its foundation; at the same time, all nationalities, all social strata, all communities and all units have their own spiritual connotations recognized and agreed upon by each respectively.

From the perspective of its subjects, the spiritual home should be able to be “collectively possessed, collectively built, and collectively shared” by members of Chinese nation of all levels and categories. Members of contemporary Chinese nation can be divided into several levels: all Chinese in the world and Chinese cultural identity; natural persons with Chinese citizens as the main body who are restrained by the Chinese law; China’s advanced members of China represented by the Chinese Communists as well as their ethics and ideals pursuit and so on. These people of different levels have their own spiritual life and pursuit of value, but they also have some common spiritual ideals. From a functional perspective, the spiritual home is the spiritual support, emotional sustenance and spiritual destination of all members of Chinese nation, and is the spiritual force that enhances national cohesion and promotes national progress.

### III. To keep the tension between national spirit and the spirit of the times

As for its specific content, spiritual home contains two basic aspects, namely, historical content and realistic content. As for its historical connotations, the core of spiritual home is national spirit. National spirit is the totality of ideological conception, values and beliefs, and characters and psychology of a nation, gradually formed and nurtured in the long-term common life and practice. As a specific cultural phenomenon, national spirit is a comprehensive reflection of a nation’s common ideological character, value orientation and ethic norms, and is a nation’s highly synthesized and generalized common spiritual quality and style. Understood and followed by the vast majority of the members of the nation and widely recognized and possessed by members of the nation, national spirit is the origin of national identity and sense of belonging. It is this characteristic of the national spirit that has made it into a invisible intangible but real bond in people’s heart and life for thousands of years, that firmly bind members of the nation together beyond differences in location, occupation, gender and age, to become a powerful inner strength to forge ahead.

The core of spiritual home of Chinese nation is the Chinese national spirit. Chinese traditional culture is profound and has a long history, and the industrious and kind laboring people, in the long-term social production practice, have gradually formed a series of outstanding cultural traditions and cultural spirit. On this basis, Chinese nation has cultivated its national spirit characterized by unity, peace-loving, industriousness and bravery, self-improvement with patriotism at the core. In the wave of globalization, the impact of modern civilization has already exceeded the field of commodity production and trade, and has penetrated into all aspects of social life; people in their daily lives are exposed to not only the cultural traditions and customs of their country and their nation, but also the culture and information from around the world. With cultural exchanges, cultural infiltration inevitably exerts an impact on the national culture, bringing immeasurable influence

on the value systems, ways of thinking, ethics, national characters and aesthetic conceptions of all nationalities. To determine the inherent excellent elements of the national spirit, to draw reasonable factors of the national spirits of other nations, and to grasp the new spiritual of the Chinese nation, these are the necessary requirements to achieve the great rejuvenation of the Chinese nation to be among the great nations of the world.

With no doubt, for the contemporary Chinese people to build spiritual home, the spirit of the Chinese nation only is not enough; you also need the spirit of times characterized by reform and opening up. In 1978, a great discussion on “practice is the sole criterion for testing truth” was initiated, followed by the Third Plenary Session of the 11th Central Committee of the Chinese Communist Party, starting a new historical period of China’s reform and opening up and economic construction as the center. The most distinctive feature of the new era is reform and opening up, the most significant achievement is the rapid development, and the most prominent feature is advancing with the times. For 30 years, from rural reform to urban reform, from opening up along the coast to opening up along the rivers and border, from opening up the east to western development, and from economic field to the political and socio-cultural fields, the process of comprehensive reform has been forging ahead. Under the guidance of the ideological lines of emancipating the mind, seeking truth from facts and advancing with the times, the Chinese nation is open with unprecedented force to the world’s advanced culture, deepens the internal institutional and systematic reform with unprecedented force, participates in the world modernization process with unprecedented pace, and develops economic, political and social culture with unprecedented speed, bringing profound changes to the Chinese Communist Party and the socialist China. In the grand reform and opening up practice, the great spirit of the era with reform and innovation as the core has been nurtured and formed. Emancipating the mind, seeking truth from facts, and advancing with the times become the consensus of the whole society; people first, respect for science and education, and ideas of advocating creation have been firmly established; perseverance, self-reliance, and progressiveness with determination have become the general state of mind of people; honesty, solidarity, mutual assistance and dedication are more popular than ever; concepts of freedom and equality, democracy and the rule of law, fairness and justice are deeply rooted in people’s heart; the open consciousness, competition consciousness, and efficiency consciousness are constantly increasing; development, reform and innovation have become the key words and the strongest tone of the era. All these reflect the rich content of the spirit of the times, and the spiritual state of the contemporary Chinese people following closely the times in rejuvenation of Chinese nation in harmony, and enriches the common spiritual home of Chinese nation.

#### IV. The great significance of building the common spiritual homeland of the Chinese nation

As an important topic closely related to human existence and life, and national development and revitalization, spiritual home is of greater significance in today’s

background of economic globalization, and should receive due attention from us all, especially the attention of the theorists. In order to stand firmly in the world of nations, Chinese nation must build and protect their common spiritual home. In the background of world economic globalization and China's reform and opening up, to strengthen the construction of the common spiritual home of the Chinese nation is of great significance to Chinese cultural heritage, unity and solidarity of the Chinese nation, the great rejuvenation of Chinese nation, the cause of socialism with Chinese characteristics and even for the development of the entire human civilization.

First, it is conducive to the inheritance and development of Chinese culture. Construction of the common spiritual home requires identification, sublation and modern transformation of the traditional Chinese culture, giving a new life to Chinese culture; by strengthening education of traditional Chinese culture and utilizing the cultural classics, people's understanding of and identification with the Chinese culture can be deepened; by exploring, protecting and utilizing the cultural achievement of various nationalities, the content of the Chinese culture can be enriched; by protecting and utilizing the intangible cultural heritage, the excellent traditional culture that is at the verge of extinction can be passed on.

Second, it is conducive to the unity and solidarity of the Chinese nation. Building the common spiritual home helps strengthen the Chinese nation's sense of home and sense of belonging, and enhance people's sense of pride, sense of belonging and sense of mission. And this sense of pride, sense of belonging and sense of mission, like adhesives, give each member a powerful centripetal force, linking their fate closely with the fate of the nation, so as to effectively promote the unity and solidarity of Chinese nation.

Third, it is conducive to the great rejuvenation of Chinese nation. The common spiritual home of Chinese nation demonstrates homogeneity internally and heterogeneity externally. Because of its emphasis on homogeneity, it can inspire every member of the nation to work hard for the common cause of the nation; and because of its emphasis on uniqueness, it inspires the entire nation to fight against the enemy when faced with foreign invasion. Historically, it is the stimulus of the spiritual home of Chinese nation that has made Chinese nation a nation of constant self-improvement; in the future, the stimulating effect of the common spiritual home can also promote the great rejuvenation of Chinese nation.

Fourth, it is conducive to the prosperity of the cause of socialism with Chinese characteristics. The guidance of Marxism and the leadership of Chinese Communist Party provide direction and organizational guarantee of the construction of common spiritual home of the Chinese nation, and give new impetus and a new life to the Chinese culture, to usher in a great development of Chinese culture. The great development of Chinese culture will definitely promote the rejuvenation of the Chinese nation, provide a steady source of power for the cause of socialism with Chinese characteristics, so as to promote the development of socialism with Chinese characteristics.

Fifth, it is conducive to the healthy development of the entire human civilization. Chinese culture has been deeply influenced by the world, and has also profoundly

influenced the world. Historically, every major cultural exchange has not only helped Chinese culture realize innovation, but also promoted the development of world civilization. Today, to strengthen cultural exchange and absorb the excellent achievements of all countries is the inevitable choice of development of Chinese culture; similarly, to promote the Chinese culture to the world and to enhance the international influence of Chinese culture are also conducive to the development of the whole human culture.

In short, the common spiritual home of Chinese nation is both a tie to maintain national unity and solidarity and a bridge to link China with the world. To strengthen the construction of the common spiritual home of the Chinese nation, on the one hand, is of far-reaching strategic significance to pass on and carry forward the traditional Chinese culture, to develop an advanced culture, to enhance the cohesion of Chinese nation, to safeguard national unity and solidarity, to safeguard national cultural sovereignty and cultural security, and to enhance the cultural soft power of our nation; on the other hand, it plays a huge role of spiritual force to increase national self-confidence, to promote the charm and appeal of the Chinese culture, to establish a good international image and to build a harmonious world in the great tide of world culture clashes.

## Chapter 2

# National Spirit and Spiritual Home

### 1 General Definition and Philosophical Understanding of National Spirit

#### 1.1 *National Identity Crisis and Promotion of National Spirit in the Era of Globalization*

The era that we are experiencing is truly an era transforming from “national history” to “world history”, during which such concepts as “globalization”, “liberalism”, “world citizen”, etc., has become accepted by the mainstream discourse penetrating politics, economy, culture as well as people’s daily life. Any research on “national spirit”, in the context advocating openness and freedom, would unavoidably appear to be attempts to enclose oneself or to move against the trend of times. What needs to be taken note of, however, is the question that when globalization of world economy and world cultures may have brought material benefits and cultural innovations to all nation states, it may also bring huge impacts on and great challenges to the local national cultures, making the question true to all nations of the world: how to preserve their own great cultural traditions when adapting themselves to the mainstream culture of modern society. Behind this question is a crisis of national spirit and national cultural identity in global communication. This is because basically no nation in the world is a copy of any other nation, but a unique cultural community that has forged in the long history of merging national spirit and national existence. A nation needs not only a solid economic basis and strong political cohesion as its basis for survival, but also more importantly a solid national spirit and national culture as the spiritual support and driving force for the national development. If the cultural communication in today’s open atmosphere leads to forgetting one’s own national spirit or national culture, then globalization, when bringing material benefits to people, will inevitably cause loss of spirit and culture that no nations could afford. For example, many nationalities which had developed great cultures in history have lost their traces in today’s world during the

process of “national history”, whereas some more ancient nations are still robust in today’s world, having survived the tests of history under the support of their great national spirit and cultural traditions. A retrospect on history would make us understand that whether in the context of “national history” or “world history”, the intrinsic spirit and cultural traditions of the nation should never be lost; instead, the great culture of the nation should be integrated with the world cultural community, and thus gains a new life in the new era through communication and contacts with other cultures. Therefore, globalization and the national identity crisis will not extinguish the efforts of all nations to further develop and advocate their own national spirits, but may help to waken people’s national consciousness that have remained dormant for long, and will stimulate people’s identification and pursuit of their own national spirit.

Apparently, what globalization brings to us first may be impacts and challenges to the national spirit identity, mainly from three aspects: (1) Due to some problems facing the human kind (such as environment pollution, nuclear threats, etc.), nation states have to concede part of the rights to a greater human community; (2) Global communication calls for a universal cultural spirit and value norms to bolster the right to existence of the “world citizens”; (3) New concepts of “individualism” and “personal responsibility” brought by globalization as well as the new thoughts of “personal right” and “personal freedom” brought by neo-liberalism challenge the traditional “collectivism” and parochial nationalism. The impacts of these three aspects are fatal according to some scholars, who even refer to globalization as the “razor of national spirit.”

We believe that the political, economic, and cultural challenges of globalization on the national spirit do not totally destroy the existence of the national spirit; instead, they give national spirit a new life in the new era. First, when there still exist all kinds of confrontation among human beings, nation states remain the dominant form for people to defend their own rights and remain effective communities for normal existence for people of all nationalities. If the United Nations as an international organization beyond nation states is not able to represent all the nation states’ national interests completely fairly and equally, the national spirit will not disintegrate politically. Second, though global communication has become the overriding trend for modern mankind, it may not totally replace, and indeed may call for, the presence of “locality”. This is because though the living sphere of the modern mankind may be expanding, yet as a being of nature and society, he must live in a limited area, and his thoughts must embody a specific culture. Therefore, “globalization” and “locality” are still interdependent and interchangeable, at present and in the future as well, so the spiritual world of the nationalities will not disappear totally in the wave of globalization. Moreover, in the current trend of economic globalization, cultural diversity is still needed to stimulate new ideas and innovations in science. Economic globalization is possible just because different economic systems and management models can be transplanted among different countries and nations, and different types of culture are related to the spiritual life of the nationalities. The prominence of one culture should not dwarf the existence value of other cultures. The interaction and confrontation among different cultures



may lead to profound integration of world civilization, but in the integration process, the value and nature of the different cultural spirits will not be completely dissolved, but still function as unique parts in the whole system of world culture. There have been times in China's history when "A hundred schools of thoughts contend" in the Spring and Autumn Period, when metaphysics school merged with Buddhism in Wei and Jin Dynasties, and when Confucianism, Buddhism and Taoism coexisted, which are clear demonstrations of the possibility of cultural integration characterized by cultural diversity. Lastly, though market economy emphasizes "individualism" and "personal freedom", but one also needs a definite identity to "live in the society," and we cannot do without our own spiritual home in the communication with the world, because without home one is only a drifter without a root, while acknowledgement of the national spirit in fact identifies with the spiritual root that the modern mankind realized self-confirmation and self-transcendence.

## ***1.2 Theoretical Background and Modern Context of National Spirit***

In our academic research of the national spirit, we find that the concept of the national spirit was first raised in the field of philosophy. Montesquieu, an eighteenth century French philosopher, said in *The Spirit of Laws*: "Mankind are influenced by various causes: by the climate, by the religion, by the laws, by the maxims of government, by precedents, morals, and customs; whence is formed a general spirit of nations"(Montesquieu: *The Spirit of Laws*). Some scholars believe that what Montesquieu said about "mankind" here actually refers to all nationalities, and the "general spirit" refers to the "general spirit of a nationality" and the "national spirit". Though the concept and connotation of the national spirit were still not very clear in his work, he did reach the very core part of national spirit.

A little more recently German philosopher Johann Gottfried von Herder put forward the concept of national spirit in the strict sense of thoughts and academy. Starting from discussion of the general human spirit, he extended to "time spirit" and "national spirit". He argued that the national spirit is the core in the progress of a country or a nation, which is the collective spirit formed and inherited from generation to generation as a result of common language, educational manners, systems, culture and art shared by all members of a specific community because of shared national features, geological conditions and historical traditions. It is the core of culture, generated in the interaction between mankind and the exterior environment. Herder lived in the late eighteenth century Germany, when the German nation suffered from serious political division and cultural depression. The German intellectuals thus held a strong jealousy towards the French culture, and felt very strongly the political division at home. Therefore, Herder put forward "cultural nationalism", which was an attempt to explain nationalities from the perspective of

culture, and advocated national equality and diversity. He argued that every civilization has its own unique spirit—the national spirit—that has created everything and understood everything. He also argued that the national spirit is the core of the national community, and that the national culture is the product of the national spirit. Every nation has its own right to development, and all kinds of flowers should flourish in the great harmonious garden of human civilization, with all cultures inspiring each other and integrating with each other. Herder's advocacy of the national culture and national spirit was not limited to the cultural aspect, however. It was aimed at promoting the political unity of the German nation. At that time and also later, his ideas worked as a positive guidance for the German nationalists to promote political unity through advocating national culture and national spirit (Wang 2003b).

After Herder, the great German classical philosopher Hegel took “national spirit” into his discussion of “absolute spirit” and “world history”. Hegel explained national spirit in details in the world history part of his discussion of objective spirit. He argued that the world history is the history of spiritual conceptions development of all nations, and that reason dominates the development process of the world history, that the state is the undertaker of reason as well as the externalization of spiritual conception, so the world spirit is demonstrated in the totality of all national spirits. As a special demonstration of world spirit, national spirit takes the form of cultural traditions and customs, such as the ethics spirit of Chinese nation represented by Confucius and Mencius, the reason spirit of ancient Greek nation represented by Socrates, Aristotle, the religious spirit of the Middle Ages represented by Thomas Aquinas, and the speculative spirit of the modern German nation represented by Kant and Hegel J.P.

German modern life philosopher Dilthey was the first to criticize Hegel's concept of substantial national spirit, who, in his “Introduction to the Human Sciences”, explained his idea of national spirit through the concept of survival, the different ways of survival, and life unity, arguing: “In an expression of life through all its variety—such as its laws, language and religion—has demonstrated the close ties among peoples, individual life national unity is the soul, the spirit of national, regional, and so some of the terms of the body, such as the mysterious expression out. Only by first understanding the different sides of a nation's life, such as its language, religion and art, and understanding how they influence each other, can we clearly detect and analyze the meaning of such expressions as the national soul, the national spirit and national culture” (Dilthey 2002).

### ***1.3 Human Life Activities and National Spirit***

However, the critique against substantialized national spirit contains an undercurrent of nihilism, regarding national spirit as an inflammatory political discourse invented by nationalists, and that the substantial national spirit has never really existed in history or in reality. In particular, the situation of contemporary

globalization provides some factual basis for the national nihilism. But when we study the true nature of national spirit from the perspective of human life activities, both Hegel's substantial national spirit and modern national nihilism ideas can be fused into a kind of tension to provide understanding in a new theoretical paradigm, that is, the substantial national spirit make it possible for it to go beyond the scope of human life, to be an isolated existence in the pure spiritual world of theory, and can only serve as an empty theoretical contemplation of "ego" consciousness, thus losing spiritual life force of inheritance and transcendence. The national spirit nihilists, on the other hand, apparently ignored the connection between spirit and human life activities, taking national spirit only as theoretical concepts needed by certain ideology, or confounding national spirit with the common sense national consciousness to some extent. If you follow this logic, however, it can be said that no nation may have the cultural spirit and philosophy that have made their own survival possible, because if national spirit can not become the spiritual core of national heritage and development, then philosophy and national culture can only be an idealistic fabrication since they are the exterior expressions of national spirit, which goes against our identification with our own national culture and philosophy, as no one can deny that there has already existed a national cultural tradition before one's coming to the world. Therefore, from the nation's own survival transcendence, we believe that the "spirit" in "national spirit" is not only different from Hegel's "purely abstract concept of entity", but also from the "Mind" or "Consciousness", nor is it a subjective idealistic construction of people, but rather a general life expression of ideals, beliefs and principles after conscious self-reflection—it is not only the individuals' understanding and internalization of their own lives and outside world, but also the whole humanity's condensation and sublimation of its cultural life in social and historical practice.

Human physical life, spiritual life, and social and cultural life constitute a complete human life connection, and in this trinity of life, physical life is the life of man as man, without which the human emotional body, spiritual characteristics and socio-cultural nature cannot be demonstrated, and it is the human body's emotional traits that ensure the individuality and selfness of human survival. For example, the first existentialist philosopher Kierkegaard opposed Hegel's substantial spirit with specific individuals and their inner feelings to replace the abstract existence of rational concept with individual lives; Feuerbach and Marx also criticised Hegel's "rationality free from human bodies". They both highlighted the significance of the human person's spiritual life and the social and cultural life starting from the physical life. However, the physical life of the human spirit is only the starting point and the field of human spirits sublimation, but not the final destination of the spirit of life and socio-cultural life; it makes people aware of their own existence in the world as a unique person, but cannot establish a common association between self and others in the interaction with the outside world; what truly connects him and the world to establish an association of life is the spiritual life and the social and cultural life of their people's lives beyond the realm of the individual, as so to be integrated into a general life. Only in the category of species life can people stand

out from the world of the ordinary beings, and get the meaning of existence by association with spiritual life, social and cultural life and the world.

The concept of species life originated from Feuerbach's anthropologism; according to him, the difference between animals and humans is that "the existence of a single animal is just an animal; while humans exist both as individuals and as a whole humanity," and the existence of species life is the highest essence of humans with emotions. With a more profound philosophical and practical understanding of elucidation Karl Marx wrote in his "Economic and Philosophical Manuscripts of 1844": "Man is a species-being, not only because he practically and theoretically makes the species—both his own and those of other things—his object, but also—and this is simply another way of saying the same thing—because he looks upon himself as the present, living species, because he looks upon himself as a universal and therefore free being" (Marx 2000). According to Marx, it is man's species consciousness, species essence, and species life that defines this special species life—man—through production practice, and the true life of man is species life, and freedom and self-consciousness are man's species essence, while in the state of alienation, man just has individual consciousness of existence, but not conclusive evidence of the existence of his own species, and can only realize surpassing and returning of species life when demonstrating the overall spiritual life and the social and cultural life.

As a species life with group consciousness, man always lives to show his value of life in a community life. As species consciousness exists, any individual of any nation is not a purely solitary individual, but an important link in the species life of the whole nation, so practices of any individual in that nation is not only just an individual self performance, but also have borne deep imprints by the cultural traditions and national spirit in his consciousness, a national "imprint" that has made personal contacts in every nation possible by using the same national language, having common values and ideals of life, sharing all the responsibilities in the moment of national peril and common suffering, which is a manifestation of a wholistic life integrated by all individuals of that nation.

Based on a common national consciousness, each individual in the nation becomes a life cell that receives life's education as well as gives others the education. This is because as every person lives in the world, he or she cannot avoid the infiltration of the nation's culture through language. In specific life situation, we will consciously or unconsciously externalise the cultural spirit that we understand, thus influencing the life groups with whom we have had interactions. Different from ordinary education, this kind of nation education helps to extend life in traditions, and pass down national spirit in culture. It is in a spirit of national common sense and national life in the national consciousness that the national spirit is formed, which eventually becomes the spiritual power to maintain national culture, national survival hub and support the human life activity. In a sense, this self-generating and self-transcendence spirit is not only the root that makes the nation to survive and develop, but also a demonstration of the national character, which does not only characterize the nature and the human dimensions of national life activities, but also becomes people's emotional home due to its value attributes. This is because the

stimulation and enhancement of individual creativity in the nation comes first from their own identification with and respect of their own national spirit, and when individuals can not easily transcend the limitations of the individual to achieve a successful life, they will have to be integrated into the overall national spirit, in which to find self-confirmation through common forms of self-existence, as well as to gain emotional and spiritual support. Also, in any nation, the nation can become a community of true life only through the consistent inner spirit and conscious and unconscious awareness of everyone in the nation that the enhancement of their living circumstances is closely related to the spirit of nation,. Therefore, in the intrinsic unity of national spirit and national survival, we can explore both the situation of human existence transformation from the national spirit generation, and can also discover the development of national spirit and its rich social historical connotations from the improvement of human lives.

## 2 National Spirit and National Culture

As we distinguish national spirit from national consciousness and national culture as a self-transcendent spiritual life in contrast with national survival, the connections between national spirit and national cultures (especially the nation's traditional cultural spirit) should also be noted. In this regard, the basic consensus reached among researchers is that the national spirit is the soul of the national culture, and the spiritual power of national development and national progress. The reason why the national spirit is the soul of the national culture is that the national spirit is the mainstrain in national cultural history and has been inhererited by most people for longest time in national culture. Generally speaking, the national culture is created by a nation in a certain environment as a reflection of the politics and economy. National spirit has extremely rich content and elements: a narrow sense culture (ie, spiritual culture) contains national psychology, ways of thinking, aesthetics, ethics, ideals, beliefs, values, science and technology, literature and art, etc. It is the objectification of national spirit as well as the carrier and reflector of national spirit. Chinese people have created a history of five thousand years of rich culture, both of which reflect the cultural essence of the national spirit, such as social commitment, harmony in diversity, self-improvement, etc., but also contain some cultural dross contrary to the national spirit. National spirit as the soul of the national culture should be the condensation and upgrading of the national culture as the overall demonstration of the life of people on the basis of cultural values created by people.

From the point of view of national culture psychology, national spirit can be described as a kind of social consciousness, reflecting a nation's social existence and social life, and is the most essential and concentrated demonstration of the national culture. It is not, however, a simple self-consciousness of the nation, but a cultural consciousness with specific orientation of ideals, beliefs and values that are gradually developed in the interaction in the national community; it is the totality of

national character, ethics, and values identified and observed by the majority and is forged in the long course of historical development. Because cultural psychology is a special cultural trait internalized, accumulated in the minds of members of the nation demonstrated in attitude towards life, emotions, ethics, ways of thinking, aesthetics and values and other factors, it has a powerful national cohesion effect when the nation's members interact with nature and society (Wang and Ying 2011). A nation cannot unite its forces, form a tradition, or, even less, stand in the world community unless it has noble national character, firm ambition and lofty ideals. The national spirit of the Chinese nation, for example, formed in the history of five thousand years of development, has been the powerful spiritual force for the Chinese nation to move ahead against all difficulties, as well as a strong spiritual support for the Chinese people in the coming years to make greater achievement for the rejuvenation of the nation.

## ***2.1 Symbolized Forms of National Spirit: Material Culture, Spiritual Culture and Symbolic Culture***

In a sense, people are cultural creatures, the only creatures on earth who are capable of both inventing and using symbols to express the connection between their own lives and the world, in the process of which the human spirit as a metaphysical being needs “para-metaphysical” symbols to work as an intermediary to show the implication and meaning of spirit. The national spirit, as the spirit of man written in large letters, also needs a symbolized expression for its function in the survival of the nation so as to produce spiritual motivation for the nation. In our opinion, the symbolized forms of expression of the national spirit mainly include the three aspects of national culture: the material culture, spiritual culture and symbolic culture.

1. Material culture: Any nation survives and realizes self-transcendence by all the spiritual development of certain genes, but it should not be ignored that nation as the actual existence of ethnic community distinguishes itself from other nations not only in the national spirit and national consciousness, but also, more essentially, in its basic characters due to its unique geographical environment. This basic character of the nation is most obvious in the mode of production and material and cultural achievements of the nation's substance, such as improved production tools, scientific and technological inventions, which are crystallization of the nation's collective wisdom. These areas also reflect the physical aspect of the unique national character and national spirit.
2. Spiritual culture: With the division of labor of nationalities in the spirit of the production and material production, aesthetics and ideals of people are generated from the utilitarian material culture to form the spiritual dimension of national culture, which constitutes the nation's cultural psychology and cultural spirit, the most metaphysical aspect in national consciousness, which is also the

spiritual cultural aspect that contains the nation's philosophy, religions, ideologies, artistic psychology, ethics, values and ideals.

3. Symbolic culture: From the different perspective of national spirit, there is an important, often ignored, aspect divorced from the material and spiritual culture but also linked to material-spiritual culture. This aspect is symbolic culture, also referred to as "cultural III" symbolic culture by some scholars. In fact, symbolic culture has long been the study subject for foreign scholars, from the perspective of psychology, philosophy, aesthetics, anthropology. Psychologist Sigmund Freud, Carl Jung, philosopher Ernst Cassirer, esthetician Susan Lange, anthropologists like Victor Witter Turner and more—all have studied the symbolic culture and made many important findings. In China, the symbolic culture is essential in daily life without much awareness by its users. For example, the ancient Chinese dragon totem worship originates from the symbolic culture of "dragon as the symbol of righteousness and self-improvement" in Chinese national spirit, while Chinese hieroglyphs are embodiment the cultural characteristics of Chinese nation.

Judging from the perspective of symbolic culture, all man-made symbols, such as language symbols, art symbols and all other symbols, are derived from symbolization of the interaction between members of various nations and tools abstraction, all representing a national cultural heritage and national spirit characteristics. Karl Marx said: "the development of society, to produce such a symbol, but also increasingly produce material suitable for such a symbol, and after the society is trying to get rid of this material, a symbol, if not arbitrary, it requires that a material having a certain performance conditions. For example, the language symbols have their own history, such as phonetic and so on" (Marx and Engels 1979).

Symbolic form of national spirit can not only be divided into three different cultural levels, but can also be divided into two mutually opposing but associated cultural trends. Charles Percy Snow, an English state, such as the British Snow argued that there are two opposing cultures in Western culture: one is culture of sciences characterized by intelligence, the other one is the culture of humanities characterized by ethics, two cultures having a trend to diverge and break, which implies a huge risk that the material and scientific culture and the spiritual and ethical cultures are not in harmony, which could lead to the materialization of modern people and desertification of their spiritual world. Under this cultural context, it is not only reasonable but also necessary to propose to cultivate and promote the national spirit, as the national spirit of the new era calls for promoting the great traditional cultures of the nation in the context of globalization, can promote the national cultural traditions, and learn from foreign cultures, integrating material culture and spiritual culture, science and culture and humanistic culture, traditional culture and modern culture, so as to nurture a new cultural spirit and step out of the current spiritual predicament.

Therefore, it is believed that the contemporary national spirit will realise its self-inheritance and self-transcendence while integrating spiritual culture and

symbolic culture, science cultures and humanities cultures, thus promoting the national culture as well as promoting the national and social progress and development.

## ***2.2 National Spirit and Cultural Tradition***

In any era, advocating and cultivating the national spirit cannot become a monologue of the era divorced from traditions. Traditions are the lifestyle, ways of thinking, values and customs formed in history and functioning in the lives of generations of people. Traditions do not equate cultural classics, and inheriting the great traditions does not equate interpretation and understanding the cultural classics; inheriting the great cultural traditions of the nation should be combining the good part of the nation's traditional spirit with the contemporary historical context in the practice of survival in the modern and contemporary times, thus showing the heritage of traditional spirit. Generally speaking, the cultural traditions pass down basically in three parts, which are "ethics tradition", "political tradition" and "academic tradition". Ethics tradition can be said to be a spiritual tradition, political tradition is a traditional political system, and the academic tradition is the traditional academic system and educational system. Among them, the ethics tradition occupies the center position of political tradition and academic tradition, governing inheritance of the entire national culture and tradition as well as communications with the outside world. In ancient Greece, for example, the ethics tradition is the Logos and the Nous, thus producing the first Western-style democracy and civilian-style academic education, and also becoming the spiritual home of Western thought. The ethics tradition of ancient Chinese culture is the ethic ideas of "Golden Mean and Harmony", "Universal Benevolence", thus producing a nation-governing concept of "self-cultivating, family-regulating, state-ordering, then the land great governed," the "Emperor-Government" political system, and the imperial examination system lasting over a thousand years. With no doubt, the ethics tradition, political tradition and academic tradition constitute a cross section of the internal character of cultural traditions, while from the vertical point of view, the nation's cultural heritage can be divided into "great tradition" and "little tradition", two concepts first proposed by American scholar Robert Redfield. In his view, "Great tradition refers to a cultural tradition of the elites recorded by the writings under their control, while little tradition refers to a cultural tradition represented by the lives of folks or peasants, therefore, the former reflects the culture of the upper and the intelligentsia, mostly the elite culture or refined culture by the thinkers, and religionists, while the latter is the lower culture of the general public" (Chen 1996). If this concept is applied here to study the national spirit and national culture, it can be said that the great tradition refers to the nation's overarching framework of inner spirit, character and external behavioral norms forged in the interaction between the mainstream culture and the elite culture in the historical development of the nation, which is also the main content of the national spirit, often defining the development



and external characterization of the national spirit. In the sense of history, it is the “official history” shining in history books, while in the political sense, it symbolizes the “orthodox” position of the many ancient regimes.

The formation of great tradition is closely related to the nation’s traditional ways of thinking as well as certain social and historical conditions and cultural backgrounds. Once formed and generally accepted, they become thinking habits of the nation, and thus deciding people’s ways and approaches to problems as well as deciding all the social practices and cultural events of the nation’s people. For example, the great tradition as the official culture of China is characterized by Confucianism as its main body, and naturally the traditional Chinese ways of thinking are Confucian way of thinking of “harmonious but different” at the synchronical level to a large extent, which is shown clearly in the formation process of the spirit of Chinese nation. As is known to many people, the agriculture-dominated ancient Chinese society relied heavily on nature to survive, it gradually developed a “nature-ethics” consciousness characterized by integration of heaven, earth, man, and society. This simple “nature-ethics” consciousness can be said to be a germinal Chinese national spirit in the transitional “being-in-itself” to “being-for-itself” period, during which Chinese nation’s identity is connected by the blood tie and geopolitical relations, and thus forming the basic spirit of Chinese cultural tradition and ethics in the long-time education of ethics. With no doubt, the ethical spirit also has a different historical connotations in the development of ancient Chinese society. In pre-Qin period, with the decline of concept of “destiny” and the rise of the concept of “humanity”, Taoism has developed the thoughts of “Tao models itself after nature” as well as “Tao of humanity” should conform to the “Tao of Heaven”. The “Tao of humanity” in Taoism can be said to be the ethics of society originated from the way of nature; though not exactly the same with the Confucian thoughts of “internal saints and external kings” as well as the ethics of “self-cultivating, family-regulating, state-ordering, then the land great governed”, the two have similarities in constructing a harmonious human relations, thus the two thoughts merged together in Spring and Autumn and Warring States periods when wars were still frequent. In Han Dynasty and Tang Dynasty, the humanistic spirits of “virtues” and “harmonious but different” continued to grow in an open, and harmonious living situation, and some ethical thoughts of Pre-Qin period were turned into reality in the social and political aspects. Emperor Hanwu, for example, practiced “Banning All the Other School of Thought, Holding in Esteem for Confucian School” in his early reign, the Confucian School had already integrated the many thoughts of Taoism, School of Yin-yang (Naturalists), Legalism and other schools, an ethical thought with “harmony and golden mean” as its ultimate goal. In late Han Dynasty, Buddhism was introduced to China mingled with native Confucianism and Taoism, and gradually a trend of co-existence of Confucianism, Taoism and Buddhism appeared, after much confrontation and communication, finally forging the three-dimensional framework of Chinese ethical spirits with “Virtues Personality, Taoist Heart, Buddhist Character” as the core values due to the powerful cohesion of Chinese nation. Meanwhile, the Tang rulers adapted to the requirement of times to build a multicultural value system in the political culture

and ideology with Chinese culture as the main body, which not only enhanced the cohesion of the Chinese nation at that time, but also effectively promoted integration of the various ethnic groups as a good foundation for a “unified multi-ethnic nation” political framework.

After the Song and Ming dynasties, however, with the strengthening of centralized government, ethnic conflicts became increasingly complex, the nation’s spiritual culture wilted down, autocratic monarchy strictly controlled and opposed any thoughts oriented to independence, freedom, progress, and democracy, to the extent that it allowed no room for the existence of any unconforming persons. As a result, after continuous contraction and degradation, the great Chinese ethics were gradually reduced to a conservative, enclosed, and arrogant national consciousness.

It was not until the “modern era” of China, imposed by invasion of Western thoughts, that the ideas of “change” and group consciousness were stimulated due to the introduction of the spirit of modern Western Enlightenment rationality into China. Since the Opium War, Chinese nation has suffered greatly from authoritarian rule at home, and bully from Western powers, so the national spirit drooped. Some far-sighted intellectuals in China, realizing the national crisis and increasingly flagging spirit of the people, began to take action as well as to write, proposing many ideas, such as “the New People”, “Standing Man”, “Saving Hearts”, “Awareness of Ethics”, and “the Last Awareness”, in order to enlighten the public consciousness, inspire the national spirit, create new people of the nation, build a great national spirit, and realize the ultimate goal of making China a strong nation and its people rich. After the outbreak of the May Fourth Movement, Marxism spread in China, bringing the modern Enlightenment thought to the New Cultural Movement in the pursuit of “science” and “democracy” as the dimension of the national spirit; after great revolutions of blood and fire, the Chinese nation has, like the rebirth of a phoenix after nirvana, forged a modern national spirit characterized by pursuit of justice, equality, science, and democracy, as it has gone through great hardship, suffering self-renovation, and self-strengthening on the basis of spiritual genes formed in the ancient times “self-reliance, benevolence, people first, keeping pace with the times” (Zhang 2003).

In contrast to the great tradition, the little tradition is just a small tributary of national culture, often as a symbol of a secular culture and civilian culture. It may be “unofficial history” among folks, or “heresy” opposed by the ruling class, but this kind of tradition often has a more vitality, which in a subtle way quietly spreading among folks, promoting the formation of customs of the nation, intrinsic in the group consciousness of the nation, separated from as well as integrated with the great tradition in the development of the nation, it has become an indispensable part of the national spirit.

The great tradition and the little tradition in the national culture constitute a two-dimensional structure of the national spirit. These two cultural traditions may be against each other, or even mutually dissolving in certain historical periods and specific ethnic geographic area; this is because in particular historical context, the ruling class often tried to blockade and kill the cultural traditions and thoughts as “heresy” that do not conform to its own ideology in order to maintain its “orthodox”

position, such as “Burning Books and Burying Confucian Scholars Alive” in Qin Dynasty, suppression of scientific ideas in the Middle Ages, “Publication Ban” in modern Germany, etc., in which the little traditions have been restricted as the opposing forces of “orthodox”. Under such circumstances, the development of national culture and national spirit experienced hard times; more often in history, however, “great tradition” as orthodox complement and integrate with little tradition, which is also the prerequisite of and driving force behind the continuous improvement of national culture and national spirit as well as national revitalization and development of the country.

### ***2.3 Fusion of the National Spirit Under Different Cultures and Belief Patterns***

It is impossible for a nation with a long history to exist without their own national spirit and cultural traditions, and a country must carry forward the good traditional culture and national spirit to realized the revitalization of the nation. Every nation has its own national character different from other nations, which is forged by the common needs due to living together over history as well as common destiny and ideals, the national spirit being its core and the cultural tradition and customs being its outside feature. So in the forming of all nations in the human history, different types of national culture are formed due to different national spirit.

According to Oswald Spengler, a modern Western culture scholar, a comparative culture rather than the continuous progress of a culture should be the focus when studying the national history or world history, and the whole history of mankind is a cultural arena for all kinds of culture to grow and die without outside interference. He divided all ethnic nationalities in the world into two civilized cultures and primitive cultures, arguing that human history is created by the civilized culture, so “there is no human history not only before the birth of culture, but also after it had completed a final finite form of itself, showing the demise of the last potential that prescribed its lively development and meaningful existence” (Spengler 1991). He also argued that the world history can be divided into eight separate cultural forms in time and space: Egyptian culture, Indian culture, Babylonian culture, Chinese culture, classical culture (Greek and Roman culture), the Islamic culture, the Mexican culture and Western culture. Like living organisms, all cultures experience three unavoidable stages in enlightenment, the development and decline (pre-culture stage, culture stage and civilization stage, the last of which indicates a degradation and demise of culture. All the seven cultural forms before Western culture, for example, have died, only leaving a few relics of civilization in the world history. Though still having some vitality, the Western culture, already in a warring state period, will soon step into decline.

According to modern American scholar Sammuel Huntington, the most significant issue of the contemporary world is the clash of civilizations. Civilization,

according to his definition, is an entity of culture, and civilization and culture are involved in the comprehensive way of life of a nation. The main contemporary civilizations according to him include: Chinese civilization, Japanese civilization, Indian civilization, Islamic civilization, Western civilization and Latin civilization. Different from Spengler's division of the cultural patterns of world history, in his idea the Egyptian culture, ancient Greek and Roman culture, the Mexican culture and Babylonian culture have been integrated into other cultures and thus they no longer have independent positions. As each civilization has its own political philosophy and economic model, this has become the source of the contemporary world situation changes and political conflict. Of course, he also talked about the trend of integration of various civilizations and the possibility of a universal civilization. The differences and clashes between civilizations, however, are substantial, which could even bring to the world a catastrophe.

Spengler and Huntington certainly have their reasonable parts in their division of world historical and cultural traditions and contemporary world civilizational place, as civilization and culture are often intertwined. To some extent, history is made up of culture and tradition being inherited as well as civilization that survives and prospers. Culture is the everlasting spirit of national history, while civilization is the crystallization and demonstration of culture in certain nation and in certain time of history. Culture and civilization, on the other hand, both contain a kind of national spirit, which cannot be completely removed even in the era of global exchanges. However, culture itself has an inherent nature of mutual assimilative transformation, so the ancient Greek culture has been merged into modern Western civilization, becoming an implicit but active element spiritual factor. Christian civilization also shines with images of several ancient cultural traditions. Even the vicissitudes of Chinese national culture that has gone through much difficulty in history is embedded with a vein of Buddhism beside the mainstream Confucianism and Taoism. This has brought a "harmonious but different" character to the national spirit constructed on the basis of cultural traditions and contemporary civilization, making it possible to develop new perspective and space in the context of global exchanges.

Thus different types of cultural traditions are also embedded with diversity of the national spirit, and different nations have demonstrated fully the unique charm of their unique spirit and culture during the transformation of national history to world history. However, different national spirits are not completely isolated from each other, they can accommodate each other in various ways.

The primary origin of mutual accommodation of national spirits is the social interaction between nations. Despite its separate living space, way of life and cultural traditions, as a cultural and geographical concept, no nation in the world can completely survive and develop in a self-enclosed, self-satisfied condition; social exchanges between people must be further extended to groups exchanges between nations, mainly in three ways: (1) economic exchanges, (2) the political and military exchanges, (3) cross-cultural exchanges. Of course, these three exchange methods are not independent of each other, but are intrinsically related. In some sense, economic exchanges and political and military exchanges between

nations are external exchanges, both having a strong utilitarian purpose, that in order to realize economic complementarity and political communication, between the various ethnic and political economy on the communication, these two exchanges may either bring a win-win situation to both nations, or bring suppression to a weak nation by a strong nation politically and economically. Compared to the previous two, the cultural exchanges between nations are a kind of intrinsic exchanges. It may be inherent in the economic, political and military exchanges among nations, often occurring in a natural process of interaction and in turn promoting the political and economic exchanges between nations, as well as promoting understanding and development between different nations. The exchanges in ancient times between nations and with the world did not have a strong cultural purpose at first, but rather were subject to immediate needs of survival environment, economic interests and political expansion. For example, the first exchange between ancient Greeks and ancient Egyptians was to exchange necessary life goods, while the exchanges between China and India, Persia and other countries also took cotton and silk as media. Of course, the economic exchange process inevitably involves cultural differences and understanding, which is reflected in language communication, different values, and so on. The cultural channel due to economic exchanges have vastly facilitated the development of almost all nations. Greek language can be attributed to the Phoenicians, while its philosophy to ancient Egyptians. Almost all great philosophers of ancient Greece had experiences of visiting Egypt to study. Jews also obtained human and material resources from Egypt to become an independent nation. Originated in India, Buddhism flourished in China, from where it was further spread to Japan. Japan learns from China not only spiritual concepts but also political institutions, educational concepts and industrial technology in Japan's exchanges with China.

In ancient times with underdeveloped transportation, communication and cultural exchange were very slow, yet with profound impact. Many goals that could not be achieved by economic, political or military means were often achieved in cultural integration. In ancient times, there was one time in the Warring States period that Chinese Han nationality were at odds with the surrounding minorities. Although Emperor Qin Shi Huang unified China, he had to send General Meng Tian to build the Great Wall to prevent the invasion of the Xiongnu people. In the early Han Dynasty, the Xiongnu forces grew stronger; they invaded the weak countries, and often made trouble to the Han border. Han emperor Liu Bang had personally led troops to fight, but was besieged by Xiongnu cavalry in Baideng for seven days and nights. Using a trick proposed by Chen Ping by bribing heavily on a wife of Modu Chanyu the Xiongnu Emperor, Emperor Liu Bang finally got out of danger. Since then, Liu Bang had to adopt a peace-making marriage policy as well as opened the markets at the border to reconcile. During the reign of Emperor Yuan of Han, Lady Wang Zhaojun was sent to Xiongnu to marry the Xiongnu Chanyu in order to establish friendly relations through marriage, who brought with her the Han Chinese culture to Xiongnu, which took a root in the nation, gradually resolving the problem between Chinese Han and Xiongnu with reconciliation, achieving the goal through cultural exchange that military action failed to. After that, China had also

changed hands from Han Chinese to ethnic minorities who invaded and took control of China, but the results of every dynasty change was not that Han people were enslaved and lost their spiritual home, but rather on the contrary, in particular times in history, the ruling minorities were transformed under the Han culture influence of “Harmonious but different”, who actually became successors of Chinese culture, consciously or unconsciously. During this process, some of the best cultural elements of the minorities have gradually melted into the lifeblood of the Chinese culture and become an indispensable part of the spirit of Chinese nation.

Admittedly, cross-cultural exchanges between nations also bring about some impact and challenges to the original national culture and national spirit. First, in the face of political and economical impact from strong nations, the weak nation will produce internal polarization, thus forming cultural conservatism and comprador-ism. Secondly, both the national spirit and national culture have their own kernels and boundaries, and in the exchanges of different cultures, the boundaries of the national spirit and national culture are constantly extended and merged, but the core part, due to its unique content, maintains a relative independence, that is, the part of national spirit and national culture that cannot be communicated and merged with other cultures will not be able to remain lively in the new era; while on the other hand any nation becomes a rootless one if its spiritual core were completely melted and dissolved.

In fact, from the modern history of “Western learning spreading to the East” and revitalization of Chinese classics, we can see that we cannot become Westerner in the cultural and spiritual sense, and it is difficult for us to directly transplant the spirit of Western rationality to the deep soul of our nation. The only consequence of giving up the spirit of Chinese culture could be the loss of Chinese traditional culture and confusion of contemporary humanistic spirit. Without a cultural spirit, we would not have the vitality and creativity, and will not have lofty ideals and the pursuit, but only to achieve sensory and material satisfaction. Therefore, in the context of globalization, we need not only to carry forward and cultivate the national spirit with its own characteristics and national culture, but also to communicate with other nations for their excellent cultural achievement with the idea of “harmonious but different” so as to be part of a harmonious melody in human spiritual garden, rather than limit ourself to the national territory and cultural tradition.

### **3 National Spirit, National Culture and Spiritual Home**

In the long course of human history, the national spirit and national culture constitute the core and soul spiritual home of the nation-state, and in turn they provide inexhaustible vitality for the whole human society with different manifestations. It is because of its own spiritual home and spiritual life that the nation-state is able to form an inner national identity and cohesion by common ideals, beliefs and values

among ethnic groups living in different places; it is because of the link with cultural tradition and national spirit that the regional systems and ethical customs in different places can be integrated into a defence line of a general cultural spirit of the nation-state and are able to resist the risks in politics, military and culture in case of dramatic interior change or even of foreign invasion.

### ***3.1 National Spirit: The Soul and Bond of Spiritual Home***

Since “promoting Chinese culture to build the common spiritual home” was proposed by the report of the 17th National Congress of CPC, the concept of “spiritual home” has aroused much academic interest. Some scholars explore the inherent association between the construction of Marxism in China and the Chinese spiritual home from the perspective of ideology and cultural patterns; some scholars proposed that “we should advocate the spiritual tradition of Chinese culture from the perspective of meaning of human life, to form a life spirit that bridges East and West, past and present, to create a common spiritual home for contemporary Chinese nation” (Hu 2008); some other scholars argue from the perspective of survival theory that “spiritual home is the habitat of human spirit and the spiritual container for human existence. As a meaning world, it is loaded with people’s rational awareness about the significance of their presence, cultural identity, spiritual and emotional sustenance attribution. As for the human existence, the spiritual home has ontological significance” (Pang and Wang 2009). On this basis of this, I think that, theoretically, the “spiritual home” can be understood separately from the “spirit” and “home” on two levels, both of which in turn form an overall idea in the communication and interaction in survival of the national spirit and national culture.

From the “spiritual” dimension, the “spiritual home” contains five aspects, namely, the nation’s spiritual life, spiritual living, spiritual culture, humanistic spirit and national spirit. These five aspects form the core of national life identity from outside to inside, from bottom to top.

Spiritual life of the nation is a relative term of the natural life of individuals. Individuals natural life pursues basic survival and reproduction, while the spiritual life comes from natural life but is different from and higher than the natural dimension of natural life, making it possible for members of the nation to go beyond the individual instincts in pursuit of transcendent ideals and beliefs, values and aesthetic experience. It is because of the existence of spiritual life that every nation is a living organism, not only linked through blood and geopolitical relationship, but also more importantly separating the nation as a living organism from the animal groups for the assimilation of the nation’s spiritual life. If the natural life of individuals turns the nation’s members into every independent element, then the spiritual life of the nation is a collection of elements uniting all these scattered elements to possess tremendous energy.

As the surface structure of spiritual home, spiritual living of a nation is also a kind of external manifestation of the nation’s spiritual life. Of course, the transition

from living to life, (although these two words are very much the same in English and German, is divided into two from the perspective of survivalism: life is a root of living and points to a higher spiritual dimension of transcendence, while living is defined at the level of real life). The spiritual vein demonstrating the inner character of the nation is influenced more by the nation's geographical environment and material life. Even in primitive times, every ethnic tribe (uncivilized) would develop some certain spiritual contents to satisfy the inner desire of their own life on the basis of fulfilling basic material needs of life, such as the ancient murals and dances, which, though extremely sketchy and simple, demonstrate certain spiritual impulse and pursuit of the members of the nation, forming a foundation for cultural spirit and national spirit.

The interaction between the spiritual life and spiritual living is the source of spiritual culture and humanistic spirit. In ancient primitive times, all primitive cultures are demonstrated by the most superficial lifestyle; the primitive myth, witchcraft and art, for example, were actually originated from people's primitive faith and historical concept, and it can even be said that myth, witchcraft art and art in fact share the same origin, all originated on the basis of certain national survival experience, historical memory, and the life pursuit, through which primitive people express their preliminary experience of the natural world and spiritual world as well as their preliminary understanding of life. With people's deeper understanding of the laws of nature and social history, myths and witchcraft turned into philosophy, science and religion, while art turned from simple and crude expressions into delicate and profound aesthetic experience.

The transition of the primitive myth, witchcraft and art into a fixed cultural tradition has been a long historical process. In modern popular language, this has been a process of mutual transition of popular cultures and elite cultures. For instance, before Confucius' editing, the "Book of Songs", as a Chinese traditional culture classic, was only a collection of oral folklore songs and poetry, which were just typical direct expressions of the spiritual life of the masses, and could fall into what we would now call "low class" and "popular culture". After Confucius' editing, however, the popular cultural elements in the original poetry were condensed to a specific historical record and spiritual expression, and the transmission from "low class" to "upper class" was thus given a more humanistic spirit, becoming a classic of the elite culture.

From the contemporary spiritual life situation, as we have entered an era of reliance on materials mostly, which Marx described, the popularization and vulgarization of contemporary spiritual life have become an inevitable trend, as described by Zhuangzi through an old man, "He who does his job by a machine must have a plot, and he who has a plot must have a complicated heart" ("Zhuangzi Heaven and Earth"). The contemporary era is an era of "machine, plot, and complicated heart", in the shadow of which our spiritual life begins to depart from loftiness to reject the classics, in the sole pursuit of sensory satisfaction and vulgar culture. Under this circumstance, the richness of the spiritual living is actually masking the dejected spiritual life, the prosperity of material culture actually hides the lost human spirit. The current status of this spiritual life is the important reason



for China's proposal to nurture and promote the national spirit as well as to build the common spiritual home of the Chinese nation.

Only through cultivating and promoting the humanistic spirit and the national spirit to rebuild the new spiritual home can the current plight of the spiritual life be solved. As discussed earlier, the humanistic spirit and national spirit are inner aspects of spiritual home. Having a mutual-dependence relation with the national culture, humanistic spirit comes from the spiritual life of the nation. In traditional Chinese culture, "humanistic" and "culture" were originally from the "Book of Changes"; they are also interrelated. In the "Book of Changes" Ben Gua, for example, "To judge the change of times through observing astronomy, to make the world cultured through observing the humanistic spirit." There is a corresponding relationship between "humanistic culture" and "astronomy" here, the former referring to the historical development process, while the latter referring to the natural law. In addition, "to make the world cultured through observing the humanistic spirit" is the very source of the concept of "culture," on the basis of which the idea of "using culture inside while force outside."

In general, the spiritual culture and humanistic culture of ancient nations originated and developed from the spiritual living of the ethnic group, while the spiritual living of modern nations tend to disintegrate the human spirit, and simply pursues science and technology and life enjoyment. This is what Herbert Marcuse said about one-dimensional society that leads to fragmentation of one-dimensional man and civilization. The cause for this phenomenon is extension of materialization due to the development of science and technology and productivity, and more importantly is that reflection and introspection of the inner spiritual life is neglected in the construction of material civilization. From the perspective of the development of the spiritual culture, East or West, at the origins of the ancient civilization, humanistic spirit and science spirit have always been intertwined with each other. In "Great Learning", "to obtain knowledge by investigating things" is taken as the start of the scholarship and self-cultivation; In "Yi Zhuan" (Ten Wings), it was written that "In the ancient times our Sovereign Fu Xi ruled the world by observing the heaven and earth, the patterns on the animals and birds, and invented the Bagua by making use of the things either around his body or afar, and in this way he knew the ethics of heaven to use on every species on earth." This shows how our ancestors achieved god-like wisdom of virtue through observing all things in the world. The observation of all things in the world could either be internalized as a virtuous humanistic spirit, or externalized as scientific approaches to the world, so Confucianism regards "Acquiring laws by observing things and making utensils by following the rules" as the external demonstration of the virtuous wisdom of saints. But after the Pre-Qin period characterized by "Contention of a Hundred Schools of Thought" and Han Dynasty's "dismissing the one hundred schools of thought and only revere Confucianism", the "inquiring" spirit of science to some extent was hidden by the humanistic ideals of "sincerity, righteous heart, self-cultivating, family-regulating, state-ordering, then the land great governed", and after the merging of Confucianism, Buddhism and Taoism" as one teaching, China's cultural traditions has been characterized by the humanistic spirit dominance of "Virtues

Personality, Taoist Heart, Buddhist Character” over the intellectual scientific approaches.

It is because of the survival experience of national spirit of both being rooted and transcending the cultural traditions and reality of the nation that national spirit, as a mixture of the nation’s group consciousness and the humanistic spirit, has become the a source of national identity and national cohesion, as well as the soul and tie of the spiritual home of the nation.

### ***3.2 Extention of Spiritual Home: Fusion of National Home, Life Home and Ideological Home***

From the aspect of “home”, the common spiritual home of the nation includes three dimensions, namely, “national home, life home and ideological home”. These three dimensions is the basic extension of spiritual home, which interacts with contents at five levels of the nation’s spiritual life, spiritual living, spiritual culture, humanistic spirit and national spirit, together constituting the whole of the common spiritual home of the nation.

National home can be described as a basic carrier of national spirit, a tree over a thousand feet high, yet its leaves always fall to its root. Though possessing transcending and creative characters, the national spirit needs a national home to survive. National home is firstly the nation’s unique geographical and living environment. As Stalin defines nation as having a common language, common economic basis, a common geographical terrain and common cultural awareness and psychological quality, these four standards are also basic characteristics of the national home. Nationality is different from race in that it is not just a simple extension of kinship, but also has the common influence and identity in language, customs and other aspects of culture. Of course, the function of geographical environment as a basic element of national home in the early period and difference in national culture and national spirit due to different geographical environment have been discussed in great detail by Montesquieu and Hegel. Even in contemporary era of globalization when it has been possible for people to change the natural environment in a specific area through technological means, you still can not ignore the potential effects of the geographical environment of the national community.

As a community of national survival, national home is not only a race entity, but also a political entity, a cultural entity and a spiritual entity. As a race identity, the national home is a biological community that is forged by specific natural genes, only indicating the existence of some ethnographic association in the nation’s population. In the sense of a political entity, the national home is what is often called the “nation-state”, although there is an inherent huge gap between nation and state: state is only a purely political community that can unite various communities together by means of political, economic and military force, and in this sense the

state is a powerful and fragile “Leviathan”; many once-great empires were destroyed in the foreign invasions. In contrast, the nation is a weak but strong “reed”; many nationalities still stand strong after many years of warfare. The difference between nation and state lies in that although nation bears certain political function, it is after all based on kinship and culture to maintain its community identity, and even though members of the nationality may join other countries in the political sense, no longer having substantial ties with the original nation-state, they always bear the mark of their nation in their life; a person can easily change his citizenship to become a national or even a political leader of a new country, but he or she could never change their own national character for ever. A modern nation is a “legal-political” community as well as a historical and cultural community (Smith 2002).

Another dimension of common spiritual home extends from the external quality of “national home” to its core, that is, a nation is not only a community sharing the same area, environment, language and cultural consciousness, but also an organism itself, while language and cultural consciousness are branches and flowers out of the organism of “life home”. From the “home life” dimension, members of the nation do not only exist as individuals, but also are certain life links of the organism of nation; an individual without life home is a drop of water taken out of the sea: it may shine with its own beautiful colors in the sun, but will soon be dried. The organism of the entire nation requires all members to have a shared responsibility to promote its new life, growth and development.

We can borrow Karl Marx’s idea to explain the life association of nation as a whole. Marx’s early years were influenced by Feuerbach, and he discussed the relationship between the individual and society using the idea of a living organism. He said, “First, it should be avoided that “society” is again set as something abstract in contrast with the individual. Individuals are social beings. Therefore, the performance of his life, even if not taking direct form of a common life expression that he finishes together with others, is also a demonstration and proof of the social life. The individual life and community life are not totally different, although the existence of individual life is—inevitably—a comparatively special or common community life, while community life is a comparatively special or common individual life” (Marx 2000). Marx here viewed the individual as an individual life, and society as a whole as community life, the two interwoven with each other. From the perspective of phylogenetics, nation is in fact a special unit of society, and Marx’s discussion also applies to the life association between individual members of the nation and the nation as a whole. In this sense, nation as a community and members as individuals are not simply in pure confrontation, but are an organic whole in the overall level of life expression.

Nation’s life garden, as the organic community of the nation, does not confront the individuals with the whole; instead, every member of the nation realizes his or her value of life through interaction with others. That is to say, the community identity and value of nation’s individuals are not achieved through the isolated dead lives of individuals, but through the reproduction of the community by means of overall cooperation among members of the nation, as stated by Karl Marx, “Man is

a special individual, and it was his particularity that makes him an individual, to become a realistic and independent social being, and similarly, he is also the totality, totality of concepts, a being-for-itself that is thought and felt in the society, as he exists in reality not only as a direct demonstration of social existence and realistic enjoyment, but also as the totality of human life" (Marx 2000).

The basic unit of life home is family formed by the individual members of nation; in this sense, the structure of life home is more stable than national home and country. This is because before a person belongs to a nation and state, he or she belongs first to a family; the nationality in the political sense could be changed through migration, and ethnicity could be changed through intermarriage, but the family has always been the direct link of one's life. In traditional Chinese culture, nation and state are only an expansion of the family. As a nation always originate from an ancient and sacred family, some nations have blood tie among them. For example, the ancestors of some minorities in China are "Miao offsprings of Yellow Emperor", showing that they and Han people have a common ancestor, some of whose offsprings left the big family to explore the border area, and later became nationalities different from Han people in language and culture due to impact of the natural environment and local customs. After three generations of "Abdication", Qigong killed Boyi and claimed master of "All Under Heaven as One Family", which is actually an expansion of family to the entire country. Such ideas in Confucianism as "Under the sky, nothing isn't the king's land; the people who lead the lands, no one isn't the king's subjects" have further equated political state with an ethical family, taking "self-cultivating, family-regulating, state-ordering, then the land great governed" as the principle of statecraft. Feudal and patriarchal feudal system also reinforces the relationship between family ethics and national systems to some extent, the family, the nation and the country regarded treated as an organic whole. That is why the Chinese Confucian philosophy is referred to as ethical and political philosophy, but is ultimately a "knowledge about life".

The bond of life home links up individuals, the nation and the state as one. The core of this bond is, however, a kind of culture and thoughts, so in fact life home also includes a home of thoughts. The biggest difference between ideological home and national home or life home is that it is not a tangible material existence, but a cultural and spiritual existence grown out of and living in the life home and national home. A nation or state without thoughts can never stand firm among the nations in the world, while a person or a family without thoughts can never realize their own values merely through reproduction.

The core of ideological home is the nation's philosophy and religion. Undoubtedly, the reason why a nation can become a community on a political level is the common spiritual home at the base that lays a solid foundation of cultural life for the nation. Of course, from the perspective of expression forms, what helps to form a nation's spiritual home includes the common language, philosophy, religion and art. As Hegel said: "The mention of the word of Greece will naturally arouse, in the hearts of educated Europeans, especially in the hearts of the Germans, a sense of home" (Hegel 1978). Ancient Greece became the spiritual home of the Europeans because of its philosophy, science and art that have laid the solid foundation for

entire Europe's thoughts and cultures. Basically, each nation's language, philosophy, religion and art are the basic contents of a specific national spirit and national culture. The national spirit as the soul and bond of the spiritual home is demonstrated in forms of language, philosophy, religion and art.

### ***3.3 National Culture: The Soil and Foundation of Spiritual Home***

The spiritual home of a nation can be discussed from two dimensions: "spirit" and "home"; in this sense, spiritual home is the humanistic environment and historical tradition forged in the process of inheriting and development of national spirit. Meanwhile, it can also be explained from the dimension of "culture", on this dimension, the spiritual home of the nation is the cultural core of the national community, and national culture is the soil and foundation of the spiritual home.

Needless to say, as any other forms of culture, the national culture also contains three layers, one of which is the axis layer, the core of the national culture; if this layer of cultural content is gone, then it is hard to say that the nation still has its own unique political status and cultural value. Language culture and conceptual culture are at the axis level. It is followed by a layer of protection, which serves as a self-protective and self-adaptive cultural layer so that the national culture will not easily yield to outside impact when external environment brings about inevitable changes to the national culture; institutional culture and behavioral culture, for example, belong to this protection layer, which can absorb the impact of external factors, and reflects the impact to the axis layer as well as mediate the conflicts between the axis layer and external impacts, helping the national culture to realize self-improvement and keep up with the times. Finally, the presentation layer of the national culture, which is the material demonstration of the nation's development and change under the influence of external environment, such as the development of science and technology, updated production tools, changes in the living environment, etc. These aspects can be summarized as the material layer of material culture or national culture, not only the external display of the national culture, but also casting influence on the inner protection layer and axis layer of the national culture.

The axis layer of the national culture is closely related to national character of the people, and can be said to be the intermediary between the national character and cultural character of the national culture. National character and cultural character, as essential attributes of national culture, are interrelated, because any kind of culture is first a cultural product created by a certain nation before spreading to other nations by way of cultural exchanges. Though we all advocate universal cultural values and ideas, the national character of culture is a basic fact that cannot be denied, and anything universal first develop from the basis of national character. For example, traditional Chinese culture, ancient Greek culture and the Hebrew culture all began first as regional and national cultural values, the values of which

unfolded in the development of history, and gradually have become universal values accepted by other nations.

Similarly, cultural character and national character are also complementary to each other. The reason why a nation is different from the natural ethnic group or tribes is its own unique cultural form as an interior support. Culture itself is an existence that both relies on and transcends nature, a conceptual existence generated from the instincts and consciousness of the ethnic community, reflecting and promoting the life situation of this group. For example, the primitive tribes first only dug out caves to protect themselves from the wild animals and wore animal skins to keep warm, and this can hardly be defined as culture as it is only based on the natural human instinct for survival, and the community can not be called a nationality still, but when people began to realize that animal skins can be used not only to keep warm but also to keep privacy as well as to beautify their bodies, they had already started to form ideology beyond their own natural instincts, at which stage the primitive tribes began to transform into all kinds of nationalities, and the sign of a successful transformation is whether it has formed race and every nation transformed it into a symbol of success lies in whether there is its unique cultural morphogenesis.

In this sense, the concept of race is only an anthropological one, but the concept of nation is inevitably interdependent with cultural character, and what links the nation and its culture is the axis layer of the nation's own culture. From the perspective of universality among various nations, the axis layer is first the national language. In Hebrew mythology, humans were originally using a common language to communicate with each other, and simply because the power of this common language was too strong, God decided to separate it into different human languages. However, from the perspective of phylogenetics, it is inevitable that various nations form their own different languages due to the influence of natural environment, and it is because of the existence of a common language quality that translation among all languages becomes possible.

National language is closely related to each dimension of the spiritual home. The spiritual life, the spiritual living, spiritual culture, humanistic spirit and national spirit are all expressed in a specific national language. As a special form of national culture, language itself forms a unique spiritual home, from where the nation's individual life and group survival derived, and the language we inherit from the ancient times and use every day is creating new discourses every day, the separation and integration of national languages have made the spiritual home of the nation even more beautiful and magnificent. National home, life home and ideological homes possess deeper meaning and unique values due to the development of national languages.

National language has been able to become a national cultural axis layer and build the common spiritual home of the nation because it has an inherent relationship with the nation's conceptual culture (here the reason for using conceptual culture rather than spiritual culture is because in general sense, the spiritual culture is in contrast with material culture, while institutional culture and behavioral culture possess both spiritual and material aspects, so here we further subdivide national

culture into five layers of language, concepts, institutions, behavior, and artifacts, different from a simple dichotomy of spiritual and material) inter-related. Also called the ideology of national culture, the nation's conceptual culture includes philosophy, religion, science, ethics, politics, law, art, customs and other aspects. Though some minority nationalities do not have mature philosophy, religion and science, they all have concepts of a unique philosophy, religion and science, which are often expressed by way of myths and symbolic language. All nations have their own ethics, politics, law, art, customs, which are in the form of metaphysical conceptual culture in ideology, and at the physical level, in the form of institutional culture, behavioral culture and artifacts culture in real life.

As national language, conceptual culture is also in the axis layer of national culture, also serving as culture media between national consciousness and national spirit. As the "ego layer" of national spiritual home, national consciousness is the original core of national culture, which differentiates the nation from other nations, but for the sake of self-identity, self-identification, it is easy for national consciousness to reject other nations' cultural awareness and cultures, thus forming a fortress besieged of culture and politics; most of the conflicts and contradictions between nations in history and at present are caused by conflicts of different national consciousness, and modern radical nationalism is often caused by excessive demonstration of national consciousness. Conceptual culture, as a national cultural axis layer, although also showing the different national cultural characteristics from other nations, the culturally-inherent universality can make the people in the nation use their own conceptual culture to reflect on other nations' cultures, thus finding similarities and differences with them. Moreover, as the Chinese saying goes, "Stones from other hills may serve to polish the jade of this one", a reflection on other cultures can make people of the nation think about the inadequacies of their own national consciousness and culture, making it possible to further improve their cultural and spiritual world. National spirit, as the transcending demonstration of national consciousness and national culture, can absorb traditions and foreign cultures on a higher level and provide a forward-looking value and social ideals for the nation, thus leading people to go beyond their own limitations and present living circumstances to construct a broader and more harmonious spiritual home.

In contrast with the national language and the conceptual culture, the institutional culture and behavioral culture make up the protective layer of national culture. Institutional culture and behavioral culture are closely related to, and can even be said to be the intermediary between, the conceptual culture and artifacts culture of a nation, which need some form of language for expression, as what is described in a Chinese traditional teaching of "words as principles of literati, and actions as examples of the world", so all nations have their own political systems and behavioral patterns based on traditions, which are subject to double influences from nation's conceptual cultures and artifacts culture; when they are at odds with each other, a good institutional culture and behavioral culture can work as mediators to balance the two and to maintain healthy operation of the nation's cultural system. For example, the ancient Chinese patriarchal ideas coordinate well with farming culture and the natural economy, but the development of modern commodity

economy has first changed the nation's artifacts culture, which goes against the far lagging-behind conceptual culture, resulting in China's long deliberation on the cross of "East or West, Old or Modern", not able to find a balance; this requires construction of a good institutional culture and behavioral culture to fill the gap between conceptual culture and artifacts culture.

Generally speaking, institutional culture refers to the totality of all rules and regulations that have been created and adopted in the process of coordinating individuals, groups and social relations in order to adapt to the requirement for survival. Specifically, institutional culture includes all aspects ranging from the political system, education system to ethics system and culture; the ancient China's feudal system and the system of prefectures and counties were pure political systems, and the college system and the private school system were pure education systems. Some systems, however, are interrelated, and bear many functions. For example, the ancient patriarchal clan system and ritual system were both a kind of legal and political system, but also an ethical system, while the imperial examination system was not only a political system, but also an educational system. The cultural aspects composed of various aspects of institutional systems are the main contents of the institutional culture.

In terms of its connotation, institutional culture also includes the rationality of some sort of institutional arrangements and design, the ideology of some institutional arrangements, people's identity with the implementation of the system, value-oriented institutional innovation, and the corresponding institutional forms. In general, the institutional culture is concerned about the implicit tendency and orientation of all kinds of social systems and norms, as well as the inner prescription of social system and its operation on people's thinking and behavioral patterns, which also show relatively stable values, trends and emotional mindset of a nation or state (Rong and Zhang 2006). Placed among the conceptual culture, behavioral culture, and artifacts culture, its main role is to turn the conceptual culture into certain behavioral culture and artifacts culture, as well as mediate the confrontations between behavioral culture, artifacts culture and conceptual culture by changing the system. The Chinese imperial examination system, for example, which prevailed for thousands of years in China's history, worked not only as the intermediary between ancient China's ritual culture, Great Unification political ideas and China's natural economy artifacts culture, which suffered much from Western culture impact on Chinese tradition, and the system was replaced by Western style schools, as the result of the impact on the institutional culture.

As protective layers of national culture, both the institutional culture and behavioral culture play the function of promoting self-identity and self-cohesion of national culture and national spirit. As concrete embodiments of conceptual culture and inner rules of artifacts culture, they actually are in a relatively stable but also changing state. China's ancient imperial examination system, for example, is closely related to the conceptual culture of the Confucian "advocating humanity" and "internal saints and external kings", so Emperor Taizong of Tang said that all talented scholars could be found by means of the imperial examination. From the Sui Dynasty to the Qing Dynasty, the imperial examination system prevailed for



thousands of years, with great continuity and stability, but the specific content of the imperial examination system has changed constantly; in the Tang Dynasty, the imperial examination system and the system of hereditary aristocracy competed with each other, resulting in the famous “Niu-Li Factional Struggles”; after the Song and Ming Dynasties, the imperial examination system gained the dominant position, but the content and forms of the examination were constantly changing. Changes in the imperial examination system reflects both the transformation of Chinese traditional conceptual culture and development of social system and artifacts culture.

From the perspective of communicative action, the conceptual culture, institutional culture and behavioral culture constitute a complete cultural system from the inside out. As we all know, China’s “ritual culture” can be said to be not only a conceptual culture but also an institutional culture and behavioral culture, which is the totality of rules of thoughts, systems and practices formed to regulate the political ethical communications among national communities. Originally, “rites” are social consciousness and cultural values of the people formed after their reflection on nature and the human instincts, which would allow people to coordinate the interests between individuals and the collective, between family and the society in social interaction, so that a nation can become a healthy social organism. After the establishment of the concept “ritual culture”, a specific set of rule was needed to make sure it can be maintained as long as possible, so under the influence of Confucianism and feudal ideology, it gradually became the specific ritual system of “three cardinal guides and five constant virtues” that prevailed in China for thousands of years; the ritual system was only a soft and flexible restraint to guide people’s behavior, but it can achieve effects that cannot be achieved by a rigid law, as the external system rules turning into people’s behavioral guides in people’s hearts that they dare not deviate in their daily life. Of course, the ritual system at the beginning played a significant role in straightening out social order and cultivating folk customs, but after that, especially when artifacts culture has been developed to a stage that it no longer is in harmony with traditional concepts, some of the red tape has to some extent curbed the development of social democracy and freedom, which has led to what the intellectuals called “ritual murder”, so in modern times, there had been increasing criticism about the ritual system, the traditional conceptual culture and institutional culture have been questioned, and people’s way of communication has also gradually changed to a new behavioral culture.

Behavioral culture needs to be harmonious with conceptual culture and institutional culture, and more importantly, it unavoidably reflects the development of the nation’s artifacts culture. The so-called artifacts culture refers to the development of production tools, the application of science and technology in real life and in production, the development of people’s means of subsistence as well as all kinds of material conditions to meet the needs of people’s spiritual life, which is divided by some scholars into two categories of “production tools—technology culture” and “household items—Survival landscape culture”, (Rong and Zhang 2006) which specifically includes tools culture, technology culture, food culture, dress culture, architecture culture, etc. From all these aspects can be found the inherent

relationship between the nation's artifacts culture, behavioral culture, institutional culture and conceptual culture. It is very clear that the modern Western civilization colonization is first shown in the great influence of Western architecture and costumes on the Eastern nations. As for the clothing, the Eastern nation-states have all taken "Western suits" as formal dresses except for some minority nationalities which still keep their own national costumes. "Western suits" become popular in the Eastern countries because of changing conceptual culture, and more importantly, because of the fact that the original costume culture cannot keep up the trend of times due to the change in people's behavioral culture. In ancient China, for example, under the system centered around "ritual culture", people would pursue harmony and peacefulness of mind in the interaction with others rather than high production efficiency; especially those literati class people who often sit together to discuss state affairs as well as important principles in life would need a costume culture characterized by big and loose gowns with broad belts, which is also related to ancient China's agricultural civilization and the natural economy means of production, and has resulted in China's dominant costume forms in thousands of years. During the Warring States period, King Wuling of Zhao adopted nationwide the costumes of the northern neighbor nation Xiongnu that were more suitable for soldiers to wear in battle, showing that costume culture not only needs to conform to certain systems and behavioral cultures and be in line with the values of mainstream culture, but also needs to have practical value. In modern times, with the shift from natural economy to commodity economy, people's increasing concern on science and technology and productivity has led to indifference of humanistic concepts, while new technology products and bustling communications also make it difficult for classical costumes to adapt to the changing modern economic civilization; as a result, simple, practical and more fitting clothing has inevitably replaced the old big and loose gowns, symbolic of the natural economy system, so Western suits came to China with the Western gunboats and strong economic and technological system, forming the mainstream of contemporary Chinese clothing culture.

The transformation of costume culture in modern history can help us understand why artifacts culture is at the expression layer national culture, while institutional culture and behavioral culture are at the protective layer. Because artifacts culture is the most susceptible part in all layers of national culture to external influences, and though artifacts culture may be changed, and institutional culture and behavioral culture may be under a great impact, it does not collapse immediately, but is subject to gradual influence starting from the protective layer and then gradually affecting the axis layers of the national culture. For example, in terms of costumes culture and tools culture, there is not much difference in contemporary China, Japan, and South Korea, but one can still feel with intuition the different characteristics of the people in three countries. This is because these three countries share much in artifacts culture and are still very different in institutional culture and behavioral culture, which is very distinctive in people's spiritual characteristics and manners, so from the same tools culture could be found different concepts, institutions and behaviors in different national communities.

Although national culture can be divided into three layers of axial layer, protective layer and expression, or five aspects of language, thoughts, institutions, behavior and artifacts, it does not mean that national culture is a fragmented culture system, but that it is an organic whole itself, which becomes the soil and roots of the spiritual home of the nation through association of the five specific aspects.

All in all, building the spiritual home of the nation needs not only the cultivation of the national language and conceptual culture, but also enrichment and promotion of the institutional culture and behavioral culture, as well as the expression of cultural artifacts, especially in the context of economic globalization where the function of national culture is overwhelmed by science and technology to some extent, resulting in materialization and vulgarization of the spiritual life of modern people. Therefore, we should treat rationally the heritage of classical culture and communications with foreign cultures, to build our spiritual home that complies with our times on the cultural cross of “Chinese or Western, Ancient or Modern”, so that our national spirit and national culture can keep pace with the times and glow with full glory in the new historical circumstances.

# Chapter 3

## Connotation, Characteristics and Functions of National Spirit

The national spirit is the core of the spiritual home; a scientific analysis, research and definition of the connotation, characteristics and functions of national spirit is a necessary prerequisite for further research in spiritual home construction. This chapter of the book centers around four aspects of connotations, characteristics, functions of national spirit and essential connotation of Chinese national spirit, makes a systematic in-depth analysis of the essential connotation of national spirit from multi-dimensional perspective analysis of national spirit in order to better grasp the inherent logic relationship between the national spirit and the spiritual home, so as to provide ideas and methods for construction of spiritual home for Chinese nation.

### 1 Connotation of National Spirit

What is “national spirit”? This is the first and foremost question we need to answer to reveal the core of spiritual home. We believe that the national spirit is the totality of beliefs, values, characters and mentality that a nation gradually formed and developed in the long-term common life and practice demonstrated through their specific social behavior. As a specific cultural phenomenon, the national spirit is a comprehensive reflection of the nation’s common ideological character, values and ethics; it is a highly condensed and generalized common spiritual quality and style of a nation. Understood and followed by the vast majority of the members of the nation and widely recognized and possessed by members of the nation, national spirit is the origin of national identity and sense of belonging. It is this characteristic of the national spirit that has made it into a invisible intangible but real bond in people’s heart and life for thousands of years, that firmly bind members of the nation together beyond differences in location, occupation, gender and age, to become a powerful inner strength to forge ahead (Yang et al. 2009, p. 10).

The national spirit in modern context refers to national characteristics spirit, thinking habits, values and national quality forged as a nation promotes traditional national spirit as well as absorbs the spiritual qualities of other countries and peoples the conform to the characteristics of the time in combination with contemporary social practice and the development in science and technology, economy and culture. In today's world of highly developed science and technology and economic globalization, competition between countries is not only competitive strength in economy, but also a competition in cultural strength. Just as Yang Shuzi said, one nation will be easily defeated without modern science or advanced technology; it will be alienated and collapse from inside without national spirit or human culture. The development of advanced productive forces is inseparable from advanced culture, which in turn relies on and reflects in the advanced cultural spirit. In this great historical journey of implementing the scientific development outlook and realizing the "China Dream" of national rejuvenation, the cultivation and promotion of national spirit and construction of the spiritual home should be taken as the priority in the construction of socialist culture with Chinese characteristics.

A discussion and interpretation of the role of national identity consciousness, national character and national ideals in the process of the formation of the national spirit, we may be able to help us further understand the nature of the connotation of the national spirit.

### ***1.1 National Identity Awareness***

National spirit has been cultivated, accumulated, and developed continuously by the nation in the long-term economic, political, cultural and social activities. Ethnic identity is the basic premise for establishment of ethnic communities and forming of national spirit, without which ethnic communities would have no sense of belonging, and individuals would become rootless duckweed. Therefore, the notion of "nation" should be first clarified to realize the role of national identity consciousness in forming national spirit in order to have a clear understanding of the meaning of the national spirit.

The concept of "nation" has been a very disputed issue in academic circles at home and abroad so far. Stalin once had a classic definition of "nation" that "A nation is an historically evolved, stable community of language, territory, economic life, and psychological makeup manifested in a community of culture" (Stalin 1982). Accepted by most scholars, this definition is the basic standard of national categorization. In fact, although the concept of "nation" is really a matter of opinion and controversial, but as Professor Geng Zhiyun noted, "nation" is not, as some Western scholars have said, "a product of nationalist imagination", but has more or less a considerable degree of certainty in its connotation, that "a few points are easy to see for a modern nation. Long-term living in a common area together; common culture formed in history; a national identity forged by closely linked economic life, political life and cultural life. Although these are not as definite or certain or

unchangeable as those in mathematics and the laws of physics, they should not be overlooked at will" (Li 2006). It is basically an extension of Stalin's definition; "national identity" is the core in the forming of the modern nation-state, "Long-term living in a common area together" can be said to be the basic material basis to form a particular ethnic community, while "common culture formed in history" constitutes the basic spiritual foundation for a particular ethnic community. For this reason, most Western scholars agree on the important role of the "common culture formed in history" on the formation and development of particular national consciousness. In their view, certain nations are always associated with certain national spirit, which can only grow and develop in the long-term influence of national cultural tradition. Therefore, "culture" is an integral part for "nation". It is in this sense that "cultural nationalism takes the same cultural element as the basis of political life and a unified basis both for rulers and the ruled in culture" (Gellner 2002). That is to say, "To get rid of foreign political hegemony, a nation must first get rid of the cultural hegemony; to achieve unity and independence, a nation must first save and develop its own culture. Nationalists emphasize to construct national spirit through the pursuit of cultural and political expression. Nationalists hopes to use their own natural culture—national language and traditional folk culture—to achieve their own political ideals. The subtext of this concept is that only by protecting and developing national culture can a nation have the political strength and vitality to fight" (Meng 2005). Thus, we can see a very clear positive link between nations and their cultural traditions.

Characteristics of the "nation" can be external and superficial, as well as inherent and essential; of course, they are in different position in distinguishing different nations. Geography, economic life and language are external characteristics, which serve as carriers of the essential characteristics of the psychological quality, without which the internal characteristics cannot be understood, making it an elusive nature. Deep internal characteristics are the heart and soul of the external phenomena, but the deep internal characteristics are also generated under the influence and impact of external phenomena; they are essential characteristics to identify and distinguish different nationalities. The national spirit is sublimation and condensation of the national common psychological, an iconic symbol of members of a nation, vital and most fundamental in nation's definition and existence.

National identity consciousness is essentially the embodiment of national consciousness. The national consciousness is a basic prerequisite for the formation of a national community as well as the starting point of the national spirit. In the long-term production and life, any ethnic group will unconsciously develop some physiological—psychological tendency, a life activity inclination that is shared by all members, out of which the members developed language symbols by means of consciousness and interaction, which gradually became approximately common ideas or concepts about the world and the community itself; these ideas and concepts in turn became widely accepted by its members after they were summarized and refined by some people in the community, and when they developed into the common understanding and ideals, the national consciousness was forged. The distinctive characteristics of a nation in customs, language style, behavioral patterns

and personality are a direct reflection or refraction of their “national consciousness” (Zhang 2009).

National consciousness exists in two states: “in-itself” and “for-itself”. In terms of its “in-itself” state, national consciousness is the physiology-psychological reactions to and direct identity with the ethnic group’s existence and environment. At this level, the national consciousness is still in the stage of psychological desires and cultural instincts, and have not reached the spiritual consciousness. In the process of formation and development of the nation, some psychological characteristics and habits formed during the nation’s primitive period are preserved as collective unconscious, which has become the nation’s primary consciousness of social and cultural sense. In certain historical period, free national consciousness can guide the direction of development and promote nation’s internal cohesion and solidarity, thus becoming an important factor in maintaining the nation. However, during the period of a major turning point in the history of the nation, national consciousness at this level could become an inert force that affects the development of the nation. This is because this national self-consciousness, a consciousness of a particular nation, is often extremely emotional for its spontaneity and individuality, often demonstrated in people’s spontaneous, unorganized and random activities, which not only cannot become a strong driving force for national development, but also have the risk of evolving to irrationality and even narrow nationalism. In terms of its “for-itself” state, national consciousness is a conscious reflection and understanding of the national history and traditions. Due to nation’s long history of constantly undergoing “externalization” and “internalization”, the brain nerve center of its members also experienced a continuous differentiation and integration, their psychology gradually becoming clear, dynamic and independent, so that they can transcend the confusion between things and selves and the present state of feeling, and with a variety of functions of memory, imagination and expectations, etc., they transform into symbols, rituals and norms which members of the nation are educated. Thus, the primary spontaneous national consciousness will develop into advanced dimension of consciousness characterized by self-reflection, which is in fact the national concept. The formation of national concept is an important spiritual node for a nation from “in-itself” to “for-itself”.

The appearance of national concept is the sign of the nation entering for-itself stage, which is the product of the nation’s preliminary reflection on its own rights in survival, economy, politics and culture, and is the result of development of spontaneous consciousness of its members. To maintain national unity and solidarity, and to promote the healthy development of the nation, the national consciousness must undergo a process developing from spontaneous consciousness to for-itself national consciousness. For-itself national consciousness or national concept can greatly mobilize psychological motivation of the nation’s members, generate national cohesion, promote national unity and solidarity, stimulate creative enthusiasm of the members, and it plays a huge positive role in promoting the national development in time of a major turning point in the history. First, the national concept can help to wake up the members’ identity consciousness and enhance emotional interaction between members of the nation. For example, patriotism

education, such as beautiful mountains and rivers of the motherland, great traditional culture, Chinese virtues, etc., is in essence a way to strengthen the national consciousness, which in turn can increase national identity to achieve national cohesion. Secondly, for-itself national consciousness or national concept can help members identify their ethnic and cultural landmarks in a complicated multi-cultural background to find their spiritual home. Lastly, as an important component of spiritual culture, for-itself national consciousness or national concept is, at the level of the reality of the existence, inextricably linked with national identity, which is essentially the understanding and attachment to the nation's own culture and especially the spiritual culture. Relying on the economic, political development needs and interests of the demands, national consciousness and national concept keeps on deepening and enhancing, and ultimately develops into national spirit, which in turn becomes an important spiritual force to lead and support national development. In this process, national consciousness, national concept, national spirit and national identity interact with each other to show the visage of the nation.

National consciousness is consciousness of national identity, national dignity and national interests. It is because of ethnic consciousness that people can identify with their nation and country, and consciously safeguard national unity and solidarity; it is also because of ethnic consciousness that people love their history and culture, and thus form national cohesion.

## ***1.2 National Characters***

“Character”, as a psychological concept, is a set of psychological qualities of people's stable manners towards reality and routinized behaviors. National psychology is the psychological state or character traits formed in common cultural patterns. National character, or common national psychology, refers to psychological state with distinctive national culture characteristics forged in the process of formation and development of the nation, and is the inherent identity of the nation among other nations in the world. National character is the collective personality of a nation and the totality of all common psychology and behavioral characteristics among most members of the nation formed under particular social and historical conditions. It gives a prescriptive nature to the national psychology, a quality that distinguishes the nation from other nations (Zhou 1997). Common national psychology is formed in the common geography, common economic life and national history, and is closely related to spiritual culture of the nation, such as religious beliefs and values. Every nation has its own character, which is objective, specific, real existence not subject to anyone's will. The common national psychology formed in common cultural background is not only an important, but some times the only, criterion for distinguishing the nation. Nation and culture has a close relationship: on the one hand, national psychology is the sedimentary accretion of national culture; on the other hand, national psychology, as the representative of



national culture, reflects and influences the national character. To some extent we can say that culture is an enlarged national character, and national character is the deep structure of the national culture.

Also called national traits, national character refers to the customs, attitudes, emotions and other relatively stable and lasting mental state and psychological characteristics of a nation in the long history of the development of the nation. National traits are a multi-level unity on the basis of multi-ethnic common culture formed in the multiple relationships between man and nature, society and history. National character is formed on the basis of the same race, the same geography, the same language, the same form of economic organization and political organization. It is a unique nature of a nation: a character shared by the members of the nation, but distinctive for other nations (Li 1989).

The roles of national character cover a very wide range; individuals or members of any groups are deeply engraved with imprint of national character. National character sets the type of all the people, the more ancient the nation and the history, the deeper, the more subtle and persistent the national character. National character interacts with the national spirit with mutual influence. Throughout human history, national character has played great spiritual role in the process of national development. One of the most important reasons for the Chinese nation to survive five thousand years is that in the blood of Chinese nation are imbued with the national character of “neither wealth nor poverty can swerve, nor force can bend,” and this strong and persistent national character is the important connotation of our national spirit. Benevolence of *Analects of Confucius* read: “Wealth is what people desire, but should not be accepted if it is not attained in the right way; poverty is what people hates, but should not be evaded if not improved in the right way.” Faced with temptations of wealth and difficulties in life, Chinese nation has not swerved for justice. During the Han Dynasty, envoy Su Wu was detained by Xiongnu for nineteen years, during which he was placed under harsh environments as well as temptation of wealth for many times, but Su Wu always kept the faith, not afraid of the enemy’s intimidation, and finally returned to his country. During An Lushan rebellion in Tang Dynasty, Zhang Xun and Xu Yuan guarding Suiyang resisted the much stronger enemy of over one hundred thousand by a small army of less than then thousand. Under the circumstances of limited forage and approaching enemy, they defended the city, not intimidated by the enemy’s threat. At last, due to shortage of food, Suiyang was taken by the enemy troops, but the generals of the guarding army refused to surrender and fought the enemy despite the defenders captured enemy generals after coercion, never surrender, decapitated, according to the enemy. During Anti-Japanese War patriotic general Zhang Zhizhong fought the invading enemy, and when faced with lure to surrender, General Ji Hongchang wrote the following poetry that is remembered for ever: “I regret that I have not died in anti-Japanese war, and is a shame today; my country is in such a broken condition, why should I cherish this head. “There are many such stories in the history of the Chinese nation, which is reflected in the national character of “neither wealth nor poverty can swerve, nor force can bend” (Liu 1994). This is the important spiritual reason for invincible Chinese nation.

### ***1.3 Value Ideals of the Nation***

A nation stems from a common national culture and a common sense of identity and emotional experience. National identity is a manifestation of national common psychological quality, is an integrated emotional experience of mutual recognition among people, and is rooted in ideology among the members of the nation in the form of a strong sense of belonging and spiritual impulses. According to Fei Xiaotong, “people of the nation feel they belong to one same community” (Fei 1988a, b, p. 173). Recognition of the role of the national spirit is from a common national culture determined by its rational characteristics. Members of the nation form a strong sense of loyalty, attachment and sense of belonging to the nation through recognition of common cultural traditions, especially in the sense of values and self-consciousness identity, and consciously become part of the tradition and order defenders. A person who has a national identity always feel warm and comfortable to live in the nation. This is because the people of this nation’s way of emotional expression and experience is consistent with his or her own, so that for people of the same nation share a feeling distinguished from other peoples. When the national spirit is widely recognized, it will be transformed into conscious beliefs, ideals and pursuits of the people, and will determine their life choices and concerns of national interests.

As a conscious value choice, the national spirit reflected in the value target is demonstrated as people’s pursuit and longing for national unity and social progress of the nation. Once this pursuit and longing are converted into “introspection” and elevated to purposeful, conscious values, blazing patriotism embedded in the body of the nation will form a huge national cohesion, thus bringing the entire nation mobilized organize themselves, consciously engaged in the great practice to fight for the motherland, for the common good of the whole nation. Sun Yat-sen said: “The state is the psychological state of a group of people.” Although it sounds a bit drastic, it rightly expresses the significance of unified thinking of the nation for maintaining the unity of the nation. Discordance will cause the disintegration of a nation and the country, as the former Soviet Union is a good example. National spirit is soul of the nation with the important function of internal mobilization of national forces and demonstrating the image of the nation to other countries. Without a noble character, a firm ambition or lofty ideals, a nation cannot unite the forces to achieve greatness, or to find its position in the world community.

Cast by history, Chinese national spirit contains great historical influence that is still functional today, with its values shining with the glory of the human spirit. It is the key to the non-stopping, ever-developing national culture. What to believe or to pursue, what is the meaning of life, these social beliefs exist in every healthy person’s mind, and also in the spiritual state of a healthy nation. With this belief, the existence of the nation thus finds a goal, an ideal, and a longing, so that members of the nation will have the sense of responsibility and mission. The national spirit reflects and represents the will, interests and aspirations of the members of the nation, and reflects the national development and historical trends, enabling

members of the community to form a national consensus. This consensus, like a banner, unites the wishes and interests of all the people together, so as to form mutual understanding and cooperation to jointly promote the development of the nation-state. Without a unified spiritual orientation and value requirements, it is impossible for the nation to form a unified will and value targets, or to maintain their cohesion and solidarity. National spirit is a beacon guiding the direction of the pursuit of the nation's members. Of course, this kind of guidance by the national spirit is not to obey unconditionally, but with great affinity and humanity. It is through the perspective of the spiritual product of the times that the general direction of the spirit of the times is indicated, and thus people's spiritual needs are aroused to help locate people's spiritual pursuit. The national spirit accommodates the historical mentality development of the nation and the spiritual values and spiritual pursuit of the nation. In times of peace and stability, it's like the nerve system of the nation that sustains the soul of the nation and to defend the value judgments of the nation; in times of a dynamic transformation, it helps to stabilize and soothe the anxiety and restlessness of the nation.

## 2 Characteristics of National Spirit

### 2.1 *Humanity Versus Sociability*

While national spirit a spiritual level, ethical standards and intellectual wisdom that a nation as a whole demonstrates and pursues, its main subjects are still the nation's members as every individual, every specific person. Humans not only create national spirit but also inherit and enjoy the spirit of the nation; if there were no humans, there would have been no spirit; if there were no spirit, a person would not be a person as a human, as the fundamental difference between humans and animals is that man has a spirit. In this sense, the national spirit is embodied with human characteristics.

Many ancient and modern thinkers had many discussions of the human characteristics of the national spirit. There were records in ancient China as early as the Shang and Zhou era in "Book of Songs" and "Shang Shu" on "humans" and "humanity"; Confucius said "benevolence is human"; Mencius said "people have feeling of compassion, feeling of shame, feeling of respect, and feeling of right and wrong," the four good natures of humans. Xun Zi's "Humanity Evil" Theory is about the nature aspect and animal aspect of human nature, and he believes that the indulgence of this nature aspect and animal aspect will produce all kinds of evil, so that "the good is artificial", if "not artificial, then there could be no good." That means that only when people are educated by culture of humans can people get rid of the evil and do good instead. So in "Three Character Classic," the first sentence is "people are born good." Modern British philosopher David Hume in his "A Treatise of Human Nature," a book about human nature, had a profound analysis:

“Obviously, all sciences are more or less related to human nature, and they always return to humanity through this or that way no matter how far any disciplines might be from humanity.... Because science is in the range of human knowledge...” (Hume 1997). It can be seen that all sciences are within the scope of human knowledge sphere, and thus are closely related to humanity. Whether humans are the object or the subject of research, studies and research on the humanity are inseparable from exploration of human nature. The same is true with national spirit, which is why almost all the great ancient Western and Chinese philosophers and thinkers are particularly interested in humanity, and have tried to reveal the nature of human existence from their point of view, and thus build up their respective theory framework that reflects the spirit of the era of the human nature.

National spirit has its social aspect as well as its human aspect. Doctrine of the Mean quoted Confucius’ view that “benevolence is human,” which can be said to reflect the basic requirements for humans by the traditional Chinese culture. The Chinese character for “Benevolence” contains a part of “二”, which means “two” in Chinese; this suggests that only in the corresponding relationship of “two humans” can any one be defined. In traditional China, this kind of “two-human” relationship includes the relationship between: ruler and subject, father and son, husband and wife, elder brother and younger brother, and between two friends. Xun Zi also said: “Water and fire have qi but no life, grass and woods have life but no awareness, animals have awareness but no justice, while humans have qi, life, awareness and justice, so humans are the most valuable in the world. Humans cannot compete in strength with a bull, no in running with a horse, but humans can use bulls and horses for their purposes, why? The answer: humans can group together, while they cannot group together. How can humans group together? The answer: humans have hierarchy. How can hierarchy be practiced? The answer: justice (Wang 1988) (“Xunzi kingship”). This statement of Xun Zi clearly pointed out the distinction between humans and animals not only in that humans possess rational thoughts and morality pursuits, but also in humans’ sociality, as “humans can group together”. It is just because humans have social division of labor and cooperation and in this manner can “use animals for their purposes” that humans are higher than them and became the wisest of all creatures. Therefore the human nature lies in its social nature.

Ancient Greek thinker Aristotle proposed his famous statements that “man is a social animal”, and “Man is a rational creature.” Man is a complex organism. As man evolved from animals, man always bear animal features, but humans also differ from other animals as man is a social animal, a cultured animal who is shaped by culture, so humanity cannot be separated from man’s social nature. First, any human existence cannot be a single existence, and can only exist in a social relationship of interdependence and influence, only in various interpersonal communication can humans’ nature of caring about each other have chances to be perceived by others, and only in this way humanity can have find the soil for growth and become a target value of mutual concern by the people to become the main factor of life. It is in this sense that Karl Marx pointed out that “Society does not consist of individuals, but rather the sum of those links and relationships with each other among these

individuals” (Marx and Engels 1982, p. 170). Secondly, humanity grows out of social practice. Marx had a very profound statement: “Social life is essentially practical” (Marx and Engels). Only in participating in the practice of social life can people make their own natures rich or become the carriers of life in order to make their own humanity has become a life rich in content, or carrier. Social life practice is broad and has diverse forms; people from different life practice by extending the tentacles of social relations and the formation of different life practice, people experience their lives in a different life practice, will show their life in a different corresponding nature of the content to form the different aspects of the human. In a particular practice of life, people constantly show people living by communicative behavior, choice reaction, work, giving, to obtain such properties will continue to express the relevant practical life. People in handling practices in all areas of life in various interpersonal relationship cultivate a person’s moral character through a certain tendency or behavior, in living in a specific family kinship and mutual care cultivate affection, in engaging in economic activities cultivate economic relations. Seen in this light, humanity is an emotional, practical, social creature. Marx’s “Theses on Feuerbach” outlined the social nature of man as: “Human nature is not a single individual inherent abstraction. On its reality, it is the totality of all social relations.” Then, in “German Ideology” and many writings have discussed the social relations of people. Marxism grasps the essence of human culture from unity of human nature and sociality. To some extent, according to Marx we can see that the national spirit is the unity of human nature and sociality, and over time will constitute an important part of spiritual home.

In general, the difference between man and animals, that is human nature, is unique to humans. Humans are social beings, and human nature is shown through sociality. Therefore, a nation’s spirit reflects the spirit of all the members of the nation, having undoubtedly humanity and sociality characteristics.

## ***2.2 National Character and Openness***

National spirit reflects the identity and sense of belonging of the members of the nation to their national culture, as well as the unique spiritual features and traits, an important sign of the nation distinguishing from other nations. In this sense, the national spirit should have a distinct distinction of its own.

In the study of national character, Montesquieu’s writings undoubtedly had a far-reaching impact. He once said: “In the southern countries, people are slender and fragile, but their susceptibility keen... while in the northern countries, people are much stronger but also clumsier, who feel happy about anything that are refreshing. “Northern climate makes people here have “less evil, more ethics, being very sincere and straight,” and “When you approach the south, you feel you are completely put away from the moral boundaries” (Montesquieu 1961). Stalin once exemplify the English, Americans and Irish to show that although they speak the same language, they have formed their own distinctive “common psychology” due

to different living conditions in history (Stalin 1953), the “common psychology” is actually part of the national spirit. Thus we can see that national character reflects the psychological characteristics of the members of the nation as well as provides for the distinction of the national spirit. Japanese people have a typical “island nationality,” gritty, aggressive, good at cooperation and absorbing foreign cultures; Indian national character has five elements: matter, life, intelligence, knowledge, and spirit. Therefore, President of Indian Institute of Philosophy Bath argues that the Indian spirit has four classical virtues, or four values: virtue, prosperity, love, nirvanaget relief from samsara; German national character best known for rigorous. Such thinking determines the quality of the German philosophical career best at; formation of the German national spirit, philosophy toil and high power: it is silent on the one hand in life ethos activated in philosophy, on the other hand through the good and the beautiful reflections, given to the national spirit heading (Yang et al. 2009, pp. 287, 291). As a nation of ancient culture, China forming a relatively stable cultural nationality, home and country with the world’s human care, the enterprising spirit of self-improvement, the pursuit of enduring values of merit and so on, all of this is a cultural treasure of the Chinese nation. It is the nation’s spiritual home, is the base for the survival of the spirit of Chinese nation. Therefore, national character is an innate thing of the process of national development nationality is an innate thing, which implies a national spirit, the provisions of the particularity of the national spirit, every nation must fully maintain their own national culture and national identity, prevent devoid of the spirit of our nation’s unique personality in the globalization process.

Special conditions during the formation and development of the national spirit determines the quality of the unique spirit of the nation. In reality, however, the factors affecting the formation and development of the national spirit are diverse, so national spirit, while maintaining distinct national character, should make efforts to avoid going to extremes, while adhering to the principle of openness. The openness of national spirit means to construct national spirit as an open system, and actively learn from other cultures’ outstanding achievements in continuous integration so as to maintain its great vitality and adaptability under the prerequisite of retaining their own traditions.

The openness of the national spirit is first manifested in that national spirit itself is not a closed independent system, but an open system characterized by constant exchanges with the outside world. There will be constant penetration, clashes and impacts among cultural forms of different nations, and in order to maintain the vigor and vitality of the national spirit, we need not only to carry forward the great traditions of the national spirit, but also to insist on an open mind, being tolerant to diversity. The national spirit is in an open and mobile condition, which constantly absorbs the world’s best all ethnic and cultural factors, and only in constant dialogue and exchange can a new modern culture be constructed. Excellent national cultures have no national boundaries, regardless of their size, or the national strength; anything good in the national cultures can be learned and taken into our own culture. Starting from the Han Dynasty, the Chinese nation began to absorb Buddhist culture of India, until slowly assimilated Buddhist culture with its national

characteristics; during May 4th Movement Period, the Chinese nation also consciously absorbed from and shared other nations' excellent elements. Openness is an important feature of the Chinese spirit. The main body of the Chinese national spirit should not only keep its unique traditions but also be inclusive to other cultures, the only way to form a new cultural form in constant dialogue, exchange, penetration, clash and confrontation, an inevitable trend in cultural development. So openness is a key to reshaping the modern national spirit.

Secondly, the openness of national spirit is also reflected in its positive sense will eventually be recognized and possessed by the whole human race, as "Unique cultures of all nations are the vehicles and basis for human civilization inheritance and development, making any important spiritual guidance and spiritual state carry the common value pursuits of all human beings in some way" (Zhan 2007). Marx and Engels asserted in "The Communist Manifesto" that with the development of capitalist market and globalization of material production, inevitably there will be globalization of spiritual production, integrating "literatures" of many nations and areas into one "world literature". In other words, cultures of all countries and nations will be included in the torrent of world cultural development and be shared by all the peoples of the world. The national spirit is always the first of the nation, then of the world. For example, the ancient Greek Olympic movement created a Greek national spirit of valuing health, beauty, and competition, while this kind of Olympic spirits are now valued by all nations around the world. In history the Chinese nation valued self-improvement, harmony with differences, which have now become virtues of all peoples of the world. Even within the territory of China, different cultural branches of Qi Lu, Wei Jin, Wu Yue, Ba Shu form a unified Confucianism-based culture, imposing decisive influences on the Chinese national spirit, through mutual penetration, absorption and integration. At the same time, Confucian culture is by no means a closed system; it has absorbed much Taoism and Legalism since the Han Dynasty. In Wei and Jin period, it drew on Buddhist culture from India, making it more vibrant in cultural exchanges, enabling the Chinese national spirit cross the vast sea and influenced the culture of Japan. All this shows that the national spirit is an inclusive and open system; in the course of its formation and development, it not only integrates and consolidates the cultural spirit of the nation, but also learns from and draws on the national spirits of other nations, while all national states also hope to build and nurture their own national spirits through cultural exchanges and absorbing positive elements of other cultures. National spirits of different countries compose the human spiritual civilization of mankind.

To sum up, the characteristics of the national spirit should be a combination of national character and openness. Currently, we need to adapt to the trend of extensive cultural exchanges in the context of globalization to oppose to conservative mindset that clings only to the traditional national culture and self-isolation tendency that rejects foreign cultural influences. It should be noted that insisting on national spirit does not mean to reject openness, whereas developing the nation and protecting the national spirit home do not mean to stick to traditional cultures and rejects the excellent cultures and spiritual achievement of other nations. On the

contrary, the national spiritual home should be an open and inclusive spiritual exist of lies. A confident nation should have the courage and ability to be tolerant to diversity. Development of human history shows that the world civilization is promoted in the course of different cultures colliding systems in different civilizations, each fusion process, and continue to move forward. Today's world is an open one, and no culture can divorced from other cultures to exist in isolation.

### ***2.3 Inheritance and Contemporariness***

National spirit is not illusory, but the product of historical practice of human society produced, formed and realized in the course of the practice of humans for survival and development. Any kind of national spirit is not formed overnight, but are the product of practice, thinking, summary, refining, sublimation and inheritance of dozens, hundreds of generations, or even thousands of generations. It is a lasting and stable fundamental spirit of a nation throughout the whole process of national development and a continuation of the historical tradition of the national culture. It is accumulation of long history of the nation, sublimation of the great traditions, and crystallization of national civilization. As the profound embodiment of excellent traditional cultures, national spirit has some relatively stable elements. Only when national spirit is deeply rooted in cultural traditions of the nation and maintains unity with the historical traditions of the nation can it possess a rich cultural heritage and thus have international influence. There is a close relationship between the spirit of any nation and a nation's spiritual and cultural traditions of the nation, which is the inheritance of national spirit. This inheritance of national spirit has helped to keep a certain continuity and unity between generations and different historical stages, constituting a genetic code of social creation and re-creation of its own culture to bring the meaning of life. Any national spirit has this inheritance and continuity. Any national spirit cannot come out of nowhere; it has to be based on the existing national spirit and forged combining the needs of real life and social practice. Any national spirit's development cannot do without inheritance of the existing cultural spirit and cultural achievements; otherwise the nation will be a rootless duckweed drifting here and there. From the development of the history of the Chinese nation, we can say that the Chinese national spirit has been moving forward in inheritance. For example, the national spirits of "serving the country with life", "everyone is responsible for the rise and fall of the country", though having different specific contents in different eras, is unified and inherited from generation to generation as the main content of the national spirit.

National spirit features not only inheritance, but also contemporaneity. With the social development, national spirit is in constant transformation, resulting in certain characteristics of the times in different historical periods. In the development process of the national spirit, any country must reshape its national spirit while advocating its own excellent traditional culture in integrating its own national historical and cultural traditions. First, the natural evolution of society will



inevitably lead to changes in the development of national spirit. Like nature, society evolves, though in a different way; society evolves with participation and manipulation by human beings with human initiatives. Humans engage in certain activities guided by certain spirits, while changing, generating some ideas and thoughts. Social evolution brings some changes and conversion to national spirit, thus showing the characteristics of the times. For example, in the West the spirit of ancient Greece and Rome evolved into the Christian spirit; in China, superstition in heaven and ghosts in Xia and Shang Dynasties evolved into humanistic spirit after the Zhou Dynasty. The natural evolution of society is the history of national spirit. Secondly, the exchange of national integration has led to changes in the national spirit. Although different nationalities always live within a certain boundary, this boundary however is not fixed, but changes with the development of production methods and development of the times, such as migration of the whole nationality and mutual inflow between nationalities that promote exchanges and integration among nationalities. Some factors have been phased out, while other advanced and refreshing factors are constantly created, enriching and renewing the existing national spirit, making it always full of vigor and vitality. In the development of the Chinese nation, in time of peace, continued migration of various nationalities has expanded the original place of residence of the Yellow River and later gradually extended to the whole of China, and is forced assimilation during the war on a national or natural assimilation in a nation. Every major ethnic exchange and integration in the history of Chinese nation is not only integration of different ethnic groups, but also mutual absorption and integration of national spirits of different ethnic groups, thus forming the Chinese national spirit at different stages that adapt to specific requirement of the times. Not only the Chinese nation but also other nations are like this. The British, for example, who value traditions and gradual development, favor change in traditions and continuing traditions in change, so that traditions regain new vitality with time. Faced with every major change, the nation's inheritance and contemporaneity confront as well as integrate with each other, both finding their roles to play. In this way, the change could be seen as the evolution of the tradition itself, which does not take non-change as its principle; on the contrary, it takes itself as constant adaptation in new historical conditions, so that inheritance and contemporaneity have realized perfect unity. The value of the national spirit is that it can change with the times and with the development of national practice and development, and can always play the role of enhancing national cohesion and promoting the national progress. The spirit of the times is the requirement of national survival and development and is an inherent and deep essence and core of the civilization of the times. It gives vitality and power to national spiritual development, as well as provides a realistic form of national spirit. As Hegel argued, it abandons the old principle and brings new impulses of history, "a new principle, a new national spirit."

In short, the national spirit is a thought system of historical accumulation and precipitation as well as developing and progressing with the times. In construction of the national spirit, the relationship between tradition and modernity, between inheritance and innovation, must be treated well; keeping the tradition is to inherit

and carry forward the national spirit of the past, while adapting to the new era is to realize breakthrough and development of the national spirit. The unity of the two can provide historical heritage to national spirit as well as vitality and motivation for the development of national spirit with contemporary spirit (Yang 2009).

## **2.4 *Abstraction and Initiative***

National spirit exists in abstract and implicit forms on the basis of people's thinking and experience of their reality in social life, and the reality of the social life of human thought and experience, and is the accumulation of human thought and wisdom. National spirit occupies a dominant and overriding position in the spiritual aspect of national survival and development and all aspects of national life, possessing a high degree of abstraction and progressiveness, making it difficult to be easily grasped with a simple and clear definition, thus calling for a generalization from various angles.

The abstraction of national spirit is shown in the following aspects: first, the study of national spirit is unlike the cultural or philosophical studies in a general sense. In cultural studies, there is always something relatively direct and real to handle. All people live in cultures, every country has its own cultural characteristics, and every region has its own cultural development route. Therefore, when we conduct cultural studies, we can find the objects of study that are relatively clear, objective, direct, and clear. When we do philosophical studies, we need only compare the books or essays written by the philosophers from various angles. National spirit, however, due to its abstraction, is not only invisible and intangible, but also ubiquitous and all-inclusive.

For example, when studying Russian national spirit, St. Petersburg can be seen as an important object, where many tangible things can be found there embodying the national spirit, such as the city design of St. Petersburg that embodies the ideals and spirit of Peter the Great, and also the actualization of the spirit of Peter the Great. During his reign, Peter the Great moved the Russian capital from Moscow to St. Petersburg, a city designed according to his ideal. This ideal permeates his longing for Western culture, especially his yearning for Italian culture and the city of Venice. In this sense, the Russian national spirit at least can be partially seen from the city buildings and their concepts behind. But these cannot fully represent Russian spirit, because what we can visually see are only cultural relics left over from history; it is not so easy to fully understand the national spirit that penetrates deeply into the cultural heritage. For another example, we can come to understand a country's national spirit through interviews, but in interviews we face individual scholars, who may have different understanding of national spirit due to their different growing environment, knowledge structure, and religious beliefs, so it is difficult to reach a consensus on a unified study of the national spirit (Yang et al. 2009). Second, national spirit is the soul of social spiritual life, that epitomizes the values and ideals, ethics and character of a nation. It does not appear as a separate

form, so we cannot see or touch them, but in real life, it is also ubiquitous and all-inclusive. The overall interests of the nation as its core, national spirit penetrates into the nation's political and legal thought, philosophy, ethics, science and art, religious beliefs, and other various levels of consciousness, and provides the basic orientation of these forms of social consciousness, as Hegel perceived that national spirit "constitutes a basis and content of various forms of the national consciousness," and that "the nation's religion, political system, psychology, legislation, customs and even the nation's science and art etc. are marked with national spirit" (Hegel 2001, p. 64). national spirit is not only manifested by forms of social consciousness, and also help to regulate, restrain, guide, nurture and cultivate national psychology through the form of social consciousness. For example, political and legal ideas directly upgrade the national spirit to the will of the ruling class through legalization and institutionalization of national spirit, and impose with the state machinery; ethics help to internalize national spirit as people's beliefs to regulate people's behavior; art is the torch of national spirit, which by way of aesthetics advocates the national spirit, cultivates people's morals, and touches people's hearts.

Although national spirit is abstract and elusive, it has not lost its initiative.

First, national spirit is highly practical. As an ideological belief and cultural norms of the human kind, national spirit stems from the reality of social practice and social life, not from speculative theory or psychoanalysis. Humans as the special natural beings with life and awareness are different from other natural beings. This is because humans cannot rely solely on nature to live, but also need to rely on material production practices, learning the experience, knowledge, wisdom and virtue of their predecessors in understanding and transforming the world, and satisfying their own development and demand by their own personal practice to form their own unique spiritual life. "In the process of objection of the subjects, humans acquire the full sense of self-existence and self-generation through transcending nature." Through continuous reflection, criticism and transcendence of the reality, national spirit help to construct an ideal spiritual world and to promote human thought and behavior in the real world, to maintain and enhance the meaning of existence and survival aim of the nation.

Secondly, national spirit has a strong appeal. The nation's affinity, solidarity and cohesion can provide a powerful spiritual pillar and strong intellectual support for achieving national prosperity, maintaining national solidarity and safeguarding national stability; therefore, the national spirit as a soft power is an important component of the comprehensive national strength. Marx proposed the concept of "spiritual productivity" and affirmed its important role. Mao Zedong summarized the dialectical relationship as "matter can change to spirit, spirit can change to matter," or "the two changes", vividly illustrating the principle of dialectical transformation between matter and spirit. National spirit as a social consciousness is deeply rooted in the minds of the members of the nation and flows in the blood of the masses, possessing a strong spiritual initiative. Especially when a nation is faced with life and death, the initiative of national spirit is demonstrated more directly, specifically, prominently, and enormously. Out of disasters and challenges, the

national spirit is able to inspire the entire nation's great revolutionary enthusiasm, showing a strong spiritual power, can promote unconventional development of material and technical development and give the material and technical strength a full play, and bring about unconventional achievement through people's unconventional actions. In the modern history of China, the national revolution, the Chinese People's War of Resistance against Japanese Aggression, the fight against SARS, earthquakes and natural disasters, the successful hosting of the Beijing Olympic Games, etc. fully prove this point.

## ***2.5 Commonality and Individuality***

A nation, since its beginning, must go through the struggle against the brutal natural environment and the fight against the alien invasion, and also need to resolve internal conflicts; in the process of resolving all kinds of problems, the nation has gradually established what principles to adopt and what spirit to maintain, so as to properly protect the nation's survival and prosperity. The national spirit is thereby formed and evolves with the history of the nation, gradually penetrating into people's cultural life and integrated in people's spirit and consciousness. National spirit has thus attained its stable and constant status due to its historical inheritance and has therefore become, together with national culture and national lifestyle, a symbol of the nation.

From here we can come to the concept of commonality of national spirit. The commonality of national spirit refers to the common experience, understanding and feelings of all members of the nation, which is demonstrated in their social practice, including production and living; here, all members of the nation become the basic units of the national spirit, which is shaped and shared by all members and restrain and regulate words and actions of the entire nation. Commonality of national spirit of commonality can also be understood as that the national spirit "as the common psychology and thinking is shared by the vast majority of members of the nation, and is a kind of spirit characterized by extensiveness, stability and universality. Although the national spirit may assume different specific forms in different classes and groups, its inner core is shared by all" (Fang 1991). For example, the Germans' obedience to authority, rigorous thinking, devoutness in beliefs and fortitude; the French people's romance, pursuit of freedom and democracy, revolution and the republic; British people's spirit of exploration and adventure, innovation, valuing tradition, favoring incremental change; Russian people's military tenacious and unyielding, indomitable spirit; Cubans' love of peace, justice, straight and pioneering spirit; Iran people's maturity, tenacity, tolerance and intrinsic transcendence, etc., all indicating the commonality of national spirit in different nations, which determines the identity of the nation and serves as an important mark to distinguish this nation from that one against the background of multiculturalism.

The commonality of national spirit determines its inheritance and stability. But stability does not mean eternity, as the individuality determines its variable

characteristics. Individuality of national spirit refers to the fact that “the spirit of the nation cannot part with every individual’s identity, acceptance and awareness; national spirit is not only the nations’ spiritual pillar, but also is the “spiritual cell” internalized in individual psychological awareness, speech, actions” (Liang 1990). If we say national spirit is the positive spirit cultivated by the entire nation in its completion of a certain era theme, a historical task, a major event of hard work (and even life and death), then this spirit style is often among those leading the trend of the times, and most fully demonstrated by those individuals or groups who have made outstanding contributions and who are progressive and representative; with the summarization, refining and sublimation, by these people and vigorous promotion in the society, the common values that conform to the needs of the times and are recognized by most members of the community have become an important part of the national spirit.

First, the individuality of national spirit is demonstrated as a specific cultural phenomenon. Corresponding to its characteristics, every nation always demonstrates its national spirit in some specific cultural phenomena.

Judaism is a spiritual bond that links the Jewish nation, and Jerusalem is the cultural center and faith destination of the Jews scattered in different parts of the world. The desire to return to Jerusalem to rebuild a splendid Jewish civilization evolves into Jewish people’s unique “Zion Complex”. Whether they are on the dangerous trek to escape for their life, or live with a hard life in a foreign country; or manage to survive in the small and impoverished “ghetto”, or jailed in dark concentration camps; whether they are poor Jewish refugees or wealthy Jewish bankers, they all regard Mount Zion as a symbol of national reunification. Jews adrift in a foreign land would pray toward Jerusalem three times every day to express their wishes to go home; when constructing houses, Jews always leave one corner undecorated, to represent that Jerusalem has not been completed yet; at weddings, they would always break one cup, to represent that the holy temple has not been finished, and now is not the time for pleasure; after Jews die, the most precious thing is a bottle of soil from the land of Jerusalem placed in the cemetery, to represent that they have their eternal rest on pure land though they die abroad; when Jews make their annual Passover prayers, they always pray toward the direction of Jerusalem fondly to “return to Jerusalem the next year” (Huang Fuwu: “Origins of Zion Complex” on “Jewish Studies” Volume I on the Jewish network: <http://www.jewcn.com>). Combining their consciousness of national return and the specific historical circumstances, Jews form the Zionism movement. Today, a modern state of Israel stands firmly on the Mediterranean coast and six million Jews now live in God’s “Promised Land,” but Zionism movement still did not stop; many Jews move to Israel, and Jews living abroad always hold yearning for the “holy land” and give their support to the revival of the nation of Israel and the Jewish cause in various forms (Yang 2009, p. 336). Such a “Zion Complex” imposes a major impact on Jews’ perseverance and hard-working attitude towards life and the national spirit to forge ahead.

Mr. Gu Hongming spoke about the characteristics of the Chinese people in “The Spirit of the Chinese people,” saying that the lack of precision of Chinese people, is

“because they live a life of the heart.” “The heart is subtle and sensitive... you cannot expect the heart... to think about those rigid, precise things, at least it is extremely difficult to do so. In fact, the Chinese ink brush might well be regarded as a symbol of the spirit of the Chinese people. Writing or painting with a brush is very difficult, and it seems difficult to be precise, but once you master it, you will find it extremely handy and can create a piece of beautiful and elegant calligraphy or painting, while it is not possible with the Western hard pen” (Gu 1996a, b). Due to the rich content of the national spirit, we cannot simply say “Zion complex” and brush calligraphy are the Jewish national spirit and the spirit of the Chinese nation, but at least they reflect certain aspects of their national spirit, and they have become the symbolic cultures of the Jews and the Chinese. In fact, every nation has a number of such cultures, such as the Japanese tea ceremony and Bushido, African-American music, the British parliamentary system, and so on.

Secondly, the individuality of national spirit is also reflected in the specific historical figures or events. As mentioned above, the national spirit is a stable quality, which is not a fad or the occasional excitement, but some special events and historical figures in the national history can often best represent the nation’s character and become the shining spots of their national spirit. The Hundred Years War in the 14th–15th century turned France into a serious national crisis. Faced with the national critical crisis, an outstanding daughter of the French nation—Jeanne d’Arc came forward to fight and repel the British army and rescued Orleans besieged by the British army up to 209 days, and won many battles to recover much land taken by the British, so the French national crisis would soon be resolved. After being captured by enemy, Jeanne d’ Arc showed great bravery and died heroically. Since then, Jeanne d’ Arc has become a symbol for French patriotism and national spirit. Franco-Prussian War in the early 1870s brought the French nation again a national crisis. In 1870, the French army suffered a terrible defeat in the Battle of Sedan, and even the Emperor of the French Second Empire became a captive of the Prussian army, while the French nation once again burst out a strong national spirit, and the French people placed a high expectation on the Republic founded after September 4 Revolution to save the nation out of crisis, and showed great support to the national defence government to protect the independence of France. Similarly, in late Qing Dynasty, Lin Zexu’s “Destruction of Opium at Human” showed righteousness and courage of the Chinese nation, and initiated China’s great fight against the Western capitalist aggression in modern history. Jeanne d’ Arc and Lin Zexu were clearly important figures in the history of the French nation and the Chinese nation respectively; they and the events they participated in have demonstrated and greatly promoted national spirit.

We can see that the national spirit is in essence a collective consciousness, and is the organic integration of individual spirit, which guides and stimulates the entire nation. But as the collective consciousness of a nation, it is bound to be interdependent, interactive and intertransformational with the spirit of every member of this group. The Chinese nation, for example, produces a batch of spirit of the new era in every critical period of its historical development, such as Lu Xun Spirit, Jiao Yulu Spirit, Kong Fanseng Spirit, the Daqing Spirit, “Two Bombs and One

Satellite” Spirit, the spirit of the fight against SARS, the spirit of manned space flight, the Olympic spirit, etc.; they are not only the result of the education and promotion of national spirit, but also the individual members’ enrichment and development of the national spirit.

In general, the relationship between the commonality and individuality of national spirit is similar to the relationship between the common and the individual, the general and the special, a kind of a unity of opposites. On the one hand, although the national spirit belongs to all the people of the nation, thus having a collective quality, it has to be demonstrated through the individuals, thus having individuality. On the other hand, although national spirit is demonstrated in the individuals or individual members of the nation, it in essence belong to all members of the nation, so it is collective in nature.

### **3 Functions of National Spirit**

#### ***3.1 The Individual Life and National Spirit***

Now the human race has entered post-modernity that is characterized by the clashes between Eastern and Western cultures, between traditional and modern cultures, between market economy and planned economy, between one-dimensional value and multi-dimensional value, etc., so people’s desires are liberated from oppression, thus not only unleashing vitality, but also incubating crisis, making people feel both exhilarated and at a loss. Society transforms from one-dimensional enclosure to diversity and openness; while the vast majority of people have become accustomed to being dominated, they are suddenly faced with many conflicting values, and it is easy for them to feel fear, loss, not knowing what to do, and thus eagerly looking forward to the return to the spiritual home for a resting place for their soul.

All the major issues of our time involved in the spirit of the human mind are the important issues of human survival and development. We find that the human civilization is not only focused on the development of economy and technology; it is slowly turning to the development of individual human life, to ideological and cultural life that profoundly control the all human life activity. Today people have come to realize that they should pay attention to the spiritual life, and have begun to pursue putting their personal lives into national spirit, thus regaining the lost dignity for those lost life spirits. People’s ideas are no longer drifting and rootless, but in conscious ideas and spirit of the times, the human spiritual life has begun to return to the nature of life, and the human spiritual home is also being revived. All this means that we should be concerned about the relationship between individual lives and the national spirit, so as to recognize and understand national spirit and spiritual home. “The essence of individual life and national spirit is the understanding of spiritual nature of life and its formation on the basis of human life creative nature, and its purpose is not to make definite provisions of the nature of spiritual home,

but to be aware of the significance of the life nature of spiritual home and life spirit (Hu 2008). This kind of understanding and its approach are abstract and uncertain. This is because human life, culture and spirit are all abstract existence. Therefore, in studying and understanding the individual life and national spirit, we should focus on understanding generation and significance of life and life spirit. This is the fundamental approach to and direction of understanding individual life and national spirit.

From the discussion above, we can see that the spirit of the nation is an abstraction of a personal life, and the will of a nation is the concentrated demonstration of individual life. Any spirit is the demonstration of the life of individuals, and only when individuals turn their yearning for national spirit into their flesh and blood can our nation have the era spirit and thus form the soul of the nation. Thus, for individual life, the national spirit has the following functions: first, the realization of human values. Everyone in this world, wants to pursue self-perfection or quality-improvement as they are the inherent requirement of the nature of life activities. However, human development cannot be isolated from the perspective of individual life activities to find the answer, because the source and standard of human freedom and development do not come from subjective aspects of humans, but from an objective aspect, through practical activities to create materials and environment of material life and spiritual life that they need, so the need of humans are objective needs of the society, which is to be constantly brought about and realized by practice, and the needs increase with the development of practice, which is in turn decided by the social nature of human beings.

In the course of human history, the national spirit is essentially demonstrated as a value relationship between the individual and the state or nation, as the fundamental conception and attitudes a nation holds in dealing with individual interests and national interests. Although the national spirit as a historical category may have different connotation in different historical periods, its value guidance as a criteria for the processing of personal interests and national interests is definite, that the interests of the country or nation should be placed in primacy and that the individual value can only be demonstrated in the process of fighting for the interests of the nation, and only in this process can individuals obtain reasonable answers and realization concerning individual quality, ability, characters, personal development, and other issues involved in the inner demand of people. The essence of human life is gradually accomplished and realized in the process of combining individual needs and social needs. In this sense, the realization of human values and improvement of people's quality mean that individuals can only live in society, and can only obtain recognition of the individual life actions on the realistic basis of society, so individuals need to rely on society, and need to improve the capacity and quality in social practice, and need to obtain energy from social practice. "But in the course of human history, there is no empty and abstract social arena and social relations, and social interests, social relationships, social life and social practice methods are all objective and realistic in every historical form of society, in every specific historical period" (Tangkai and Li 2001). In primitive societies, the primitive tribal mode of production and way of life made the survival of individuals



and groups mixed as a whole, but after entering the class society, especially after the formation of the nation, people were able to survive in a wide range of social organizations, and formed a “force overriding the society, a force that should mitigate the conflict, and keep the conflict within the scope of order” (Marx and Engels 2006). This force is what we call spiritual power; therefore, from the perspective of the value relationship between the individual and society, national spirit is of great significance.

In the history of Chinese nation, the relationship between individual value and social value has been highly concerned, which can be said that it reflects fully the wisdom and unique humanitarianism of the Chinese nation. In the course of historical development, dedication to the value of the country and the nation has been internalized by numerous men and women of China as their personal conscious act; maxims such as “To be the first to show concern and the last to enjoy oneself”, “Every man has a duty to his country”, “In line with the conviction that I will do whatever it takes to serve my country even at the cost of my own life, regardless of fortune or misfortune to myself”, and so on, have all reflected people’s conscious protection of the national interests and strong national spirit. As people’s common values, they link closely individual life with the existence of the nation, which embodies the inherent requirement of human nature and constitutes the special connotation of people’s quality, and has become the great spiritual driving force for individual pursuit of self values.

Secondly, national spirit can promote social progress and achieve comprehensive human development. National spirit is not static, but advances with the times. Leading the way forward is the value goal that promotes comprehensive development of society and humans. Only when the goal of these two aspects are achieved can the value of national spirit be demonstrated.

In addition, national spirit’s role in the comprehensive development of humans are demonstrated at least in the following four aspects: First, by providing people the criteria of judgment on right or wrong, good or evil, beauty or ugliness, true or false, so as to promote people’s morals and comprehensive development of qualities. Second, through the cultivation of the role awareness of people, it makes people gradually understand the rights and obligations of every individual in a particular social position to establish a correct awareness of their social roles, thus improving the quality of people, overcoming the weaknesses of human nature, and promoting the comprehensive development of humanity. Third, through education of advanced knowledge, experience and skills, it helps to improve people’s knowledge of science and culture and the ability to transform the objective world, so that making people develop comprehensively with autonomy, self-reliance, self-confidence, and self-improvement. Fourth, through social communities education, it helps to strengthen people’s awareness of unity and cooperation, promote the coordinated development of the individual and society. In short, national spirit can exploit the deep potentials of the members of a nation, guide the development of individual qualities of the members of the nation, and provide spiritual guarantee on the comprehensive development of the members of the nation.

Therefore, we can say that national spirit is the spiritual existence of individual life, and is the internalized existence of most delicate, richest and most complex connotation. It internalizes the precious wealth of human thought and culture in human life to gain a spiritual meaning and value of life. For example, the typically Chinese concepts of “family life”, “family feeling”, “family culture”, “family concept” and so on are the fundamental ways of life and life philosophy of the Chinese nation. This is what the Chinese sayings of “seeking-roots”, “fallen leaves return to the roots” say about the meaning of life. This kind of internalization of thought and culture into the spiritual life is mans’ most lively creation among all of his creative activities, and therefore national spirit is also the most lively existence.

### ***3.2 National Survival and National Spirit***

National spirit is the most crucial cultural elements of national survival and development. A country or a nation has to rely on a kind of high national spirit to be able to stand on its own in the world stage of nations. A nation without a progressive national spirit, without indomitable national character, without a unified national ideal, is impossible to have its status and influence among the nations of the world. We can say that cultivation and promotion of national spirit are important conditions to enhance national cohesion and is concerned with national survival, and is the common goal of all countries and nations in today’s world.

First, national spirit provides the people of a nation a certain identity or spiritual character. National identity is a nation’s members’ recognition of their nation’s values, national belonging, and national identity. National identity can be formed in the process of historical development of the nation and all the results. The common interests of the nation, the value of faith in the national culture, national psychology, ethnic lifestyle, as well as the nation’s blood, language, geography, history, etc., can all become the basis of ethnic identity and identification features. National identity is often manifested in self-identity maintaining internal cohesion and in mutual identity to differentiate one’s own community from other communities; therefore, to strengthen the national identity is very important to whole national development. If we look into the inside of the Chinese nation, we will find that the Chinese national spirit has a unique national cohesion in the world, which is a spiritual bond unifying the whole Chinese nation; in the depths of the national consciousness of the Chinese nation, the individuals is regarded as the product of national blood tie, and nation can fulfil the individual psychological sense of belonging to the greatest extent. Traditionally, the country has been regarded as a big family consisting of all members of the same ethnic community in the whole world. Up to now, people still regard all members of the Chinese nation as descendants of the Yellow Emperor sharing the same blood. Such a home-country concept has become the spiritual source of cohesion of the Chinese nation.

The cohesive function of national spirit on nations is mainly attributed to its being the core content and essence of national culture as well as condensation of

national historical process. Born in the long river of national historical development, it also imposes immersive impact on all aspects of the nation during long time of living together as a nation. Essentially national spirit is the expression of a common value orientation and a core philosophy of the nation. True national spirit is surely embodied in common interests and ideals of the general public and shows certain public wills of the nation. In modern times, due to the frequent exchanges between cultures, cultures may penetrate into and compete with each other; as a result, some cultures are assimilated, some disappear quickly. Therefore, it has become an important issue how to maintain an ethnic and cultural identity in the background of cultural diversity. To strengthen national spirit is conducive to safeguarding the ethnic or spiritual identity of the nation, to promoting reunification of the motherland and the unity of the Chinese all over the world, and to enhancing national cohesion.

Secondly, the national spirit gives the members of the nation ultimate concern and spiritual sustenance. National spirit is the spiritual support of a nation's survival and development. There are different levels of spiritual support, and identity is a kind of support. The most advanced support is the ultimate concern. People's lives need spiritual support, or life will be meaningless. In many Western countries, religions offer spiritual comfort and life caring to people. For example, "Atman is Brahman" is the core of Hindu philosophy. "Brahman" is the soul of the universe, cosmic body (God), and everything in the world is the derivatives of it; individual soul (self) is the particles of Brahman, both of which are homologous and homogeneous; individual souls must go through self-cultivation and accumulation of merit to understand Brahman and be unified with Brahman, reaching the perfection and bliss; "Atman is Brahman" is the highest state of life, the ultimate goal of life pursued by the Hindus. According to this theory, the ultimate ideal of life is to enlighten their inner spiritual nature, to realize unity of themselves with others, as well as with the entire world (Yang et al. 2009, p 330). In China's cultural tradition, the religion in the Western sense does not play a very important role. The sense of belonging of the Chinese people stems from the national spirit and its philosophy. Slackening of national spirit means the disintegration of the belief system and depletion of meaning of life. In the contemporary society that is most characterised by materialism, people feel more and more strongly the sense of helplessness and homelessness. The sense of life without direction brings about the diminished quality of life, and the sense of life without belonging brings about the disintegration of the world of values. Cultivation of the national spirit will undoubtedly provide a reliable spiritual home and cultural home to the contemporary Chinese people.

Humans must have their homeland, while a nation must have its spiritual home apart from a natural home to live. As we all know, natural home is very important for any nation. However, the spiritual home of a nation is also vital. If a nation loses its spiritual home, the spiritual souls of the nation will also lose the fixed abode wandering, and the national culture will also gradually disappear for the lack of characteristic traits. Humans and nations are both like this, always living in this

double home of nature and spirit, and the national spiritual home is where the national spirit and national ideals reside for ever.

Finally, national spirit can demonstrate national image and promote national development. Internally, national spirit plays the function of national identity and national cohesion; externally, it plays the role of demonstrating the national image. The reason why a nation differs from other nations is that the nation has a series of highly unique characteristics. These characteristics include the unique national cultural values, beliefs, customs, mode of thinking, kinship, language, geography, etc. In all these national characteristics, the most important for identifying the nation is its cultural characteristics. As the core of national cultural system and national identity consciousness, national spirit is of great importance in forming national characters and defining national boundaries, and plays a decisive role in national identity and demonstration of the national image.

In short, only by carrying forward the national spirit and establishing a consciousness and quality of national self-esteem and self-confidence, can any nation stand invincible, and promote long-term development of the national cause.

### ***3.3 National Security, Development and National Spirit***

Carrying forward and cultivating the national spirit can enhance the overall national strength and improve the international competitiveness of the nation in globalization. In today's world, the competition of comprehensive national strength is increasingly fierce, and especially the relationship between the major powers are demonstrated as competition of comprehensive national strength, including economic strength, technological strength, national defense strength, and national cohesion. Here the national cohesion actually reflects a country's spiritual strength, and is an important part of cultural soft power of the nation.

First, the national spirit is the pillar of the nation's survival and development. The word "Nation" has two meanings: one is the state, referring to a joint regulation; another meaning, now known as ethnicity, is consistent with culture. We used to call them (nation state) and nation-culture. The word "nationality" is often differentiated from nation state. As a political body, the nation state sometimes coincides with nationality, but sometimes it may also contain a number of nationalities (Felix 2003). Almost all countries in today's world are so-called multi-ethnic nation-state. Mr. Qian Mu proposed a view that nation and state "melted together as one", as he believes nation and state "the two often go hand in hand with very close ties. 'National integration' is the same as 'formation of state', and vice versa" (Qian 2002). Thus a state without nation would be like water without source and a tree without roots; national spirit has naturally become the foundation of a state. As Hegel wrote, "Only after understanding itself, the spirit becomes realistic. The state as the national spirit constitutes laws of all domestic relationships, as well as the public fashions and consciousness in the state; therefore, each nation state system always depends on the nature and formation of the

nation's self-consciousness; the nation's self-consciousness contains subjective freedom of the nation, and therefore also includes the reality of the national system" (Hegel 1982a, b). The spirit of a nation is powerful because it is rooted in the long history and cultural heritage which it depends on; the definite certainty of a nation on its own strength and security lies in the belief that its vows can pull together the entire nation, especially in the moment of national crisis of life and death, that the national spirit can always, with a rallying cry, become a powerful force that inspires every individual life to devote to the great torrent to save the nation for survival, and become the pillar to save the state and the nation. Specifically, the role of the national spirit in the nation-state lies in the following aspects:

- (1) Strengthening the concept of nation. "No matter how large and complex the social system of a nation or state is, there is always its basic cultural spirit and historical character. It is this cultural spirit and historical character that give the nation's members a cultural character, and so they keep the national independence and the characteristics of the country" (Sima 2001, p. 501). Mencius' saying of "happy and sad all because of the concern for the nation"; Fan Zhongyan's saying of "Be the first to show concern and the last to enjoy oneself"; the noble-minded patriots of Donglin Movement saying that "The sounds of the wind, of the rain, and of reading aloud all come to my ears; the affairs of the family, of the state and of the world are all my concerns"; all these have shown a strong consciousness of "the affairs of the nation are my own affairs", and its essence is standing at the height of national interests to look at everything. This kind of life spirit reflects such a cultural character, and a deep concern for one's country and all the people, which in the ideological traditions constitutes the origin of China's modern state consciousness, the core element being patriotism. The role of the patriotism lies in strengthening members' concept of state, guiding members of nation to recognize that the fate of individuals are closely linked with their own country's future and destiny, so as to foster members' support of and identity with the concepts of the nation.
- (2) Defending the national security. As mentioned above, culture is an important factor in the competition of comprehensive national strength. Culture is a name card a state and nation presents to the world; people remember Italy, Greece and Egypt first for the brilliant culture they had; while the Great Wall, Terracotta Warriors, and Chinese culture year let the world know China with a long history and splendid culture. In today's world, culture and economy of countries mingle, economic development and cultural progress complement. The cultural content of economy and the economic function of culture are getting stronger and stronger, and culture has become an important weapon of competition between countries. Whoever holding the commanding heights of cultural development may possess a strong culture of "soft power", and will be able to gain the initiative and the upper hand in the fierce international competition. The great role of cultural "soft power" is increasingly recognized and valued by all countries in the world as more and more countries are doing everything possible to improve the overall strength and international

competitiveness of domestic culture. Now, the U.S., EU, Japan, Korea, Singapore, etc., are active promoters of a new round of cultural soft power game. While culture helps the world communicate, it also imposes impact on and weakens the boundaries of sovereign states. We must clearly recognize that the strategic significance to vigorously carry forward the national spirit in safeguarding national security in the cultural “soft power” era, faced with an increasingly strong foreign culture impact.

- (3) Promoting national development. National spirit is demonstrated in people’s pursuit of national unity and social progress; Without national spirit, a country cannot advance, develop or revive. National spirit as a social consciousness is deeply rooted in the minds of the members of the nation and flows in the blood of the masses, possessing a strong spiritual initiative. The ideal of the Chinese culture is “Internal saints and external kings”, as external kings refer to social order, a strong country and rich people.” Great Prosperity of Han and Tang dynasties” was willingly admired by neighboring countries, not only for the splendid cultural achievements, but also for the great national strength of the two dynasties, which “subdues the world with great power”. Both Confucius’ stress on “Making people rich first before teaching them” and Mencius’ “benevolent government” show the priority on “rich people and strong state”. In modern times, many people with lofty ideals fight for China’s prosperity and the rise of China. National spirit is soul of the nation with the important function of internal mobilization of national forces and demonstrating the image of the nation to other countries without a noble character, a firm ambition or lofty ideals, a nation cannot unite the forces to achieve greatness, or to find its position in the world community.

Second, national spirit is the driving force to achieve value identity. A nation stems from a common national culture and a common sense of identity and emotional experience. National identity is a manifestation of national common psychological quality, an integrated emotional experience of mutual recognition among people, and is rooted in ideology among the members of the nation in the form of a strong sense of belonging and spiritual impulses. According to Fei Xiaotong, “The national element demonstrated in the common psychological quality of common culture is a very important mark in national identification work.... To put it simply, it refers to the psychology of people of the nation that they belong to one same community” (Fei 1988). Recognition of the role of the national spirit is from a common national culture determined by its rational characteristics. Members of the nation form a strong sense of loyalty, attachment and sense of belonging to the nation through recognition of common cultural traditions, especially in the sense of values and self-consciousness identity, and consciously become part of the tradition and order defenders. A person who has a national identity always feel warm and comfortable to live in the nation. This is because the people of this nation’s way of emotional expression and experience is consistent with his or her own, so that for people of the same nation share a feeling distinguished from other peoples. When the national spirit is widely recognized, it will be transformed into conscious

beliefs, ideals and pursuits of the people, and will determine their life choices and concerns of national interests. Identity of the nation-state is directly manifested in many cases from national consciousness. This is because national consciousness determines the distinction between “us” and “them” as a different nation, and is consciousness of national identity, national dignity and national interests. The idea that national interests are higher than anything reflects not only people’s confirmation of positive national consciousness, but also common values and ethics commonly observed by people for thousands of years. It is because of ethnic consciousness that people can identify with their nation and country, and consciously safeguard national unity and solidarity; It is also because of ethnic consciousness that people would love their history and culture, which is a must for a nation to achieve cohesion (Yang et al. 2009, pp. 44–45).

Third, the national spirit has universal values and is the spiritual force to promote the progress of human civilization. What to believe, or to pursue, what is the meaning of life, these social beliefs exist in every healthy person’s mind, and also in the spiritual state of a healthy nation. With this belief, the existence of the nation thus finds a goal, an ideal, and a longing, so that members of the nation will have the sense of responsibility and mission. National spirit is an important part of the world spirit. As an ethical entity, national spirit is a decisive spirit both in supporting the growth of the nation and the nation-state, but also in becoming the birthplace and important part of the world spirit, as “the fates and deeds in the mutual relations of all nationalities show the dialectical development phenomenon of the limited nature of the spirits of these nations. From this dialectic comes the universal spirit, or the world spirit, which is unrestricted and creates itself; It is precisely this spirit that in the court of world history, it practices its rights over these restrained spirits, the rights above anything” (Hegel 1982, p. 351). “Various national spirits in the absolute universality of this particular idea, that is, in the spirit of the world, have their truth and regulations; they stand around the throne of the world spirit as its reality implementer and solemn testimony and ornaments” (Hegel 1982, p. 356). From this we can see that national spirit produces the world spirit, while the world spirit reacts on national spirit, the two forming a symbiotic relationship, and jointly promoting the development of human society. Therefore, in today’s globalization, the national spirit of different nations should keep their own characteristics in a symbiosis with other nations in the world, which is not only its nature but also its goal. Different nations have some universal features to a certain extent, but compared with other national spirits in the rest of the world, the spirit of the Chinese nation has the broadest universality and noblest selfless nature. “The Chinese culture contains great inclusiveness in the thought of making no social distinctions in teaching and treating all people as one’s family and treating all things as equals. In the future the world should no longer be divided into conflicting groups, and the Chinese way of thinking should become an important cornerstone of world culture” (Xu 2006, pp. 223–224). At present, there are a lot of contradictions and conflicts in the whole world, and to achieve world peace and development should become the common goal of mankind. The Chinese ideal of a harmonious society is an important thinking resource to build a socialist

harmonious society and to promote the harmonious development of the world. The “Vancouver Declaration” of 1989 points out: In order to promote the development of science, culture and human survival in the 21st century, we need to update thoughts, renew ideas, and to demonstrate a universal image not subject to rigid mechanical constraints and having lasting creativity. The harmonies consciousness emphasized by the Chinese nation is of great significance for the achievement of this goal undoubtedly.” Declaration towards a Global Ethic” of 1993 Chicago World’s Parliament of Religions adopted Confucius’s ideas of “Don’t do unto others what you don’t want others do unto you” and “Now the man of perfect virtue, wishing to be established himself, seeks also to establish others; wishing to be enlarged himself, he seeks also to enlarge others” as the spiritual guidance (Zhang 2007). This fully demonstrates the world’s recognition of the universal values of the spirit of the Chinese The spirit of the Chinese nation is also important for the development of human society today. Ancient Chinese people advocate harmony among people and between man and nature, and gave priority to “harmony” throughout life and society; they found harmony in natural phenomena and lived harmoniously with nature. The Chinese nation’s spirit of “harmony” pursues harmony among people and harmonious co-existence with nature, which is a manifestation of the spirit of the laws of nature, and is the universal pursuit of the whole human community. From the Chinese nation’s behavior and life style, whether it is the unity of the Chinese nation, the spirit of peace-loving or social commitment, or industriousness and bravery, hard work, self-reliance, perseverance, the great Chinese national spirits do not have any limits on region or class; what they embody is the universal good qualities of humanity and should be behavior patterns of a subject with perfect personality in reality. In today’s era of globalization, these excellent spiritual qualities have been universally acclaimed throughout the world by all nations, and has become evaluation criteria to follow good common human conducts and is the fundamental force to create a better future for humanity (Sun 2009).

In summary, after thousands of years of development of human society into the economic globalization, political integration and cultural diversity as the main features, the rich characteristics of the national spirit itself have made it not only the soul and pillar of the various organizations but also an important part of the world spirit which will continue to promote harmonious coexistence of the whole human community.

#### **4 The Connotation and Demonstration of the Chinese National Spirit**

The Chinese national spirit, which has been gradually cultivated in the 5,000 years of Chinese civilization, has a deep and profound connotation. Patriotism, solidarity and unity, peace-loving, industriousness and bravery, and self-improvement are the



most precious spirit of the Chinese nation. Also, the spirit of independence and self-reliance, the spirit of industriousness and frugality, the spirit of reform and innovation, the spirit of heroic sacrifice, the spirit of patriotism and loving people, the spirit of selfless dedication, the spirit of generosity and inclusiveness, the spirit of harmonious society, and the spirit of following the rule of nature, etc. are all important national spirits cultivated in the development of the history of the Chinese nation, constituting an important part of the Chinese national spirit. Well-known in the world for its unique personality and distinct characteristics, the Chinese national spirit is the Chinese nation's spiritual support of its survival and development, and the internal power and spiritual source of the nation's development, progress, and growth. The Chinese nation has been able to create a civilization stretching thousands of years of history, and after so many times of large-scale wars, disasters, foreign innovations, has been able to overcome various difficulties and continue to move towards the road to solidarity and unity and prosperity and revitalization; all of this is due to the Chinese national spirit and the powerful internalized cohesion and appeal of the Chinese national spirit. Therefore, to further explore and grasp the unique connotation of this national spirit, and to give full play to the special role of this spirit in promoting national unity and social development will help enhance our national self-confidence, pride, promote Chinese culture and build the common spiritual home of the Chinese nation.

#### ***4.1 Constant Self-improvement as Driving Force of the Chinese National Spirit***

The saying of constant self-improvement is originated from ancient Chinese classic "Book of Changes—Qian Gua": "As heaven maintains vigor through movements, a gentle man should constantly strive for self-perfection," meaning that the vast universe exists because it tirelessly moves; a "gentleman" should follow the law of Heaven, never slack, and strive for self-improvement. Here, our ancestors found the fundamental reason for "Heaven" to "move with vigor", which is self-improvement, and which is taken as the powerful driving force for man to follow nature (Tong et al. 2008, p. 58). Through observing the never-ending movement of universe, our sages proposes the thought of "As heaven maintains vigor through movements, a gentle man should constantly strive for self-perfection". Celestial bodies never stop and are always on the move, again and again, tirelessly moving, which is not required by any one, nor has any one given them the force; the driving force is entirely from its own vitality. Similarly, the power of the Chinese nation's survival and development also comes from itself, from the spirit of constant improvement of the Chinese nation, which is also the secret of the nation's sustainable development. Constant self-improvement, including the nation's independence and self-reliance, industriousness and frugality, reform and innovation, enthusiastic spirit, and the

spirit of positive striving, fully reveals the power source of the survival and development of the Chinese nation.

- i. The spirit of independence and self-reliance embodied in the Chinese saying “the will of even a common man cannot be taken from him”.

“The commander of the forces of a large state may be carried off, but the will of even a common man cannot be taken from him.” (“The Analects—Zi Han”), this remark by Confucius suggests that even a common man, although only by himself, as long as he really has integrity, and determination, no one could possibly make him change. So we often say “the commander could be carried off but not the will, the general could be killed but not be humiliated,” showing that the establishment and adherence of the spirit is of great importance; as a basic part of Confucian self-cultivation, it is also an important part of the Chinese spirit.” The saying that “The will of even a common man cannot be taken from him” reflects the fighting spirit of the Chinese nation and its indomitable will not to yield to the harsh environment and the evil forces. To the individual members of the Chinese nation, constant self-improvement is first demonstrated in independent personality, and the spirit of never-ending positive striving. “Mencius—Teng Wen Gong II has it that “neither riches nor honors can corrupt him; neither poverty nor lowly conditions can make him swerve from principle; neither threats nor force can bend him; this is what is called a real man. “With the “real man” uprightness, Individual members of the nation influence and enrich the spirit of the Chinese nation. Qu Yuan the great patriot of Kingdom Chu; Zhaojun the talented and courageous girl whose marriage helped to achieve peace between Xiongnu and the Han Dynasty; Princess Wencheng who married to King Songtsän Gampo of Tibet in the Tang Dynasty; Su Qin of the Warring States Period, who, to prevent falling asleep from long hours of study, would stab himself in the thigh with a sharp instrument; Kuangheng of the Han Dynasty, who drilled a hole to borrow light from his neighbor to study; Sun Kang of the Jin Dynasty, who would study in the light reflected by snow; Qiu Jin the Jianhu heroic lady, who sacrificed life for the revolutionary cause to overturn the corrupt Qing Dynasty; and Lu Xun, the great writer and fearless cultural fighter, they are all great examples of the saying “the will of even a common man cannot be taken from him”, and they have respectively demonstrated the great spirit of constant self-improvement. This kind of spirit continues to this day, demonstrated in the heroic 1998 flood fighting, in 2003 anti-SARS, and in the fight against 2008 earthquake, all of which have shown the Chinese national spirit of unity and solidarity, working together to achieve greatness, fearing no difficulties, tenacious struggle and great perseverance, fully demonstrating the national spirit of constant self-improvement.

- ii. The spirit of industriousness and frugality embodied in the Chinese saying of “practicing diligence and economy”

Among the traditional Chinese spirits, the spirit of industriousness and frugality is arguably the most time-honored and most influential one. Industriousness and

frugality mainly refer to people's attitude and behavior towards work. This spirit is a reflection of the spiritual state of people who fight a tenacious struggle with nature for their own survival and development: In the legend of "Great Yu Controls the Waters", Yu "practices diligence for his country, and frugality for his family" ("Classic of History—The Counsels of Yu the Great"), and this has been remembered from generation to generation. In the consciousness of the Chinese nation, the spirit of industriousness and frugality is the guarantee of success in all undertakings and is the foundation of prosperity of both family and the nation. Industriousness means source-developing and creation. Only by frugality can wealth and time be saved, thus not only accumulating material wealth, but also indirectly prolonging their lives. China's ancient thinkers proposed that "people's livelihood lies in industriousness; with it there will be no deficiency," "those who rely on their own efforts may prosper, those who do not diminish", "sensuous indulgence blunts the will", "only frugality is true virtue", etc., all of which have emphasized the importance of industriousness and frugality in self-cultivation, family management and national revitalization.

The spirit of industriousness and frugality is deeply embedded the cultural history as well as the daily life of the Chinese nation. After thousands of years of change, industriousness and frugality have already precipitated as a national spirit of self-improvement. "The spirit of industriousness and frugality" is a spirit of hard work, tenacious struggle, perseverance and frugality of the Chinese nation cultivated in the social struggle as well as harsh natural environment in the long course of historical development. The great vitality of the Chinese nation comes from the unbroken heritage of this national spirit.

- iii. The spirit of reform and innovation embodied in the Chinese saying of "reform and innovation".

Notes to Book of Changes advocates innovation, and "new daily" is an important concept of the book. In the "Great Taming—Symbols", it says that "Great taming is strong and solid, and the glory of the sun renews its virtue every day." Zhouyi-Zagua has it that "Ge means getting rid of the old, and Ding means adopting the new". The chapter of Jici I has it that "Being new every day can be called virtue." In Zhouyi-Benyi, it is quoted from Zhang Zai that "Those being new every day are ever-lasting and endless." In Zhouyi-Zhezong, it is quoted from Wang Kaichong that "being always changing, hence called new every day." From this we can see that the key to eternal changes lies in the daily incrementation, like the sun's rays, new every day; only in this way can the human society last long like the ever-lasting nature.

"Reform and innovation" is the soul of a nation's progress and an inexhaustible motive force for national prosperity. Whether a nation has the ability to innovate determines whether or not the spirit of the nation has vigor and vitality. It also determines whether this nation a place on the world stage. For the national spirit to be passed down from generation to generation, it also needs constant innovation in accordance with the requirement of the times. Sima Qian argues that "when all

means are exhausted, changes have been necessary; once changes have been made, a solution emerges; when it obtains free course, it will continue long,” so we need to “investigate the interrelationship between the human and the universe, to generalize the rules of historical evolution.” The Book of Songs has it that “Even an established nation like Zhou still regards self-renewal as its mission.” On the bathing tub of T’ang, the following words were engraved: “If you can one day renovate yourself, do so from day to day. Yea, let there be daily renovation.” We can see that reform and innovation, getting rid of the old and adopting the new is the sublimation of the spirit of self-improvement and also the core of the spirit of self-improvement, without which self-improvement will become a groundless castle in the air.

In addition, the “reform and innovation” also implies a pioneering and innovative spirit to constantly have new progress and new pursuit. Only in this new pursuit people’s lives can be more meaningful. The Chinese nation is a nation rich in wisdom and creativity, and the development of Chinese civilization is accompanied by creation and innovation in the areas of politics, economy, culture and science and technology over five thousand years. The Reform and Opening up has brought to the Chinese people great liberation of thinking and productivity, and the innovation and development of the Chinese nation in various aspects of the ideology and theory, science and technology, and economic construction have progressed with great vigor and vitality, and great achievements have been made from the launch of Shenzhou 7 spaceship to the spectacular opening ceremony of Beijing Olympics; the great Chinese nation has created one miracle after another, and once again proves to the world the great creativity and innovation of the Chinese nation. It can be thus shown that the “reform and innovation” is the soul of a nation’s progress and an inexhaustible motive force for national prosperity; whether a nation has the ability to innovate determines whether the spirit of the nation is dynamic and vigorous, and also determines whether the nation can have a place on the world stage.

## ***4.2 Patriotism as the Core of the Chinese National Spirit***

Patriotism refers to the love for one’s motherland. Motherland is the totality of the natural and social environment in which people survive, multiply, and develop; it is where people themselves or their own predecessors were born and grow up, and is the foundation of the nation. Lenin once said that “Patriotism is the most profound feeling for one’s homeland fixed down for thousands of years” (Lenin 1972). Patriotism is the rational sublimation of people’s patriotic feelings, ideas and behavior, and is a rational cognitive system on the relationship between the individual and his motherland; it is based on people’s great loyalty and deep affection to their homeland, and it shows the organic unity of people’s patriotic feelings, strong patriotic ideals and noble effects of the deeds (Zhang et al. 2008).

The Chinese nation has a long history of patriotic tradition; this patriotic tradition is the most profound feeling of the Chinese people for their motherland and their nation accumulated over thousands of years; it is an important feature of Chinese People's political morality and moral cultivation, and also the core of the spirit of the Chinese nation and spiritual garden.

- i. The heroic devotion embodied in the Chinese saying of "sacrificing one's life for righteousness"

In Chinese people's language, there are many expressions related to "sacrificing one's life for righteousness". For example, "Die a martyr to a just cause is my choice today, the flowers of liberty spread all over the world", "On the day the spirit of the martyr returns, the flag flies high in the air", "Live a heroic life, die a heroic death", "None since the advent of time have escaped death, may my loyalty forever illuminate the annals of history", "Beheading does not matter, as long as the doctrine is true; after the death of Xia Minghan, there will be numerous followers to continue," etc. "The expression "Sacrificing one's life for righteousness" is originated from Mencius—Gaozi I: "Life is what I want; righteousness is also what I want. If I cannot have both, I would sacrifice my life for righteousness". The story of "Xun Jubo Visits a Friend" in *A New Account of the Tales of the World* can be said to reveal the true meaning of "sacrificing one's life for righteousness": a man should bear fraternal love and the righteous act may not only save people's lives, but also save a city and even a country. Sacrificing one's life for righteousness means to stick to faith and virtues, to face death heroically, to be loyal to friends, to value fraternal love, and to place this love above one's life.

The members of the Chinese nation have always tied their fate with the fate of the country. In Chinese history, there are many stories about sharing the country's sorrows and misfortunes: the great patriot Qu Yuan, who worried about the fate of his country and people and would die nine deaths without regret; Su Wu as a diplomat of the Han Dynasty was held hostage and became a shepherd for nineteen years in a foreign country but always remembered his mission and his native country; Zhuge Liang in the Three Kingdoms Period "spared no efforts and would only stop after death"; Lu You wrote that "I have known clearly that death means the end, but my only regret is that China is still separated."; Gu Yanwu wrote that "the affairs of the family, the state, and the world are all concerned about." Other examples include Lin Juemin who led a dare-to-die squad into the Guangdong and Guangxi Governor-general's yamen and fought bravely with the Qing soldiers and died heroically; Yu Peilun charged ahead with a basket of bombs on his chest and died heroically and so on.

Of course, with the development history, the understanding of "righteousness" is no longer limited to "loyalty", but has broader meanings. After the founding of the People's Republic of China, many overseas Chinese scientists decided to abandon the excellent living conditions abroad and returned to the motherland for the motherland's prosperity and the revitalization of the Chinese nation, including ecologists Hou Xuehuang, mathematician Hua Luogeng, geologist Li Siguang,

nuclear physicist Qian Sanqiang, physicist Qian, Sanqiang, and other outstanding representatives. They not only represent the spirit of devotion of “sacrificing one’s life for righteousness”, but also represent a deep rooted patriotism in their hearts. This kind of love for one’s motherland makes a person able to giving up personal gains and safety to be loyal to the motherland and the nation, and consciously safeguard the honor and national dignity of the motherland, take practical action to defend the national dignity, and never allow other nations or countries to violate, discriminate against and insult the dignity of the nation when confronted with the critical moment for the interest of the country and the nation. It drives people to have self-love, self-respect, self-discipline, and dedicate their wisdom and even life unreservedly to the country and the nation. National interests are above all else, and personal interests are subordinated to the national cause, as is reflected in the famous Chinese sayings such as “Be the first to show concern and the last to enjoy oneself”, “Every man has a duty to his country”, “In line with the conviction that I will do whatever it takes to serve my country even at the cost of my own life, regardless of fortune or misfortune to myself.”etc., all of which reflect the personal conscious protection of national interests and strong national spirit, affecting people’s reflection of objective reality, closely linking the individual lives with the survival of the nation and the country, which embodies the requirements for people’s inherent nature, constitutes a special connotation of people’s quality, and has become the enormous spiritual force for the realization of individual self-fulfillment. The spirit of “sacrificing one’s life for righteousness” has already been deeply rooted in the hearts of all Chinese people, and has turned into a kind of heroic devotion of patriotism, becoming the force that makes our country and nation continue to forge ahead.

- ii. The spirit of caring about the country and people embodied in the Chinese saying of “mindful of possible danger in times of peace”.

The Chinese nation always has a sense of concerns, and the Chinese word for concern first appeared in Zhouyi, or Book of Changes, which said: “Is it true that the Book of Changes appeared in medieval ancient times? Is it true that the author of Book of Changes has concerns?” Zuo Zhuan—11th year of the Reign of Lord Xiang has it that “mindful of possible danger in times of peace; being mindful leads to being prepared, being prepared prevents future dangers, so is this regulation made. “As a “national soul”, Mr. Lu Xun also wrote about his deepest concern about the future of the nation: “The sacred tower cannot avert the arrows of the gods; Like a millstone, wind and rain darken this land. The frosty stars ignore me when I speak my thoughts. I’ll dedicate my life to the god Xuanyuan (Lu 2006a, b).

The so-called “mindful of possible danger in times of peace” is not just individual mindset to live one’s life, but also a social responsibility to care about the future and fate of the country and the nation. The patriotic traditions reflected in “awareness of concerns brings life” and “sharing the hardships for the country” can make people vigilant to take preventive measures in times of peace, and can make people face danger and crisis, acknowledge the gap, determine to reform and

innovate in times of national crisis. This sense of concern can spur and encourage the Chinese people to carry forward the great traditions of self-reliance and hard work, and relentlessly struggle for the revitalization of the country.

Thinking about peace in times of peace brings danger, while thinking about danger in times of peace brings peace. History and reality have repeatedly proved that a nation without a sense of concern is impossible to forge ahead, nor will it advance. The whole modern history of China is a history of the Chinese nation suffering from imperialist aggression and bullying and unprecedented disasters as well as a period of history when patriotic spirit of the Chinese nation has best showcased. In this century of vicissitudes of history, the traditional Chinese sense of concern has been rapidly sublimated with constantly enriched inner spirit. Faced with the gradual decline of modern China and the great suffering of the Chinese nation, the visionary people of all sectors and various classes were deeply concerned, and they proposed various schemes to save the country from different perspectives and explored different ways to save the country, hoping to rescue people from untold miseries and to save the country out of disaster, and to realize national rejuvenation and prosperity. From Lin Zexu to Li Dazhao, many visionary Chinese people in modern history have proposed various schemes to save the country, such as “Chinese learning as noumenon, Western learning as practical use”, “constitutional monarchy”, “democratic republic” and “socialism”. Despite their different roles in different periods of history, they are all crystallization of the wisdom of the patriots who love their country and people. A viable and promising nation cannot do without a sense of concerns nor without the spirit of self-reflection. Our thinkers have long recognized the significance of self-reflection, and that “introspection” should be a necessary part of the cultivation of a gentleman. For example, Confucianism emphasizes “self-cultivating; family-regulating; state-ordering; then the land great governed.” For an individual, self-cultivation is the premise. If this is true for Individuals, the whole nation needs even more to “have self-reflection three times a day”. For example, Chinese rulers in history reflected on the reasons for the demise of the former dynasties as well as on their own reign; with the deepening of national crisis, the three great masters of culture during the New Culture Movement, Chen Duxiu, Liang Shuming and Liang Qichao reflected on the Chinese national character, and the Chinese Communist Party has gradually grown in the process of constant reflection and constant negation from its founding. All this shows that the Chinese nation is a nation having a sense of concern “mindful of possible danger in times of peace”. And only when a nation has a national tradition and spirit of “mindful of possible danger in times of peace” can continue to move forward in the great torrent of history and stand firm among the nations of the world.

- iii. The spirit of selfless dedication embodied in the Chinese saying of “the whole world as one community”

The expression of “the whole world as one community” first appeared in the Book of Rites—Li Yun (The Conveyance of Rites): “The great way prevails, and

the world as one community". Before Confucius, Confucianism has already formed the idea of "community". For example, in the Book of Songs, such words as "Day and night serving the community" appear three times. After Confucius, Mencius also advocates that "happy for the world, and worried for the world" (Mencius—King Hui of Liang II), and Xunzi stressed that "Impartiality produces clarity and partiality obscurity." (Xunzi—Bugou), "Public way clear then private way untrod-den, public justice upheld then personal affairs diminished" (Xunzi—Jundao (the king's way)), requiring people to "use public justice to conquer personal desires" (Xunzi—Xiushen (self-cultivation)). All these statements are demonstrations of "promoting community interests over private ones" advocated by the Confusion sages. The essence of this spirit is to promote public ethics over personal desires and to ask people to care about and devote to the common cause of the country and the nation. "The whole world as one community" is an important norm of the traditional Chinese virtues. It is both the requirement of self-cultivation and the highest principle of social ethics. Having a very positive impact on the development and progress of the Chinese nation, it has now become the nation's "national soul." It requires to care for others and to provide help to people in poverty and difficulty, to "honor old people as we do our own aged parents, and care for other's children as one's own"; to pursue equality, justice, and view public interests above all else. At its highest level, in the case of contradiction between righteousness and personal interests, priority should be placed on righteousness, "righteousness first and personal interests later", and even to self-sacrifice characterized by selfless devotion to public interests ignoring personal interests. Jia Yi in the Han Dynasty proposed "being concerned about the country so ignoring the family, being concerned about the public interests so ignoring private ones"; Fan Zhongyan proposed to "Be the first to concern and the last to enjoy", Yue Fei advocated to "repay the country with supreme loyalty", and Gu Yanwu of Ming and Qing Dynasties pointed out that "state" may belong to a dynasty of the royal family, but "the world" is shared by every one. In modern history, Liang Qichao extended Gu Yanwu's thought and generalized as "Every man has a duty to his country", turning the ethical ideal of "the whole world as one community" to a personal ethic requirement, which has inspired numerous people with ideals to fight bravely for the survival and prosperity of the nation.

Throughout the ages, numerous outstanding men and women of the Chinese nation have given their interpretation of the profound meanings of national spirit in different historical periods with their youth, wisdom and life. With the development and advancement of society, "the whole world as one community" is more than just a traditional virtue; the spirit of "the whole world as one community" has long embedded into the blood of the Chinese nation, demonstrated in taking the whole world as one's own mission, sharing the fate of the country and people, being concerned about the country so ignoring the family, being concerned about the public interests so ignoring the private ones, being determined to struggle for the prosperity of the motherland and the welfare of the people with selfless devotion.



### ***4.3 Humanistic Harmony as the Goal of Chinese National Spirit***

Humanistic harmony has always been regarded as a major characteristic of the Chinese culture as well as an important part of the basic spirit of Chinese culture. The highest political ideal of traditional Confucianism is “the land great governed”, and the core of “the land great governed” is “harmony”; only with harmony can the land great be governed in peace. “The humanistic harmony” is also the inner moral consciousness of man, the basic prescriptive essences of man, which Mencius referred to as the minor differences between man and the beast. “Humanistic harmony” is also the fusion of life among “heaven, earth, people, things, and myself”, and also an extension of patriotic ideal of “the world as one community”. This kind of value ideal mainly includes the spirit of tolerance and inclusiveness embodied in the Chinese saying of “Great virtue carries all things”, the spirit of harmonious society embodied in the Chinese saying of “inner sage and outer king”, and the spirit of following the law of nature embodied in the Chinese saying of “unity of heaven and man”. This can be extended to the universal way to harmony between people, between people and nation, between people and country and even between people and animals and plants, between man and nature.

- i. The spirit of tolerance and inclusiveness embodied in the Chinese saying of “Great virtue carries all things”

The saying of “Great virtue carries all things” is originated from Book of Changes “Hexagram”: “As heaven maintains vigor through movements, a gentle man should constantly strive for self-perfection; As Earth is vast and grand, so a gentleman must embrace everything with virtue and tolerance”. Virtue means to have the spirit of tolerance and generosity, that the gentleman should follow the example of the earth to embrace all things with virtue of generosity. This spirit requires people to be broad-minded, tolerant, able to reasonably treat nature, able to unite people of all kinds, and able to accommodate a variety of different views. The Chinese nation has always regarded tolerance, generosity, and inclusiveness as virtues. In interpersonal relationship, the Chinese people stress strict discipline towards oneself and leniency towards others, and is accustomed to putting themselves in others’ positions. Ancient Chinese people believed that heaven and earth are the largest as they accommodate all things. They believed that all things were born out of the fusion of heaven and earth, thus four seasons appeared. Nothing would exist without heaven and earth, heaven and earth are the universe, and vice versa. This is the simple materialist view of the ancient Chinese people towards the universe and is also the Chinese people’s view of the universe: that life is to be as high as the heaven with fortitude and self-improvement, and to be as thick and broad as the earth with virtue. The Chinese nation has demonstrated the great national spirit of inclusiveness and virtue not only when dealing with its own living environment, but also when dealing with the relationship between people and between nationalities. First of all, the Chinese nation always advocates “peaceful

coexistence of all nations”, which is to oppose aggression, pursue peace and mutual solidarity and peaceful coexistence of all nations.” The Art of War regards use of troops is the last resort and a foreign policy of harmony and righteousness should be adopted, showing a noble spirit of tolerance. Secondly, the Chinese nation treats all cultures in an inclusive manner. Buddhism travels east to China and has been accepted by the Chinese people; in late Ming Dynasty, Western learning gradually spread to the East and was also valued by Chinese intellectuals. Chinese people also treat all kinds of cultures within the nation with a spirit of inclusiveness and advocate the principle of “letting a hundred flowers blossom and a hundred schools of thought contend”, demonstrating the openness of mind with the spirit of inclusiveness. For example, three religions of Confucianism, Buddhism, Taoism the Chinese have co-existed in fusion for a long time in the history of China, which is a rare scene in the world cultural history, demonstrating the open-mindedness of the Chinese nation. British philosopher Bertrand Russell once praised that the modern world needed the Chinese traditional ethics, especially the thought of “harmony”; if this idea can be accepted by the world, then the world will be filled with joy and harmony. From this we can see that the spirit of virtue has become an important and unique ethic in the traditional culture of the Chinese nation.

ii. The spirit of harmonious society embodied in the Chinese saying of “inner sage and outer king”

The saying of “inner sage and outer king” first appeared in the Zhuangzi–Tianxia: “Thus the way to inner sage and outer king is obscured rather than clear, is stopped rather than initiated, and all the people in the world just pursue their own desires and take them as some skills.” Confucius, the founder of Confucianism, did not clearly propose the concept of “inner sage and outer king”, but he surely implied the idea in his words. The Great Learning, one of the Four Books in Confucianism, contains a complete elaboration of the idea of “inner sage and outer king”. Although the expression of “inner sage and outer king” was not directly originated from Confucianism or Confucius’ words, the idea expressed in Zhuangzi–Tianxia is compatible with Confucianism, providing a theoretical basis for Confucianists to adopt the term.

According to “Zhuangzi–Tianxia”, “inner sage and outer king” is a spirit that all the scholars in the world would pursue. “Inner sage” shows the ideal personality of Confucian scholars; the Great Learning, one of the Four Books of Confucianism, clearly proposed the three objectives of the ideal personality of Confucianism: “to illustrate illustrious virtue”; “to renovate the people”; and “to rest in the highest excellence”. To realize the Confucian ideal personality, that is, to achieve the level of a sage through self-cultivation, one has to go through the process of rectifying the heart, seeking to be sincere in thought, investigating things, and extending knowledge, and reach the level of a sage through self-cultivation; only then he is qualified to be king, to govern the world, and to make the world accept his rule willingly. On the other hand, “the outer king” reflects a political requirement for the ancient Confucian scholars, or the effective way to achieve political ideals:

self-cultivation to govern, that is, to start with self-cultivation and finally achieve the goal to govern people and the whole world.

Thus, the idea of “inner sage and outer king” in Confucianism stresses how to realize the ideal personality and political ideals, emphasizing that the ideal personality has to be implemented in the pursuit of and fight for the political ideal in order to be meaningful. Confucian “inner sage and outer king” is a closely linked logical entity. To put it simply, “inner sage” refers to self-cultivation and requires one to be a virtuous man; “outer king” refers to is family-regulating, state-ordering, and then the land great governed” “Inner sage” is the necessary condition of “outer king”; without “inner sage”, then there would be no “outer king”, which would become the castle in the air. The fundamental goal of “inner sage” is “outer king”, which is realization of the political ideal; the purpose of self-cultivation is to govern people, thus moving from “inner sage” to “outer king”. Therefore, the unity of “inner sage and outer king” is the highest goal that Confucian scholars pursue, while the idea to revitalize the country and strengthen the people is the ultimate spiritual goal of the Chinese nation.

Gentlemen’s personality and the ideal of harmonious society are interrelated, and the idea of inner sage and outer king is a vivid description of the relationship between the two. Inner sage is the prerequisite for outer king. The inner sage emphasizes the personality of gentlemen, while the outer king stresses constructing an ideal society in the world through gentlemen’s personality. Mencius’ idea of “Be disciplined when poor; and be generous to the people in the world when rich” also emphasizes this point. “The three cardinal guides and eight items proposed in the Great Learning stress to achieve social harmony through ethic cultivation, making this idea more concrete. This harmonious social ideals, when demonstrated in the social relationships among people, is to advocate leniency in dealing with people, and to create an interpersonal environment of “humanistic harmony”. “Laozi depicted an ideal society in which all people “have ample food and beautiful clothes, live in peace and enjoy the customs”. Confucius proposed the idea of “All men are brothers” to deal with the relations between peoples and nations; Mencius proposed the important thought of “the benevolent have no enemy” has reflected the ideal of the realization of unity and peaceful coexistence of all nations (Sun 2009a, b).

- iii. The spirit of following the law of nature embodied in the Chinese saying of “unity of heaven and man”

The expression of “unity of heaven and man” was first proposed by Northern Song Dynasty philosopher Zhang Zai, but the idea dated back to The Changes of the Zhou (Zhouyi). It is argued that heaven and man are unified and harmonious, that heaven, earth, and man are interlinked: “Heaven and earth exert their influences, and there ensue the transformation and production of all things. The sages influence the minds of men, and the result is harmony and peace all under the sky.”

In the Confucian view, “heaven” is the source of all moral concepts and principles, while the moral principles in people’s hearts are endowed by “heaven”,

making “the unity of heaven and man” a natural and unconscious “unity”. However, because humans were later blinded by all kinds of vanity and desire, they cannot find the moral principles of their own hearts. The goal of self-cultivation is to get rid of this external blinding blockage, to “lay one’s heart down”, so as to reach a level to fulfill moral principles willingly, as is suggested by Confucius that “When one gets to 70 he should follow his heart without transgressing.” Individuals are self identities of the society which must strive to establish contact with others in society, so as to maintain a harmonious relationship between ourselves and the expanding interpersonal network. To achieve this goal, we must strengthen individual self-cultivation. If individuals can give full play to their goodness and apply it in society, then the society can become a harmonious ideal world.” “Heaven and earth have power to generate all things”; to achieve unity of heaven and man, the gentleman not only needs constant self-improvement in self-cultivation, but also needs to have tolerance and generosity, so as to reach the high moral standard of unity of heaven and man (Zhang 2009).

“Unity of heaven and man” can also refer to the telepathic relation between heaven and man. Man and nature are interlinked, so all should be in accord with the laws of nature, so as to realize harmony between man and nature. Laozi said: “Man follows earth, earth follows heaven, heaven follows Dao, Dao follows nature.” This shows that man and nature are homogeneous and interlinked. Although “unity of heaven and man” itself is not simply equal to harmony between man and nature, the thought does demonstrate the specifically the idea of harmonious coexistence of man and nature. “What is implied in the unity of heaven and man and the peaceful coexistence of man and nature are not contradictory. First of all, the thought of unity of heaven and man is the essence of the traditional culture of the Chinese nation of five thousand years. It first shows the dialectical relationship between man and nature, that man should live in harmony with nature, and it is absolutely wrong for man to override nature; secondly, it reflects the perfectionist ideal and enterprising spirit of man in his constant struggle and coexistence and development with all other things of the world; thirdly, “unity of heaven and man” reflects the comprehensive, advanced and creative characteristics of the Chinese national spirit.

Since ancient times, Chinese philosophers has proposed the idea of “unity of heaven and man” in order to make people realize that man and nature are “originally born out of the same root”. Thus, people should fully respect the survival rights of all things in nature in their practical activities to achieve the harmonious integration of man and nature. Therefore, the essence of Chinese traditional culture and ideology is to explore and acquire the affinity between “heaven” and “man”, and to reach a harmonious situation where man and all things in nature have mutual respect, peaceful coexistence and common development.

In summary, constant self-improvement, patriotism and humanistic harmony are important contents of the Chinese national spirit, of which patriotism as the core of the Chinese national spirit is the power source of the spirit of constant self-improvement, humanistic harmony is the ultimate goal of the Chinese national spirit as well as the extension of patriotism. The three aspects of constant self-improvement, patriotism and humanistic harmony constitute an organic whole,

and none should not be separated from any other, as they are all important national spirits cultivated in the historical development of the Chinese nation and are important constituents of the Chinese national spirit.

## **Chapter 4**

# **Chinese National Spirit: Generation, Development and Modern Transformation**

In the five thousand years of development, the Chinese nation has cultivated its national spirit characterized by unity, peace-loving, industriousness and bravery, self-improvement with patriotism at the core. A significant feature of Chinese national spirit is the unity of inheritance and contemporaneity, with its core formed long ago in history and passed down from generation to generation, while its specific content and forms bearing significant imprint of the times.

## **1 Searching for Its Origin: The Natural Cultural Ecology of Chinese National Spirit**

National spirit, as a social consciousness, is a reflection of social existence that is creation and accumulated in the nation's long-term common life and social practice. This creation and accumulation is rooted in the fertile soil of national life, and nation forms its relationship with the triple reality of nature-society-history, forming the realistic basis of the generation and development of national spirit. A nation's integrated pattern of geography, material production, social organization, and social history determines the qualities of the national culture and national spirit. Therefore, we should go to Chinese nation's "social and material living conditions and social existence" to explore the source and foundation of Chinese national spirit (Stalin 1979).

### ***1.1 The Unique Geographical Environment that Nurtured the Chinese National Spirit***

Nature is the first object facing mankind as nature is not only a prerequisite for human survival but also a prerequisite for creation of human culture. All ethnic

groups of human beings choose their own way of life based on the geographical environment and give their specific cultures regional or ethnic characteristics. "First, these natural differences should be seen as a special possibility," and "national spirit grows out of these possibilities" (Hegel 1999). It is from "the special possibilities" of China's geographical environment that the spirit of the Chinese nation "is nurtured."

#### 1. China's unified but diverse geography nurtures a unified and diverse Chinese nation

Geographical features of ancient China are characterized by an integrated system with rich regional diversity, such a system and rich and diverse geography provides a natural material basis for unity-in-diversity Chinese culture and unity-in-diversity ethnic relations.

On the diversity of the geographical environment, the landscape of ancient China can generally be described as five major areas: "Forest-steppe area north of the Qinling Mountains, Huaihe River, stretching from Shanhaiguan, from northeast to southwest, to south of the southern Gansu Province; Forest swamp area, a large extensive hilly expanse south of Qinling Mountains and the Huaihe River; Forest area in Northeast China, Greater Khingan and Lesser Khingan Mountains, Changbai Mountain area; Steppe area to the north and west of Shanhaiguan to southern Gansu, and to the north of the Kunlun Mountains and Qilian Mountains; Plateau area of Qinghai-Tibet plateau (Wu 1980). The terrain in these five areas is extremely complex, and can be described as "wide valleys and big rivers, people with different customs" ("Book of Rites—Kingship"). The ancient ancestors of Chinese nation, living in this complex geographical and ecological environment, have created a culture that is diversified, varied, complex and unique. Thus, the spirit of the Chinese nation also developed in a pattern of diversity.

But the vast land of the natural environment of this diversity is not chaotic, but as a system. The various parts of China's territory from east to west, from south to north form an organic whole. For example, there are terrains of different altitudes, latitudes, climate, there are plains and mountains, there are inland areas and coastal areas... thus forming an organic whole of nomadic economy, agricultural economy, rainfed agriculture and rice farming, agriculture and fisheries, which complement each other. Meanwhile, the center zone of this organic whole, which are the middle and lower reaches of the Yellow River, and Yangtze River, has supreme natural environment for ancient economic development, thus becoming a developed core zone through cohesion and regional integration. As early as the beginning of the formation of the nation, the ancestors of Chinese nation formed tribal alliances and cultural groups in different geographical areas, such as Yanhuang Group in the Central Plains, Dongyi Group in Yellow River and Huai River areas, and Miaoman Group in the south. The geographical integrity and unity provide the natural conditions for the diversity of Chinese culture and unity-in-diversity ethnic pattern. Various ethnic groups, through mutual exchange, communication, convergence,

integration, develop a new unity characterized by “one out of many,” as well as a common cultural psychology, forming a national identity and cohesion.

The dragon, as a symbol of the Chinese nation, is a good example. The image of the dragon is deeply rooted and enjoys a long history in the Chinese cultural tradition. However, modern biological science tells us that the dragon that exists in today people’s minds have never really existed since human beings appeared on Earth. It is different from the extinct dinosaurs that were once flourishing in Mesozoic Age. Researchers suggest that the origin and development of the dragon roughly synchronized with the development of the origin of Chinese civilization. The dragon, as a symbol of the nation, reflects the inclusiveness of the Chinese nation. Different nations have different totems. Before the formation of China, different tribes had different totems, such as snakes, birds, cattle, horses, dogs, and fish, while the snake totem of Huaxia tribe was most influential. With the highest level of productivity at that time, Huaxia tribe developed and constantly merged other tribes around it. Every time Huaxia tribe merged a new tribe, it added the tribal totem of that tribe to its own totem—the snake. In this way, when the Central Plains tribes eventually united as one, a new totem image—Dragon—came into being: the head of a camel, horns of an antler, ears of a bull, mouth of a crocodile, body of a snake, teeth of a tiger, scales of a python, claws of a hawk, whiskers of a carp, tail of a unicorn... It almost brings together the most beautiful parts of a variety of most admirable animals. Dragon is a symbol of unity, and good luck. Chinese people say they are descendants of the dragon, and the dragon has become a symbol of the strong cohesion of the national spirit.

2. The early Chinese national spirit was thus forged in Chinese people’s struggle for survival in difficult environment.

The effect of geographical environment on the birth of national spirit is achieved through the dual construction of subject and object between humans and nature. Nature itself can never create a culture without human activities that human beings deal with the challenges of nature. As Hegel said, “Ionian sunny skies certainly contributed greatly to the beautiful poetry of Homer, but the sunny skies could not produce Homer alone” (Hegel 1999). So, we should not overestimate or underestimate the effects of nature. Occurrence of human civilization requires a certain environmental prerequisite, but too abundant environment could also dissolve stimulus for development, as “an over-abundant natural environment ‘makes people reluctant to leave the hand of nature, like a child who does not want to leave the belt in the hands of the parents’” (Marx and Engels 1972). On the contrary, in relatively poor natural conditions, where people were faced with more severe natural challenges, there have been greater primitive survival instinct and greater life instinct. The cultural behaviors of human beings in countering adverse natural challenges make the course of human civilization. Challenges facing different nationalities were different so there were different ways to respond, which mark the differences of different national cultures.



Many scholars believe that dating back to 7000 or 8000 years ago, China's climate was much warmer and more humid than it is now, and the vast land of China entered period very suitable for agriculture and livestock farming, and therefore in the north and south of China a number of farming settlements with considerable level of production and production scale emerged. In particular, loose soil of the Yellow River and the Loess Plateau was easy for plowing, making it ideal for the development of the primitive agriculture then, when the primitive vegetation was still in good condition due to good climate conditions and little damage was done, and there were large expanses of forests and grasslands. Due to these unique geographical advantages, these areas became the cradle of the Chinese nation. But this is only one aspect of the problem. In theory, only when gathering economy went into crisis will people be forced to move towards the production economy. The reason why the Yellow River is one of the earliest areas to embark on agricultural production and create a relatively developed agricultural civilization is probably mainly due to the limitations of the natural environment. For example, it was recorded in the "New Language" that "Shennong thought that hunting animals cannot fully support the people, so he sought for any edible things, tasted a hundred herbs by himself, and taught people to eat grains as food." This is a reflection of China's early agricultural civilization.

Famous British historian Arnold Toynbee, after analyzing 26 types of civilization of the world, attributed the origin of civilization to the "challenge" and "answering challenge" between the environment and human beings. When analyzing the origin of ancient Chinese civilization, he said: "If we take a look at lower reach of Yellow River, the origins of ancient Chinese civilization, we find much more serious challenges to humanity in the natural environment to cope with here than in Mesopotamia and the Nile areas. In addition to swamps, jungles, floods, this cradle of ancient Chinese civilization had more serious challenges of the climate: the constant change of the hot summer heat and cold winter. The ancestors of ancient Chinese civilization seem to have not much difference from the residents living in the vast areas of south and south-west—from the Yellow River to Yarlung Zangbo River, from the Tibetan plateau to the East China Sea and South China Sea. If it happened that among such a vast crowd of people, some people created civilizations, while others didn't, I think that may be due to the reason that although all of them had the potential of creative talent, some people have encountered challenges, while others didn't" (Toynbee 1986, pp. 92–93).

Faced with the challenge of difficult living environment, ancestors of the Chinese nation responded positively to environmental challenges by "blazing new trails in ragged clothes". The hard work of our ancestors not only brought fruits to the garden of material culture but also blossoms of spiritual culture.

As the source of Chinese culture, the ancient Chinese mythology records the nation's magnificent fantasies, tenacious struggle, and hobbled footprints in its early times. Myths and legends such as Nu Wa the Goddess Mends the Sky, Dayu Controls the Water, Kua Fu Chases the Sun, Yu Gong Moves the Mountain, Jingwei Fills Up the Sea are the embodiment of the strength of Chinese ancestors struggling against harsh environment and natural disasters, shaping and fostering

the Chinese national spirit, and have become the symbol of Chinese national spirit. Nu Wa the Goddess Mends the Sky tells a story that “In the ancient past, four corners of the world collapsed, the whole world broken, and the sky could not cover the whole, the earth could not support the whole. Fire burned eternally, endless water everywhere; ferocious beasts ate people, and huge birds grabbed the elderly. So Nu Wa the Goddess patched up the sky with colored stones, cut off the feet of tortoise to support the four corners of world, killed the Black Dragon to help Jizhou, accumulated burned grass ashes to stop floods; thus sky mended, four corners supported, floods stopped, peace returned to Jizhou, ferocious beasts died, so people can live in peace” (“Huainanzi: Lan Min Xun”). The myth of Nu Wa Mends the Sky indirectly tells us that in the prehistoric times when the nation began to take shape in the face of a difficult environment, the ancestors of the Chinese nation could only struggle hard to survive and to develop. Through hard struggle in rough times they forged a fearless spirit of sacrifice and dedication, which is the spirit of bravery and self-improvement of the Chinese nation.

## ***1.2 Agricultural Civilization Shaped the Spiritual Characters of the Chinese Nation***

Marxism holds that “the mode of production of material life conditions the social life, the process of political life and spiritual life” (Marx and Engels 1995). The state institutions, ideas of law, conceptions of art and even religions are developed from and must be explained by the foundation of the “immediate material means of subsistence production”. The emergence of settlement based on farming and animal husbandry was the common starting point of man towards a civilized society. Since then, from the villages to cities, from tribes to the country, step by step man advances towards civilization. Ancient China was one of the world’s major agricultural origins, and thus the traditional spirit of the Chinese nation carries a strong flavour of agriculture.

### **1. Being attached to one’s native land and unwilling to leave it**

The long-term agricultural production has given the Chinese nation its profound agricultural civilization, its essence being the land culture. Dependence on land is Chinese people’s only reliable way of life under the influence of the agricultural civilization; they believe that agricultural civilization is the fundamental source of wealth, that it is dishonest practices to abandon agriculture to take online business, that technique and technology are nothing but small tricks. All these constitute the cultural psychology of a continental nation of “being attached to one’s native land and unwilling to leave it” and “seeking peace and stability” based on natural economy. In his “Opposing the Proposal to Establish Confucianism as a Religion,” Zhang Taiyan said: “The nature of the Chinese people is concerned about the politics and daily life, engaged in industry, business or agriculture; their thinking is

solely about this life, and their words are nothing beyond.” His discussion profoundly expounded the national character of the Chinese nation with agriculture as its main industry as “valuing reality and dismissing mysticism”.

## 2. Realism and Pragmatism

Ancient Chinese national spirit contains a positive worldly philosophy of life, whether it be patriotism, virtue ethics, the spirit of self-reliance, the collective spirit, or the spirit of harmony, all emphasizing practice, reality, effects, despising vanity, empty talks, mysticism, showing a historical character of preferring pragmatism to metaphysics character. The idea is shown in many proverbs, such as “flashy without substance, a shame”, “Great persons are not flashy, gentleman are pragmatic. “Compared to Western Christian culture’s Christianity as its main thought, Indian Buddhist culture’s after-life as its main thought, the Chinese traditional spiritual culture with Confucianism, Taoism and Legalism as its main thoughts is characterized by the very practical and pragmatic humanism, a common recognition of the three different schools. As for Confucian culture, whether it is the school of Confucius, Mencius, Xun Zi, or Confucianism after Han Dynasty, the dominant ideology is realism and pragmatism aimed at building prosperous country and statecraft, and educating the people. The essence of Confucius’ thought of benevolence is the discovery of humanity and the affirmation of human values. The basic doctrines of Confucianism include “Internal saints and external kings”, “self-cultivation, family-regulating, state-governing, and the world at peace,” “great words do not part with human relations”, etc. Legalism is well-known for rewarding farming and fighting, valuing social governance, all based on the utilitarianism and pragmatism, thus having a distinctive spirit of realism. The essence of Taoist culture, seemingly mystical, is also focused on accumulation of one’s own force, from “doing nothing” to “achieving all” Thus, in every era from a troubled period to a time of peace and prosperity in ancient China, the philosophy of Yellow Emperor and Laocius plays a special role.

## 3. The value of the harmony and the doctrine of the mean

A remarkable feature of Chinese ancient agricultural culture mentality is “The value of the harmony and the doctrine of the mean”, or “golden mean”, which dates back to pre-Confucius times, and the saying of “harmony creates things, sameness stops development, combining different things together is called harmony” is probably the earliest presentation of this conception. Confucius later proposed “harmony but not sameness”, “acting by the mean with duality at command” as well as a comprehensive generalization in “Book of Rites”, “The Doctrine of the Mean”, thus the thought of “mean and harmony” was formed. “Mean and harmony” includes two aspects of meaning, “mean” and “harmony”. “Mean” refers to the accuracy of degree and quantity; “harmony” refers to rational combination of different elements and different aspects.” “Mean is the name for no exceedings no deficiency”, while “harmony” refers to the unity of a variety of things on the basis of no violation of the doctrine of the golden mean. In conflicts, the approach to maintaining harmony

“upholding the mean”, which means to achieve harmony between people, between humanity and Heaven, so “the mean becoming the ethics is already the goal.” “No bias, no impartiality, no exceeding, no deficiency; the mean is what is normal.” Its core is adaptation and constancy of thinking and behavior, opposing extremes, and regulating emotions by reasoning. The thought of “the mean and harmony” is a holistic thinking. Under this thinking, the universe including man is a whole, the cosmos including Tao of Heaven, Tao of earth, and Tao of man is a whole, the life activities including spirit, psychology and physical body are a whole, the spiritual activities including emotions, reasoning, and desires are a whole, the human activities including thinking, behavior, moral cognition and moral practices are a whole too. In short, it requires people to grasp the truth of the cosmos, the truth of society and the meaning of life in the unity of opposites between man and nature, individuals and society, emotions and sense, thinking and action, to pursue the ideal social life and ideal spiritual realm, to realize the value of life and acquire the continuation of life, and to achieve Tao through experiencing and understanding Tao.

### ***1.3 The Social Structure of Family-State Isomorph and Value Orientation of the Chinese National Spirit***

The general trend in the evolution of human civilization is roughly developing from consanguinity to geo-relation. This is demonstrated in the cultural history of all nations in the world, in different forms due to different circumstances of each nation. In the early 1950s, Mr. Hou Wailu made a brilliant summary of the characteristics of the Chinese and the Western path of civilization and proposed that the path of the ancient Western civilization has been from family to private property and then to the state, thus the state replaces the family; path of civilization of ancient China has been from the family to the state, the state been mingled with the family inside, hence the name Sheji (社稷), whose literal meaning is soil and grain, another Chinese word for the state. The former is like the metabolism, the new breaking through the old, which is a revolution; the latter is characterized by the new entangling with the old, which is a route of restoration. The former pursues new man and new materials, while the latter pursues “old man and new materials” (Wailu 1981). The unique route of China to a civilized society is decided by the specific living environment and special way of life of the Chinese ancestors.

#### **1. Family system as the basic national organization**

Compared with other agricultural civilizations in the world, ancient China had a harsh natural living environment, and also lagged behind in the manufacture and use of metal tools, giving the ancient ancestors tremendous external pressure in the agricultural labor, which forced them to give full play to people’s inherent potential to resist or mitigate such external pressure. The most likely thing that happened was

strengthened the cohesion of bloodline groups, so as to make up for the shortage and deficiency of tools by the natural acquired group strength. Thus in ancient China, while for long agricultural production tools were not improved, the scale of social organization had already reached a rather advanced level. Without heavy reliance on the strength of bloodline groups, the ancient Chinese family system could not have been used as the organizing principle of the country by the rulers.

In fact, a large number of ancient cultural sites show that China's ancient ancestors group organizations had a quite early emergence. Some relics of Yangshao Culture indicate that the group social structures were already quite complete, with the group residence area generally occupying thousands to tens of thousands square meters, and the larger ones such as Xiguanpu of Huayin and Yinjiacun of Xianyang covered about one million square meters. In Banpo and Jiangzhai and other cultural relics, there were residential areas, public spaces, squares, pottery kilns, livestock overnight field, bases and protective ditches, etc. Obviously, this kind of layout of group settlement indicates the tribal sites of one large clan or several clans gathering together. We can imagine that such large consanguinity groups with such complex and sound organizational structures may have a strong ability to withstand nature.

## 2. Family-state: managing a state is like managing a family

China's transition from "public world" characterized by "people do not only treat their own parents as parents, and do not only treat their own children as children" to "private world" characterized by "the world is the home, everyone cares for his own parents, and loves his own children" might be quite smooth, natural and subtle; the aristocratic clan is known as the "public family", which is regarded as the representative and protector of the public interests of the clan. This transition did not destroy the form of clans; on the contrary, the internal cohesion and external solidarity of clans are actually strengthened through stressing consanguinity and affinity, thus forming relatively stable and powerful groups. Xia, Shang and Zhou Dynasties are essentially aristocratic clan civilizations.

The enfeoffment system of Western Zhou Dynasty took full advantage of the tacit relationship of consanguinity and affinity to implement control over the vast territory. The social background of enfeoffment is the clan system, consanguinity being a natural political tie, bringing natural harmony to this relationship, which is the so-called "the same surname means the same ethics, the same ethics means the same heart, the same heart means the same ambition." Another saying for this idea is "people not my race must have a different mind." This is the realistic reason for the Western Zhou Dynasty royal family to achieve political domination through enfeoffment. In order to prevent power struggle inside the Zhou Clan and to tackle the issue how to control the feudal lords, the patriarchal system with the law of succession of the eldest son emerged. The patriarchal system has a dual function of both political power domination and consanguinity moral constraints. This "home-state isomorph" is the most distinctive feature of the patriarchal society.

The “home-state isomorph” refers to the commonality between the family—the clan and the state in terms of organizational structure; this commonality is fundamentally due to the profound influence of consanguinity, a result of incomplete disintegration of the clan society, on social relations. Whether family or state, its organizational system and distribution of rights are strictly patriarchal. The axis of the functioning society is the ethical-political system embodied in the personified patriarchal father and son or king and courtiers relationship.

3. Human relationship under the patriarchal system becomes the foundation for China’s traditional morals

The ancient Chinese national spirit, which was influenced by the patriarchal atmosphere, demonstrated a strong ethical color, thus belonging to “ethical” culture, as it takes “seeking good” as the goal; this characteristic is quite different from the Western “science-based” culture, which takes “seeking truth” as the goal. After the patriarchal system of Chinese ancient clan society evolved into a civilized society, it was processed and transformed by the ruling class and its intellectuals, thus becoming more theoretical, institutionalized and systematic. The whole set of patriarchal consciousness and patriarchal consanguinity lasts a long time and casts a profound impact on the Chinese people’s national character. The Chinese ancient scholars always discuss everything, whether heaven or earth or people, from the ethical point of view. Ethics-parochialism led to the ancient Chinese nation’s people-oriented realism, a spirit lasting from generation to generation despite a few ups and downs.

Chinese culture’s priority on people is mainly demonstrated in integrating individuals to groups, emphasizing the five cardinals and the obligation of people to the clan and the state; it is a kind moral humanism with moral cultivation as the goal. It attaches great importance to ethics, emphasizing the role consciousness of the nation’s members and the fulfillment of their obligations, which has a positive significance to maintain the normal functioning of society, harmonious interpersonal relationships, and cultivation of morals in life. For example, the Confucian emphasizes “father kind and children dutiful, elder brother friendly and younger brother respectful, friends faithful” as well as “doctrine of loyalty and consideration,” “Moral Rule”, “all people are brothers; creation is part of me”, etc., highlighting basic principles of priority on the other party when dealing with interpersonal relationships. It emphasizes the cultivation of personal moral quality, focuses on training sound personality, argues that only perfect person’s “personality” is possible to extend to others to achieve the political ambition to “rule the world”; on the basis of this personality extension, the national spirit and the “national character” of the Chinese nation have been formed, which include “never surrender to force, never swerve from principles though poor and lowly”. It uses the power of thought and morality to connect the loose organization together with households as the basic units under natural economy, thus forming a huge national solidarity.

### ***1.4 The Formation of the Nation-State and the National Conception of the World as One Family***

The Chinese nation we are talking about today refers to the compound nation with the Han Nationality as the majority and other minority nationalities living in the territory of China. Although the Chinese nation as a conscious national entity appeared in the confrontation between China and the Western powers in the past 100 years, as a natural nation entity it was long formed in the history of thousands of years accompanied by the formation and development of a unified multi-national country. In this process, the Chinese nation's national conception of "the world as one family" was gradually formed, and has continued to develop and consolidate in the common development of all nationalities.

The concept of the Chinese nation as a whole can be traced back to the first three dynasties. Qi of Xia Dynasty substituted despotism for abdication and established a primitive political institution above tribal alliance. Shang oracle bone inscriptions and literature records also reflected the earliest thought of a unified world. In the historical literature Shang was called "Central Shang", "Dayishang", meaning "Great Settlement Shang", or "Central Land", while the feudal vassal states in four directions are referred to as East Land, South Land, West Land and North Land, reflecting the dominant central position of Shang in the scope of the world in people's understanding then. In the Western Zhou Dynasty, this embryonic idea of unity further developed, reflected in "Under the expanse of heaven, everything is the king's land; within the sea-bound land, everyone is the king's subject" ("Xiaoya: Beishan. Book of Songs"), and "the world" was the "four directions" or "Ten Thousand States" (wan bang 万邦). Unification of the world is reflected as unity of Chinese and foreign nations in the ethnic issue. Although Zhou people arose from Rong and Di people in the northwest, they claimed themselves to be Xia People. After conquering Shang and occupied the land of Xia and Shang, Zhou unified the two major cultures in the middle and lower reaches of the Yellow River, promoted integration and cultural exchanges between the tribes, and on the basis of the original Xia people, Shang people, Zhou people, it absorbed the elements of other tribes, thus forming the prototype of the Chinese nation, more unified politically, economically, and culturally.

After the historical development of the Western Zhou Dynasty, the Chinese national community was gradually consolidated, enjoying a relatively high ritual civilization and economic and cultural superiority to non-Chinese nationalities. From late Western Zhou Dynasty to the Spring and Autumn Period, non-Chinese nationalities migrated inland, and particularly ethnic groups in the North and Northwest moved into the middle and lower reaches of the Yellow River, resulting in a situation of mingled ethnicity in the Central Plains. Alien attacks undoubtedly strengthened the identity of the Chinese nation, and its national consciousness rose to unprecedented height. The alien forces that threatened the various vassal states of China, such as Chu State, Wu State, Yue State in the south, Rong State, Di State

and Qin State in the northwest, though becoming politically strong, were culturally merged into the higher Chinese civilization.

The Spring and Autumn Period emphasized the “Distinction between Chinese and Barbarians”, but the highest criterion of distinction was the culture. As the highest criterion, the culture not only included the basic elements of the language, customs, economy, etc., but also included such deeper cultural connotations as Zhou Rituals. Confucius argued that Chinese and alien were changeable; if an alien nation adopts Chinese rituals, that is, if the alien nation’s conduct conforms to Zhou’s rituals, then the alien nation would develop into Chinese; if Chinese nation adopts the alien rituals, then it would retreat to an alien nation. King Zhuang of Chu’s conquering of the Central Plains is considered to be “against rituals”, while in the war between Jin State and Chu State, Chu was given respect while Jin was regarded alien in “Spring and Autumn Annals”. Among all the schools of thought in the Spring and Autumn Period, Confucianism represented by Confucius had the clearest distinction between Chinese and barbarians, but while it clarifies the distinction between the two, it never excluded alien nations. Confucius said: “If distant people are not submissive, all the influences of culture and morals are to be cultivated to attract them to be so; after they have been so attracted, they must be made to feel secure” (“Analects of Confucius Jishi”). Confucius believed that the alien nations like Yi and Di can also be civilized, that Yi and Di can be absorbed into the Chinese civilization.

After national integration and cultural exchanges in the Warring States, many nationalities which were referred to as Yi and Di aliens in the Spring and Autumn Period were absorbed into the Chinese civilization, and by the Warring States period forming a stable community of ancient peoples—Huaxia Nationality, or the Chinese nation. National integration and regional unity paved the way for the emergence of the great unification with Huaxia Nationality as the core. After entering the Warring States, the former alien states of Yi and Di were already integrated into China, and the connotation of the concept of alien states of Yi and Di took on new changes; the Royal family of Zhou had lost most of its control and held only nominal power, so the idea of a unified nation of Zhou became something of the past. Therefore, many thinkers began to discuss the important and urgent issues of political unity and unity of the Chinese and alien nations, turning out many works and doctrines that reflected the ideal institution of great unification. Among these there was “Li Yun” in Book of Rites, which first proposed “a world for all”, becoming the ultimate expression of the ideal of great unification.

The unification of the country turned from vision into reality when Qin State unified China. Han Dynasty inherited the Qin system and was actually a continuation and development of Qin’s unified system. Qin and Han dynasties are the formation and development period of a unified multi-national country. The Chinese nation took its form in the Spring and Autumn Period after the development of Xia, Shang and Zhou dynasties, which further absorbed border ethnic elements, and developed into a new and stable national community with a larger population—Han. It became the core of the Chinese nation and its cohesion with unprecedented economic and cultural prosperity, large population and vast territory. The unity of the country and frontier development in Qin and Han dynasties laid the foundation



for the country's territory, achieved the realization of "great unification of Hua and Yi" characterized by a unity of various ethnic groups, promoted further unity in the multi-national country politically, economically, culturally, and ethically, and the concept of the unification of border with the mainland, "The Central Kingdom" and "Four Barbarians" has been strengthened.

Emperor Wu of Han completed the ideological unity by "rejecting one hundred schools of thought, only respecting Confucianism". Meanwhile, the unprecedented unified political structure in the Qin and Han dynasties provided a realistic foundation for people to consider, review and improve the great unification theory, so that the Great Unification thought was further improved in this period, forming a complete system and finally fixed. And the thought of "Hua Yi Unification" reflecting the ethnic relations achieved full development in the reality of great unification of all ethnic groups, forming the concept of "Hua and Yi as one". People no longer simply tried to explore theoretically, but began to study the relationship between Hua and Yi based on the reality of national unity from all aspects of politics, economy and culture, regarding Hua and Yi as an organic whole, so that the thought of "Hua Yi Unification" developed into "Hua and Yi as one" concept.

From the Han and Tang dynasties to the Ming and Qing dynasties, with the formation and development of a unified multi-ethnic country, after a long-time national integration and cultural exchange, the Great Unification thought was further developed and improved, and the concepts including "Hua Yi as one", "All for China" were further strengthened. The various nationalities of China gradually developed into a complete indivisible unity as a whole, so that the "spirit of the Chinese nation" was endowed a relatively stable and also developing vehicle. Moreover, the Chinese nation's overall concept of "the world is one family" has long reached people's heart, becoming a powerful spiritual force to unite people of all nationalities.

## **2 A Long History: Generation and Development of Traditional Chinese Culture and National Spirit**

For thousands of years, an invisible backbone has been supporting the survival, continuation and development of the Chinese nation. This is, the great national spirit of the Chinese nation. The kernel of the Chinese national spirit was formed in the Pre-Qin era. With the advancement of history, it develops by continuously integrating with the time spirit of different dynasties such as the study of Confucian classics in Han Dynasty, metaphysics in Wei and Jin Dynasties, Buddhism and Taoism in Sui and Tang dynasties, neo-Confucianism in Song and Ming dynasties, practical science in Qing Dynasty, etc. The mainstream spirits and culture of different ages have not only enhanced the mission and promoted the value of the Chinese nation to different degrees, but also enriched and developed the connotation of Chinese national spirit.

## **2.1 *Philosophers in Pre-Qin Era and the Source of Chinese National Spirit***

According to *The Book of Changes*, “as heaven maintains vigor through movements, a gentle man should constantly strive for self-perfection; As earth’s condition is receptive devotion, a gentle man should hold the outer world with broad mind.” These two words have become the earliest and the most famous sentences which could fully demonstrate the Chinese national spirit. And the origin of Chinese national spirit could be traced back to it. The thought of “self-improvement” shows the Chinese nation’s good tradition of being fearless of danger and difficulty and working with stamina and diligence. The thought of “being virtuous” displays how generous and tolerant the Chinese nation is. These thoughts have always inspired the Chinese nation. The Warring States period, the “breakthrough time” of Chinese philosophy, is called by historians as the “Axial Age” of Chinese culture. The cultural contribution of philosophers in Pre-Qin era has become a part of the Chinese national spirit. The contribution of philosophers in Pre-Qin era to the formation and development of the Chinese national spirit lies in two main aspects. On the one hand, philosophers are full of deep sense of crisis and humanistic pragmatism in their cultural and political activities, acting as an important source of the virtue of being patriotic and vigorous, which are two important parts of Chinese national spirit. On the other hand, based on their respective social standpoints, philosophers in Pre-Qin era had made some changes to the philosophy of governing a country according to their own viewpoints, making a great contribution to the construction and sublimation of Chinese national spirit.

### **2.1.1 *Philosophers’ Thought of “Self-improvement and Being Vigorous” in Pre-Qin Era***

Self-improvement and being vigorous are two important aspects of Chinese national spirit. Philosophers of Pre-Qin era had played important roles in its formation and development process. They emphasized the spirit of being striving and energetic, whose logical premise is the value orientation of humanism and the confidence of human beings’ power. The cultural reform of Western Zhou Dynasty promoted the transformation of Shang Dynasty’s culture from God worshipping culture to humanistic culture with ruling by rites as its core. The cultural prosperity created by philosophers of Pre-Qin era is the inheritance and development of humanistic culture of Western Zhou Dynasty. While acknowledging the existence of destiny, Confucius had doubts about ghosts. His opinion on this matter is as follows. “To give one’s self earnestly to the duties due to men, and, while respecting spiritual beings, to keep aloof from them, may be called wisdom” (*Gongye Chang of The Analects of Confucius*). “Till you have learned to serve men, how can you serve ghosts?” “Till you know about the living, how are you to know

the dead?" (*Those of former eras of The Analects of Confucius*). We can see that what Confucius concerned is social and life matters and that he emphasized the importance of human beings in social operation course. According to Mencius, the time isn't as important as the terrain; but the terrain isn't as important as unity with the people (*Gongsun Chou (Part B) of Mencius*). He gave priority to the unity of people when talking about the success or failure of a matter. Xuncius believed the idea of "the Distinctiveness of Heaven and Man". He thought that the course of nature is constant. It does not survive because of the actions of a Yao; it does not perish because of the actions of a Jie. If you respond to the constancy of Nature's course with good government, there will be good fortune; If you respond to it with disorder, there will be misfortune (*Discourse on Nature of Xunzi*), showing the influence of people's behavior on social development. He brought about even the thought that human beings could utilize natural laws to benefit themselves, reflecting his firm confidence on people's ability. The humanism thoughts of Confucianism could be summarized by the people-oriented thoughts of Zhong Changtong, a philosopher in the Eastern Han Dynasty (The second part of *Expostulation*, Zhong Changtong, see also the 89th volume of *Articles Written by Scholars before the Tang Dynasty*, Yan Kejun). It is based on the humanistic position of being firmly confident of human being's ability that self-improvement and being vigorous become basic virtue requirement of Chinese nation.

The virtue of being resolute and steadfast is the principle reflection of the spirit of vigorously striving for self-improvement. Many philosophers in Pre-Qin era had regarded this virtue as a necessity for being successful. Viewing being calm in the hour of peril as a fine quality of human beings, Confucius said, "You may rob the three armies of their commander-in-chief, but you can not deprive the humblest peasants of his opinion" (*The Master shunned of The Analects of Confucius*). Confucius not only spoke highly of this virtue, but also regarded it as a basic condition for being enthusiastic and press on. In *Taibo of The Analects of Confucius*, he said, "The true Knight of the way must perforce be both broad-shouldered and stout of heart; his burden is heavy and he has far to go." Mencius also viewed it as a part of a man who wants to make something. In *Gongsun Chou (Part A) of Mencius*, he said, "A way to cultivate imperturbability of the mind is that he did not flinch from any thrusts at his body, nor did he wince from any thrusts at his eyes; he considered that the slightest insult from anyone was as humiliating as to be flogged in the marketplace; he did not accept an insult from a ruler with ten thousand chariots any more than from a coarse-clad common man; he saw stabbing a ruler with ten thousand chariots as stabbing a fellow dressed in coarse clothes; he did not fear any of the feudal princes, and always returned whatever harsh words were addressed to him." As the political spokesman of common people, Mozi and his disciples practiced their political views personally. They also put emphasis on this virtue and even said that one should sacrifice his life so as to save the country in *Major Illustrations of Mencius*.

Personality independence is a personality quality for the spirit of vigorously striving for self-improvement. Confucius said, "When the way prevails under heaven, then show yourself; when it does not prevail, then hide" in *Taibo of The*

*Analects of Confucius*. His emphasis on personality integrity has become the origin of the Chinese nation's tradition of advocating moral integrity. According to Confucius, neither the knight who has truly the heart of a knight nor the man of good stock who has the qualities that belong to good stock will ever seek life at the expense of Goodness; and it may be that he has to give his life in order to achieve Goodness (*Duke Ling of Wey of The Analects of Confucius*). He thought that human beings should not make compromises in moral integrity even though their ambition could not be fulfilled. He said, "The way makes no progress, I shall get upon a raft and float out to sea" (*Gongye Chang of The Analects of Confucius*). Mencius also paid attention to moral integrity. He also said, "Life is what I desire, and righteousness is also what I desire; if I can not have both, I will give up life for righteousness" (*Gaozi (Part A) of Mencius*). Besides, he thought that people can not be led into dissipation by wealth and rank, nor deflected from his aim by poverty and obscurity, nor made to bend by power and force (*Duke Wen of Teng (Part B) of Mencius*). This thought becomes a valuable asset for the Chinese national spirit.

Keeping making progress and being persevering are inner pursuits of the spirit of vigorously striving for self-improvement. *Yi Zhuan* has concluded the thought of striving for self-improvement and doing good deeds. According to *Hexagram statement of I Ching*, the man of honor will strive constantly for self-improvement. According to *The Survey (Part B) of I Ching*, the greatest virtue of the earth is to give life to all creatures. Confucius said, "Because I am fond of ancient culture, so I spend time to study it." On the one hand, he had an insatiable desire to learn. On the other hand, he was tireless in teaching. He set an example for teachers of latter generations with the virtues of "so intent upon enlightening the eager that he forgets his anger, and so happy in doing so, that he forgets the bitterness of his lost and does not that old age is at hand" (*Transmission of The Analects of Confucius*). In *Li Lou (Part A) of Mencius*, Mencius said, "Emperor Shun understood the hows and whys of things and had a penetrating insight into human relationships. He just followed the path of benevolence and righteousness, but did not use benevolence and righteousness as the means to an end." He thought that the virtue cultivation needs a long process. He also said that there is no talking with a self-destructive man and there is no doing anything with a self-abandoned man, emphasizing the importance of being persevering in virtue-cultivation. Xuncius agrees with Mencius on this matter. In *An exhortation to learning of Xunzi*, he said, "A thick ice block can not be formed in just a day." and uses this example to edify common people.

### 2.1.2 The Doctrine of Mean and Harmony for Philosophers in Pre-Qin Era

Harmony-admiring thought, an important part of the Chinese national spirit, could trace its origin to the thoughts of philosophers in Pre-Qin era. Harmony is the essence thought of Pre-Qin era. In late Western Zhou Dynasty, Shi Bo had said, "harmony could promote the prosperity and thriving of all creatures, but they should pursue harmony in diversity" (*Talks of Duke Huan of Zheng of Zuo zhuan*)

and he pursues the harmonious state of different things. *I Ching* had also advocated this thought. According to it, if all things could run in balance and conciliation, then a harmonious state would be achieved. Specifically, harmony state refers to harmony between nature and human beings, interpersonal concordance and social harmony. Harmony between nature and human beings is a vital thought of philosophers in Pre-Qin era. According to *Wen Yan of I Ching*, human beings should learn striving spirit and accommodating virtue from both the earth and heaven. Besides, *The Survey (Part A) of I Ching* has told us sages' code of conducts, that is, establishing a systematic way of thinking blending human beings, the earth and heaven; tactfully promoting the development and formation of all things; having a good knowledge of the law of yin and yang, emphasizing the importance of respecting objective laws and giving play to people's initiatives. In Zhuangzi's opinion, since human beings and nature are made from Qi, human beings are a part of nature. As a result, human beings should not do harm to nature and should pursue a harmonious state between them (*Essay on the Uniformity of All Things of Zhuangzi*). Han Feizi, the great master of legalism, also thought that if we could live harmoniously with nature, then we deserve the name of sage (*Wielding the Scepter of Han Feizi*). He affirms the unity and coordination of nature and human beings.

Philosophers of Pre-Qin Dynasty have various ideas about interpersonal harmony. Confucius said, "The true gentleman is conciliatory but not accommodating. Common people are accommodating but not conciliatory" (*Zilu of The Analects of Confucius*). They thought that interpersonal harmony does not mean that human being should not have their own personality, but means harmony state in diversity. In order to achieve such harmony state, traditional Confucian philosophers have brought up a series of theories. The thought of Ren advocated by Confucius has been a symbol of Chinese nation's moral spirit. In Mencius's opinion, the origin of Ren could be traced back to people's compassion, with loving each other at its kernel as well as filial piety as its root. The virtue of filial piety forms the thought loving each other. In Confucius's opinion, its basic requirement is to treat people with absolute sincerity and put yourself in the place of others'. Its basic content is "you yourself desire rank and standing, then help others to get rank and standing; You want to turn your own merits to account, then help others to turn theirs to account. Never do to others what you would not like them to do to you". In this way, the love between family members has been extended to a kind of general love, such as "all within the Four Seas are his brothers" and "do reverence to the elders in your own family and extend it to those in other families; show loving care to the young in your own family and extend it to those in other families".

The ultimate goal of Pre-Qin thoughts is to solve social problems, so social harmony becomes a focus of them. Confucius regards great harmony society as his political ideal. In his opinion, ruling through "rites" and people's natural morality is the best ways to achieve social harmony. The theme of submitting oneself to ritual has run through his thoughts. He said, "In the usages of ritual it is harmony that is prized" (*Studying of The Analects of Confucius*). Confucius hopes to establish codes of conducts by utilizing rituals and transforming these social regulations into people's natural morality. In his viewpoint, an emperor should govern his country

with moral influence, so he said, “Governing the people by regulations, keeping order among them by chastisements, and they will free from your, and lose all self-respect. Governing them by moral force, keeping order among them by ritual and they will keep their self-respect and come to you of their own accord” (*The practice of government of The Analects of Confucius*). Mencius developed the “Ren” thought of Confucius and put forward the “benevolent government” theory. Mencius asserted the innate goodness of the individual, from “all man have a sense of compassion” to “having the compassion system of government” (*Gongsun Chou* (Part A) of *Mencius*). According to him, a ruler must justify his position by acting benevolently before he can expect reciprocation from the people. On contrary to Mencius, Xuncius asserted the innate evilness of the individual. In order to achieve social harmony, people need to “transform original nature and develop their acquired nature” and “cause class divisions to be clearly defined when giving form to society” through “instituting regulations, ritual practices, and moral principles in order to create proper social class divisions” (*On the Regulations of a King of Xunzi*). Being similar to the thought of Confucians, Taoists think that natural state itself is in perfect harmony, so they advocate that people should return to their natural state. In the Chap. 25 of *Laozi*, he said, “the way of a man are conditioned by those of earth; the way of earth, by those of heaven; the way of heaven, by those of Tao, and the ways of Tao, by the self-so.” He believed that the original natural state of human beings is the most perfect and harmonious state. He longed for the “time of national peace and order” of “a small country with few inhabitants”. Zhuangzi advocated the natural state of human being while abandoned social attributes and developed the harmonious natural state into a ultra-utilitarian spiritual state. Though being extreme in some aspects, the thought of Zhuangzi has made up the shortfall of Confucianism with its metaphysical means and peaceful atmosphere, exerting profound influence on the origin of the Chinese national spirit.

The doctrine of mean and harmony are related with each other. The *Doctrine of the Mean* regards “moderation and mean” as the highest ideal of universe and society. Confucians believe the fundamental way to realize this ideal is the doctrine of mean. Besides, Confucius had put forward a complete theory about the doctrine of mean, becoming a foundation of Chinese national spirit, which is rich in content. Zhong means bent neither one way nor another. It also means that a person should be neither conceited nor overcautious. Confucius said, “When natural substance prevails over ornamentation, you get the boorishness of the rustic. When ornaments prevails over natural substance, you get the pedantry of the scribe. Only when ornament and substance are duly blended do you get the true gentleman” (*There is Yong of The Analects of Confucius*). He emphasizes that only various elements conciliate with each other could the ideal state be achieved. Confucius also laid stress on the importance of sizing up the situation and then remaining neutral and impartial. Similar to Confucius, Mencius said, “when poor, they tried to better their own condition. When in power, they tried to better the condition of the whole world as well.” and Xuncius said, “He can abide in the way and not be of two minds. He may bend, but he does not compromise his position. He may be fluent, but he is not

inconstant. He prizes the impartial and upright and despises the vulgar and quarrelsome.”

The doctrine of mean and harmony for philosophers in Pre-Qin era has become an important foundation for the Chinese national spirit and exerted a profound influence on the national value of “paying much attention to harmony and peace”.

### **2.1.3 The Spirit of Exploring Truth Unremittingly for Philosophers in Pre-Qin Era**

The first cultural prosperity of the Chinese nation appeared in Spring and Autumn Period, which could be owed to the exploring spirit of scholars in Pre-Qin era. This kind of exploration has not only shown their unremitting exploration to truth, but also has been put into practices. Utilizing independent exploration on truth and free thoughts, philosophers of Pre-Qin era has laid a foundation for the Chinese nation and exerted a profound influence on the formation of Chinese national spirit.

The explorations of Tao by Confucianism and Taoism are of high academic value and form contrary origins for Chinese culture. With ethics and morality as its theoretical core, Confucians regard nature laws as the running principle of universe and human society and focus on human affairs, exerting a profound impact on the ethical types and value orientation of Chinese civilization. Taoists are dedicated to non-action so as to reach an ethereal realm which is beyond utilitarianism. In the changing life circumstances, many literati of later dynasties have transformed from “bettering one’s own condition” to the Taoist spiritual realm. Being opposite to Confucianism, legalism had an important impact on that era and later dynasties. Legalists sought premises for their reform ideas and actions and put forward the theory of historical progress. They thought that history is a process of development. Whether in national or world governance, we can not do it by following rigid ways (*Law Changes of The Book of Lord Shang*). On behalf of the interest of small producers, Mohism is highly materialism-oriented. Mozi put forward the three principles to study new objective matters. They are the standard of investigating historical facts, the standard of verifying the true facts and the standard of application and observation. Mozi also thought that we should put a theory into practice. During the Spring and Autumn Period, radical changes had happened in all aspects of society. As a result, new forms and concepts were urgently needed to reflect new things, giving rise to the distinction between names and stuffs. Scholars specializing on studying the relationship between concepts and stuffs appeared. Thinkers of the School of Names conducted study on logistics in depth. For example, Huishi put forward that distinctions are not inherently fixed, but relative to a perspective. Gongsun Long thought that hardness and whiteness are separated from each other. They have become eternal topics in history, reflecting the Chinese nation’s concern for reality and truth-exploration.

In short, the Spring and Autumn Period is the “Axial Age” of Chinese culture. Dramatic changes in social structure gave rise to large numbers of intellectuals as well as numerous outstanding thinkers. Concerning about the social reality and the future, they thought a lot on many important questions about the nature, society,

history and humanity. Finally, they wrote great works from their own perspectives which were origins of the Chinese national spirit and exerted a profound influence on national culture. These great works are *I Ching*, *Classic of Poetry*, *Book of Documents*, *Book of Rites*, *Spring and Autumn Annals*, *The Analects of Confucius*, *Mencius*, *Laozi*, and *Zhuangzi*. They promoted the elevation of national spirit from the pure consciousness and common sense formed in pre-axis period to theoretical form and the transformation of national spirit from spontaneousness to consciousness, eventually laying a spiritual foundation for the Chinese nation and Chinese culture and becoming the origin of the continuous development of the Chinese national spirit.

## 2.2 *Study of Confucian Classics in Han Dynasty and the Chinese Nation's Thinking Mode*

Way of thinking is an important aspect of a national spirit. Because of different thinking modes, different nations have different characteristics. Thus the formation of the national way of thinking is closely related to specific social and historical conditions as well as cultural background. Once it is formed and generally accepted, it would become a thinking habit, influencing people's way of dealing with problems as well as their social practices and cultural activities.

From a wider perspective, traditional way of thinking is a kind of thinking mode being opposite to scientific thinking mode, which is closely related to the influence of Chinese history and cultural traditions. Among them, the study of Confucian classics in Han Dynasty and methods to study classics played an important role in the formation of traditional Chinese thinking mode. Some scholars believe that China has no philosophy from the Han Dynasty to the Qing Dynasty and that only the study of Confucian classics existed during that period. Thus we could see that the study of Confucian classics had a profound influence on traditional Chinese nation. In the conclusion part of *Introduction to the Learning of the Qing Dynasty*, Liang Qichao pointed out that over two hundred years of textual study training since the Qing Dynasty, our students have been more and more meticulous and calm, which are basic requirements of scientific study. Besides, the study of Confucian classics have influenced Chinese people's way of thinking and behavior from various degrees and different aspects.

Confucian classics studying refers to researches, explanations and teaching of Confucian classics. Though created by Confucius, it flourished in the Han Dynasty and have become the academic mainstream of China since the Han Dynasty. In the fifth year of Jianyuan (136 BC), Emperor Wu of Han created an official position for the *Five Classics*, which marked the beginning of the study of Confucian classics. Pi Xirui, a master of Confucian classics studying in the Qing Dynasty said, "the period between the Han Dynasty to the Later Han Dynasty is the heyday of the study of Confucian classics (Pi 1959).



The Confucian classics refers to the *Six Classics*, including *Classic of Poetry*, *Book of Documents*, *Book of Rites*, *Book of Music*, *I Ching*, *Spring and Autumn Annals* (Because of the burning of Confucian books in the Qin Dynasty, *Book of Music* failed to be handed down), and it included thirteen books in the Song Dynasty. Confucian thought was only a school of thought in Pre-Qin era and did not have any prestige in both academic circle and society. It was not until the promotion of Confucian doctrines by Emperor Wu of Han that this school of thought became orthodox thought. The establishment of Confucian classics studying is of great significance for traditional Chinese society and Chinese culture. First of all, *Classic of Poetry*, *Book of Documents*, *Book of Rites*, *I Ching*, *Spring and Autumn Annals* became the well-known classics in China. Second, Confucianism developed by utilizing the form of Confucian classics studying. Third, the interpretation of Confucian classics and the official status set to the Five Classics marked the recognition and inheritance of ancient cultural tradition and that the social and historical thought advocated by Confucians dominated traditional culture.

The inheritance of the Confucian classics studying since the Han Dynasty could be classified as the inheritance of a master and the inheritance of a school of thought. Chen Yanjie said, "Shi Qiu, Meng Xi, Liang Qiuhe learned *I Ching* from Tian Wansun. That's the meaning of learning from a master. Shi thought had the school of Zhang and Peng; Mencius thought had the school of Zhai, Meng and Bai; Liang Qiu's thought had the school of Shi Sun, Deng and Heng, that's the meaning of learning a school of thought. Yan Pengzu and Yan Anle learned *Spring and Autumn Annals* from Sui Meng, that's the meaning of learning from a master. Yan family thought were learned by Leng, Ren, Guan and Ming, that's the meaning of learning a school of thought (Chen 1930). Confucian classics are handed down orally by teachers and they should not let any error existing in this process (Song 1995). And disciples should strictly observe teachers' edification and can not make any change to them. In ancient time, there were various genres to interpret Confucian classics, including *Zhuan*, *Shuo*, chapters analyzing the text, exegesis, letter, note, comments, etc. They are usually referred to notes and comments to Confucian classics. Specifically, the learning method of Confucian classics has two specific forms. The first one is subliming words with deep meaning in Confucian works written by scholars in the Qin Dynasty. The another one is exegetical research method for the name and stuff system used in studying Confucian works written in the words of Pre-Qin era.

Those two different thinking modes has promoted the continuous inheritance of Confucian classics and the extension and development of culture. Learning from a master and a school of thought has, to a large extent, ensured the purity of Confucian classics, so that the development of an academic phenomenon has a clear context to follow. More importantly, this tradition is very conducive to the creation and formation of a school of thought, making a certain kind of school thought develop and extend in both directions along the depth and length. As a result, unsurpassable academic achievement would be made and great masters would appear. At this time, this school of thought would be distinguishing and form its

own style, occupying the highest peak of academic researches. The thinking modes of supporting ancient classics and having doubts on ancient classics have not only promoted the continuous development of Confucian thought, but also have maintained the innovations and reconstructions of Confucian thought. A major change happened in the Song Dynasty in this kind of studying, that is, rationality and analysis appeared at that time. A notable feature of Confucian classics studying in the Song Dynasty is that it was extremely rational, which was closely related to the development of Neo-Confucianism. Learning some thinking ways from Buddhism and Taoism, the Neo-Confucianism in the Song Dynasty gave priority to human being's self-improvement, made in-depth studies on the relationship between man and man, man and nature as well as man and society and formed a complete set of ideology with rigorous theoretical structure, making the Chinese people's philosophical speculation reach a new high level.

In Qing Dynasty, Confucian classics learning came to contact with western academic achievements and gave rise to a thought and thinking mode which had a profound influence in Chinese academic history. It regarded textual criticism as its mainstream and people called it as "pragmatism" or "philology" or "sinology". Throughout the traditional academic history of Chinese, the thinking mode of Confucian classics learning has profoundly influenced Chinese people's traditional academic way of thinking, thus creating a unique way of thinking which is different from that of western world. The biggest feature of this unique way of thinking is that it is a systematic way of thinking and it studies the relationships of various things. This thinking mode studies the relation, impact, penetration and integration among different things, which is clearly different from that of Western thinking mode, that is, a kind of fragmented and analytic way of thinking.

The academic research road of Confucian classics learning led to the thinking mode of advocating ancient works learning and Confucius believed and were fond of classics learning. As a result, the six classics were regarded by ancient rulers as absolute truth. So it was a fashion for ancient Chinese literati to read extensively so as to be knowledgeable and know very well about ancient classics. Every word from their mouth had its own origin in ancient classics. In *An Outline of Logic*, Yan Fu pointed out, "When Chinese people debate with each other, they would quote classics and then decide whether their ideas are right by comparing them with those in classics." "A lot of outstanding intellectuals are bound by stereotypes that all people should follow and admire the thought of God and the words of sages. So they do not dare to make innovations and cast doubts on ancient classics." A Japanese scholar once commented that the past-experience results of ancient people evoke a sense secure in Chinese people's heart...Chinese people would feel uneasy when deciding people's conduct of life only by an individual's abstract thought (Nakamura 1989, p. 127) It is this "uneasiness" that lead to the Chinese people's fear of new things. Any attempt to change the behavior of ancestors would fail under the pressure from different sides, which leads to an abnormal psychology of the Chinese people. After the Opium War, western army invaded into China. However, we were defenseless in front of guns and cannons.

In addition, the research methods of Confucian classics learning are contrary to the spirit of freedom advocated by science. Since the Han Dynasty, the Confucian classics has been treated as absolute truth, which has not only limited the Chinese people's thoughts, but also regulated every aspect of the daily life of Chinese people. No matter how big changes have happened to social life and how frequent of feudal dynasties' replacement, there is no doubt that the authority of these classics would not change. Nakamura said, "It is generally considered that the Confucian works such as *Four Books* and *Five Classics* have limited the Chinese people's freedom of thought. But in fact, it is the conservative attitude emphasizing the authority of ancient classics and the thought of advocating ancient works that bound the thought of Chinese people" (Nakamura 1989, p. 137).

### ***2.3 The Integration of Metaphysics in the Wei and Jin Dynasties with Chinese National Spirit***

Metaphysics is a new cultural trend appeared in the Wei and Jin dynasties. After Emperor Wu of Han carried out a policy of proscribing all non-Confucian schools of thought and espousing Confucianism as the orthodox state ideology, Confucian political and ethical thoughts were combined with concepts of Yin-Yang and the Five Elements and then heaven-human induction theory came into being, becoming the theoretical basis for the legitimacy of Han ruling. Political and social unrest in late Han Dynasty broke the old political and social order and accordingly changed the mentality of literati and cultural thought. In Han Dynasty, the tradition of Confucian classics learning had been broken: exegetical chapters had been replaced by metaphysical thoughts; attention on social order had been turned to concern for the teaching of names and ideal personality; the cosmological system of heaven-human induction had been transformed into a more metaphysical ontological inquiry. In addition to Confucianism, thoughts of Taoism and Buddhism were also increasingly given more and more attention. *Laozi*, *Zhuangzi* and *Book of Changes* are called as three classical books of metaphysics and become the main research objects of metaphysics. Surpassing the exegesis theory in Han Dynasty, metaphysics appeals directly to thing-in-itself and injects a strong abstract philosophizing thought into traditional Chinese philosophy.

From the viewpoint of historical development process, Confucianism and Taoism are two roots of Chinese culture and two major ideological origins of the Chinese national spirit. Metaphysics is the combination of Confucianism and Taoism to a large extent. Taoism emphasizes on natural law, while Confucianism pays much attention to the Confucian ethical code. As a result, the relationship between them becomes a major topic for metaphysics and a considerable number of meta-physicians have spent much time on their combination. In Han Dynasty, because Laozi denied Confucian ethical code and emphasized the difference between Confucianism and Taoism, Confucians turned nose up to Taoism. After the

“Disasters of the Partisan Prohibitions”, the alienation of the Confucian ethical code attracted the attention of people and thereby an ideology was gradually formed. It is believed that the Confucian ethical code denied by Laozi was not a true Confucian ethical code, and its fundamental doctrine is the same with that of Confucius, that is, the construction of a reasonable social order. He Yan first illustrated this point in theory. He thought that both Laozi and Confucius’s thought are originated from their understanding of self-so. Therefore they are similar with each other. In *Commentary on No-name*, He Yan said, “Xiahou Xuan said that the universe runs according to the nature law and sages utilizes it. Nature refers to Tao and Tao has no name. Thus Laozi thought that the names that can be named are not unvarying names and Confucius thought that so boundless were Yao’s greatness that the people could find no name for it.” Wang Bi believed that Confucius’s thought of running Confucian thought in all and Laozi’s thought of Taoism are similar with each other. Wang Bi’s thought had not only protected the sanctity of the traditional Confucianism but also taken in Taoism thought. Because of its integration with Taoism, the basis of metaphysics is still the pragmatism in traditional Chinese society. Metaphysics hopes to overcome the alienation of Confucian ethical code in real life through the integration of Confucianism and Taoism and construct social order and Confucian ethical code which conforms to self-so. The self-so of Taoism explores the relationship of all creatures in this universe and the running of human society. Confucian ethical code pays attention to what political and social order should be. It is metaphysics that extends the self-so of Taoism to Confucian ethical code and traces Confucian ethical code back to the self-so of Taoism. Meta-physicians believe that self-so is the beginning and Confucian ethical code is the end and that the later is the origin of the former. In order to create stable and harmonious social environment, Wang Bi thought that rulers should have a clear idea of self-so and correctly handle the relationship between the ins and outs. Although meta-physicians had an intense criticism on Confucian ethical code in Zhulin Period, the combination of Confucianism and Taoism reached a higher level in Yuankang Period. Guo Xiang created the theory of individualism. In the preface of *Zhuangzi*, he said, “all creatures of universe runs on its own course.” He thought that all things are individuals existing in accordance with their distinctive characteristics and that they are united together in the state of metaphysics. Guo Xiang introduced this idea into the social sphere. He believes that human beings and all creatures in universe create classification of their own, so people should remain in their proper sphere and rulers should not interfere with people’s original state so as to promote social harmony. That is what he called as a state of harmony. In his opinion, Xing means not only natural quality but also social nature, so Confucian ethical code is therefore considered as self-so and vice versa.

Metaphysics advocates that people should experience unlimited spiritual pursuit in real life so as to add aesthetic implication to them self and finally form the nature-pursuing aesthetic concept and metaphysical life style. Metaphysics has had a significant impact on the aesthetic orientation and national character shaping of the Chinese nation.

## ***2.4 The Connotation and Integration of Buddhism and Taoism's Prosperity in Sui and Tang Dynasties and Chinese National Spirit***

A nation's attitude towards foreign culture itself is a kind of reflection of its national spirit. As a foreign culture, Buddhism is gradually absorbed and transformed by local Chinese culture and finally becomes a part of Chinese culture, having a profound impact on the further development of national spirit. The absorption and transformation of Buddhism by local Chinese culture is premised with Buddhism's independent development. Absorbing foreign culture with open attitude is for self-renewal and development rather than self-denial or substitution. When the impact of a foreign culture becomes a threat to its own existence and development, traditional culture will repel foreign cultures. Therefore, the absorption and integration of foreign cultures by local Chinese culture is selective. On the basis of understanding, traditional culture digests and absorbs foreign culture rather than accepts it blindly.

It is in this dynamic equilibrium that traditional Chinese ideology and culture is successfully handed down for thousands of years, maintaining its unique charm as well as its vitality. On the basis of the transformation and absorption of Buddhism, local Chinese culture gives a vivid reflection of these characteristics. Compared with Indian Buddhism, traditional ideology and culture dominated by Confucianism show significant humanistic spirit and practical character. However, it is lack of philosophical speculation and transcendent spirit for real life. So after the introduction of Buddhism, traditional ideology and culture strongly felt the necessity of absorbing the essence of Buddhism so as to enrich and develop itself. But in order to coordinate the relationship between local and foreign cultures, they need to undergo a process of collision, exclusion and integration. From here we can see that Chinese national spirit has never been lack of the spirit of openness and inclusiveness. The so-called "harmony in diversity" is also reflected through it, which means that this kind of openness and inclusiveness is realized with maintaining their independence as a precondition. Its purpose is for better self-development rather than self-denial and self-substitution. Independence and inclusiveness are well unified in it. Perhaps this is the reason why this long-suffering nation could occupy an important position in the orient since the hundreds years of modern times.

Traditional Chinese virtues are gradually formed in the long history of five thousand years. Since the two thousand years of Buddhism's introduction into China, Buddhist doctrines have integrated with the benevolence-centered moral philosophies of Chinese Confucianism and Taoism, making great contribution to the flourish of traditional Chinese virtues. The guiding education principles of Confucianism are benevolence, righteousness, propriety, faithfulness, wisdom, which are consistent with the five precepts adhered by Buddhism. The five precepts are abstaining from killing, abstaining from taking what is not given, avoiding sexual misconduct, abstaining from false speech and abstaining from fermented drink that causes heedlessness. As the moral principle of Buddhism, the five

precepts are more concise and easy for the general public to accept. Buddhists believe that we should not hurt or kill any living plants and animals, which is consistent with the concept of “benevolence” advocated by Confucians. “Benevolence” means that we should love and cherish all creatures. Buddhism has raised the concept of “benevolence” to leniency, asking people to be merciful and to concern about other people’s living. Buddhists believe that no one has the right to steal something which is not owned by himself by using improper means, including property, reputation, status, money, beauties, etc. According to them, any selfish words and deeds are evil, which is equivalent to the Confucian concept of “righteousness”. Confucians think that that we should abstain from taking what is not given. Otherwise, there would be no differences between us and thieves. Any promiscuous sexual behavior between people who are not married with each other is prohibited. Confucians pay special attention to ethical code and establish strict bounds for interpersonal relationship. We should obey the strict rules established to the relationship between father and son, ruler and subjects, husband and wife, parents and children, the younger and the older, teacher and student, neighborhoods and friends. The marriage behavior is particularly valued by Confucians. Buddhist requires that all people should not shout abuse, sow discord, give dirty talks, lie and play tricks, which is consistent with the Confucian concept of “faithfulness”. Buddhism requires that people should abstain from fermented drink, especially from drinking alcohol. It also bans getting drunk or being addicted to alcohol drinking, because we would become irrational and are prone to do ill deeds. According to Buddhism, no one could be allowed to smoke opium or take drugs. All these prohibitions are similar to Confucian concept of “wisdom”. Comparing with Confucian moral cultivation criteria, Buddhist doctrines are more specific and more likely to be accepted and practiced by people, especially people from lower classes. As time passes, it is rooted in Chinese people’s minds, promoting the Chinese nation’s pursuit to noble virtues.

To a certain extent, the spread of Buddhism has also contributed to the formation of Chinese nation’s spirit of fraternity, with leniency as its core and main feature. Buddhism requires our compassion and mercy for all living beings. What “mercy” means is that we should bring happiness to all living beings. The so-called “infinite mercy” advocated by Buddhism means that we should serve all living beings equally, regardless of our intimacy with them and do not expect returns from them. Compassion means that we should help people in distress and relieve sufferings from them. The so-called “infinite compassion” means that we should have the same feelings with those who are overwhelmed by great sufferings. According to the teachings of Mahayana Buddhism, the spirits of infinite mercy and infinite compassion are only owned by Bodhisattva. These spirits are also the original wishes of Buddhism’s moral education. Moral education centered on infinite mercy and infinite compassion advocated by Buddhism is closely related to the formation of the Chinese nation’s spirit of fraternity. Due to this spirit, Chinese people did not forget to care for others in a period when they are suffering from great catastrophes.

As a traditional religion of the Chinese nation, Taoism has a long-term development course. On the one hand, Taoism has drawn on traditional ideology and

culture of the Chinese nation as its origin; On the other hand, through its own development and creation, Taoism has produced complex effects on traditional culture and infiltrated into the different areas of traditional culture.” Lu Xun said, “China is totally rooted in Taoism” (Lu 1981). It also determines that Taoism would have huge impacts on the Chinese nation’s common psychological and cultural qualities as well as on the formation and development of national characters. Unlike Confucianism’s advocacy for following the rules and regulations formulated by Yao and Shun, Taoists regard Yellow Emperor as their ancestor and wantonly glorify the Yellow Emperor, which has a great effect on Chinese people. Today many compatriots and overseas Chinese consider themselves as the descendants of the Yellow Emperor. This national sentiment of “blood is thicker than water” has promoted the formation of the Chinese nation’s strong cohesion.

The basic starting point of Taoism culture on the issue of the relationship between man and nature is that man is an integral part of nature. Starting from this basic idea, Taoism believes that the heaven, the earth, the human beings are three parts of Qi (Wang 1960, p. 236). Yin, Yang and neutralization are three state of Qi. The heaven, the earth and the human beings are three physical forms of Qi (Wang 1960, p. 248). Taoism believes that all cosmic inventory exist in this world with equal status and equal rationality. Taoism is in favor of letting all things on earth live comfortable and develop according to their natural law. Human beings should not intervene their own development course. Zhuang Zhou also said, “Human beings have no reason to kill other living things on earth.” Besides, according to *Scriptures of the Great Peace*, where there is a living thing, there is a characteristic. If human beings could treat them with affection feeling, then they would also pay allegiance to human beings. Therefore it advocates that we should let nature take its course. Moreover, Taoists also believe that mankind is a part of nature and lay emphasis on the concept that “Tao models itself after nature” and that “mankind should obey the natural law”. They advocate that we should conserve nature and establish a harmonious relationship with nature. Though Confucians also stress that man is an integral part of nature, they pay much attention to their difference. They thought that human being are superior to other living creatures. The so-called thought of “one can not herd with birds and beasts” (*Analects XVIII*), is essentially also a human-centered thought. In comparison, the Taoist attitude of “letting nature take its course” has its merits. Taoism objects to the thought that mankind and nature are not equal, or even that they are in opposition with each other. According to Taoism, human beings should abandon human-centered thought and realize unity with nature. From this perspective, Taoist thoughts are complementary with Confucian thoughts, jointly forming the national spirit of tampering force with mercy. The Taoist thought of “Tao models itself after nature” is summarized from human beings’ profound understanding of both human society and nature. It is in line with the development of nature and human society. Under the influence of this thought, equality and fraternity thoughts have integrated with our national spirit. Its target audience includes not only our compatriots and our nation, but also all mankind.

The Chinese nation has paid much attention to their inner spiritual pursuit, which is related with the nourishment of Taoist culture. To some extent, Taoists believe that the highest value of life is to reach to an extraordinary state. So it stresses the need of respecting Tao and honoring noble virtues. In order to achieve this state, people should cleanse their heart and limit their desires and do not care much about high official positions and wealth. All human beings should be broad-minded and have contented mind. Taoism also advocates that mankind should be selfless and have few desires (*Tao Te Ching*-Chapter XIX) and discard the absolute, the all-inclusive, the extreme (*Tao Te Ching*-Chapter XXIX). Of course, if everyone can abide by the living criteria advocated by Taoist culture, then the whole social morality and people's ideological quality would be greatly improved. It would free people from the slavery of wealth and fame. Only in this way could our value be reflected and our society have a harmonious development.

The thought of being broad-minded advocated by Taoism is also an important source of Chinese national spirit. According to Taoism, he who knows the always-so has room in him for everything and he who had room in him for everything is without prejudice, which is reflected in the all-embracing attitude of Chinese culture. Chinese culture is willing to learn about different cultures and adopts a tolerant attitude to other cultures. Unlike western culture, Chinese culture do not have superiority feelings over other cultures. It also does not exclude other cultures and does not think that itself as an orthodox thought. Western culture has always believed that its own civilization is the only cosmopolitan civilization, so it imposes its own ideology and traditional practices on other cultures and knows little about other social-cultural ideas and traditions. Being tolerant is regarded by Confucius as one of five noble virtues. Zi Zhang, Confucius's disciples, also said, "A gentleman reverences those that excel, but find room for all" (*Analects*-Book XIX). In *Doctrine of the Mean*, Confucians said, "All living things could run on their own course without doing harm to each other." Confucius also said, "He who sets to work upon a different strand destroys the whole fabric" (*Analects*-Book II). Mencius also thinks that all saints should not learn the thoughts of Yang Zhu and Mo Tzu. Besides, Dong Zhongshu also thinks that emperor of the Han Dynasty should proscribe all non-Confucian schools of thought and espouse Confucianism as the orthodox state ideology. It seems that the thought of being tolerant has not been a fundamental Confucian characteristic. While Taoists have opposite opinions with these Confucians. As what Sima Tan has said, Taoism absorbs the essence of the School of Naturalists, Confucianism, Mohism, the School of Logicians and Legalism. It develops with time trends and is applicable to all people and all things" (Sima Qian 1959). This cultural psychology, to a certain extent, promoted the formation of the Chinese nation's broad culture mind. Absorbing the essence of advanced cultures could not only help us to develop our own national culture, but also make it more and more prosperous.



## ***2.5 The Development of Chinese National Spirit and Neo-confucianism***

Under the influence of various factors and after long-term mutually repulsion, absorption and integration of Confucianism, Taoism and Buddhism, the Song Dynasty had witnessed a cultural popularity period. Under this background, generations of thinkers tried to reinterpret some of the major questions about the living things, society and life. They regarded Confucianism revival as their own duty. Among numerous schools of thoughts, Neo-Confucianism was established as the official ideology by the royal court of Southern Song Dynasty, having a huge impact on the Chinese national spirit. Yan Fu said, "If you want to study the changes of people's thoughts and political affairs, you can read the history of Song Dynasty. Eighth or ninth current phenomenon could find their roots in the Song Dynasty" (Yan 1986, p. 668). As the mainstream ideology of Song and Ming Dynasties, Neo-Confucianism had a profound influence on Chinese nation's thoughts. It also comes true to Chinese people's thinking model, spirit, values and China's social and historical processes, etc. Neo-Confucianism is the recurrence of Confucianism of the pre-Qin period in a higher sense. It is a reform of Confucianism. It is in this reform that Confucianism gains a stronger penetration and convincing ability. Many of the principles, admonitions and slogans of traditional Confucianism become parts of co-sanctioned national value system. After that, it becomes a belief, which is deeply rooted in the national cultural psychology of the Chinese nation.

The core of Chinese national spirit is patriotism. By incorporating traditional Confucian thoughts and ethics of "honoring the king and driving off the barbarians", "grand unification", "being a man of loyalty, filial piety and integrity", etc., thinkers of Neo-Confucianism built the theoretical framework of patriotism and earnestly practiced what they advocated. They influenced their disciples through their own words and deeds. Furthermore, after the advocacy of government and practices of offspring, these thoughts were gradually accepted by general public and then accumulated into the Chinese nation's common spirit and cultural psychology. With the academic schools, academic tradition and ethical tradition of Neo-Confucianism as the principal axis, millions of people with lofty ideals and national heroes were inspired and edified. These people were those who were concerned about the fate of both his nation and his people, who were willing to die for their own country and who dared to plead for the people. From the perspective of universe ontology, Neo-Confucianism demonstrates the connection and unification of humanity, human relations and the law of this universe, raising human relations and ethics to the same height of the universe. It was under the influence of this idea that traditional Confucian spirits of "dying for the sake of the cause", "never yielding to the temptations of money and rank" and "never being subdued by threats or forces" gradually integrated with our nation's blood.

In fact, Confucius and Mencius have already talked about "dying for a just cause", but why their effect is not as big as that of Neo-Confucianism? Because

they have proposed only a principle and a slogan. As for why people should do so, what's the value of "benevolence" and "righteousness" and why it is worthy of being welcomed by people on the cost of life, traditional Confucianism has not had systematic discussion. However, Neo-Confucianism has demonstrated that "benevolence" and "righteousness" are in the same height with universe. As a result, dying for a just cause means that you will be memorized by people, rather than a simple end of life. You would gain the same eternal life as universe, which is called by Neo-Confucianism thinkers as immortality. It is because of this theoretical effort of Neo-Confucianism that Confucianism slogan of "dying for a just cause" gradually becomes national beliefs. Many descendants of Zhu Xi are faithful and righteous persons. For example, when soldiers invaded Jianning, Zhu Jun, Zhu Xi's great-grandson as well as emperor's son-in-law, went to Fuzhou with his wife and swore to guard Fuzhou with Wang Gang, the magistrate of this prefecture. Zhu Jun and his wife took poison and died when Wang Gang surrendered to enemies. And another of his great-grandson, Zhu Qian, decided to move to Korea with his family members and lived in seclusion so as disseminate Neo-Confucianism. The reason why Zhu Qian did that was that he was quite disappointed when he saw Yuan soldiers invaded into the territory of Song Dynasty while evil governors ruled the state. Wen Tianxiang, Zhu Xi's third-generation disciples, fought bloody battles against invaders in Fujian, Zhejiang, Jiangxi, Guangdong and other provinces and finally was captured by invaders. He was prisoned in Khanbaliq for four years. However, he did not surrender to his enemies and was killed as a martyr. According to *History of Song, Biographies of Wen Tianxiang*, when Wen Tianxiang died, he wrote a complimentary paper and put it into his pocket. In this paper, he said, "Both Confucius and Mencius had told us that we should die for a just cause. Only in this way, could we be people with high ideals. That's the final purpose of reading books written by sages. If I could do so, then there is nothing could makes me feel guilt." There have also been numerous other people with high ideals. The patriotic theory and national consciousness constructed and practiced by Neo-Confucianism founders and their disciples had not only promoted the patriotic movements in Yuan, Ming and Qing dynasties, but also acted as a powerful ideological driving force for modern national reforms. It still works in contemporary era. Patriotic thoughts and theories implicated by Neo-Confucianism have enriched and strengthened our moral and ethical concepts; boosted the noble spirit of the Chinese nation; united millions of Chinese people to resist foreign aggression and struggle for the rejuvenation of the Chinese nation. As a product of Song and Ming dynasties, Neo-Confucianism has not only reflected patriotism, which is the core of the Chinese national spirit, but also spirit of the time, which are manifestations of Chinese national spirit under specific historical conditions.

First, Neo-Confucianism reflects a distinct and deep awareness of unexpected development. With exquisite discrimination of dual conceptions such as physical desire, heart desire and Qi, Neo-Confucians raise human being's moral existence, ethical characteristics, values and dignity to the height of universe ontology. They view human beings as value subjects of this universe and confirm the Confucian belief that "Mankind is of greatest importance in this universe." At the same time,

the time when Neo-Confucians lived, especially the era Zhu Xi lived, was a historical period when the country was defeated and the home lost. Poor and weak economy, disintegrated country and corrupted morals made Neo-Confucians have a deep awareness of unexpected development, which is not only human beings' awareness of humanity and dignity as well as the reason why human beings could be distinguished from other things, but also a culture mentality which overcomes difficulties by utilizing its own forces so as to reach to the sublime degree of unity. It is this deep awareness of unexpected development that makes Neo-Confucians actively engage in social reforms with the thoughts of "be the first to feel concern about state affairs and the last to enjoy yourself" or write books and set up a theory with the academic mission to "educate the general public, spread saints' thoughts and create a time of national peace and order" (Zhang 1978). Thereby, they construct the ideology system of science which is applicable to the general public and all-inclusive.

Secondly, compared with traditional Chinese philosophical thoughts, Neo-Confucianism, especially the one that was advocated by Zhu Xi, has not only a distinct character of rationalism, but also owns the spirit of being realistic and pragmatic. The most practical academic goal of Neo-Confucians is to explore the truth. Here, "rationality" is not only the ontology of metaphysics, but also general grounds of existence. It is also the deepest source of values. From these, we could see that Neo-Confucianism is a kind of rationalism philosophy which gets to the bottom of the affair. This truth-exploring spirit is not only the Chinese nation's deepest mode of existence as well as cultural core and the survival wisdom transformed through these modes and cultural core, but also the concentrated reflection of social and cultural trends and national spirits in Song and Ming dynasties. In their opinion, "rationality" is the synthesis of the whys and wherefores of various things and behaviors. It is also the unification and transcendental values and experiential orders. The ultimate purpose of exploring truth is to engage in ethical practices under the guidance of rational principles and realize the value of life and all things by practices of moral subjects. When pursuing "rationality", Neo-Confucians have also encouraged people to learn practically. Zhu Xi and other Neo-Confucians had not only repeatedly advocated the conception of exploring rationality, but also explained the category of Neo-Confucianism for the first time. It was their unswerving inclination to unveil the inanity of Buddhism and Taoism. As ZhuXi had said, "Buddhism is empty while our Confucianism is real and practical" (Li 1986a, p. 3027). Overall, though Neo-Confucianism has its own nature and tendency to differentiate and analyze rationality as well as reestablish moral values and ethical orders, it is the pragmatic thoughts which is logical and recapitulatory.

Once again, Neo-Confucianism extensively absorbs the essence of Confucianism, Buddhism and Taoism. For instance, it showed strong compatibility and open attitude toward valuable theory essence, thinking mode and logical structure formula of Taoism and Buddhism. Though Neo-Confucians have put much emphasis on internal talent and virtue, they also go into the society actively so as to achieve their ideals. On the one hand, most Neo-Confucians stress the primary

status of knowledge and advocate that “actions should follow knowledge”. On the other hand, they also pay attention to actions and think that “actions are much more important than knowledge”. As long as we follow the this route and after the accumulation of “explore the truth of things day by day” (Li 1986a, p. 391) we would naturally reach the realm which unifies knowledge and action. After its officialization, Neo-Confucianism is no longer pragmatic any more and becomes the tool of pursuing fame and money, which is not the original intention of Neo-Confucians.

From the perspective of ontology, Neo-Confucianism made a higher-level interpretation of the reason why we could be a man and the meaning of life, which is reflected in its thoughts that man is an integral part of nature. This thought further had promoted the Chinese nation’s pursuit to lofty mental realm. Questions about the relationship between mankind and nature is the basic question of traditional Chinese philosophy, so ancient thinkers has regarded “exploring the relationship between mankind and nature” as the highest question which could show their knowledge and wisdom, thereby forming traditional thinking modes for ancient Chinese people. Fundamentally, Confucianism is essentially a philosophy of life and a kind of knowledge about mankind. The central issue of life philosophy is the position of human beings in universe as well as the meaning and value of life itself. Zhang Dainian once said, “The first question of life philosophy of ancient Chinese philosophy is about the relationship between human beings and universe and that first question of the relationship between human beings and universe is the positions of human beings in universe” (Zhang 2005). The question about human beings’ position in universe can be said is the question about life meaning. Confucians in the pre-Qin period clearly pointed out that human beings occupy the noblest place in the universe, because they possess those characteristics which are not owned by other animals.” Neo-Confucianism has inherited and developed the original thoughts of Confucians in that era. They clearly pointed out that mankind is the most noble, the most remarkable and the most witty creature in this universe. Shao Yong said, “mankind is the wisest of all creatures.” Zhu Xi pointed out that only human beings own the five virtues of benevolence, righteousness, propriety, wisdom and faithfulness, so that mankind is the wisest of all creatures. Based on that thought, Zhang Zai, a Confucian scholar, formally put forward the idea of “man is an integral part of nature”. What Neo-Confucians said as “man is an integral part of nature” does not mean that there is no distinction between nature and mankind. It also comes true to that mankind and nature is opposite to each other. It is primarily concerned with the value relationship, rather than understanding relationship. For Neo-Confucians, the reason why human beings and nature could achieve a state of high-degree unity is that they are consistent with each other in ontology. “Only when human beings could be consistent with all creatures could they be consistent with this universe” (Cheng and Cheng 1981 p. 86). Neo-Confucians also noted that the integration of human beings and universe could not only be reflected through that they are near to each other in shape, but also through their conformity with each other in realms and life rhythm. As Zhu Xi said in the eighth volume of *The Essence Thoughts of Mencius*, “The reason why our universe is eternal is that this

universe is able to bear all creatures and do not show partiality to a specific creature. The reason why saints could be eternal is that they have compassion with all human beings and do not show partiality to a specific person.” They put great emphasis on the thought that “there is no difference between human beings and universe, so we do not need to study their concordance” (Cheng and Cheng 1981, p. 81). “The difference of human beings and nature had already existed when Tao did not appear. Our heaven, earth and we human beings have our own operating laws” (Cheng and Cheng 1981, p. 282). In short, the cosmology of “man is an integral part of nature” is the core content of Neo-Confucianism. Compared with other philosophers, Neo-Confucians regard the cosmology of “man is an integral part of nature” as their theoretical basis more consciously. Though there are numerous schools in Neo-Confucianism, the theoretical basis and starting point of all schools is this cosmology. In the eyes of Neo-Confucians, mankind is the crown of the universe and mankind must be able to understand the meaning and value of life. As a result, It stands to reason that human beings should pursue their life meaning and value in this universe.

It needs to be noted that, though most academic points of view of Neo-Confucianism have lost their original meaning and values with its development as well as the disappearance of their background of creation, these academic spirits included by these academic ideas and concepts are still deeply rooted in the tradition of the Chinese nation and grow over the structure of national psychology, becoming an integral part of Chinese national spirit.

## ***2.6 The Spiritual Connotation of Qian-Jia School and Chinese National Spirit of Realism and Pragmatism***

In the formation process of Chinese national spirits, Qian-jia School in Qing Dynasty had exerted an important influence it. One spiritual connotation of Qian-jia School is to look for the truth and be practical. Though this school laid emphasis on researches, it is neither the scientific positivism advocated by us in modern time, nor the practical learning advocated by Confucianism. But it should be no big problem to say that it is the logical development of China’s traditional Confucian thoughts under specific historical conditions. In short, the thinking mode of Qian-jia School shares the same strain with the Chinese nation’s thought of being practical and realistic.

In Ming and Qing Dynasties, practical Learning lashed out against Neo-Confucianism and developed broadly and rapidly with the main characteristics of pragmatism, indicating the falling of Neo-Confucianism. In order to consolidate its ruling, early Qing rulers vigorously advocated Neo-Confucianism. However, due to the lack of growth environment, the early enlightenment thoughts failed to get further development in the seventeenth-century, which is closely related to Qing rulers’ policy of suppressing capitalism and cultural autocracy. Due to the

limitations of historical conditions, it was almost impossible for these thinkers who lashed out Neo-Confucianism to establish a new form of academic ideology. As a result, scholars such as Gu Yanwu had to turn to the learning of classics of Eastern Han Dynasty so as to find truth and methods of governing a country from the study of Confucian classics. This tendency of reviving classics learning made the intellectual circle turn to the study of classics and provided internal academical basis for the rise of Qianjia School.

Stretching over a hundred years in Chinese history, Qianjia Textology School has made undeniable and unique contributions in the field of academic history and ideological history, especially its empirical methods of “seeking truth from facts”. As Liang Qichao said, “We should first pay attention to those words which are more likely to be neglected by general public and then we could find some special points which deserve to be studied. This is what we called as reading methods. ... And then we should get rid of all preconceptions. After careful observation, we would likely to have doubts about something. At that time, we are likely to make a judgment with subjective feelings. That’s what we should avoid. Textual researchers would never let it happen. When they have doubts, they would get rid of all preconceptions and do faithful researches by adopting objective materials. The third is to set up a hypothesis. Researches shouldn’t be desultory without discipline and textual researchers would set up a hypothesis as our standard. The fourth is gathering evidence. Now that they have set up a hypothesis, then they will not consider it as a final conclusion. They will, as usual, collect evidence, which is similar to the work of zoologists, botanists as well as physicists and chemists, who would collect specimens and do experiments day by day. The fifth is to make a sound judgment and the sixth is to make deductions. After numerous inductive researches, researchers can arrive at a correct judgment. Now that they have arrived at a correct judgment, then they can make inferences between similar things without causing errors” (Liang 1998). This truth-seeking spirit can be described as the seeds of modern scientific spirit. Unfortunately, due to limited historical conditions, Qianjia School just stayed at the research stage of ancient books’ philology, phonology and exegesis. Qianjia School is incapable of developing as an independent scientific schools. But we could also find that this spirit of truth-seeking has already immersed into the underlying psychology of traditional Chinese culture, becoming an integral part of Chinese national spirit.

The spiritual connotation of Qianjia School also include the humanistic thoughts which emphasize that human desires are universally accepted. Qianjia School is opposed to Neo-Confucianism in this aspect. Neo-Confucianism puts human desires and the principles of earth and heaven in opposition. For instance, Cheng Yi and Cheng Hao thought that human beings’ behavior could be owed to either human desires or principles of heaven and earth. So it is the highest principle for Neo-Confucianism to “conserve the principles of heaven and earth and extinguish human desires”. Dai Zhen, the representative figure of Qianjia School, thought that human desires are naturally born. “Where there is a man, there is a desire.” As a result, “A good governor would give free expression to people’s desires. Only in this way could the country be peaceful and prosperous” (Dai 1961).

Feudal codes of ethics shackle human nature, especially in their fetter for women. Qian Daxin, another representative figure of Qianjia School, criticized them severely. He reexplained the seven reasons to abandoning a wife, “these reasons could also be used to protect women” and “a woman does not need to preserve chastity and could remarry a man when her first husband died”. Qian also said, “According to traditional opinion, it is shameful for a woman to be get married for two times. However people at that time do not know that a dissolute woman who has been get married for only one time could not be regarded as a woman with chastity; it is shameful for a subject to serve for two rulers, which little people know that a subject who has did evil things in serving for his only ruler could also not be regarded as a subject with integrity.” Qianjia School has its own thoughts on the chastity of women and put them into practices. In the early ruling period of Jiajin Emperor, Ji Yun has submit a memorial to ask rulers to give commendation to those women who has been raped and this memorial was approved. Taking a panoramic view on the development of the feudal society of China, we could see that the dynasties of Ming and Qing have witnessed the falling of feudal society. The publicity of humanistic thoughts by Qianjia School has the significance of anti-feudalism. It is the reecho of the Chinese national spirits under specific historical conditions and the proof that the Chinese nation has always put emphasis on the being value of human beings.

Qianjia School upholds the truth-seeking spirit in traditional Chinese culture and does not loose the value orientation of being realistic and pragmatic. However, the so-called truth-seeking spirit advocated by Qianjia School is different from the principles of heaven and earth advocated by Non-Confucians. The former refers to the reason or laws of things. In the second part of *An Explanation to Mencius's Words*, Dai Zhen said, “People should analyze the law in the specific researching process.” Qian Daxin refuted the thought of “man's natural right” and criticized the thoughts that it's a natural law to consider priority in rank. Of course, the purpose of truth-seeking is not to seek truth for the sake of truth-seeking. It is for the sake of applying knowledge to the service of the nation. As mentioned earlier, Confucianism advocated by Confucius has a dual connotation—owning noble virtues in inner part and establishing benevolent government in eternal part. When Neo-Confucianism raised the former part into a height which could not be surpassed, the later part did not vanish because of that. Furthermore, it was reflected in different epochs through various ways. Qianjia School upholds the thought of applying knowledge to the service of the nation. It is not only its academic and political aims, but also its thinking mode and basic principle of right and wrong, which had impact on royal family and became the guiding ideology of society. This status is achieved by sinologists through their achievements and fights. Not as some people think that scholars of Qianjia School are textology researchers who are buried in a heap of musty old books. However, these masters occupy important positions in cultural institutions of that time. For instance, Qian Daxin was a senior compiler in Hall of Martial Valor. Ji Yun, Dai Zhen, Shao Jinhan were chief editors and senior compilers of *Complete Library of the Four Treasuries*. They instilled their ideas into written works and *Complete Library of the Four Treasuries* was the

most representative one, which fully reflected the thought of applying knowledge to the service of the nation. In these works, they not only revealed that the Neo-Confucianism runs in the opposite direction with Confucianism, but also pointed out its harm to both general people and society. It can be said that *Complete Library of the Four Treasuries* is the masterpiece reflecting Qianjia School's thought of applying knowledge to the service of the nation. It also shows that this thought becomes the mainstream ideology of that period. As a result, this thought develops as an organic part of Chinese national spirit. In summary, pragmatic way of thinking is the essence of Qianja School's spiritual connotation. Humanistic thoughts emphasizing on the legitimacy of human desires and academic aims of applying knowledge to the service of the nation are the true meaning of this school. These ideas are inextricably linked with traditional Chinese national character, which always attached importance to being realistic and pragmatic. In a sense, what we advocated as "seeking truth from facts" is a higher level of sublimation of traditional national character in contemporary conditions.

### **3 Nirvana of Phoenix: Modern Transformation of the Chinese National Spirit**

After the Opium War in 1840, western colonists broke the blocked door of the Chinese empire with gunboats, opium and commodities. As a result, China was forced to become a part of the capitalist market and gradually reduced to be a semi-colonial and semi-feudal society, bringing grave national crisis and cultural crisis to the Chinese nation. However, the Chinese nation did not completely decline when faced with colonialism, aggression and bullying. It rose in resistance and became a nation of consciousness, that is, becoming the main body of a conscious national culture and nation state. Countless people with lofty ideals had profound self-reflection on Chinese culture as well as Chinese national spirit and asked to "remold national character" and "cast new national soul". Besides, they pay warm tribute to phoenix, which realize its nirvana in raging fire, hoping that the Chinese nation could do that also. In the fierce collision of thoughts from different time periods and different places, the Chinese national spirits began its transformation from being traditional to being modern.

#### **3.1 The Modern Transformation Background of the Chinese Nation**

After opening the door of China with guns, western powers on the one hand brought disaster and hardship to China, but on the other hand provided unprecedented opportunities for China to embrace different kind of western ideas.



A century after the Opium War, contradictions between China and the West as well as that between tradition and modernization interwoven with each other, which was the background of the modern transformation of Chinese national spirit.

### 3.1.1 Input of Western Scientific Knowledge and Modern Concepts into China

Traditional Chinese rulers assumed that they “live in the center of this universe” and that they are “the only civilization under heaven”. Culturally speaking, a kind of mindset had been formed since ancient times which is to educate barbarians around it by utilizing Chinese culture. Mencius said in his works that “I have already known to educate barbarians by utilizing Chinese culture while never have heard to educate Chinese people with western thoughts” (*Mencius*, Book 5 Duke Wen of Teng (Part A)). From the Warring States Period to the time before the Opium War, China’s ruling class and literati class had always adhered to this thought. Until the end of the Opium War did few intellectuals such as Wei Yuan, Lin Zexu, etc. put forward the idea of “learning merits from the foreign to conquer the foreign” for the first time. Gradually transforming from “educate barbarians by utilizing Chinese culture” to “educate Chinese people with western thoughts”.

In the Self-Strengthening Movement, Yixin, Prince Gong, Gui Liang, the Grand Secretary, and Wen Xiang, the deputy minister of census, as well as local high-ranking officials such as Zeng Guofan and LI Hongzhang took the initiative to study from foreigners, transforming people’s traditional opinions and making people no longer consider it was a shame to learn from foreigners. In 1862, the Qing government established the School of Combined Learning, with a translation press as one of its branches, which translated western works into Chinese. In terms of the translation of foreign works, the Translation Department of Kiangnan Arsenal (1868–1906) had made great contribution to it. It had translating more than 468 kinds of western works into Chinese. Though most of these translated works were science works, at least it made Chinese people no longer reject western thoughts. In fact, they also translated a number of works of humanities and social sciences, such as *Law of Nations* (translated by Ding Weiliang), *A Handbook of International Law* (translated by Wang Fengzao, Fengyi, etc.), *A Manual of Political Economy* (translated by Wang Fengzao), *International Law* (translated by Ding Weiliang), *Homely Works to Aid Government* (translated by John Fryer, Ying Zuxi), *Foreign Events of Late Qing Dynasty* (translated by Carl Traugott Kreyer and Young John Allen). Among them, *Homely Works to Aid Government* translated by John Fryer was published in 1885. This book introduced the ways to govern a country and philosophy of life such as freedom, equality and being people-oriented, exerting a profound influence on Chinese political and ideological circle before the happening of Hundred Days’ Reform. These thoughts were advocated by celebrities such as Kang Youwei, Liang Qichao, Zhang Taiyan, etc.

After the Sino-Japanese War of 1894–1895, China’s military failure stimulated a large number of people of insight. If China was defeated by the western powers,

they would feel less ashamed. However, China was defeated by Japan, a small eastern barbarian country, Chinese people felt very ashamed of it. So numerous people flocked to study abroad in Japan. According to statistics, the number of Chinese studying in Japan went up to 20,000 from 1896 to 1906. After returning to China, these people introduced a large number of western thoughts from Japan into China. Many modern Chinese famous thinkers, politicians and revolutionaries had the experience of studying in Japan or in exile, such as Kang Youwei, Liang Qichao, Sun Yat-sen, Huang Xing, Li Dazhao, Chen Duxiu, Li Da, LI Hanjun and Lu Xun. Some scholars have commented that modern China's natural science and social science knowledge were mostly from Japan. This also explains the impacts of western thoughts on China when these thoughts were introduced to China since the Sino-Japanese War of 1894–1895.

In the process that a large number of western works were translated into Chinese, numerous western social science terminologies were widely introduced to China, such as the theory of evolution, sociology, political science, economics, logistics, ethnology, historiography, etc. Modern state and national concepts such as “national construction”, “nationalism” and “patriotism” were introduced into China. Thus, it made it possible for members of the Chinese nation to have a deep reflection on themselves and Chinese national spirit.

### **3.1.2 The Introduction of the Concept of “Nation” as Well as the Formation and Connotation Extension of the Concept of the “Chinese Nation”**

The conjunction of “people” and “race” is extremely rare in the history of China, but there have been a lot of words having similar meaning with “nation”, such as “people”, “race”, “tribe” “kin”, “class” “clan”, “type” and so on. Although these terms are similar with the meaning of “nation”, they are fundamentally different with the modern western concept of “nation”.

Accompanied by the rise of national science in the West in the second half of the 19th century, the modern concept of “nation” appeared. It corresponded to the English vocabulary of “ethnic group” and “nation”. Nation is a large group or collective of people with common characteristics attributed to them—including language, living region, psychological quality, and economic life. Its core is the common cultural characteristics. While “clan” and “tribe” existing in traditional Chinese cultural context emphasize more on common descent. They are often called as “clan”, “family” or “tribe”, etc., such as “Xia ethnic group”, “Shang ethnic group”, “Zhou ethnic group” and so on. They are descendants of the same ancestors belong to same blood group.

The modern concept of “nation” was spread to China by Liang Qichao, Yang Du, Zhang Tai Yan and other intellectuals from the translated works from English to Japanese. Liang Qichao not only frequently used this word, but also made in-depth study of this concept. When giving definition to “nationalism” in 1902, Liang Qichao realized that a “nation” should have “same languages, same religion

and same customs". In 1903, he introduced the theory of "nation" established by German political scientist Bluntschli (Bluntchli Johann Caspar, 1808–1881). According to Bluntschli, a "nation" has eight features, (i) same settlement; (ii) same origin; (iii) same branch shape; (iv) same language; (v) same writing system; (vi) same religion; (vii) same customs; (viii) same livelihood. He stressed, "A group of people who owns these eight characteristics would naturally form a nation however unfamiliar of them with each other." Though latter ethnologists thought that "descent", "religion" and "common constitution" should not be used as identifying characteristics of a nation, what Liang Qichao has done made the general public at that time be familiar with the modern concept of "nation", gradually becoming a popular vocabulary in the fields of political science, sociology and ethnology. Later, Liang Qichao himself also recognized that "descent, language and religion" should not be standards to identify a nation and the only element that symbolizing the establishment of a nation is the discovery and the establishment of "national consciousness". What Liang Qichao referred as "national consciousness" is a kind of specific "cultural identity" formed in long-term common life by people, that is, everyone act as an individual consciously. It indicates that "national culture" and "national consciousness" implied by it are fundamental distinction marks of different nations. Liang Qichao consciously understood and studied our own history from the "cultural" angle, which marked the establishment of the modern concept of "nation".

It was because of the basis of above-mentioned modern concept of nation and the theory of ethnology that Liang Qichao and other people with lofty ideals could study the history of China's national development. As a result, it gave birth to the conscious awareness of the "Chinese nation". This is what I mentioned in the title as the formation of "nation" concept and the enhancement of national consciousness of the Chinese nation.

In the study of Chinese national development course, following questions need to be answered. For example, have there been a nation in modern sense in the history of China? If so, then what are they? In traditional China, the "country view" equals to the "world view" and the world is all dominated by the emperor. Just as "The Book of Songs" (a book reflecting the social life of the Western Zhou Dynasty) said, "Under the sky, nothing isn't the king's land; the people who lead the lands, no one isn't the king's subjects." If we have a look at pre-modern China with such "world view", then there would be only the "China" and "Siyi". The most obvious difference between them is the distinction between "civilization" and "uncivilization". Therefore, the above-mentioned "China" should be a cultural community as well as a nation, which is called by us as "Huaxia", "Hua" and "Xia" in traditional context. The "Siyi" is a generally term to refer to ethnic groups who are culturally backward and live in the fringe area of ancient China. These Siyi direction-ally comprised Yi to the east of China, Man in the south, Rong in the west, and Di in the north. Accordingly, the "China" or "Huaxia" refers to a nation, which is usually called as the "Chinese nation" in academic term. That is, just because the modern concept of "nation" or theory of ethnology, the practices of using these theories to study the history of the Chinese nation and the modern

concept of “Chinese nation” appear. However, the original “nation” refers to the “ethnic groups living in the Central Plain of China”, namely the Han nationality. It was not until the establishment of “Republic of China” when people wanted to achieve the ideal of “nation—state”, that is, the pursuit of nation unity and solidarity within a united country, that the connotation of “nation” was changed into “a nation complex with the Han nationality as its main body and including all other minorities in China”.

Liang Qichao first used “nation” concept in China. In 1902, he mentioned the concept of “nation” in “On the Transformation Trend of Chinese Academic Thoughts”, an article published in *Xinmin Series Newspaper*. In 1905, he repeatedly referred to the concept of “the Chinese nation” in an article named as “An Observation of the history of the Chinese nation” and clearly stated, “What we called as ‘the Chinese nation’ today is what we generally called as the Han Nationality.” According to him, the Han Nationality is “the main body of the Chinese nation and the descendants of the Yan and Yellow Emperors”. Almost at the same time, Sun Yat-sen, a famous revolutionary and thinker, repeatedly put forward the slogan of “expelling the Tatar barbarians (i.e. Manchu) and reviving Zhonghua”. What he called as “Zhonghua” at that time also referred to the Han nationality. Because of lofty status and social impact of Liang Qichao and Sun Yat-sen, the concept of “Chinese nation” quickly aroused strong repercussions in society. Many newspapers and periodicals such as *Zhejiang Chao*, *Jiangsu, China in the Twentieth Century*, *Min Bao*, *The National*, *The world of Children* had heated discussion on the meaning of nationalism and the Chinese nation. One of the most influential article about it is “On Gold Iron Doctrine” published by Yang Du, a famous thinker, in 1907. Yang’s understanding of the nation has gone beyond the national consciousness of origin. He thought that the Chinese nation is more a cultural community than a nationality. It is the cultural unity, cohesion and indivisibility that give creation to the big family of the Chinese nation, which provides a source of ideas and theoretical support for the later meaning transformation of the concept of “nation” from “Han Nationality” to “all members of all ethnic groups centered around the Han Nationality”.

After the Revolution of 1911, the Provisional Government of the Republic of China fully inherited the legacy of the Qing dynasty both in territory and ethnic composition. It was obvious that Han Nationality was not the only nationality in China, thus the narrow concept of nation became an obstacle for the Chinese nation. Sun Yat-sen realized the indivisibility of all ethnic groups, represented by the Han nationality, Manchu, the Mongol nationality, the Hui nationality and the Tibetan nationality, so he proposed the thought of “the republic of five nationalities” and pointed out that “the foundation of a country lies in its people. We could unity the nationality of Han, Man, Mongolian, Hui and Tibetan into one country and unity the nationality of Han, Man, Mongolian, Hui and Tibetan into one person, that is what we called as national unity”. Though Sun Yat-sen proposed national unity and the republic of five nationalities, he did not give a name for this community. In March 1912, Huang Xing, a leader of the revolutionary party, organized the great unity meeting of the Republic of China and put forward the concept of “the great

unity of the Chinese nation". In its written proposal, he said, "since the foundation of the Republic of China, our ethnic groups are lax in unity. So it is imperative to make contacts with each other and seek national unity. As long as you are a Chinese people, how hardhearted enough for you to discriminate against our compatriots? Thus we initiate the great unity meeting of the Republic of China." Here what he called as "the Chinese nation" was a national complex including not only the Han nationality, but also Manchu, the Mongol nationality, the Hui nationality and the Tibetan nationality. Since then, the term of the "Chinese nation" was widely used as the "national complex centered around the Han Nationality. Though members of all ethnic groups have their own "personalities" and "qualities" in this unified multi-ethnic country since the foundation of the Republic of China, that is, diversities and differences still exist among aspects of language, geography, economic life, culture and psychology, obvious integration and assimilation trends still appear in the co-development course of Chinese nation, forming a big Chinese nation. Thus, a "great Chinese nation" is basically formed featured by unity in diversity, openness and inclusiveness and innovation.

### **3.1.3 The Formation and Raising of National Self-consciousness**

Fei Xiaotong thought that "as a conscious national entity, the Chinese nation appeared in nearly a century of confrontation between China and western powers. However, as a free nation entity, it is formed in the course of history for thousands of years". This self-consciousness is reflected from two aspects. On the one hand, members of the Chinese nation has begun to use modern ethnology theory and methods to understand. They also consciously made active exploration for the unity and prosperity of the Chinese nation; On the other hand, the Chinese nation has had a clear self-knowledge, including their history, tradition, current circumstance, future prospects and so on. It was not until in modern times that the Chinese nation had a clear self-knowledge. This self-awareness is mainly manifested in the following aspects: national reflective consciousness, national crisis consciousness, awareness of national salvation, sense of national self-improvement.

#### **(1) National reflective consciousness**

The so-called national self consciousness means to "draw a lesson from a bitter experience". Some scholars said that it was in many wars waged by western powers that the Chinese nation came to wake up. The defeat of China in the Sino-Japanese War of 1894–1895 was an important event in promoting the national awakening. Liang Qichao pointed out, "The awakening of the Chinese nation started when China was defeated and had to cede territory and pay indemnities after the Sino-Japanese War of 1894–1895." He also said, "After the Sino-Japanese War of 1894–1895, numerous patriots rallied together to find solutions for the renaissance of the Chinese nation." The first reaction for the Chinese nation was to reflect itself after national awakening. This reflection included two aspects, rediscovering

themselves and re-understanding of the world. Before the Opium War, China's ruling class and literati class had a sense of superiority and though China was a "celestial empire". They had adhered to the "differences between Chinese and barbarians" handed down from their ancestors. However, the Opium War has gradually changed their views, which were specifically reflected in the following aspects:

First of all, the traditional geography view transformed into a modern one. In ancient time, Chinese people believed in hemispherical dome cosmology and thought that their emperor was not only the king of China but also the king of this universe. Under the control of this kind of world view, the relationship between China and Siyi (Four Barbarians) was the the relationship between "suzerain" and "client state" and their diplomatic relations were not equal, but as a relationship of "tribute". This concept had rooted in the mind of Chinese people for almost four or five thousand years. As a result, when George Macartney visited China in 1793 with a large British delegation, Emperor Qianlong was very happy that there would be one more client state for China, so these British people were given a grand reception by governors of Qing Dynasty. From these we can see that even in the late 18th and early 19th century, China's rulers still considered themselves as "the king of this universe" and western countries were held in contempt by them. They also did not want to know exactly where the Western countries were located and how developed these countries were. As a result, in the "Kangxi-Qianlong golden age", China's emperor did not know the location of Britain which had traded with China for a long time. It was not until two years later of the Opium War that Daoguang Emperor wondered where was Britain, how large it was and whether they could get to Britain by land. Opium War opened China's door and shattered the "celestial empire" dream of the Qing governors. After it, numerous people of insight began to reflect on themselves and begun to understand the world. From the perspective of self-reflection, they gradually realized that China is not as strong as they imagined and that China also was not the most civilized country in the world. From the perspective of understanding the world, they were no longer self-enclosed and actively took the initiative to learn about the world. In the 1840s, Lin Zexu organized the translation of foreign books in Guangzhou and later compiled the *Geography of the Four Continents*. Based on this book, Wei Yuan compiled China's first masterpiece of world geography-*Illustrated Treatise on the Maritime Kingdoms*. These books had a complete description of the location and the basic situation of other countries and updated Chinese people's "world view", especially making Chinese people realize that China was not in the center of the world, but only a "small country in southeast world".

The second is the shift from the traditional concept of "distinction between Hua and Yi" to the contemporary concept of "learning merits from advanced western countries". Chinese rulers and intelligent were controlled by the traditional world view thought that "Huaxia" was the center of this world and cultural exchanges between "Huaxia" and "Siyi" (Four Barbarians) was to educate barbarians with the Chinese culture. Until the Westernization Movement, some diehards in the Qing government still believed that the most despicable and shameful thing was to

“regard foreigners as teachers”. Although most people of the ruling class were opposed to the behavior of “regarding foreigners as teachers”, there were still some examples of learning merits from foreigners. Lin Zexu and Wei Yuan were precursors to learn from foreigners. They put forward the proposition of “learning merits from the foreign to conquer the foreign”. After the Opium War, Lin repeatedly addressed the need to learn from western countries. Seeing the British “having numerous large warships and cannons” “sailing through wind and waves”, they pointed out that Chinese military force should dodge the advantages of the enemy and “learning merits from the foreign to conquer the foreign”. To fight against British invasion forces, Lin Zexu sent soldiers to collect military secrets, translated western books, purchased newspapers to collect information about the enemy’s situation and bought more than 200 cannons from western countries so as to provide opportunities for soldiers to drill on boats. For the first time, Lin Zexu pocketed his pride to learn from the west and become the first one to learn foreign technologies. In fact, all movements happened in modern China such as the Westernization Movement, the Hundred Days Reform Movement, the Revolution of 1911 and the New Culture Movement, etc., were started with the goal to learn the merits of advanced western countries. Therefore, we can say that exchanges between China and foreign countries after the Opium War gradually changed Chinese people’s traditional thought of “distinction between Hua and Yi”.

## (2) National crisis awareness

The so-called crisis consciousness is equal to awareness of unexpected development in meaning, which means that we should neither take credit for the victory, nor be complacent in face of achievements. Besides we should remain vigilant in unchangeable conditions and see potential crisis behind the advantages. And this crisis consciousness was owned by only a few intellectuals before the Opium War and almost the entire Chinese nation did not have this consciousness.

After the Opium War, patriotic intellectuals and officials represented by Gong Zizhen, Lin Zexu and Wei Yuan expressed their deep concern for national destiny. They began to demand social reforms. Meanwhile, in order to deal with challenges from western countries, they proposed to “learn merits from the foreign to conquer the foreign”. But rulers of Qing government did not adopt their propositions, because rulers thought that nothing worse would happen after the signing of the “Nanjing Treaty”.

Rulers of Qing government did not have crisis consciousness, so China was again defeated by western colonists in the second Opium War, which made many intellectuals and officials feel quite worried. They thought that China was suffering “a change which had never been experienced for thousands of years” and encountering “enemies who had never been met for thousands of years”. In particular, Li Hongzhang was quite worried about the future and destiny of China after the invasion of Taiwan by Japanese invaders. In a memorial, he said, “Though western countries are powerful, they are far from China. However, Japan is very near to China, so it is the real threat for China.” He asked rulers lay emphasis on

coast defense and establish the Beiyang Fleet. Li Hongzhang also pointed out that “The reason why we asked our rulers to establish the Beiyang Fleet is to protect our nation from the invasion of Japan”. Officials in late Qing Dynasty represented by Li Hongzhang launched the Self-Strengthening Movement in China with the purpose of self-improvement. They paid much attention to commercial and industrial development, the organization of navy and overseas student dispatch.

China’s defeat in the Sino-Japanese war of 1894–1895 made the Chinese nation completely awoken from its dream of Celestial Empire. Liang Qichao pointed out, “our enemy could invade into China at any time and our country would perish at any time. A few years later, our land would be occupied by invaders; our relatives would be slaves of invaders; we would be killed by invaders.” These words reflecting Liang’s deep concern for national future and destiny were his true feelings when the fate of the nation hung in the balance after the Sino-Japanese War of 1894–1895. Yan Fu, a famous enlightenment thinker of China, published numerous articles reflecting his deep crisis consciousness. Especially in his translation works of *Evolution and Ethics*, he adopted Spencer’s points of view of “social Darwinism”. Yan Fu also realized the jungle law of human society. Under the invasion of western powers, the Chinese nation was faced with the serious crisis of national subjugation and genocide. Kang Youwei, the leader of the Reform Movement, was acutely aware of the crisis after the Sino-Japanese War of 1894–1895. He worked overnight and drafted a fourteen-thousand-words memorial after the signing of the “Treaty of Shimonoseki”. In April 1898, he gave a speech in the meeting of the State Protection Association, which fully reflected his deep concern for national fate. Driven by this crisis awareness, reformers launched the Reform Movement. As Liang Qichao said. “Only when you have deep concern for national fate could you dare to ask for reforms; only when you know how painful it is to lose your own country could you ask for reforms.” Thus, we could see that the defeat of China in the Sino-Japanese War of 1894–1895 arose the Chinese nation’s nationalistic sentiments. Crisis awareness finally triggered out awareness of unexpected development and awareness of unexpected development promoted the awakening of the entire nation.

Invasion of the Eight-Power Allied Forces and the signing of Boxer Protocol deepened the sense of crisis of the Chinese nation. Some scholars pointed out that after the signing of Boxer Protocol, the Qing government became a puppet of foreigners in political aspect and a publican for imperialistic countries in economic aspect. It no longer had ability to fight against western forces in military aspect and was obedient to ambassadors of western forces in diplomatic aspect. Faced with such international situation and strong domestic calls for reform, the Qing government promulgated a series of new policies and formally implemented “New Policies” from 1901 to 1905.

What we talked above is the development course of national crisis consciousness in modern times. It was among the dangers of national subjugation and genocide that the Chinese nation began carry on reforms and set foot on the road of self-salvation.



### (3) Awareness of national salvation and national self-improvement

In the aggression of western powers, China was repeatedly faced with the crisis of national subjugation and genocide. It was in these national crisis that the awareness of national salvation was activated. In order to save the nation in peril, a series of movements and reforms were launched.

The first practice of self-salvation in modern China was the Westernization Movement. Previously, we mentioned that China suffered “a big change which had never been encountered for thousands of years”. Faced with the invasion of western powers, what could Chinese people do to deal with this historical change? Literati and disciples of Confucius naturally searched for theoretical basis in Confucian works. A sentence in *Annotations of I Ching* is said as this, “The man of honor will strive constantly for self-improvement”, which means that “this universe is constantly changing, so gentlemen should learn from the endless running of this universe and exert themselves constantly”. As for means to realize “self-improvement”, they had different viewpoints. For instance, Li Hongzhang said in a letter, “We are forced to utilize western thoughts to educate Chinese people ...so that we could be as advanced as them and realize self-improvement”. Prince Gong said, “The core of governing country is to achieve self-improvement. After making a correct assessment of the situation, we thought that it’s urgent to drill soldiers and before it, we should have powerful weapons.” Zeng Guofan said, “The most important things for us to achieve self-improvement is to manage political affairs well and seek talents. And then we should learn how to make advanced weapons and warships.” Under the guidance of these thoughts, the Westernization Movement, also called as “China’s Industrial Revolution”, was launched from the 1860s to the 1890s. Not as initiators wished, the Westernization Movement was not able to save the Qing government. However, it promoted the modernization process of China. In addition to the Westernization Movement, the Hundred Days’ Reform and New Policies in the late Qing Dynasty helped China to achieve self-improvement. For instance, according to Sun Yat-sen, the Revolution of 1911 “saved people from great miseries as well as the Chinese nation”.

In terms of ideology, Yan Fu is considered to be the first person to put forward the slogan of “national salvation”. We mentioned earlier that he once introduced Spencer’s social Darwinism into China. He thought that there was also the law of the jungle in human society and the Chinese nation was in peril. But at the same time, he went beyond the ideas of Spencer. Yan Fu did not agree with Spencer on that human society is also a “fatalistic” pure natural process. He believed that the weak can turn the tide in this life and death competition through self-improvement. Yan Fu pointed out that the jungle law is also applicable to the survival competition of numerous nations of the world and the Chinese nation is no exception. Today China is under siege by western forces, so if the Chinese nation could not achieve self-improvement, it would be doomed to perish. The appearance of salvation thought was an important symbol of modern China’s national consciousness.

Overall, Chinese nation rose up and fought against countless invasions in modern times. In a memorial sent to the emperor in 1901, Li Hongzhang wrote, “I

believe that a country will emerge stronger from adversities and deep reflection would lead to enlightenment. Having read this imperial edict for a long time, I totally agree to implement new policies so as to realize self-improvement. I have worked with Prince Qing and other officials for a long time, so we would cooperation with each other and provide good suggestions on state governing and the implementation of these new policies. Only by this way would I not have regrets in my life.” Even in the time to leave this world, Li Hongzhang still had a deep concern for his nation as well as the self-improvement of China. As Jiang Zemin said in the report on the Fifteenth National Congress of the Communist Party of China, “Chinese nation has great national spirits and these spirits are profound and deep-rooted. They are also inseparable as well as main components of the Chinese nation. In the five-thousand-year development course. Chinese nation has become much stronger and has attic faith after suffering numerous hardships. This nation has developed and created a more beautiful country, created the splendid Chinese civilization and made an indelible contribution for the progress of human civilization.”

Because Chinese nation encountered enemies it had never encountered for thousands of years, experienced great changes it had never experienced for thousands of years, and suffered humiliations it had never suffered for thousands of years, the Chinese nation came to realize the actual experience of being an oriental nation, the hardship it needed to experience and the meaning and value of existence. Since then, the Chinese nation gradually evolved from a “free” nation to a “conscious” nation.

### ***3.2 The Modern Transformation of the Chinese National Spirit***

The so-called modern transformation is the conversion from being traditional to being modern both in content and form. As for what is modern transformation, Tu Weiming, an American Sinologist, proposed an idea in talking about the new development of Confucianism, that is, “modern interpretation and creative transformation.” On the one hand, endowing Chinese national spirit with new forms by using modern discourse system and expression; on the other hand, endowing Chinese national spirit with new connotations by considering practical problems and drawing lessons from reality. Among them, “modern interpretation” refers to further illustrating the core of traditional Chinese national spirit by utilizing modern discourse so as to reflect the stability and inheritance of Chinese national spirit; “Creative transformation” refers to transforming outdated or even wrong ingredients both in form and content in the traditional spirit of the Chinese nation so as to make it conform to new situations and solve new problems, embodying the era character and innovation of Chinese national spirit. In modern China, on the one hand, Chinese national spirit help Chinese nation to crawl up again and again in

misfortunes of modern times and move forward step by step; on the other hand, Chinese national spirit was given a new life in many practices to respond to modern China's unprecedented disasters and had a new development and then achieved its modern transformation. The Modern Transformation also includes two dimensions. On the one hand, it is to strengthen core components in Chinese national spirit and then to achieve a "modern interpretation"; on the other hand, it is about to carry forward and abandon some advanced and outdated ingredients in traditional Chinese national spirit so as to achieve a "creative transformation".

### 3.2.1 Thinking Mode: From the "Pragmatic Rationality" to "Scientific Rationality"

Thinking mode is a unique mode of thinking (program or procedure) for a nation and a mode of thinking which is formed in long-term production and life practices under a unique environment. Thinking mode is not only the core of a nation's culture, but also an important connotation of national spirit. One of the unique way of the thinking mode of the Chinese nation is "pragmatic rationality". Pragmatic rationality is deep-rooted and long-standing in Chinese culture. What's the meaning of "pragmatic rationality"? Li Zehou once explained that the so-called "pragmatic rationality" is to focus on real social life, do not make purely abstract speculation, do not let irrational passions run amok, lay emphasis on "practical deeds" and "reality" and adopt both positive and sober attitude toward life and every thing by utilizing reasonable behavioral patterns (Li 1987, p. 320).

"Pragmatic rationality" is the tradition of Chinese Confucianism. With rites of the Zhou Dynasty as basis and Confucius's "policy of benevolence" as its ideological core, Confucianism has regarded the "concern for the present world" as its starting point and destination since its formation. Whether Confucianism in the time of Confucius and Mencius, Confucianism advocated by Dong Zhongshu in Qin and Han dynasties or Neo-Confucianism in Song and Yuan era, they have a common spirit, that is, trying to establish and maintain good order in the real world, promote the popularization of the "policy of benevolence" so as to construct a real world of great harmony. On this point, we can understand it through the core idea of Confucianism—"benevolence". Confucius said in *Analects*, "Being benevolent means to love each other." The word "loving" clearly reflects that the essence of Confucianism is "loving all people", rather than "loving Buddha" in Buddhism, "Loving Allah" in Islam and "loving God" in Christianity. It is a typical reflection of Confucians' concern for the real world. How can we be "benevolent"? In *Analects*, Confucius said, "denying self and returning to propriety". This also shows that to "love" means we should manage to do these things: first is "self-denial", which means that we should suppress our desires, do not pay much attention of self-interests and restrain emotion; the other is to "return to prosperity", which means that traditional rites such as laws, institutions, rituals and customs which are conducive to the reconstruction of social order should be reestablished. As long as our words and deeds could accord with the requirements of rites, our society will be

always peaceful. The above discussion shows that concerning for the real world is the tradition of Confucianism and this “pragmatic rationality” constitutes the foundation and cornerstone of Chinese national spirit.

In essence, traditional “pragmatic rationality” thought of Chinese Confucianism is a kind of life attitude which values this real world while ignoring shadowy world. Under the influence of this attitude towards life, people are more concerned about human ethics rather than indulging in meditation. Chinese people’s outlook on ethics, religion and politics is of relatively strong pragmatic rationality. For instance, in the religious aspect, the reason why Chinese people get religion is not because that religion is real, but because religion is useful. Although the spirit of the Chinese nation had changed both in form and content due to the rise of Taoism and Buddhism after the pre-Qin period, its rational color did not fade. Instead, Taoism transformed from a belief of supernatural beings to a philosophy of survival pursuing immortality; Buddhism from reincarnation to a Chinese-style Buddhism-Zen, which laid emphasis on self-cultivation; religions with shadowy world as their aim was transformed to religions with this real world as their stage. As a result, some Western scholars at that time were accustomed to calling Confucian doctrines as “Confucianism” or “thoughts of Confucius”. We prefer to call it as “Confucianism”.

Although flaws still exist in “pragmatic rationality”, it is still rational in some aspects. That is, it focuses on human beings and society rather than God and heaven, which is consistent with the “humanism” spirit appeared in western world after the Renaissance. So when “scientific rationality” spirit which gradually developed since the Renaissance was introduced into China in later time, it integrated with “pragmatic rationality” due to their common emphasis on “rationality”. In this process of integration, traditional “pragmatic rationality” is transforming into “scientific rationality”. This upgrading process is highlighted in two stages. First period is the Westernization Movement and the second period is the New Culture Movement.

### **(1) The Westernization Movement and introduction of scientific rationality**

The fact that western science and technology was able to be introduced to China on a large-scale during the Westernization Movement was inseparable with the “pragmatic rationality” upheld by traditional Chinese bureaucrats and literati. “Pragmatic rationality” was described as “applying what you have learned into real practices” since the late Ming Dynasty. After the Opium War, literati with the ambition of “applying what they have learned into real practices” recognized that western science and technology could serve for reality as well as save and maintain the effectiveness of existing social order. So these literati dared to educate Chinese people with western thoughts and proposed to learning merits from the foreign to conquer the foreign. Representative of Westernization Movement such as Zeng Guofan and Li Hongzhang learned western science and technology based on whether these thoughts and technologies were applicable to China. Zeng Guofan regarded the purchase of warships and guns as a “way to suppress the rebels in

home and conduct reconnaissance beyond seas” as well as “the first priority for expeditions”; Li Hongzhang also said, “We are forced to utilize western thoughts to educate Chinese people and launched the Westernization Movement ...so that we could be as advanced as them and realize self-improvement”; Zuo Zongtang thought that “learning western science and technology would allow our country from being invaded by other countries and these countries would restrain themselves”; In the preface of *Mechanics*, Li Shanlan also said, “Today, European countries are becoming more and more powerful, which will be threats to China on the frontier. The reason why they would become threats to China is that their technology is advanced. The reason why their technology is advanced is that they are good at arithmetic. So I hope that all Chinese people could learn arithmetic and then we could produce sophisticated weapons, winning prestige and forcing other foreign countries to pay tribute to us.” These statements were based on that people thought that science and technology can help us fight against foreign invaders, revive the national prestige and consolidate the ruling of feudal emperors. In fact, most activities of the Westernization Movement from the 1860s to the 1890s, such as constructing military arsenals, mine exploitation, developing transportation, offering western courses in school and sending students studying abroad, were centered around the aim of “fighting against invasions” and “achieving self-improvements”, which gave a full reflection of “pragmatic rationality” held by Chinese people. And it was in this process that “scientific rationality” was grafted on the basis of “pragmatic rationality”. Of course, because condemnations and oppositions from diehards and the cognitive limitation of westernization movement advocates, scientific rationality was not able to have a deep root in China and only stayed at the level of applying, that is, “instrumental rationality” rather than “scientific rationality”. It was not until the New Culture Movement that scientific rationality became a kind of “new thought” which was warmly welcomed by Chinese people.

## **(2) New Culture Movement and the establishment of scientific rationality in China**

After experiencing the failure of the Reform Movement, New Policies in late Qing Dynasty and the Revolution of 1911, more and more Chinese people worried about China’s future and destiny. In order to save China, Chinese people competed to introduce a variety of social thoughts into China and it was called as “New Culture Movement”. In this movement, calls for “democracy” and “science” became the strongest voice of the times. Among them, “democracy” is a good way for the transformation of “autocratic monarchy” in feudal society; “Science” is the prescription for transforming “feudal superstition and backwardness”. If the introduction of western science and technology was for the purpose of “pragmatism” and it was limited on material level, then people’s call for “science” in the New Culture Movement had risen to spiritual level, that is, “the spirit of science” or “scientific rationality”.

In the period of New Culture Movement, western scientific knowledge was massively introduced to China through “scientific journals”, “scientific communities”, “scientific speech” and other means. Whether humanistic thinkers or natural scientists, they showed unprecedented enthusiasm for science and played a huge role in the establishment of “scientific rationality” in China. It is specifically manifested in two aspects. On the one hand, they recognized the basic spirit and methods of science—systematically explained the “truth-pursuing” spirit and regarded it as the fundamental spirit of science. How to achieve “truth pursuance”? The answer is that “we need the help of the scientific methods”. So calls for science were no longer empty slogans, but methods to have in-depth study on science. On the other hand, they recognized the value of science and had the consciousness to put emphasis on science—by high-lightening scientific “skeptical spirit” and “critical spirit”, they put forward the slogan of “down with feudal Confucianism”; destroyed numerous feudalistic superstition by advocating “rationality” and “positivism spirit”; powerfully enlightened people’s mind; provided a new paradigm for Chinese people to solve political differences by advocating scientific “persuasion” rather than “submission” and provided a strong impetus to China’s democratization process.

In sum, the upgrade of Chinese people’s way of thinking from traditional “pragmatic rationality” to modern “scientific rationality” is manifested through its transcendence of “theocentrism” believed by western forces and “empiricism” believed by Chinese people, providing a new way of thinking and a new theoretical basis for the development and dissemination of modern natural science in China as well as political and cultural changes in modern China. They created a good environment for the modern transformation of Chinese society.

### **3.2.2 Patriotism: The Transformation from “Being Patriotic Means to Be Loyal to the Emperor” to “Being Patriotic Does not Mean to Be Loyal to the Emperor”**

Lenin once gave a definition to patriotism. He said, “Patriotism is the most profound feeling of people for their own country for thousands of years.” Based on this feeling, people are always loyal to their country, love their country and make selfless dedication to their country.

“Patriotism” is a historical category. In different countries and regions and even at different times of a country or a region, its meaning and patterns of manifestation are very different. In China, the meaning of patriotism in the context of feudal society and modern society are different from each other.

Traditional Chinese social structure is that “family and state are in the same structure”, which means “families, clans and countries” are homogeneous and they are only different in size and administrative levels. “Family” is a grass-root organization of a country; “clans” occupy middle position in national organizations; “royal family” is the highest national organization. Just as a family has its own “headers”, a state owns its own “monarchs”. Confucianism preached the thought of

“being filial to our parents and being loyal to our monarch”. Furthermore, it regarded this thought as the most basic standards of traditional morality and called “being filial, loyal and a man of integrity and justice” as “four principles to govern a country”. If a country is a building, then these four principles would be four pillars to support this building. As a result, under the feudal system, “patriotism” means to be “loyal” to your monarchs and loving family means to be “filial” to your parents. That is, the core is patriotism is “to be loyal to the emperor”. Let’s look at a typical example—Yue Fei. First of all, the army led by Yue Fei was called as “the army of Yue clan”, which is the most obvious signs of the homogeneous tradition of families and countries. Second, a well-known spirit of Yue Fei is “repaying the country with supreme loyalty”. The so-called “repaying the country with supreme loyalty” means that subjects should “be loyal” to emperors so as to serve his country. In other words, “being loyal to your emperor” is equal to “serve the country” in meaning, that is, as long as you are loyal to the emperor, you are patriotic. The example of Yue Fei shows that “being loyal to the emperor” is a kind of highest expression of “being patriotic” under the feudal system. In essence, patriotism is equal to being loyal to the monarch in meaning. Being similar with Yue Fei, national heroes like Wen Tianxiang, Qi Jiguang and Zheng Chenggong appeared in “conflicts between Hua and Yi”. More specifically, they are just national heroes of “the Han nationality” rather than heroes of “the Chinese nation”.

Since modern times, the traditional “country view” was replaced by new “world view” and people suddenly realized that there was actually more powerful countries in addition to the original “Hua Yi” system. In conflict with the western countries, the original system of “Hua Yi” became a community because of their common experiences, which is what we called as “the Chinese nation” in later time. Moreover, after the invasion of western forces, western thoughts were introduced into China. It also came true to modern state consciousness and democracy consciousness. Reforms and revolutionary struggles fighting against “autocratic monarchy” and pursuing democracy rose one after another. “Nation-state” consciousness gradually replaced “family-country collective consciousness”. And it became a common ideal and goal to construct a modern “China”. This process shows that, in the context of suffering invasions from western powers and fighting against the slavery of feudalism, “the Chinese nation” in the sense of modern ethnology and “China” in modern national consciousness became “the objects of being loved” in patriotism, rather than “monarch” or “emperor” under the traditional system of feudal society. All thoughts and behaviors which are conducive to the survival and development of this nation and this country can be called as patriotism, even they are against the emperor or want to overthrow of the reign of this emperor; instead, all thoughts and behaviors which are adverse to the survival and development of this nation and this country can not be called as patriotism, even you are loyal to your government or even the emperor himself.

Now the modern transformation of patriotism could be understood through three modern typical figures—Lin Zexu, Liang Qichao and Sun Yat-sen.

Lin Zexu is praised as the first national hero of modern China. Though “being loyal to emperors” was still the core of patriotic thoughts, modern concepts such as “human rights” and “sovereignty” had become a part of his thought. Besides, his thoughts had broken traditional “hostility between Hua and Yi” and practiced the idea of “learning merits from the foreign to conquer the foreign” for the first time. Therefore, he was considered as the first one to transform China’s patriotic spirit into a modern one. Lin Zexu learned Confucian classics such as *The Four Books* and *The Five Classics* since childhood and entered into the political circle through imperial examinations. In his growing experience, traditional thought of “being loyal and patriotic” had been deeply embedded in the heart of him and became his action guidance. Whether in banning opium trade, fighting against British invaders, opposing to cede territory, garrisoning the frontiers or suppressing the domestic rebels, he showed his deep loyalty to his country and his emperor under the feudal system. Traditional Chinese patriotic spirits were vividly reflected by behaviors of Lin Zexu. However, we would also find many characteristics of patriotism in the modern sense in Lin Zexu after careful study. First is the consciousness of cherishing and loving people. The reason why Lin Zexu launched the campaign to suppress opium was that he wanted to sustain the rule of Qing government. As he put, “The reason why I launch this movement is that I want to make sure there would be health soldiers for us to fight against invaders and enough money for our country to spend.” But the banning of opium trade had objectively influenced the survival problem of Chinese people. One important reason why he launched the anti-opium campaign was to alleviate the harm of opium to Chinese people and reduce its invasion to Chinese people’s “right to live”. To a certain extent, Lin Zexu launched the Anti-Opium Movement so as to save people’s lives, reflecting the humanistic spirit and spirit of patriotism. The second is the sense of national sovereignty. Although most people of the Qing Empire did not have national sovereignty consciousness in the modern sense, Lin Zexu and other people objectively defended China’s sovereignty driven by the thought of “fighting against foreign invaders so as to protect the Chinese nation from humiliations”. Since then, the sense of national sovereignty germinated in general people’s hearts and this sense was more and more enhanced in the process of praising and glorifying Lin Zexu as well as the process of having dealings with foreigners. Therefore, it was said that those heroic performances of Lin Zexu in the Opium War was the earliest reflection of the sense of national sovereignty. The third is the sense of learning from the foreign to conquer the foreign. Under the influence by traditional thought of “distinction between Hua and Yi”, general Chinese people thought it a shame to learn from foreign teachers. However, after the Opium War, Lin Zexu had doubts on it and started to have the thought of “learning from the foreign so as to conquer the foreign”. He was unable to protect China from being defeated in series of wars after the Opium War. But his thought of “learning from the foreign so as to conquer the foreign” was gradually accepted by the general public and was regarded as an effective way to save China. In a word, as the first national hero of China in modern times, Lin Zexu was influenced by the thought of “being loyal to the king and being



patriotic to your country”. However, his various patriotic actions went beyond the single range of “being loyal to the king and being patriotic to your country”. The above-mentioned “consciousness of cherishing and loving people”, “national sovereignty consciousness” and “the sense of learning from the foreign to conquer the foreign” have greatly enriched the connotation of traditional patriotism. Therefore, we can say that patriotism reflected by Lin Zexu has a certain sense of modernity and it is the source of modern patriotism.

Liang Qichao is a leader of the Modernization Movement, a famous thinker and a famous patriot in modern China. Liang’s patriotic ideas are reflected in the book of *On Patriotism*, a long article published by him in February 1899. This article is said to be the first article to describe patriotism in modern China and mentioned the word “patriotism” for the first time in Chinese history. Liang Qichao’s patriotic thoughts have gone beyond the traditional thought of “being loyal to the emperor”. In traditional China, people have the thought of “the sovereign descends the world”. Monarch is the symbol of state and government is the hub of this country. Patriotism could first be reflected by “being loyal to the monarch and the court”. However, due to the influence of modern western concept of state, Liang Qichao made a difference between the concept of state and government and pointed out that “our country is the public property of all people” and “our government is a kind of private property”. China belongs to all Chinese people whatever dynasty we are in and no matter which nationality is in power. In this way, Liang Qichao explicitly distinguished the state and the government, which implicates that patriotism is neither equivalent to be loyal to the court, nor the emperor. Liang Qichao also connected national interests with personal interests. He said, “This country is composed by people.” and “What kind of people could be called as patriots? Patriots are those who with self-esteem and self-discipline.” It means that people are fundamental elements of a state and the most basic parts of a country. Whether a country could be prosperous and powerful depends on its people. The country would be strong when its people are strong; the country would be weak when its people are weak, which is similar to Gu Yanwu’s thought of “every man alive has a duty to his country”. Gu is a famous thinker in late Ming and early Qing dynasties. And vice versa. In Liang Qichao’s own words, “unless our country is in order could our people have opportunities to be rich”. Since personal fate and country destiny are closely related with each other, only when people of the state treat national matters as their own matters and love their country as love themselves could this country become prosperous. Thus, patriotism is no longer just a slogan, it is implemented into practice by every one. This kind of “people oriented” thought has clearly gone beyond the “emperor-centered” tradition. In China, it is a tradition to equal patriotism with “being loyal to the emperor”. Since modern times, people represented by Liang Qichao, thought that the meaning of patriotism is to “be loyal to the people”. In a word, the patriotism advocated by Liang Qichao has gone beyond the traditional Chinese thought of “being loyal to the emperor and being patriotic”. In sum, the patriotism advocated by Liang Qichao has gone beyond the traditional Chinese thinking of “being loyal to the emperor and being patriotic”.

He has not only successfully distinguished “being loyal to the emperor” from “being patriotic”, but also re-elaborated the different roles of “monarch” and “the people” for the country by utilizing the viewpoint of “every man alive has a duty to his country”. Liang Qichao also successfully achieved the transformation of patriotism’s core content from “being loyal to the emperor” to “being loyal to the people”. As a result, it could be said that Liang Qichao has played a transitional role in the transformation process of patriotism.

Sun Yat-sen is a professional revolutionary in modern China as well as a staunch patriot. In modern China, patriotism is most conspicuous in two aspects—“saving the nation” and “being patriotic”. As representatives of the bourgeoisie, Liang Qichao and Sun Yat-sen had in-depth theoretical thinking and conducted tough practices and explorations on these two aspects. Thus they are “typical patriots”. However, they are different in the aspect of patriotism. Among them, Liang Qichao was still influenced by the thought of “being loyal to the emperor and being patriotic” to some extent. Whether in the Hundred Days Reform Movement, the New policies in late Qing Dynasty or in a series of activities in latter time, Liang always believed that social reforms should be conducted on the basis of reserving “the emperor”. However, Sun Yat-sen lashed monarchy and thought that Chinese people should overthrow the monarchy with revolutions so as to establish a real democratic republic state. The emergence and development of patriotic thoughts of Sun Yat-sen marks the modernization of Chinese patriotism, that is, from “being loyal to the emperor and being patriotic” to “being patriotic means to build a democratic country”. In particular, Sun Yat-sen proposed “to expel the Tatar barbarians (i.e. Manchu), to revive Zhonghua, and to establish a Republic” in the oath of China Revival Society in 1894 and mentioned that the goal of establishing China Revival Society is to “rejuvenate and protect the Chinese nation”. This means that Sun Yat-sen had explicitly banded “democratic republic” and “rejuvenation of the Chinese nation” together as early as 1894. He also proposed to “revitalize the Chinese nation” in the form of “democratic republic”, achieving the transformation of patriotism from “being loyal to the emperor and being patriotic” to “cherishing the people and loving your country”. After the failure of the Guangzhou Uprising, Sun Yat-sen lived in exile abroad in 1895. During this period, he inspected the western capitalist world and had deep a study on bourgeoisie’s political theory. Finally, he concluded, “the prosperity of a country and the development of civil rights could not lead Chinese people to the pure land no matter how similar they are with those of European countries. I have a plan which could solve all these problems once and for all, that is, adopting the principle of welfare so as to solve problems about nationalism and democracy. That is well-known political philosophy of the Three Principles of the People, including the principle of nationalism, of democracy, and of welfare. From here, we could see that the Three Principles of the People focuses on “the people” rather than “the emperor”. Some people said that Sun Yat-sen devoted his life to “the people” and this is a typical new patriotism centered around “the people”.

### 3.2.3 Viewpoint of Justice and Profits: From “Giving Priority to Profits and Ignoring Justice” to “Giving Consideration to Both Justice and Profits”

“Being content and keep on the rails; valuing morals above material gains” is a traditional Chinese moral paradigm. The former part of it reflects the Chinese people’s basic attitude toward life and the latter part shows the Chinese people’s indifference to material interests. The combination of these two parts makes the spirit of “being contented in poverty and devoted to things spiritual” become a widely accepted social value. Therefore, merchants have the lowest social place in four occupations and are suppressed, because they are thought to be the most restless in ancient agricultural society. Businessmen almost become the synonym of “people who are mercenary”. And “people who are mercenary” are different from “people with integrity” who value justice above material gains. That is, “the noble men pursue moral integrity while villains pursue self-interests”. Thus businessman are belittled by the whole society and are regarded as villains. However, with the opening of China’s locked door by western gunboats, especially after the “bombing of a kind of heavy artillery”—commodity, this traditional thought of “valuing justice above material gains” encountered challenges and a new viewpoint on moral virtues and interests was formed.

The first group of people at the forefront of the times represented by Lin Zexu and Wei Yuan advocated to “learning merits from the foreign to conquer the foreign” and argued the legitimacy for common people to pursue interests for the first time. They also noted that “our saints rule gentleman by morals and rule the common people by self interests”. “Morals” and “self interests” as well as “gentleman” and “common people”. These people explained the dialectical relationship between moral virtues and self-interests at an earlier stage.

Early bourgeois reformists such as Feng Guifen, Guo Songtao, Wang Tao, Xue Fucheng, Chen Zhi, Zheng Guanying, et al. went abroad and conducted site visits to western countries. They not only had an overall knowledge and practical understanding of Western Europe countries’ political and economic systems, but also had real feelings and mature understandings of western culture and values. They believed that there were no faith at all between great powers and small countries in the jungle world. Even we had the so-called international public law, it was just a tool serving for those great powers. If the country is not strong enough, then no matter how faithful it is, it would always be humiliated and no one would help this country. They also recognized that westernizationists only knew they should buy warships and make firearms when it came to foreign aggression resistance. As a result, they failed to defend aggression and were ridiculed by foreign forces. The reason lies in that they did not realize the importance of “economic war” and “rights and interests” and that “those in power did not have their own rights and interests”. Thus, if we want to make China to achieve self-reliance, then we should not feel it is a shame to talk about self interests and governors and civilians should be of one heart in pursuing self interests. Besides, we must compete with foreigners in pursuing “benefits and interests”.

Among early bourgeois reformists, Chen Zhi gave a detailed and systematic discussion on the distinction between “moral virtues” and “self-interests”. In *Continuation of the Tactics of Enriching the Country*, he pointed out, “Only after gaining enough self-interests could a people know something about moral virtues and vice versa. The noble men lay down their lives for just causes. When it comes to state governing, saints are not reluctant to talk about self interests. Considering for the interests of all people in this world, we should make all people have opportunities to gain self interests. And then this action would be paid off, that is, this country and its descendants could enjoy the fruit of this action. So it is saints who are adept at discussing self interests.” He explained the viewpoint of “gaining both moral virtues and self-interests” by utilizing saints’ words and deeds.

If above-mentioned “interests” refers to “public interests” or “national interest”, then the “interests” in Xue’s comments means “self-interests” or “people’s benefits”. Xue Fucheng believed that “self-interests is the basis of public interests”. He also pointed out that public interests is an accumulation of private interests. If common people are very poor, how could a country be prosperous? Thus, people’s pursuit of self-interests could do no harm to public interests. Instead, it will become a part of public interests. This is what he called as “when everyone pursue self interests without compromising national interests, then national interests would be finally gained”. It implicates that only when common people are rich could our country be prosperous. Common people’s affluence is inseparable from the recognition of “private interests”.

In the modern transformation process of traditional Chinese concept of justice, Yan Fu has the greatest impact. First of all, Yan Fu pointed out the shortcomings of the traditional outlook on justice. The first is the segmentation of righteousness and self interests. The values advocated by Mencius, Dong Zhongshu and Zhu Xi could make people lose momentum in “justice” seeking process. The second is the concept confusion of self interests and doing harms to other people. Chinese people only knew the phrase of “benefiting oneself at other people’s cost” in the past and it seemed that the precondition of “self-interest” gaining must be “doing harm to others”. They did not know that we could achieve “win-win” without doing harm to other people’s interests.

To solve above shortcomings, Yan Fu discussed the necessity and reasonableness of self-interests based on the knowledge of modern biology in western countries (from the viewpoint of surviving) and demonstrated the principle of “pursuing only one people’s interests could do harm to the realization of general public’s interest” (from the perspective of development). He then put forward the thought of “giving equal emphasis on both morals and self interests” and believed that the moral is the premise to obtain interests. This is so-called “only when we have morals in business activities could we gain self interests”. Only when we could not only share profits with others, but also gain self interests at the same time could we achieve the real “interests”. This is what we called as “only when we share interests with others could we gain self interests and there is no case that one could not gain self interests when he shares interests with others. That’s the law of human society”. This thought of “combining self interests with moral virtues”

advocated by Yan Fu highlights the consistency of “benevolence” and “self interests” and has clear differences with thoughts advocated by Dong Zhongshu and Neo-Confucians who give emphasis on “moral supremacy”.

In sum, many progressive thinkers in modern China had identified self interests as a basic requirement of human survival and had more and more clearly affirmed the legitimacy of profit-seeking behaviors. However, they remained opposed to the behavior of pursuing self interests unscrupulously and stressed that people should pursue self interests in reasonable ranges of morals and laws. What they advocated is a new viewpoint of moral virtues and self interests. This kind of viewpoint which gave equal emphasis on morals and self interests advocated by these thinkers had not only ensured the basic living rights and interests of people, but also was against “egoism”, ensuring the sound development of these “moral revolutions” in modern China.

The modern transformation of the Chinese national spirit is a dynamic process. Those changes occurred in recent times are just an important part in the transformation chain of the modern times. Up to now, many factors of the Chinese national spirit are still approaching to modernization in its blending and collision with thoughts from different times and different places. In addition, the modernization transformation of Chinese national spirit is a complex process involving many aspects. Due to space limitations, I choose to write those important ones such as thinking mode, patriotism, viewpoint of justice and benefits, etc.

# **Chapter 5**

## **Approaches to the Challenges and Development Confronting the Chinese National Philosophy in Modern Times**

### **1 Chances for the Development of the Chinese National Philosophy with Space Exploration**

Patriotism and culture are the basis of a nation's pride. From the birth of our nation, we have been through many challenging moments which helped steel our national spirit and strengthened our sense of belonging to the spiritual home and national consciousness. After the national government addressed new reforms and began opening-up our borders, China has been confronted with many new and exciting opportunities and challenges. On the one hand, the common patriotic spirit of Chinese people is still under construction; while on the other hand, we still need to adapt to the challenges presented by globalization, marketization, science and technology. Under such condition, how can the Chinese people handle change and develop as a patriotic nation?

#### ***1.1 The Market Economy and Contemporary Patriotism in China***

For the last 30 years, a system of market economy has existed as our socialist social economic system. This economic system brought about a rapid development of the economy along with many doubts and criticism. During the reform and development of the current market economy, the Chinese economy grew much stronger and created a renewed strength and sense of national identity and consciousness among the Chinese people. It is because of this growing market economy, that a powerful force and foundation developed a renewed patriotic spirit here in China.

The proposal of a new market economy has witnessed various hardships and it has raised heated debate among many different academic figures, statesmen, and practitioners alike. However, the market economy, under the strict guidance of

traditional Chinese beliefs, has gradually revealed itself and its advantages to the Chinese people and their economic lifestyle.

The key to the development of a nation lies in the development and improvement of its economy. This is a fundamental material guarantee. The national spirit cannot be cultivated or promoted without the economic reforms and development. At the same time, patriotism as the existence of social awareness and superstructure, assumes certain independence. The true improvement and perfection of a nation should be reflected by its economic power and a showing of its national spirit. We must continue working hard to bring into play the idea of economic function a part of our national spirit and we must greatly strengthen the philosophy of a national culture. Strengthening the philosophy of national pride has a great impact on the economic development of a country: "(1) It will form organizational culture, which will influence the act of an economic organization, and thus influence economic performance. (2) Culture will influence the consumption and deposit act, and thereby influence macro-economic volatility..." (Yang et al. 2009a, p. 226).

Supporting patriotism as the long-term evolution of national culture, is an effective mechanism with which a nation can morally stimulate and constrain its members' behaviors. This plays the role of "a fair-and-square bystander" in social and economic communication. The economic function of patriotism is not only reflected by the survival and development of the nation, but also by the economic function of national culture. Therefore, the Chinese national spirit has its own special function in the birth of a nation's market economy, and thus embodies unique significance.

There are several impacts of patriotism on a market economy. First, it has a strong function of social cohesion and social integration. It is this patriotic foundation which is a part of country's development and stability. That is also the reason why a market economy has raised such heated discussion within all areas since the birth of modern China. Only when a whole nation has reached consensus and formed a unique spiritual force can we guarantee that market economy progresses in order and moves in the right direction. Secondly, contemporary Chinese national pride is a series of spiritual products from a market economy and on the basis of long-term revolutionary practices, which can be transferred to a strong material power under certain circumstances. The more patriotism grows, the higher the national comprehensive power rises. Thirdly, cultivating and promoting national pride can help us develop national intelligence and enhance cognition, which can provide a strong intelligence support for modernization and drive forward economic development and social progress.

At the same time, a modern market economy also puts some negative pressures on contemporary Chinese patriotism, which should be viewed dialectically. Negative effects will not only be no obstacle for the rise of our national spirit, it will further enhance each citizens' national awareness. The cognitive ability of a nation will only advance from the reflection and criticism on the market.

Of course, when a market economy functioning according to the rules and values set by its citizens, it can adjust on its own. On the one hand, a monopoly in the end

without market awareness in the basic supplies distribution and due to the finiteness of human beings, the function of the market may greatly challenge overall economy. On the other hand, because of the rules of value in set in the market economy, the market is guided by economic effectiveness, which will result in many unfavorable factors: money worship, hedonism, extreme individualism, the lack of various codes of morals (honesty, responsibility), and so on. With all of these challenges to our cultivation and development of a patriotism-centered national spirit, we must remain solid and united, together and helpful, ready to lend a hand to those in difficulty, and continue to be selflessly devoted.

Therefore, under these conditions of a market economy and in order to cultivate and promote national pride, we should do what following:

1. Under these conditions of a market economy, we should focus on the construction of both our spiritual civilization and material civilization. We should move ourselves forward in both of these areas without any reservations. In the past social practices, spontaneous adjustment of a market economy and the rules of value showed us the negative side, while a national macro-control and the inspiration of patriotism played an important role. We should continue to promote our culture and fine national traditions, and go on cultivating the contemporary Chinese Patriotism.
2. We should emphasize the development of an excellent national industry based on culture and provide new drives and intellectual support for the cultivation and promotion of the Chinese national spirit. Culture, as the production of intelligence and spirit, needs to be guided by pride to make itself a valued part of the market industry. The very nature of culture pride in a nation should be the basis of its development in the cultural industry; otherwise it will break from culture itself. In the meantime, the orderly and healthy development of cultural industries can provide a spiritual guarantee for the construction of a patriotic home base for all citizens of a nation.
3. We must develop the contemporary Chinese patriotism within the various segments of society and systems. We must take their criticisms and correct those unhealthy practices appearing in all areas and reforms of the market economy.

## ***1.2 Globalization and Contemporary Chinese Patriotism***

Along with the development of information and advanced scientific technology, globalization turns into a hurricane that sweeps across the entire world. In the perspective of regional expansion, it has perceptually stimulated and influenced all countries, nations, and even the life of individuals. Thereupon, the proposal and actualization of economic globalization, political globalization, and cultural globalization makes all countries open their gates, either consciously or unconsciously,



to embrace the ablation of globalization. With a new tide of globalization coming, how would the national spirit, as the unique faith and system of conception, respond? Can the construction of a spiritual home under the conditions of globalization develop in a harmonious and healthy way?

There are some misunderstandings about globalization. Globalization used to be the course of action for both westernization and modernization. Yet, as the changes are intensified and the transition of ideas are deepened, they are no longer the same as they once were in the past. Information technology, as the major impetus of economic development, has widely brought about political, social and cultural effects (Tu and Liu 2002). There are some scholars who generalize the characteristics of modernization and globalization: "Modernization is mainly focused on certain values, while globalization is a level and a scale that modernization reaches at a certain period of time. Ever since its birth, there is an impulse that modernization will be internationalized and globalized. Before 20th century, modernization ceaselessly approached to be internationalized, but not enough to be globalized. During 20th century, modernization, as a national and regional value-creating-campaign, was extended into a globally common value-creating-campaign" (Ouyang 2005). Because understanding of globalization shouldn't be restricted to only the regional influence, we can understand its nature from the following two aspects.

1. Globalization has surmounted the restrictions of regions and closely united all countries across the globe. This is an unprecedented era during which we study understand, and identify with each other on many levels. Due to the matter of regions, global diversity is enriched and revealed.
2. The developing of globalization, to some degree, has removed some regional barriers and made possible economic and political cooperation. As for the globalization of civilization and culture, there are no strict conclusions yet. Globalization is like a double-edged sword. As it closely unites all counties, it also extrudes local and national consciousness of these nations. "One important reason of diversity and consistently rising sense of self-identity is that globalization unprecedentedly extrudes local awareness, consciousness, keenness, sentiments, and passion" (Tu and Liu 2002). Therefore, globalization is never homogenization. Instead it is the realization, understanding, and identification of diversified values.

The correct understanding of globalization is closely related to the definition and reinterpretation of modern nations. Is it necessarily that globalization is an era where nations and counties no longer exist? Globalization is first a spatial breakout, which has removed regional restrictions on human consumption and the barriers for the means of production have been removed as well. Globalization has also brought mankind an abundance of material and a spiritual life from which we all benefit. Consequently, men are more than willing to break all spatial barriers lying across each other: geological space, relational space, psychological space, cultural space, just to name a few. This break of space does not mean the disappearance of

individuals but that of the powers inside the space. For example, what economic globalization has brought is the break of trade barriers between countries. While globalization breaks through many restrictions, it will also result in the existence of diversity, allowing different nations and countries to communicate with each other even though they have different cultures and a wide gap in economic strengths. The reason why we witness diversity is that nations and countries have strengthened their national awareness and identity.

When confronting globalization, what situations would contemporary Chinese patriotism encounter and how should we handle this issue? This is the solution.

**Problem 1 and Solution:** How do you maintain a country's territorial integrity and make sovereignty inviolable? Patriotism is the core to the contemporary Chinese spirit and to maintain a country's territorial integrity and make sovereignty inviolable is the embodiment of a patriotic national spirit. The regional breakout of globalization must be based on territory integrity and inviolable sovereignty. Only when people defend the development and interests of their own country can they integrate into globalization while still maintaining a nation-featured economy.

**Problem 2 and Solution:** How do you achieve sustainable development of an economy under the condition of globalization? Economic globalization has brought our nation and country huge economic benefits. However, during the process of globalization, because developed countries and developing countries have different economic strengths, the existing system of international economy and politics still functions, and while developed countries have capital flowing to other underdeveloped countries, they experience problems like environmental pollution and resource consumption left to the underdeveloped countries that have to pay dearly for the new development. The scientific outlook on development put forward by Hu Jintao has offered us a long-term, strategic, and sustainable train of thought. The ultimate goal of economic development is the development of our human society, which is not only about economic development — it is but one basic and important factor. Therefore, we cannot sacrifice the long-term sustainable development of mankind only for economic development.

**Problem 3 and Solution:** How to strengthen cultural communication and cooperation and national identification under the condition of globalization. Negative influences and enlargement of human evil brought along by market economy are the opposite of our traditional good virtues, which has drowned our national culture in the floods of market economy. Globalization has largely impacted Chinese traditional culture. The invasion of other nations' cultures is not only a challenge to traditional national culture but also a requirement of modern development of Chinese traditional culture. In recent years, Confucian culture has gained worldly popularity. The rise of Chinese studies on the one hand is an expression of the requirement of the revival of traditional culture, and on the other hand reveals that our traditional culture has gained identification of other cultures. It is just under the condition of globalization that we recognize more clearly the significance of national identification in multiple cultural communication.

### ***1.3 Science, Technology and Contemporary Chinese Patriotism***

Ever since the market economy came into being in 80's, it has brought about the development and prosperity of both science and technology. Moreover, sharing and competing of some technologies, brought along by globalization, has promoted the development of science and technology, whose significant status in human society and life is demonstrated.

Science and technology are two different concepts. Technology is subordinate to science, while technology employs the scientific spirit, when involved in the development of technology. Then, what is science? This is a difficult puzzle to answer in the long term. Up until today, this question is still being pondered by the scientists in the study of humanities, sociology, and the natural sciences. Kant, in his work *Metaphysical Foundations of Natural Science*, has defined science in the following words: "Every study, as long as its goal is to construct a complete knowledge system according to certain principles, can be called science" (Poser 2002). W.C. Dampier also defined science in his work known as *Theory of Solution; Recent Development of Physical Science*: Science can be said to be systematic knowledge about natural phenomenon; it can also be said to be rational studies on the relationships between various concepts that can explain natural phenomenon. Technology is utilitarian and concrete, whose goal is to solve problems, which is highly targeted. As for science, its most essential feature has nothing to do with utility. Its goal is to pursue truth (reliable knowledge) or to understand natural phenomenon (or even the whole world). The realization of technology is to serve men ultimately. However, the nature of science, that is, the scientific spirit hidden beneath science, is what we and even the whole human society are looking for. Scientific spirit is the summation of value standard, which was formed scientific researchers during long-term natural and social scientific studies, behavioral regulations, way of thinking, and traditions. It is the unique consciousness, characteristics, and sentiments accumulated during the developing process of science (Kong 2006). Dewey believes that the scientific spirit includes four aspects: the rational spirit, the truth-seeking spirit, the realistic spirit, and the critical spirit. What scientific spirit and national spirit have in common is that they both believe spirit is a transcendental and abstract thing and spirit has been developed through reflection and criticisms. Therefore, as for science, scientists should be equipped with a critical thinking mind. Otherwise, it cannot be called science, but technology instead. The national spirit, as the ultimate goal in the pursuit of human beings, is accumulated by faith and principles identified by all members of society and with ceaseless reflection and criticisms. The scientific spirit places emphases on innovation and efficacy, while the national spirit stresses inheritance and influence.

The relationship between science and the national spirit is seen in a dialectical and interactive state.

1. **The paradox of scientific development and national spirit:** Science and technology themselves are never utilitarian. When we say technology is utilitarian, we are talking about its function. Technology itself does not care whether it is utilitarian or not. Though science and technology are neutral in their nature, scientific activities will have to be evaluated and judged by our values as long as human participation is involved. Behind science and technology there is one problem on ethnic review, that is, conflicts may occur between the innovation of science and technology and the national spirit of a country and nation. If not properly handled, it could become an obstacle in the development of a nation or even mankind. Though science and technology could promote the development of a nation and present the national spirit, while in the meantime the negative effects might even destroy a nation. Therefore, it is very important how we are to deal with the relationship between a science and a nation. To some extent, the reflection spirit not only embodies scientific spirit but also a kind of national patriotism.
2. **The Development of Science Stimulates National Spirit:** As is discussed above, science will largely stimulate the construction of a national spirit that the scientists and the nation reflect on their scientific activities per se. The scientific spirit is the spirit that makes the critical mind and rational spirit into one. Of course, the development of science has doubtlessly laid a solid foundation of both spiritual and material for the accumulation and promotion of national spirit. The spiritual foundation has supplemented national spirit for rationality and innovation, which is a new vitality for the national spirit. The material foundation has prepared a rich material basis for the development of a nation. The development of science and technology is the embodiment of not only the comprehensive strength of a nation but also the comprehensive strength of that country's national spirit.
3. **Science Facilitates the Construction of the Spiritual Home of a Nation:** The ultimate goal of science or even of national spirit is to construct a harmonious and healthy spiritual home. First, most people engaged in scientific innovations are the members of a specific nation. Only in one's homeland can one feel the sense of safety and belonging and thus will fully perform his subjectivity to put into practice his innovations in science. Secondly, ever since the first human being, the construction of spiritual home is a pursuit that never stops. The reason why we seek to belong to a homeland of lies deep within the nature of all human beings and in the men's spirit of scientific inquiries.

Economic globalization hasn't brought along technological globalization. Technology becomes the core issue of competitive force for each country. What is supporting technology is just scientific spirit, that is, the innovation of technology, the reflection and reform of both the technical and scientific methods. When we are faced with all kinds of technical problems, it is just this scientific inventiveness that we lack. "China is just a 'world factory'... and Audi cars made in China doesn't necessarily mean that China possesses the set of technology to produce Audi cars. At present, China is more engaged in low value-added labor. Because we don't

have the core technology, China has to take away 20% of the selling price of home-made cell-phones, 30% of that of computers, and 20–40% of that of Numerical Control Tools to pay patent fees to foreign patent holders” (Xue 2006). As big a country as it is, China holds a part of the international market share, and yet it has few patents on innovative products. Our people are reflecting on the scientific issue. No one is willing to accept the fact that China is just a world factory because we blindly rely on many foreign countries for their core technologies. Our current situation has quite a large impact on the national spirit. It has changed our thought on science and technology, while at the same time, it serves as a warning that only when our innovation capability is improved can we really show our true national spirit and character.

What has been discussed above are problems our nation faces in our quest for modern science and technology. It is just the existence of problems that grants us the potential for big improvements. Our traditional national spirit and culture is partly featured by integration and intuitive thinking. The feature of integrality happens to overcome the single-sidedness of science and technology due to refinement. As for intuition, though it is a necessary factor in scientific and technological innovation, rational argumentation and reasonable revelation are more in line with what science and technology needs and what the national spirit lacks (Zhong 2005).

The development of science and technology has to become a top priority in the development of our nation. The improvement of both science and technology in China, is not only about technological production but more about the training and exercises of scientific innovativeness. This will be a giant and significant step for the development and the promotion of China’s national spirit. At the same time, the development of science and technology will surely provide a material guarantee for the construction of our homeland. Only under this condition can our people better perform their innovation, creation, and enthusiasm, on a daily basis.

## **2 The Spiritual Ecology of Contemporary Chinese Nation**

When we look into the background of the contemporary Chinese national spirit, the picture of a realistic prospect for the development of contemporary China is revealed. The development and maturation of a market economy, the impact and development of globalization, the requirement and challenges of science and technology, these three as a whole have provided opportunities for the construction of a more modern national spirit while provoking reflection and criticizing our own nation. The prospect of a new future is based on how much we understand and how deep we reflect on our current situation. The impact of all three of these have depicted the general outlook of the studies on a modern national spirit and the building of a spiritual homeland. To expand it further, we need to look into the issue of national spirit itself and question the condition of this modern national spirit.

## 2.1 *Modernity and National Spirit*

The attitude of modernity was formed during the Age of Enlightenment. The continued spread of the concept of science and the development of humanism have been on trend since Renaissance Era and have made science, liberty, and the pursuit of worldly happiness, the main factor to stimulate the Age of Enlightenment. Along with expansion of the scientific revolution and the Age of Enlightenment, many religions were harshly criticized. Society was manifested to be a process of secularization, or in Weber's words, a process of "the disenchantment of the world". It changed people's way of thinking and how they viewed the world. It changed how people formed their rationality and stimulated an anti-religious movement, hastened the subjective consciousness, and produced values like liberty, equality, philanthropy, just to name a few. All the above provided an ideological foundation for the birth of a modern capitalistic society and thus became the basic features of modernity in a philosophical sense (Chen 2001). Of course, the burgeoning of modernity brings about the development of both science and technology, which significantly improves the people's living standard. On the other hand, misunderstanding and misapplication of modernity will also result in negative some effects. It's not an easy task that men finally stand steadily on earth. Yet in the end, men might be defeated by themselves with the absence of rationality (Wu 2009, p. 125).

Modernity, as a trend of thought, has doubtlessly promoted the development of the nation and poured new blood of the era into the national spirit. Modernity is introspective which all developing nations and countries should learn about when reflecting on themselves. In the meantime, negative influences caused by modernity also force nations and countries to reflect on and criticize their act, so as to create a new spirit. While on the road of modernity, we need to learn how to correctly recognize which modernity and modernizations will directly affect the orientation and development of the developing nation. Modernity is not a phased result, nor the symbol of an era. Modernity, like pre-modernity and postmodernity, is a kind of values and thoughts. A stiff standard of modernity will, to some degree, restrict the development of a country. Its standard of uniformity has destroyed the national characteristics and traditional culture. High-rise buildings, fashionable store fronts, over-consumption, novelty entertainment, etc. turn into the people's pursuit. Vulgar culture and consumer products made with poor quality will fill in the holes of the people's life. High-rise buildings make people live high and comfortable while ancient buildings have to pay the price—they are either covered or destroyed. Fashionable store fronts enhance the people's passion for novelty, but after that they live in an endless void and depravation. Over-consumption and novelty entertainment boosts, although boosting the economy and immediately catch people's eyes, are vices of luxury worship and bad habits are fostered. At the same time, our excellent traditional culture is buried, resulting in the absent of a national spirit and turning a nation into a spiritual "homelessness". The trumpeted rationality of modernity has promoted and condensed the introspective spirit and critical mind of the nation; yet, it has also resulted in some adverse consequences. It is just the

introspective spirit that allows the national spirit to constantly reflect on, criticize, and promote itself in modern times.

The following questions are what we should be clearly aware of when talking about the development status of a nation's modernization and modernity. First, does China need to follow the international modernization standard and recognize the uniform modernization or complete modernization in a popular form and reject the uniform modernization? Second, how does modernization integrate into the long-term development plan of China? And third, how do you deal with the relationship between modernization and national spirit during the modernization process?

The solution to the last puzzle is extremely important. As the name suggests, modernization definitely is different from traditions. However, patriotism is just a condensed form of the traditional culture. Then, there must be conflicts between the national spirit and modernity, as well as modernization. First, they are different ideas occupying the same time and space. Modernity is what we encounter now while we are in a constant effort to seek a modern national spirit. However, modernity is a product of the Age of Enlightenment, while having a national spirit is a product that can be inherited or learned from our elders. The latter has a very strong cultural root, and can serve as a link between the past, the present, and future. Therefore, when people are faced with modernity, there will be gaps between the rootlessness of modernity and the national spirit which brings dimensions of the past and future together. Secondly, the two have different contents. Modernity is mainly regarded as a kind of values and concepts, that is, the extension of man's rationality or recognition of nature per se, and their nation. Patriotism represents the spiritual status of the whole nation, and man's recognition in modernity is only one important component. The development of a national spirit needs to be "activated" by modernity. Modernity acts just as a dimension, like the dimension of time in the here and now, and of the construction of a modern national spirit. This vision is also a link between the past and future, even though modernity is the product of the Age of Enlightenment. The Age of Enlightenment is based on the criticizing of the traditional scholasticism period which is devoid of humanity. In the meantime, the introspectiveness of modernity has brought about our yearning and expectation for the postmodern times. Therefore, modernity in this sense has the function of activating patriotism.

## ***2.2 Traditional Culture and National Spirit***

If we say modernity is the dimension the here and now national spirit encounters, then traditional culture is the past time dimension that the modern national spirit now encounters. Then what's the relationship between national culture and national spirit? "On this aspect, the basic consensus of current theorists is that national spirit is the soul of national culture and the spiritual drive of national development and improvement. The reason why national spirit is the soul is that it is the most

frequently and widely eulogized object for the longest time. It is the main stream of the history of national culture. Generally speaking, national culture is created by a nation in a certain environment; it is the reflection of politics and economics” (Yang et al. 2009a, p. 66). Therefore, the national spirit is on one hand the essence and an enhanced edition of the traditional national culture, and on another hand the internalized potential spirit inside the nation and national members’ psychology, and is manifested in the form of culture.

Based on traditional culture, patriotism is the enhancement and condensing of a culture. We have countless excellent traditional resources, from all kinds of philosophies in Qin, to Confucianism in Han, Metaphysics in both Wei and Jin, Buddhism and Taoism in both Sui and Tang, and Neo-Confucianism in both Song and Ming. The essence of a culture’s “national spirit” is contained in those resources. All in all, the traditional culture can be summed up in the following aspects:

First, the spiritual state of a nation is its vigorous and unyielding national spirit. “While the universe keeps rolling on orbit, the man of honor will strive constantly for self-improvement” and “A gentleman should cultivate himself to become tolerant just like the earth bares everything on it.” These quotes from *The Book of Changes* have always been famous dictums looked up to by the Chinese people. Whether in the powerful Qin or in prosperous Tang dynasty. Whether or not they were in the decaying Qing dynasty, the Chinese people as a nation have always applied this philosophy in ruling the country and in warning citizens. The national spirit of collectivism and patriotism, thus arising has become the tradition of our nation.

Second, the nation’s way of thinking is a systematic and integral way of thinking. Confucianism, Yi-ology, Taoism, and Buddhism, in the end are all integrated into Confucianism, which has strongly influenced China whose history was built over thousands of years. Confucian culture became the mainstream culture. The integration of Confucian culture reflects the integral way of thinking of the Chinese people. Of course, each culture itself holds a systematic and integral view. For example, the eight diagrams of Yin and Yang from *The Book of Changes* is a picture of mutual promotion and restraint on all things in the universe, which ends in a complete circle. The Theory of the Five Elements is a typical representation of the systematic theories. The five elements are produced by each other and are closely related to each other, forming a systematic diagram of the five elements. We can also see the difference from the classification of philosophies. Western philosophies are classified in a chronological order just like the ancient Greek philosophy, scholasticism in Middle Ages, modern philosophy, and postmodern philosophy. By contrast, the Chinese philosophies are not classified in chronological order, because it is against the systematic and integral principle of the Chinese culture. Mr. Feng Youlan was a firm opponent against the segmentation of the Chinese philosophies.

Third, the ultimate goal of Chinese traditional culture is to return to harmoniousness and moderation. It is not difficult to understand harmoniousness because China itself is a harmonious nation. The Theory of Taoism by Laozi and Zhuangzi



advocates that the universe should be integrated as one, and that people should abandon their senses, stop their thinking, and forget about themselves, so that nature and men can be one. Moderation is not compromise, but instead a sublime status. This is what's so unique in the Chinese national spirit. As Mr. Zeng Shiqiang said when he interpreted the Book of Changes: only our country is named China. The Collection of Notes on Moderation says, "Moderation means that we should be even-handed, not over-famed and be common." Harmoniousness and moderation is not only a kind of spiritual state—the state of being harmonious and integrated—but also a kind of spiritual act, that is, people's attitude of living their life and doing their business. This is both the symbol and representation of the national spirit.

### ***2.3 Western Culture and National Spirit***

Stricken and swept over by globalization and modernization, the contemporary Chinese national spirit has to communicate with western national spirit. Speaking of the national spirit, we often apply the core values as our evaluation criteria. Core values embody the core of the national culture, that is, the principles abstracted and condensed by culture, while the word "core" in core values highlights the uniqueness of our national values, which coincides with the national spirit. Therefore, the core values present themselves as an important representation of a nation's patriotic spirit. So then, how can we begin to understand individualism, which is the core values of the western culture, and its influences on the contemporary Chinese national spirit?

As for individualism, first we should look at it with an open mind. The values of individualism bring about political democracy and equality. It takes full advantage of personal subjectivity and creativity, resulting in the westerners' spirit of striving to forge ahead and being devoted to innovation. Since the Reform and Opening-up, we have gradually developed an open mind towards all kinds of cultures and values, "and share the basic and core values formed during the modernization of western society." All we need to do is to endow those core values more realistic and with abundant contents. Individualism also has its disadvantages and short comings'. If individualism enjoys extreme expansion, the whole society will lose its sense of regulation and coordination. Politically, it will cause unilateralism, which could be a risk for global security; culturally, big-county chauvinism will result in hegemony on culture and communication; economically, monopolies and dictatorships will come into being, which surely will affect bi-lateral and multi-lateral cooperation between countries. As part of the essence of western core values, individualism has fully demonstrated its enormous radiation in the aspects of politics, economics, culture, and so on. After the comparison and communication with individualism, our core values will hold greater advantages if certain individualism factors are properly added to it.

1. **The Activation of Collectivism.** The adding of individualism factors fully stimulates enthusiasm, subjectivity, and creativity of individuals. Only when personal benefits are sufficiently satisfied and personal value are fully demonstrated, can collectivism function well. Such collectivities are vigorous and harmonious. Vice versa, only collectivism with strong vigor can actively and truly care about the all members and inspire the most wisdom from all individuals.
2. **To Perform the Highest Potential of Thoughts and Creativity.** As a developing country in modern society, we are in urgent need of developing our economy, strengthening the construction of our legal community, and promoting the traditional culture. None of these can be achieved without a complete change of mind.

In the end, we must build the core system of values with in socialism and maintain the Chinese characteristics. With a traditional culture that has lasted for more than five thousand years, the China has never lost its charm. Except for its wisdom, a more important reason is that it has a profound cultural heritage and a solid historical foundation. It has a system of thoughts, values, and morals that can still operate on its own. Core values are unique in each country, once formed, it will constantly and steadily influence the people's value evaluation, value option, and value orientation. The long traditions and profound culture of the Chinese has deeply influenced and has been internalized in each citizen's psychology. As part of their core values, it is deeply rooted and hard to change. However, individuals will have different interpretations and presentations of the traditional culture at different times. Individualism means the seeking of economic competition, political equality and liberty, cultural diversity, and scientific innovation. What we need to study is the method and spirit. Only when we learn and absorb it on the basis of criticizing and reflecting on the core values of western individualism, and at the same time combining it with the practical construction of socialism in the modernization of China, can we better promote the construction of socialistic core values together with contemporary Chinese characteristics (Wu and Lin 2009). Thus it can also provide a spiritual resource for the construction of contemporary Chinese patriotism.

Confronted with individualism in western culture, our national spirit will also have to face some challenges.

### 2.3.1 Freedom Concept Challenges Collective Concept

Is it a collective or an individual? This is the challenge facing the traditional Chinese national spirit. New interpretation and comprehension is necessary. The collective concept is originated from our traditional culture with a history spanning thousands of years. A complete replacement means absolute disapproval towards our tradition. It is a challenge to the thoughts of the contemporary Chinese people, which will never be totally accepted. Can and will the Chinese people accept the

concept of freedom? If yes, how? And how can this concept grow within the Chinese homeland? It is sure that our collective needs both the concept and awareness of freedom. The positive significance of the collective concept and collectivism lies in the idea that it will strengthen the collective's honor, responsibility, and the sense of mission of each individual, and that it will bring the citizens closer together. Over-collectivism demonstrates ignorance and disrespect for individuals. Over time, individuals' laziness might grow and eventually it will result in the disappearance of individual initiative and creativity. Nevertheless, a respect for each individual and the promotion of individual freedom will on the one hand inspire initiative and creativity in an individual, and on the other hand help stimulate the collective activities. Vitality will be poured into collectivities. People will no longer regard the issue of collectivity, or national pride, or even a country as only verbal requirements and forced labor due to the institution. Only in this way can collectivism be rooted deeply into the heart of the members and bring the necessary components of national spirit.

### **2.3.2 The Law Challenges Morals**

The power of traditional Chinese ethics and morals are obviously stronger than that of the law. The law, once set, will immediately have absolute punitive power and conditionality. Authoritative discourses, not set by law, can be altered randomly according to the time and place. Without a doubt, morals are the basic safeguard that makes social order functions normally. As long as there are human beings, ethics and morals are indispensable. Human beings are no longer human. The law exists at a higher-level of self-discipline. It follows the guidelines of defending the integrity of life and guaranteeing that a person's liberties and rights is not violated. As Rousseau once announced, "everyone is born equal." The existence of inequality has resulted in all kinds of unequal phenomenon and inequalities between men. Only the law can preserve and guarantee these things. If we regard the moral principles as the thing our conscience requires us to follow, then the laws are the regulations that must be abided by and carried out no matter if the people like it or not. Everyone deserves these rights and obligations. A rise in the awareness of legal regulations is a safeguard of the basic rights of a citizen, which can lead contemporary patriotism in the right direction.

## ***2.4 Reflection on the Spiritual Ecology of Contemporary Chinese Nation***

This section depicts the state of the Chinese modernity. We will compare our rational culture with western core culture, and also talk about the national spirit of contemporary China and the Chinese people themselves. The spiritual ecology of

contemporary Chinese is presented as: the pursuit of faith and the confrontation in reality; how to reflect itself during development; returning to spiritual home.

### 2.4.1 Faith Faced with Reality

Hegel once said that the national spirit will be born in the body of a new nation, but the national spirit is not new unique. It is the result of dialectical negation of “developing the useful and discarding the useless”. Both inheritance and criticism are involved. The eternity of national spirit refers to the one in which we develop the useful and discard the useless. The act of admitting the eternity of national spirit itself is itself rooted within the faith of the national spirit. Placing one’s faith in the national spirit requires conviction. Once formed, it will imprint deeply and eternally on the heart of all of a nation’s citizens. The pursuit of this faith will become the dream of each individual. Once faith is established, it will be the trend and the agent that long influences people.

Faith shoulders the prospect of idealism and goodness, which people endeavor to receive, yet reality is cruel and is often fighting against the people’s will. When conflicts and contradictions occur between two, the question people should be concerned about while building patriotism is whether faith can manage through the strike of reality and can faith continue to exist? The developing and breaking down of modernization, globalization, and the market economy have dazzled us. They symbolize the convergence of globalization, the evaluation benchmark of modernity, and the utilitarianism of a market economy which will all force us to question. What, if any, national heritages do we have left? Where can we see the embodiment of our own national spirit? If culture can be globalized, how do we keep our national identity with in a homogeneous environment? If the benchmark of modernity accepts commonly recognized standards, how does a nation evaluate the development of itself? Everything within a market economy must follow the laws and values of said market, will national industries be eliminated? A nation with faith is also a nation with an introspective spirit. Faith first came from Christianity. The creed of Christianity is understood through rationality. Here rationality doesn’t mean rationality in the Age of Enlightenment, rather it is understood on the premise of religion, that is, a profound comprehension of the Divinity of God. There will be no study or rational analysis and demonstration. Thus, faith can only exist in a men’s potential concept, or in the form of thoughts and feelings. Only through participation in religious ceremonies can its significance be revealed. Patriotism turns into a faith because it can be inherited. That is, it can be established and deeply-rooted in be an unspeakable sentiment placed deep inside each citizen’s heart. When the national spirit ends up being like a faith it develops two meanings. First, the national spirit is not simply originated from only traditional culture, and it is also deeply rooted in people’s soul. Whether it is Confucianism, or Taoism, or Buddhism, the essence is condensed within the national spirit, thus affecting the behaviors of each citizen or member of the group. Second, as the national spirit becomes more and more like a faith of a nation, it becomes hidden inside each

citizen's heart where it is hard to opening noticed, but once it triggered, the influence of this faith or national spirit will be hard to control. Surely, faith has always existed in the form of senses and concepts where there are gaps and conflicts in both ideas and reality between faith and the current real situation. Though modernity and globalization have brought people great comforts, it also to some degree has weakened the people's focus on traditions and reflections on the national spirit.

The contradictions between faith and reality are unavoidable and will constantly continue. What separates the human being from animals is that men are animals who are idealized the world and developed faith in something more than this world. Here by faith the author refers to the concept of faith in the broadest of senses—the pursuit of the ultimate being and belonging. Though faith is a truth apocalyptic and is self-evident—there is no need to prove it or strictly demonstrate it and you just passively accept it. This acceptance is the comprehension and acceptance from the human psyche and rooted in one's soul. It is totally different from an animal's reflection of passive instincts. The significance of the presence of animals are only in their survival and production, that is, the being in the sense of physiology. By contrast, men, with resembling nature, ceaselessly try to prove the existence of themselves and demonstrates the value of their being by their own actions and practices. Then the goal and drive of their practices are originated from ideals, beliefs, and faith. That's the fundamental difference between a man and an animal. Men not only exist as bodies with blood and flesh, but also, and maybe more importantly, they exist as a shadow of divinity. Man is always seeking a certain ultimate being and belonging, which is the spiritual home. The process of seeking this depends on the faith of a man and the support received. We all have a material home (house and family) which is enough to provide men with warmth and security. Yet, man continues to seek a spiritual home which is the ultimate place to return to and its presence needs to be supported by faith. That is why all men choose to strive hard to survive whatever hardships they suffer as their lot in life. This is the power of faith. As a unique existence, men are clearly aware of the cruelty and unavoidability of reality, but still choose to face loneliness and live a tough life. That is not only one of the pains of man's life, but also what makes life so full of fun and surprises. The very moment when Adam and Eve ate the forbidden fruit, it was destined that man would have to take responsibility for their own actions and behaviors. One has to pay his price to long for wisdom and ideal. Thus, the contradictions between faith and reality and the conflicts between the national spirit and current situation are adjusted and solved. A nation cannot survive without the existence of spirit. Otherwise, it will no longer be a civilized country of human beings. The pursuit of a spirit will finally establish a spiritual home for us to survive. Although the current spiritual home is not suitable for the goals our faith chases, we never stop looking for and believing in our own national spirit.

As time goes on, the contemporary Chinese people will constantly seek and question our spiritual home. Guided by our national faith, we will continue to work hard to cultivate our homeland. No matter the difficulties encountered, the faith of our nation will always support our actions.

### 2.4.2 How Does Development Deal with Reflection?

Whether we looking back at pre-modern and modern development methods, or looking forward to the upcoming postmodern times, it will all end in the orientation and promoting of national unity and development. The contents of development are no longer restrained by economical and material development, but they are now sustainable by development involving both inter-generational and environment development. In the middle of today's modernization, China is carrying out economic development. They are fully and energetically developing productivity by encouraging the whole nation to dive head first into the stream of economic development. Where at the same time, thanks to the experiences and results of modernization developing of other nations brought on by globalization, we save much time to developing ourselves and take full advantage of those valuable experiences in our own modernization.

Modernity demonstrates the power of man's rationality and profound wisdom. Yet, modernity only pays insufficient attention to its objects, or it lacks knowledge of its objects. Nature and the animals who have already been transformed by mankind are also beings of subjectivity, just like man. They are another group of subjects. Only when anthropocentric core concepts are dissolved, can we treat development correctly. In fact, all kinds of dissolution will return to the development of mankind. However, the changes of concepts and thoughts are very difficult. We will need to reflect on our spirit. The introspectiveness of modernity itself has the content of reflection. That is, subjective man thinks out of the subjective status and also thinks empathetically. Regarding each of the objects as a subject and experiencing the feeling of an object for himself. Man will consider his own actions and how it effects the objects he is interacting with.

The scientific outlook on development is the expression of modern the national spirit with Chinese characteristics. It is a long-term strategy that the Party set regarding the strategic development of China. For the development of society, it insists on a reasonable and sustainable concept of development. It also emphasizes people-oriented development, which makes full use of man's enthusiasm and creativity. It also pays particular attention to the relationship between both environment and men, and promotes harmonious ecological concept of development. In the past, we focused mainly on development. We simply took development based on economic performance and focused only on the current profits. Endless exploitation of natural resources has resulted in serious ecological environment problems. In the northwestern part of China, there are many places where over-deforestation has caused a complete exhaustion of resources. The concept of development is not development in the sense of time, but the benefits generated in the sense of space. Now the scientific outlook on development put forward by the Central Committee of the Party is a complete and harmonious concept of development, which combines the past, present and future into one. GDP here and now is no longer highlighted. The improvement of economic benefits is aimed at promoting the development of mankind. This doesn't necessary mean that with a developed economy we can achieve the comprehensive development of all mankind. The

development of mankind requires that we deal with not only the relationship between individuals, but also the relationship between man and the society, and the relationship between man and the ecological environment. This is a process of mutual adaptation (Wu 2009, p. 165). Therefore, the proposal of the scientific outlook on development not only offers us a visible, material house, but also constructs a solid, secure, harmonious material and spiritual home for us and our descendants to survive.

Just like what we want from development, the economics is more focused on the benefits, production values, and GDP. Anthropology pays more attention to the living condition and long-term development of mankind. Development in the eyes of philosophers and ethicists is focused on the ultimate care and concern of mankind. With a government, the issue of development involves all of the above aspects. That is why everyone has their own opinion of how to look at development within a low-carbon economy. Low-carbon could protect the environment and ecology, and guarantee the sustainable development of mankind, while it restrains the development in the economy and the stifles the increase of the national GDP, which will surely widen the gaps between developed countries in an era of economic globalization and high-speed development. The economic slowdown will also cause a series of problems in employment, society, and personal ethics. However, the human world is constantly filled with contradictions, the coexistence of both advantages and disadvantages, the choices of good and bad, and so on. Now that development must hold a time dimension of the future—the deduction of future over time and the long-term persistence, then choosing the friendly development where environment, ecology, and men can coexist will doubtlessly result in defect of economic development. It is the same with national development. The persistence of the national spirit is a question only time can answer. Only a few of the Four Ancient Civilizations still remain. Speaking of national spirit, the nation of China can proudly say that our national history is long and everlasting. As Hegel depicted the national spirit, it will never disappear; it will only exit a body and enter a new one. The nation with history is the nation with vitality and vigor.

### **2.4.3 The Lack Wants to Get Back**

Our current discussion on promoting and cultivating national spirit indicates our strong desire and requirement for the return of the national spirit. The lack of faith in our national spirit doesn't mean that there is a lack in our national spirit. The lack of national spirit in another sense mainly refers to the deficient recognition of national spirit that is latent within the nation as a whole. The national spirit as thoughts and concepts is always latent and hard to notice. Especially in modern China where the lack of a national spirit is the major topic. It includes two aspects: the lack of humanism and the crossing of both the ethical and moral baseline.

First, humanism is a major component of the national spirit. The representation of humanism is scholastic. The lack of humanism is not a product of the present age, but was established after the founding of the present day Republic of China.

The contempt for value and integrity of men, formed and settled in the several major political movements since the beginning of the Republic of China, and has been a long influence which has been long and repeatedly violated and damaged the people's integrity, values, and even life (Wu 2007). Hence the lack of humanism and the indifference in humanistic atmosphere. The first phase was during the anti-rights campaign during the ten years of the Cultural Revolution. Exclusion and denouncement against scholars left them in a long time oppressive society. A free academic atmosphere was restrained, and the humanistic scene and spirit of flourishing within academia no longer reared its face. Scholars tended to be cautious in their teachings so as not to make any mistakes. This allowed the innovative and pioneering spirit of academics fell in sufficiency. During the decade after 1977 when the College Entrance Examination was restored, the era of people defining their status by the family they were born in was replaced by another age of people winning by education and knowledge. During that time, people were focused on studying with their heart and soul, because only studying could give prominence to them and it was the only ladder for reaching success. Man's emphasis on culture and education has pulled back the humanistic spirit. The second phase is at the beginning of the Reform and Opening-up. Along the threshold of a market economy, the popularity of money worship and utilitarianism has further pushed the humanistic spirit away. That's also why we are constantly calling for humanistic spirit.

Surely, the humanistic spirit should be understood in a broader sense—not only by humanistic scholars, but also by people in other fields and by all the citizens of a nation. The humanistic spirit not only includes the spiritual state of scholars but it also involves the understanding and perception of other members towards humanism. Humanistic consciousness is also the representation of the human spirit. As we all know, ever since the Reform and Opening-up and colleges have opened their doors wider. The once elite education of colleges turned into a public education. To fit into society, there is now a lot people can do rather than just studying. Many chose things like starting one's own business or participating in professional skills training. Does it mean that knowledge is no longer important? During the global financial crisis of 2008, the idea of "knowledge is useless" began to win popularity among many people. We need to look at this question dialectically. The popularity of the idea "knowledge is useless" is mostly because in the past people paid way more attention to knowledge than any other standard of evaluation for advancement in society. Thus knowledge became the target of public criticism. Actually, knowledge is very important. A nation without knowledge and culture is a monster in today's society and can never be easily accepted by people. The amount of knowledge doesn't simply suggest one's capacity. There is no way that it should be the only criteria evaluating all people. Just like the way we look at the admission of college, although college is a place where we can learn more, it is not a must for everyone to go to college due to individual differences. A society benefits from all levels of people and individual knowledge. Depending on the condition and requirement of each person and his or her family, one can either start his or her own business or pursuit a relevant professional skills training school to improve



themselves. There is no longer only one road to knowledge. Let's liberate knowledge, and make it no longer the target of public criticism. This is not only the liberation of knowledge but also its reinterpretation and further a brand new representation of the human spirit. The announcement that "knowledge is useless" also reveals that people have a new understanding of the human spirit. Without knowledge, one can achieve nothing; yet it is also impossible that one can do anything with knowledge. Improvement and attainment of the human spirit partly relies on the improvement of the person's knowledge level, but each person's experiences in life that assume more importance. During the past 60 years since the founding of our country, the people's understanding in the contents of the human spirit is enhanced by the people's recognition capability and practical abilities are strengthened.

Though the reflection of man, the human consciousness has witnessed a new rise. The market economy is constantly reminding us of the demand and yearning of the human spirit. The market economy is in an unprecedented need of science and technology as well as the construction of a material civilization. This will certainly result in a debate between both the scientific and human spirit, as well as that between both the material and spiritual civilization. Science places an emphasis on the study of objects and to focus in on the world of objects. The human world places emphasis on man's behavior in a humanized world and man's focus is on mankind. The material civilization improves the people's living standard and material supplies, while the spiritual civilization enriches the people's inner selves. Why is it that the more advanced science and technology are, the more lacking of spiritual contents there are in the human world? As material well-being keeps increasing, man tends to sense more spiritual emptiness in life. The confrontation of the contradictions between the two is so intense that the stronger one grows, the weaker the other becomes. "In our life, the human spirit guides the direction of the human civilization. That is to say, the scientific spirit is focused on solving questions like 'what is it', while humanistic spirit is focused on studying questions of 'how should we do it?' Under the guidance of the scientific spirit, science and technology have accomplished great achievements. Only under the guidance of the human spirit, can science and technology proceed in the direction that is most beneficial for all mankind. In a sense, the human spirit and scientific spirit can be regarded as two tracks of the railway that carries society and leads it in the best direction. Lacking either one of the two, then society will not be able to smoothly progress" (Wu 2007). As if obviously, the difference of science and humanity lies in that science keeps its eyes on the dimension of here and now while humanity is focused on "how to do it" in the future tense. It is a kind of requirement and goal. Each requirement or goal has a reason, so by the human perspective of "should", the author is focused on expectations of the future put forward on the realistic basis of dissatisfaction. Since the human spirit places emphasis on man's ultimate goal of belonging, it stands on the strategic heights of the human development and from time to time warns people to focus on the present and future.

Second, the breaking of the ethical and moral baseline. The regulation of ethics and morals is a basic rule for all mankind. The difference between the human world

and animal world is that man has the regulation of ethics and morals. If the ethical and moral baseline is broken, then human society will descend into a materialized world. Speaking of the ethical and moral baseline, academia holds two views, the both positive and the negative approaches. Those who favor the negative approach believe that the ethical baseline is the premise for man being man. Though it seems to be positive instead of negative, it actually is announcing the should-not-dos of man. Those for the positive approach maintain that the ethical and moral baseline is telling people what to do and how to do it. Obviously it is of a positive sense that set both the rights and duties of man, which suits the purpose of ethics. "Speaking of the nature of an ethical baseline, it first is the common morality in the modern and equal society compared with the elite morality in traditional hierarchical society. Next, it is the morality of priority and independence relative to the theoretical system of worldview. 'Though the moral baseline is just a basic matter, it has a kind of logical priority: if you want to build a house, you have to start with the foundation. Moreover, this foundation should be commonly shared by all kinds of people who have reasonable life plans. The moral regulation for all people ought to be extended from a special system of values and life'" (Chen 2005). This is the positive approach. The approval of the priority of an ethical and moral baseline is the approval of abiding by the basic standards of both ethics and morality. The positive approach and the negative approach are very similar, but if you consider them both carefully, they are fundamentally different. The negative approach holds a negative attitude—carrying out negative and regulative preaching to people with "must-not-dos and should-not-dos", while the positive approach holds a positive attitude by saying "should do..." It is not only the moral awareness but also behavioral self-discipline. It comes from one's own understanding instead of rules from the outside.

Morals and law are a pair of concepts in relativity. As we say, law is forceful and can be used to forcefully restrict one's actions. However, can law restrict one's mind? Obviously, no. On the logical level, ethics and morals pre-exists law as man has to first be man to make or abide by the laws. On another level of practical operation, law is set above to morals so that we could use law to maintain the performance of individual morals. Therefore, once the moral baseline is broken, there is nothing law can do. On the one hand, forcefully complying doesn't meet the self-discipline characteristic of morals. There is doubt whether ethics and morals can be transformed into the articles law.

Patriotism, as a kind of consciousness and principle, is asleep and needs to be awakened by self-discipline and self-awareness. If we forcefully announce that this is our national spirit which we should believe in and abide by, it can never be a fully convincing or real national spirit. During the transitional period of contemporary Chinese nationality, we were faced with this hard fact. An ethical baseline is not only the basic regulation of one's behaviors, but also the representation of the spiritual feature of the entire nation. Confucian humanism is mostly focused on the function of an ethical and moral regulation for individuals and countries. The excellent traditions of China as a whole are embodied by the regulation of ethics and morals. Highly-rational trends have swept over human society on the levels of

material, spirit, psychology, and institution. On the material level, rationality as the modern society tool invents the slogan of times is profits and time is money. All things are centered around immediate and utilitarian goals like money and profits and are thus lacking the human touch. On a spiritual level, high and advanced technology and the information society have shortened the time people use to communicate, and has provided unlimited communication space. Inconvenient communication in the past is now replaced by convenience. Kinship, love, and friendship between people need a longer time to comprehend and communicate. It needs time for emotion to accumulate and ferment. The longer the time it takes, the more fragrant the wine of love becomes. Modern society is fast-paced, and the short, flat, and quick lifestyle has made the relationship between men the same as that of objects. It is presented to be fast-made, indifferent, and utilitarian. On the psychological level, man seldom pays attention to other people or even themselves. Their focus is on the objects, or more precisely, the objects serving them. Little concern for other people and themselves mean little and limited space for them to reflect. On the institutional level, we must provide a uniform criterion for all social activities of man, without regards to whether it is material or spiritual. Institutionalization and legalization can fundamentally promote the ascending of the moral baseline and improve man's humanity and ethical quality as the key of the problem. The ascending of the ethical baseline is not only the business of the written law, but the nation as a whole. Modernization, the market economy, and globalization have brought our country disadvantages. Because of this, the phenomenon against basic humanity and morality has developed. Cheering up and promoting a national spirit will help us dig into the advanced ideological resources and regain the virtues and ideals people long for in their hearts.

### **3 Promoting and Cultivating National Spirit**

#### ***3.1 Promoting and Cultivating New Contents of Patriotism***

The report of the 16th CPC National Congress has generalized that the spirit "centering on patriotism and featuring unity and solidarity, love of peace, diligence, courage and ceaseless self-improvement." This spiritual support of millions of Chinese people has been a part of society since ancient times and is always striving and unyielding. It is the basic values of the excellent cultural traditions of China. Such national spirit possesses enormous historical power and can penetrate time and space. It involves rational values that shine with the brilliance of human beings and carry a significant realistic effects. To transform patriotism into what can be practiced and operated, we have to be clear of its contents, the unfolding of which will provide premise and explanation for which way we choose to promote and cultivate the national spirit. According to the definition of patriotism in the report by the 16th CPC National Congress, we follow the principle of combining both history

and the current age, both abstractness and substantiality and specify the contents of patriotism with 17 values. These values include the following: country, nation, collectivity, individuals, life, development, competition, ethics (morals), honesty (trust), war, work, happiness, benefits, responsibility (obligation), interpersonal relationship, human relationship, and friendship. The information comes from relevant research materials of the empirical group of “studies on promoting and cultivating the national spirit”, which is a major project of the Education Ministry at Huazhong University of Science and Technology.

### ***3.2 The Principles of Promoting and Cultivating National Spirit in a New Age***

#### **3.2.1 The Principle of Combining Contemporaneity and Traditionalism**

The national spirit is not a castle in the air but a process where history is condensed and passed on. We must obey the principle of combining contemporaneity and traditionality. Contemporaneity is the current feature of the national spirit. The presence of each nation as an entity has determined the current attributes of the national spirit. Deep historical roots within the national spirit are originated from traditional culture and ideology. Its contemporaneity is just the presentation of its traditionality, which is not simply presented because it has new connotation of the time and is valuable in its presence. Meanwhile, traditionalism is the time premise of the existence of contemporaneity. Contemporaneity occurs in traditionality; otherwise it will be river without a source and a tree without soil.

The traditionalism of the national spirit has provided it with rich contents. It is the historical accumulation of the national spirit. When we speak of contemporary Chinese patriotism, we are not harshly setting a linguistic symbol. Patriotism is originated from the traditional Chinese culture with a deep rooted history of more than a thousand years. When we mention our national spirit, we can proudly say that our national spirit and culture has a long history and rich with content. When we promote and cultivate our national spirit, we have a well-documented history to reference. Along with the rise and awareness of contemporary human subjectivity, it is much easier to understand, accept, and identify with national spirit and long standing culture. The contemporaneity of the national spirit means that patriotism has the aura of the times. Contemporaneity makes the existence of contemporary patriotism possible. The transformation of the spirit of any nation must experience a self-denying process. The probability of the existence of contemporaneity is guaranteed by its affirmativeness, that is, the probability of the existence of contemporary patriotism. The reason why we add “contemporary” before patriotism is that it points out the finiteness of time that the national spirit can last. At least now the Chinese national spirit does exist as a link between survival and development of

the nation. It is meant to show the spatial limitation on patriotism, no national spirit is drifting freely. It must have an entity as the carrier to rely on. It has to depend on the nation. The carrier of Chinese national spirit is the existence of China as a nation itself. Each time we talk about the national identity, we use patriotism as proof of identification. The contemporary existence of a nation and its national spirit has guaranteed our national identification and the sense of historical mission for each citizen. As members of the big Chinese family, we feel proud to be born as one in our nation. We are all linked by the national spirit to one big happy family. This is our contemporary Chinese nation. Even though we live in different areas, the national culture and spirit we share hold us together. Patriotism is the infinite presence that can break the limitation of time and space.

Contemporaneity and traditionalism in a sense are dialectical. Traditionality is the logical and historical premise of the existence of contemporaneity. Without the root of traditionality there will be no contemporaneity. By contrast, contemporaneity is the extension and development of traditionality. It is also the logical premise that traditionality could exist and be recognized, instead of historical premise. Why? This is because the existence of traditionality in the sense of epistemology benefits from the promotion of contemporaneity. The existence of contemporary patriotism is originated from our traditional national culture. As is recognized by all, the traditionality thus flourishes and prospers. Therefore, contemporaneity in this sense is relatively prior to traditionality. Then the consistency of the principle of combining contemporaneity with traditionalism: to cultivate contemporary Chinese national spirit on the traditional foundation; to promote contemporary Chinese national spirit on the basis of contemporaneity—the two are inseparable. Another indication is that the cultivation of contemporary national spirit is based on traditionality. Since the cultivation is targeted and generative, then the generation process of traditional cultural resources and spirit from past to present is a cultivation process. Moreover, the promotion is for contemporaneity. Without any doubt, contemporaneity is based on traditionality.

### **3.2.2 The Comparative Principle of Communication and Accommodation Between China and the West**

In the visual threshold of contemporary Chinese patriotism, the communication and accommodation between the two kinds of national spirits and cultures of both China and the West is unavoidable. Contemporaneity reminds us that at the special moment of historical turn, we must face ourselves and at the same time start communicating with other nations.

As for the comparison method, if the final effect is the manifestation of the features of the target object in the reference system, then what's the difference from the nature of the matter? The two just seems to be one in the same question, but it is not. Though the comparison method has achieved the goal of questioning the subjective attributes or the natural attributes, it is the unfolding of essentiality in the view of reference system—using the language of reference system to describe the

natural attributes. It might not only be the essential regularity of the subject, but also the “ego” in the eyes of the other, not necessarily “id”. Though, the comparison method will eventually be the necessary way to questioning essentiality. Through the comparison method the subject is, the target object will come to know his or her difference from the other. To understand this difference, he or she will ceaselessly question the reasoning behind it, so as to know the truth of the subjective essentiality.

Meanwhile, our attitude towards comparison should be tolerant. Only tolerance can open a boundless visual threshold for us to look at dissidents, thus know ourselves and our peers as a personalized existence in a diversified world. Through comparison, we can achieve communication and accommodation between both the Chinese and western cultures. The existence of different cultures is the premise of communication. Only through communication can we reach accommodation. The ultimate goal of communication and accommodation is to absorb the beneficial resources from the western world and pour it into our own national spirit, in order to cultivate the Chinese national spirit that is appropriate here and now. Communication in comparison is aimed at understanding other nations and thus recognizing ourselves through the comparison with other nations. Moreover, we should improve other nations’ understanding of our nation on the basis of knowing ourselves and other nations so as to gain their identification. Only then can real communication between the two be achieved.

Each nation has its own unique characteristics. The Chinese people have Chinese characteristics; westerners have western characteristics; Hindus have Hindu characteristics, and so on. Just like personal characteristics, once it is formed, our national characteristics will assume stability. For example, Germans are well-known for being rigorous and precise. Most of the world’s most famous philosophers and jurists come from Germany. Germans are the nation with the most introspective spirit. Because the US and Cuba were established during the colonial ruling, longing for liberty and the spirit of fighting are deeply hidden yet are strongly imprinted in their national pride even though the history of their nations are not very long. After understanding the different cultures and political backgrounds of each nation, it will be much easier to understand their national spirits and to achieve an understanding of them. It is just like how we understand liberalism and individualism in western nations. Though extreme expansion of individualism will bring many negative effects, individualism, as part of the essence of western countries’ core values, and has demonstrated its enormous radiation ability in aspects of politics, economy, culture, and so on. When interchanging with individualism, we can properly absorb some of its factors, so as to better manifest the advantages of our core values.

### The Activation of Collectivism

The involvement of individualism factors will fully stimulate individual’s enthusiasm, initiative, and creativity. Only when individual interests are fully satisfied

and individual value is fully demonstrated, can collectivism function better. Such collectivities are vigorous and harmonious. Conversely, only collectivities with strong vigor can actively and truly care about each member, and stimulate the most wisdom of individuals.

### Digging into Ideology and Creativity

In a modern society and as a big developing country, we urgently need to develop our economy, strengthen and build a legal society, and promote our traditional culture. None of these can be done without a complete change in our ideology. To absorb individualism, we need to fully employ the power of each individual and show them respect. Therefore, we cannot simply stare at the western culture and evaluate it. What we should do is to look into the ways of western culture and find its essence. Only in this way can one fit into western culture, but more importantly, we need to naturally merge it into our own natural culture and spirit.

### The Principle of Combining Time and Space

Patriotism is the product of racing through time and space. The finiteness and infiniteness of time and space also suggest the finiteness and infiniteness of patriotism. The contemporary national spirit of China is the accumulation through history. It is not rigid and unchangeable. Its substantiality here and now proves that our national spirit never loses its charm and is very vigorous. At the same time, when the contemporary Chinese national spirit is put into the new age of globalization, its attributes of being identified is more prominent.

The principle of time is performed not only in the vertical time dimension but also in the horizontal time dimension. Vertical time dimension means that the development of the national spirit has witnessed countless historical moments and changes. When Hegel discoursed upon the national spirit, he believed that the highest level of the national spirit is the absolute spirit or absolute idea, which will evolve from the consciousness to self-consciousness, then into the national spirit, and in the end to the level of an absolute spirit. Based on this theory, the national spirit will transform itself and develop into the highest level of spirit. From consciousness to self-consciousness, it remains on the transcendental level of metaphysics. Spirit is hidden in the ego and self-consciousness is more active and initiative than consciousness. From self-consciousness to a national spirit, it is the product of human ethics. Man, as the animals with ethics and morals, live in specific communities, nations, and countries. Therefore, self-consciousness appears in the form of the national spirit. In Hegel's theory, the national spirit will eventually reach a freest transcendental level—the level of absolute spirit, that is, national spirit which is introspective and liberal. If we say the vertical time still refers to national spirit itself, then horizontal time refers to the stage and shape of

the development of patriotism. The former is logical time while the latter is chronological time.

We should stick to the principles of time. China has a full rich history of over 5000 years. From ancient times when three emperors and five sovereigns started the Chinese civilization, national wisdom began to sprout. Later, our nation experienced the boom in the Qin Dynasty when there were hundreds of schools of philosophies. The essence of the Chinese national spirit began to form during the Han Dynasty. Confucianism was officially appointed to be the ruling philosophy and deeply influenced the culture and traditions of China at this time. The Chinese have deep national culture, rich in traditions. In the Wei, Jin, Tang, and Song dynasties, Confucianism, Taoism, and Buddhism witnessed many giant leaps. The death of the Qing Dynasty symbolized the end of federal ruling for more than 2000 years. After the May 4th movement, two trends became important forces influencing Chinese patriotism until now. One is from western science and democracy. Today we are still advocating scientific spirit and democracy. Another is from the theories of both Marx and Engels, which are closely related to the fate of China today. In addition to, traditional Chinese patriotism, the three have formed the features of contemporary Chinese patriotism. The principle and evaluation benchmark of time is beneficial in finding the origins of contemporary nationality and sorting out ideological resources of patriotism. We should also insist on the principle of space. As the people's recognition and practical ability increase, our understanding of space is no longer restricted to the physical and visible space with three dimensions of length, width, and height. The development of modern science and technology, especially the invention of high-tech information and communication technology has made virtual information space a common form of space in everybody's daily life. In the past, the national spirit was carried by the physical space of a specific nation and country. Now the national spirit can cross the finite space and enter a broader space of globalization. Though invisible, this space is built in the space which we can sense. It is not presented in a physical form, but is experienced and sensed by people. Though the globalization space is crushed, as in Harvey's words, seems to be a very crowded space. What people really feel is that it is far beyond the visible and limited realm we once knew. It is the re-extension of length, width, and height. It is space in a much broader visual threshold. China is born and established in such a background. The Chinese national spirit not only exists in the country of China, but all the Chinese people across the world are focused on it. All Chinese are closely linked to each other because of their strong love for homeland and cultural sentiments. Contemporary Chinese patriotism has already broken the visual threshold of its present carrier. It is deeply rooted in the heart of every Chinese. In the meantime, we have gained recognition within the public domain of globalization. The strong cohesion and vitality of China is enough to prove the enormous power of its spirit. When the news of the Wenchuan earthquake spread worldwide, billions of China's sons and daughters, no matter where they were in this world, all lent their hands to those in need. The earth was moved and the globe was amazed. Other nations and countries also offered their help. This was the overall performance of contemporary Chinese patriotism. It was



also the re-enhancement and re-condensation of our national spirit. Each citizen of our nation full-heartedly worried about the disaster and reached out to help. Other nations also felt cheered and inspired by our national spirit. The spatial extensity of patriotism thus overcame the regional finiteness. Our national spirit makes it possible to be seen in an infinite and open global visual field.

Patriotism in reality always exists in a finite time and space, once time and space conditions are fulfilled, for example the development of globalization, spirit itself as a transcendental existence will break the limitation of time and space, and enter a brand new domain. Therefore, our understanding of the contemporary spiritual home established by Chinese patriotism should vary accordingly. In the end, we will ceaselessly question where is our spiritual home located? Is it the habitation of a nation or country? Is it the globalization of a visual threshold? Both are not true. A spiritual home is located in the heart of every citizen, no matter where that citizen is located. It also exists in the national spirit. As long as we have a national spirit, we will always have a spiritual home where we can return. Without a doubt, the existence of a national spirit is the premise of spiritual home, which is also the result of patriotism after it is deeply rooted in the heart of every citizen.

### The Principle of Multiple Levels

Patriotism is rooted in the heart of every individual. Therefore, the performance of the national spirit will vary due to the difference of each individual citizen. The promotion and cultivation of national spirit should follow the principle of multiple levels, and truly exhibit the specific forms of the national spirit.

To gain an understanding of the reality and performance of patriotism, we carry out practices and surveys. Questionnaires and interviews are the main methods. Therefore, how we design the questionnaires is very important, and involves the multilevel nature of patriotism. Systematically, we can carry out surveys in the unit of collectivities, and place questionnaires in corporations, colleges, communities, etc. Corporations have corporate cultures and spirits, colleges have their own spirits and qualities, and each community also has their own individual cultures. We can also adapt connotative lists establish surveys; with each survey directed towards different groups of people on the contents of patriotism. Two criteria are involved in using this method. First we must carry out surveys on the contents of patriotism; then adopt the method of surveying different objects in specific questionnaires and interviews. For example, the research group (empirical group) of “studies on promotion and cultivation of national spirit”, which was a major research project for the Ministry of Education at Huazhong University of Science and Technology in 2004, adopted this method. From July to August in 2004, six research teams did their survey in six different cities. Thirteen teachers including from the college students research and survey center organized and specifically guided six research teams respectively. About 150 people, including nearly 30 postgraduates, over 80 junior students, and more than 20 students from the research and survey center, participated in the research. Surely many subtle details were involved in each

questionnaires targeting the contents of patriotism. It was a huge and complicated project. After the research, people had to collect, analyze, and summarize the results according to the principle of authenticity. The whole project lasted a year, employed enormous efforts with participation of most of the teachers, undergraduates, and postgraduates from the Department of Sociology at Huazhong University of Science and Technology as the empirical group. This cost for material and financial resources of the empirical research accounted for the largest proportion of our expenses. It will be the same with the survey on the spiritual home, which should comply with the multilevel nature. Not only the state of the spiritual home of all groups of people like students, villagers, citizens, scholars, party members, but also that of three levels of individuals, families, communities, and the country as a whole should be covered.

To insist on the principle of multiple levels of contemporary Chinese patriotism and the spiritual home, we will be able to present a true, diversified, multi-directional, complete, and systematic general condition of the national spirit and the spiritual home.

### The Principle of Combining History and Logic

Speaking of the principle of history by itself, history involves the completeness of time and emphasizes the procedural nature of time. If we combine history and logic together, their respective focuses are different. History here mainly refers to the chronological nature of time while logic refers to the priority which excludes time. Then for patriotism, it will possess both priorities of time and logic (the probability of generating). The two are intertwined with each other. If we follow the chronological order of time, history is first the premise of logical priority. The existence of any matter is the finite existence of time between the beginning and ending of set finite time. Logical priority other than that is then put in an inferior position. If we question the priority and probability, then the priority of logic is in an absolute superior place. If we question its probability, then even its existence wouldn't make sense.

Through historical retrospection of the national spirit, we can see that contemporary Chinese patriotism has been through the sedimentation and ferment of 5,000 years of history. Patriotism at any historical state differed from the former one because new elements were absorbed. The absorption of each element was not forcefully accepted, it was truly merged into the blood of our nation. Contemporary Chinese patriotism, under the influence of globalization and modernization, crossing the barriers of time and space, seeks for communication and accommodation with western culture. Democratic and scientific spirit, liberalism and individualism spirit, Marxism, etc. all of the new elements our past cultural and ideological resources lack. Since the May 4th movement in the last century, those elements have gradually merged into our national spirit in less than 100 years.

As for the principle of logic, the probability of the existence of our contemporary national spirit can be seen from two aspects. On the realistic level, being identified

and admitted is the logical premise of the existence of our national spirit. From the final statistics of the large-scale empirical research on national spirit mentioned earlier, we can see that the proportion of whether China has patriotism is 72.1%, while whether it needs to be promoted and cultivated is 90.8%. The statistical analysis is from the analytical result of the empirical research group on the project of Studies on the Promotion and Cultivation of Patriotism from 2004. The former figure is the premise of the probability of the latter working—what we call the logical premise. It is also the foundation and significance we are speaking of and studying contemporary Chinese patriotism. As for the theoretical level, contemporary Chinese patriotism is generated on the basis of philosophy, anthropology, sociology, etc. (There are relevant preceding paragraphs on basic theories of this book.) The generation of the national spirit is the premise of the existence of all nations. It is also the spiritual support for each citizen who lives in a country. The generating process of patriotism is the process where a nation and country comes into being. On this regard, logic assumes a certain priority.

The double combination of history and logic has completely interpreted patriotism whether from its appearance or essence. The historical nature has run through ancient times till the present age thus developing a course of national spirit is very clear; the logical analyses have demonstrated the legality and reasonableness of the existence of a national spirit.

### The Principle of Combining Theories and Reality

The ultimate goal of the studies on promotion and cultivation of patriotism is to set a plan according to the results of studies, that is, the method of promotion and cultivation. Otherwise, it will be only a discourse on the national spirit with no practical actions or realistic significance. Theories are not just castles in the air, visible but unapproachable. Theories will eventually be put in the soil of reality, and will be rooted in our life, waiting for the test of reality.

The generation of theories on national spirit is purely theoretical and basic analysis. It questions the probability of patriotism, priority, and the internal mechanism. Without generating an analysis of theories, it will be impossible to talk about the realistic practices and its methods on the national spirit. The probability of promotion and cultivation is only based on the generating analysis of patriotism. We need to take into consideration all relevant policies and regulations no matter when doing empirical researches and individual interviews. It is no easy task to transform theories into reality. If we don't fully internalize and understand theories, well-transformation will be improbable and only commonplace will be achieved. (In academic research, there are already many systematic or scattered researches on national spirit; if we have no faith in our own texts or cannot perfectly master our own theories, our studies will fall into the same old ruts.) If we cannot understand ourselves, we will naturally copy other people's stereotypes. Conversely, strategic appointment of reality can never be flawless since it relies on one's own

understanding and past experiences. It needs to wait for the test of reality. Therefore, feedback on questionnaires is a necessity.

### 3.3 *The Methods to Promote and Cultivate National Spirit*

According to the discussion on the promotion and cultivation of a national spirit's contents and principles, we can make a clear the relevant characteristics of patriotism, and then provide advice on strategically setting its approach. Finding problems is the premise of doing relevant research. We should carry our empirical research accordingly, and start proceeding onto multiple ways of promoting and cultivating patriotism from the multiple dimensions of a combinations of history and logic, as well as theories and reality. Based on the efforts of earlier relevant studies and an inspection of the multilevel characteristics of a national spirit, we can try the following methods.

**First, the mode of education.** The real purpose of education is not to pour knowledge into the brain of students, but to educate people through cultivation. The purpose of education is cultivation. In the ancient times, teachers used “sticks as the tools for teaching”, and physical punishment to urge students to learn. It was called “no beating, no succeeding.” Such education supervised by a “stick policy” is vividly presented by the form of the Chinese character “教” meaning education (<http://class.jsxxcn.com/jssyxx200402/ShowArticle.asp?ArticleID=10505>). The word cultivation is symbolized with the Chinese character “育” in many ancient documents and has three frequently used meanings.

1. To give birth to. As defined in the book of Changes: Jian Diagram says, “The woman is unable to bear children.”
2. Raising and cultivating kids, as shown in the poem entitled Shengmin in the book The Classic of Poetry reads “give birth to one child after another, and then cultivate them.” Another poem entitled Gufeng says “we have give birth to children and raised them.”
3. To educate students. This comes from the passage entitled Try My Best in Mengzi and says “The noble man wishes he could teach and educate all the talented people in the world.” According to Li Yuanhua, the words education and cultivation symbolize the figures of a strict father and a loving mother. The former is a strict father while the latter is a loving mother. Education is a process that is strictly supervised while cultivation just allows nature take its course. The words education and cultivation come from the dialectical interaction of the two. Education is a forceful course, and a kind of self-awareness. The former is focused on the finality of an education. The purpose of an education is to cultivate. The purpose of cultivation is for the objects to increase knowledge, exercise their ability, and improve their attainment.

The Chinese national spirit is originated from the traditional culture. One can learn traditional culture through reading classic literature. During primary and middle school, some classics will be adapted into texts with modern languages for students to read and comprehend. During college, on the basis of accumulated knowledge, students can begin to read and study the original texts of many classics. During the process of externalization, then internalization, and again externalization—from being forced to read and memorize, to being understood, and then to be comprehended in one's life, the classical ideas experience first education and then cultivation.

We can adopt different methods in editing educational texts on the national spirit targeting readers of different patriotic levels. Academia also strongly appeals to the promotion and cultivation of the national spirit. "As for the contents of the promotion and the cultivation of the national spirit, national culture and education of the classics are seriously insufficient, which has caused superficial misunderstanding of the natural culture and instability of the foundation of national spirit. The reason why Chinese patriotism is never at a dead end and can be passed on successively just like other nations is that our nation is especially capable of national culture inheritance and the national spirit promotion. We have established cultural classics and are constantly reviewing and innovating with each new age. Cultural classics of our nation carry the essence of our national culture and spirit. It is an important cornerstone for us to live and survive. However, college education lacks systematic lectures on the classics. The original looks and truth of the classic are often twisted and misunderstood as people quote a remark out its context" (Yang et al. 2009a, p. 280). In addition, "The significance of inheriting and maintaining traditions of a country and nation is not only in the inheritance and reservation of knowledge, but more importantly in the continuance of the world by its meaning. The establishment and continuance of a country's spiritual world are benefited from their emphasis on, inheritance of and development of their national culture" (Yang et al. 2009a, p. 381). From the current situation, we can see that there are specialized courses during primary school, middle school, and college years. For example, in schools, including colleges, there are courses on ideological and moral education possibly with the contents of the national spirit included. This may not be enough. It is very important to popularize traditional culture on the attained basis. Our attention paid to traditional classics is far from enough. The guidance of a rigid educational system for a long time has resulted in the indifference and ignorance towards the traditional culture. For example, in some science and engineering colleges, the phenomenon of paying little attention to basic disciplines is very common. Since they cannot bring immediate benefits and are low in productivity, people are unwilling to put a long-term investment into them. In fact, we need the studying of the basic disciplines and a long-term process that needs to be internalized all the time. It could never be achieved over night. Similarly, the process of education is applicable to corporations, communities, and people living in the countryside. They should accept such educational experiences from the very first day of school. There has been a widening gap and people directly carry out the so-called premise of an education in all groups of people without prior study, then

national spirit will be stiff and hard to be accepted and may not to be truly internalized and externalized. Thus the promotion and cultivation of the national spirit will be nothing more than slogans shouted out loud.

**Second, the mode of propaganda.** Propaganda is based on the foundation of education. The former is a process of internalization while the latter is of externalization. Institution is also a process of externalization, but is a mandatory externalization while propaganda is non-mandatory. If we regard education as a long-term project that should start in childhood, then propaganda will be a short-term project. Without accommodation of traditional culture and understanding of the national spirit resulted from education, propaganda will be useless. Surely propaganda includes several levels. The popularization of traditional basic knowledge, the understanding, and propagating of the contents of national spirit, are just a few of the ways propaganda is used. The popularization of relevant knowledge is targeted at people in villages and communities, which will be an educational compensation for the former who are mostly not well-educated, and a pervasive propaganda to the latter whose education level varies. The method of propagating can vary from the grassroots mode to the mass mode. The application of modern scientific technologies like TVs and the Internet as mass media can help people directly receive all kinds of education on the national spirit. For example, the establishment of the TV show Lecture Room has provided a forum for the masses to know classical culture. No matter how superficial or thorough the lecture on classics is, at least it allows the public to know such a long history of our nation and gain wisdom and knowledge in the Chinese classics. It is doubtlessly a spiritual ablation. Surely, public propaganda and education cannot realize the true intention of propaganda. However, there are two reasons. First, it is very important what function mass media plays. It is related to the professional attainment of a media agent. They must assume literacy, care for the nation, and responsibility. Their reports will indirectly influence the attitude and evaluation of those receiving the message. Now fashion front could guide consumption and bring enormous profits, as is advocated by media, the tongue of propagating. Things that can reflect traditional culture and the spirit of our nation are rare or alternative. This is the question that the media has to carefully think about. At the same time, many other complicated factors are involved. Second, in the vast rural areas, especially in those extremely poor places, they do not have any access to media. They live an unenlightened life. It is also shown in relevant surveys, as for national spirit, people in the countryside know far less than what urban and well-educated populations know. In the urban population, there are conditions like a faster-paced lifestyle or pressure from work that give them little time to get in touch with the mass media. Propagating seems far from their life. In such condition, propagating and advocating among the grassroots seems extremely important. Methods like questionnaires and interviews seem to be closer to people's life. Though questionnaires and interviews are mostly carried out and developed by subject-oriented research, or done spontaneously by folks, the contents of the survey to some extent reflect what the country is focused on. It will grant the respondents the opportunity to know what our country is doing, what it is focus on, which is quite important and will

easily be accepted by people. In fact, if propagating could truly perform its external and internal function, the cultivation and promotion of the national spirit will be known by the public. Though existing in the form of spirit, Chinese patriotism is originated from the people's understanding and identification of culture. In the end, it will have to return to its people. What propagating should do is to advocate Chinese people to carry forward their patriotic duties.

Third, the mode of institution. Institution is originated from the need in life and the inheritance of culture and traditions. Institution regulates people's actions with forcefulness. Its goal is to keep people's life and production in order. Moreover, institution also expresses its advocators' intention. Therefore, relevant institution of promoting and cultivating contemporary Chinese national spirit is mainly demonstrated by our political system. "The promotion and cultivation of national spirit is carried out under certain social and political system. Whether it is scientific and effective will directly influence the promotion and cultivation of national spirit. National spirit is restricted by social and political relations as well as the political system. If one looks into the history of the world civilization, it is easy to find that it is hard for the national spirit to shape in an uncivilized or low-civilized political system or it might just witness dissimilation. The advanced political system could increase national cohesion which is hard to secure itself in an underdeveloped and productivity-restricting political system. Patriotism, as part of the contents of the national culture, must be based on the national economy and politics, which will necessarily present economic production and political life of the nation. We can conclude that without the foundation of political system advanced and in accordance with the developing requirement of contemporary productivity, the promotion and cultivation of the national spirit will be largely restrained. Its positive influence on social development will be seriously blocked" (Yang et al. 2009a, pp. 363–364). The political system of a country represents its degree of civilization in politics and liberty is a degree of the national spirit, because only under the guidance and regulation of socialism's political institution can we establish a contemporary Chinese patriotism and its homeland. The former is the guarantee of the latter. Contemporary Chinese patriotism provides intelligent support and spiritual inexhaustible power for the socialism institution. The establishment of a contemporary Chinese patriotic home expresses each individual's longing for national home within China.

In conclusion, this chapter confronted the opportunity for the development of a contemporary Chinese national spirit, we should embrace the coming of the age of a market economy, globalization, and science and technology. In the meantime, we should figure out the state of its development, and put forward strategic advice on the promotion and cultivation of a Chinese national spirit according to its contents and the principles we should abide by.

Therefore, it is very necessary to analyze the promotion and cultivation of a contemporary Chinese national spirit. If we say the previous discussion is about constructing a contemporary Chinese national spirit then after some analysis and dialectical negation—the re-negation of a contemporary Chinese national spirit is just the negation of the contemporary national spirit (here negation means to

develop the useful and discard the useless in the philosophical sense) and the present will be negated to be the past, what we are cultivating is the national spirit with modern significance and what we care about promoting is the national spirit in constant construction. After being negated again and again, the contemporary Chinese national spirit is the new rebuilt national spirit, which will advance with the times and assume a long-lasting vitality. In the modern and diversified society, under complicated international conditions, there are risks at any place and at any time. Food security risk, career risk, moral risk, government risk, political risk, international risk, etc., keep bothering people. They are greatly in need of a shelter to comfort their exhausted body and broken heart. They need a place where their soul can have a rest. This is the contemporary Chinese patriotic home that our national spirit wants to build. After the Wenchuan earthquake in 2008, countless people were displaced and homeless, but they were helped by the whole Chinese nation domestic and abroad, as well as other nations and countries both materially and spiritually, which virtually established for them a spiritual home that is secure, warm, inspiring, and encouraging. In this spiritual home, we can feel strong patriotism, home-awareness, and the rich contents of the national spirit.



## Chapter 6

# Integration of the Patriotism and the Homeland of Mankind

The relationship between the patriotism and the homeland of mankind is an issue on the relationship between the nation and the world. The patriotism is at the core of the homeland for mankind. As a cultural realm, the homeland of mankind accommodates all cultural phenomena's that have significant impacts on the progress of human civilization. These all range from religions, morals, ethics, languages, the natural conditions, social customs, and even the uprising of both sciences and technologies. Few among those would subside or ascend in order to be regarded as a specific part of the patriotism, especially for a specific national body. The elements which have formed the quality of its patriotism must have been restricted and influenced by the many multidimensional factors, including the geographical environment in which the members of the specific nation live in, characteristics that they may present, the social customs that they hold, the psychology they show, and all the historical circumstances they face. These forms the spiritual core. It decides the destiny of the nation and is critical during the progress of its civilization. A patriotism lacking cultural roots cannot stand long. It will eventually be eliminated or assimilated by an alien culture. The homeland of mankind is the cultural carrier of the patriotism. Anything that can be called the patriotism must first be born within the cultural family and spring from the homeland. Only after a long term of edification, refinement, and purification would it be elevated and become the national quality. The more national, the more global. The purpose of studying the patriotism is to discover contents that are inspiring and reflecting in nurturing and promoting our own patriotism through the comparison and integration of different nations. We want to eventually lead our construction of the homeland with patriotism as the guideline.

## 1 Patriotism and the Rises and the Falls of Human Civilization

The patriotism is the spiritual condensation and cultural core of human civilization, the exuberance, contents, forms, and significance of which directly decide the historical destiny of the nation. Inheritance and promotion of the patriotism can drive the nation to develop and flourish just in time, and make it possible that the nation stands steadily with other nations on the earth. By contrast, withering and alienation of the patriotism will only result in the loss of self-esteem. The cultural turn of the nation thus fails and falls into the abyss of a “lost civilization.”

The one undeniable truth is that the rise and the fall of a civilization are often influenced by many factors instead of just one specific factor. With the progresses and practices of a human civilization itself, the rise and the fall is mainly influenced by these factors.

**The geographical environment.** There are natural conditions that a nation relies on to survive and develop. These natural conditions nurture national quality, form a national psyche, and foster the national quality in two different directions. In the eyes of geographical determinists', the people who are on warm and fertile lands, deprived of the trouble and effort it takes in surviving since they are in a superior geographical environment, tend to present a calm and peaceful national quality. They naturally prefer pacifism. This feeling of security also make it more possible that they will be attacked by a foreign enemy. In comparison, the people who live in areas with terrible weather and barren fields, especially those suffering from severe coldness or surviving on islands, would bravely fight against the natural environment because it makes their life so difficult. They form a tough and brave national quality. They, to some degree, have the heart and soul of an adventurer or a brave warrior.

**The quality of population.** In pre-modern times, the population plays a key role in determining the rise and the fall of a civilization. Tribes and nations with a larger population often maintain a larger and stronger army. They benefit from the advantages when fighting against enemies and defending when others try to invade. By contrast, nations with a smaller population suffer from an inferior position. Very likely, they will be conquered and assimilated into the bigger nation. At present, modernity has developed into maturity. The industrialization and large-scale production modes are basically established. Energy and ecology become bottleneck problems restricting social development. The issue of population quality is highlighted. Population quality is a comprehensive issue, and its category covers how people think, how they are educated, their physical quality, age structure, and knowledge branches. In the era of a knowledge economy, knowledge is crucial in the progress of becoming a civilization. It is the common sense way for most nations to elevate their national quality and status through the right of education.

**The cultural body.** Each nation lives in both a specific natural environment and a cultural environment. Many spiritual elements like language, literature, arts, religion, ethics, and morals, form the cultural circle in which a nation lives. In a stricter sense, the surviving of a nation is essentially the constant exchanging of

input and output with the surrounding cultural world. The history of a nation is exactly the history of its national culture. Culture is evolved within and carried by a nation. It becomes a living tradition with vitality, often referred to as the cultural body. As a tradition with vitality, the cultural body is extremely important in edifying and shaping the national psyche and temperament.

**Historical circumstances.** This refers to the social conditions, historical conditions, and the space and time that a nation relies on to exist. This mainly includes the social productivity, basic social links, and the cultural world at that time in a nation's history. The destiny of a nation is closely linked to its historical circumstances. As destinies cross, it is not those heroic pioneers whose influences are limited, but the specific historical circumstances confronting a nation that determines its destiny. The living conditions of a nation are determined by its historical circumstances. Different historical circumstances would in turn influence the decision of which way a nation takes at every crossing that a nation encounters. Historical circumstances throughout the world where a nation lives and is the origin of each historical significance for that nation are guiding factors for each nation living in this world. For all nations, either their great achievements, their rise and fall, or peace and chaos, all come from the world with which they are apart. These are their historical circumstances. Practices and events of a nation are factors producing and shaping a new historical circumstances. The running river of national history reflects the historical circumstances as one generation replaces another. Each reveals the rise and the fall of a nation's status depends on the subject nations surrounding civilizations, extension and shrinking of a nation's border, strengthening and regression of the national identification, and the demonstration and veiling of patriotism.

**The patriotism.** Although it is not the only key factor deciding the rise or the fall of a human civilization, it is of extreme importance and unique influence. It has its own characteristics in both form and mechanism. Patriotism is the common psychology, temperament, characteristics, and faith that a nation has formed as a community during their long-term process of living together. It is the abstract, condensed, and elevated symbol of the homeland that all members of a nation have in common. The mechanism of patriotism influences the human civilization basic features in the following three ways.

First, it is invisible. Material production, economic activities, and institutional construction, directly act on a nation's citizens. This result in dominant and external consequences, which are a phenomenon that can be explained by empiricism, economic increases, material opulence, political stability, and public order. The influences of patriotism on citizens are subtle and silent. No matter whether the individuals and the national body intentionally recognize its influence, it does exist and does play its role.

Second, it is permanent. The positive stimulus and the active guiding role that patriotism provides for citizens are not effective overnight. It is a long-term process of spiritual enlightenment and cultural edification, in which education plays a significant role. Once the inspiration for patriotism is activated, it will linger for a very long time and become a strong and supportive faith during a nation's development.

Third, it is deep and strong. Patriotism not only influences the nation's habits, psychology, and social customs. It also influences the religious belief, spiritual conviction, and values, which ends up as a steady and strong spiritual basis for the development of a nation.

Patriotism is the core cultural element for a nation to survive and develop. It is the powerful engine that helps a nation to multiply and prosper. It is the spiritual core for the civilization to pass on. A nation lacking a healthy and reasonable patriotic spirit cannot catch up with the pace of history and it will fall behind. As the Jews were rising from a small and weak nation, they were often bullied. However, today they have risen to become an extraordinary nation widely recognized for their accomplishments. Its unique Jewish patriotism plays a critical spiritual role in guiding its people. After three ethnic diasporas, the Jews haven't disappeared nor did they become assimilated. Instead, they became stronger by facing each misfortune with pride. Today, with the emergence of many great ideologists, philosophers, scientists, and financiers, Jews hold a leading role in the advanced knowledge of today's economy. Israel has risen to become a powerhouse in the Middle-East. None of the above can be separated from the Jewish patriotic spirit. Essentially, the history of the Jewish State is the history of the Jewish patriotism. The generating, developing, and innovating of a Jewish patriotism is the most important spiritual root and a powerful source for it to become one of the world's most outstanding civilizations.

In modern times, nations and countries are in fact one. Being ethnic is largely being patriotic. In modern contexts, ethnicity and nationality are adequately equal. Mr. Liang Qichao gave a profound elaboration in his article "New People." He wrote about the relationship between ethnicity and nationality, as well as how the Chinese people should deal with the challenges from western culture. He said, "When a country is able to stand steadily on the earth, then its people must have some unique traits. As high as morals and laws, and as low as customs, habits, literature, and arts, they all have the unique patriotism. The father passes it to the son, and the son to his son. Then the community is formed and the country is established. It is truly the root and source of nationalism" (Liang 1989). What is nationality? "There must be something like a steady and stable foundation stone for a country to stand towering beneath the sky and above the earth. How the country develops is closely related to what it stands on. I don't know how to say it, so I name it nationality" (Liang 1989). If we combine the language, the religion, and the customs of a nation into one then we seem to know its nationality. It is formed by the language, faith, and social customs that all the citizens share. It is identified by a common national psyche, habits, sentiments, and faith during a long term of social and historical event. It is the very foundation for a country to establish and gain power. "Without nationality, a country cannot make a country. Without a mature nationality, though the country is established it cannot stand steadily for long. After a country is established, if its nationality is reduced and lost, the country will soon die" (Liang 1989). The superiority or inferiority of a nationality influences the ups and the downs of a nation's destiny. 5000 years of Chinese history demonstrates the nationality of Chinese people. This can be compared to other nations that have gone or been lost. "Our

nation stands steadily like the Lingguang Palace. Our nationality has lasted long and stayed strong and it must have influenced people very deeply, which could be easily understood without further explanation. Moreover, there must be goodness and beauty in our nationality that is superior that others in the world” (Liang 1989). When confronted with the invasion of a western power and trapped by our surrounding of western cultures, how can the Chinese survive and evolve so as to shoulder the responsibility of saving and reviving our own nation? The only way out is to become a “new people.” We must develop into a new people. So, what are the new people? Liang Qichao pointed out, “Speaking of new people, I don’t mean that my people should abandon all their origins and follow others. The word ‘new’ has two levels of meaning. First, one should look into what he already has and update it; second, one should look into what he doesn’t have and then gain it. Lacking either of the two, it would be useless” (Liang 1989). New people are expected to be liberate and bring independence to individuals. New people are gregarious and always contributing to the society. They are willing to be pioneers. They inherit the Chinese form of patriotism, on the basis of which they get rid of the old and stale and bring forward the fresh and new. They study all outstanding western cultures and make them serve for our goals. They are neither slaves to the ancient or western cultures. They have to strike a balance between the two so as to maintain and improve China’s patriotic spirit. All this must be done while the traditional, modern, and oriental cultures all collide with the western culture and traditions.

In a different historical space and time, the influence of patriotism on the progress of civilization has many different traits. If we divide it by the line of modernization, we can clearly see that patriotism in the pre-modern times and that the modern times are quite different. The former is rooted in the nation’s traditional culture. It has unique religions and beliefs, ethics and morals, languages and culture, social customs and natural conditions. In the pre-modern periods, Chinese patriotism is essentially based on Confucianism and promotes mercy, appropriateness, etiquette, wisdom, and honesty as moral standards. From Dong Zhongshu who advocated “Reject 100 schools and study Confucianism only.” Upgrade the status of Confucianism, to neo-Confucianism which will establish the dominance of Confucianism. Not until textual exegesis won popularity in the Qing Dynasty, the homeland of the Chinese always relies on and springs from the Confucian culture. Even after the relatively open-minded idea, that “Chinese study as the basis and western study for application” appeared, the departmental selfishness of Confucianism was still deeply rooted within the Chinese culture. The absorption of a foreign culture was limited to crafts and skills. Their only purpose was to consolidate the dominance of Confucian culture. This was the same within the Jewish culture. From 586 BC when “Babylonian captivity” marked the first national diaspora, to 1948 when Israel was established, Jewish patriotism had been established for more than 2,500 years’. It developed and changed with Judaism as its core belief. Jewish refugees spread all over the world and they never forgot about their dream of Zionism. Because they were convinced that Israeli people were chosen by God and they were doomed to be tested and challenged by all kinds of misfortunes. The Jews never stopped their pursuit of wealth and among them there

appeared many banker and financiers. They believed that fortune demonstrated the glory of God. They believed that labor was the best way to show their belief in and their love for God. It is apparent that in pre-modern times, the emergence of patriotism is restricted within the traditional culture of a specific nation and specific areas, while all alien cultures are inferior. In modern times this is different. Modernization is also globalization, which makes it possible for all nations who are used to living in specific areas, can now live together in a narrow geographical space. Modern and convenient transportation tools have broken down many of the traditional barriers. Many distinct nations and cultures encounter with each other and collide. The result is either integration with the new alien culture or to become assimilated by the alien culture. The May 4th movement, a Chinese traditional cultural system based on Confucianism, could no longer save and revive our nation. New ingredients must be added to our patriotism. It is not enough to be new for a day, we should be new every day, and it should grow newer and stronger each day. Under the historical circumstances of two different cultures meeting and having conflicts, the Chinese traditional culture encounters the impact of nationalism, radicalism, and conservatism. Various ideological trends sprang up, like humanitarianism, reformism, evolution, positivism, libertarianism, pragmatism, liberalism and anarchism, etc., and among them all, the Chinese people chose Marxism. There are many reasons for this choice. Historical circumstances of the modern China have determined that Capitalism cannot succeed and accordingly capitalist values and philosophies cannot grow in the soil of the Chinese culture. Philosophically, Marxism itself has a strong sense of responsibility, humanization, and a consciousness of liberating all human beings. This belief coincides with the humanitarian views that have long been rooted within the Chinese traditional culture. This blended into the homeland of Chinese people and offered a scientific guide, founded our way of thinking, formed value orientation, and supported our ideals. It can be said that the Chinization of Marxism is the most significant achievement in developing our Chinese patriotism since May 4th movement. With the deepening understanding of globalization and the economy, some of the stale, inappropriate and even rotten ideas in our national culture must be abandoned. On the contrary, ideas like being open-minded, having the help of an education plan which we have establish for the country, and with the help of science and technology, a country can develop into prosperity and will certainly be absorbed and referred to by many nations in the progress of modernization.

## **2 The Value of Patriotism from Other Countries and the Construction of Their Homeland**

The forming of modernity is in fact the progressing of globalization. Globalization is a double-edged sword. For less-developed nations and states it is a sharp sword, giving later moving countries the advantages. The theory of the late mover advantage is an important topic in developing economics. Principal investigators

include Levy (1988), Gerschenkron (2002), and domestic scholars represented by Luo (1998). In these books, the authors have shared their findings and I appreciate what they have shared with the world.

First, the industrialization in western countries is often accompanied by a colonization of other countries. To force the process of colonization, first mover countries have had to open their closed gate to late mover countries with their stronger armies. Backward countries were forced by external powers to begin the process of modernization. Despite intense and brutal colonial plunder, one attached consequence was that the backward country was forced to surrender their old social system. Consciously or unconsciously, they were involved in the modernization process. In late Qing dynasty, China's society passively opened its doors and came face to face with the advanced ships, weapons and cannons of many western countries. The Japanese Meiji Restoration was an active top-to-bottom move seeking reforms stimulated by outside force.

Second, a late mover country is able to learn and use new and advanced technology, crafts, and other processes from first mover country through methods like study, exchange, technology transfers and joint developments. They can also absorb capital from the first mover countries and participate in international competition, improve their comprehensive national strength so as to accelerate the modernization process.

Third, first mover countries offer experience and lessons learned in the modernization process for late mover countries. There would be less detours for late mover country because they will have learned from the mistakes of others. Thus, they will catch up with first mover countries over a relatively shorter period of time. Issues like ecological deterioration, environmental pollution, disputes between capital and labor, and polarization, which all came forth during the process of industrialization of many western countries, are also challenges and problems late mover countries might encounter. In this way, the experiences and lessons that each first mover country gained could be a very valuable and important reference for late mover countries.

However, there are also obvious late mover disadvantages which mainly include a weak economic base and small size of industrialization. They have a lack of capital and technology, a lower market share, a backward national education system, an extreme lack of talented people, and unequal international trade system, just to name a few. To some extent, modernization becomes westernization, capitalization, and Anglicization. Modernization of globalization has brought ethnic cultures (although many ethnic cultures involuntarily and unequally entered this cultural conflict) into violent collisions and conflicts. The sharp blade of globalization mercilessly stabs those disadvantaged cultures, resulting in many civilizations being marginalized or dissolved.

This is never going to deter or slow down the process of modernization and globalization. We shall never give up the chances to communicate with and learn from another cultures just because there is the possibility of bad luck. Comparisons and references are necessary for a weak nation to learn from a strong one. For a relatively backward nation like ours, which never stops seeking improvement, it is

especially necessary and urgent to learn new things. For the Chinese people, the essential reason why we lagged behind and got beaten in modern times was that our patriotism declined. The victories in the Anti-Japanese War and the War of Liberation, are only guaranteed by our patriotism pursuing freedom and patriotism. Great achievements of China's socialist construction are inseparable. China's patriotism is rooted in self-reliance, industry, bravery, and positive innovation. In the era of globalization, we have to learn from other nations. We need to understand the forming and changing of their homeland, recognize the soul and essence of their patriotism, and learn from their advantages so that Chinese patriotism will be able to play a better role of bringing us national cohesion and solidarity.

To learn from others, broadly speaking, we have to first understand their common homeland. What is the patriarchal home? In essence, homeland is the foundation of the human existence, the cultural sustenance and spiritual attribution of a nation. The homeland is the ethos of a nation with values only possessed by that nation and shared by all of its citizens. "It forms the foundation of the nation's existence, supports the nation's development, and marks members' identity. It is the fundamental force to maintain the nation's common vitality, mother of vitality, source of creativity, ties of cohesion, and power of unity and improvement" (Ji 2008). A nation deprived of a homeland could only have its national quality downgraded. Human characteristics have determined that the significance and value of civilization are inseparable from the building of homeland. It is the same with the survival and development of China. Faced with a market economy and globalization, we have to build a homeland that fits with the requirements of our traditions, and that is both positive and proactive. Today, the common homeland of the Chinese people is in essence a kind of advanced culture which respects the many social differences, accepts diversity, promotes harmony and vibrancy. It is guided by Marxism and the socialist core value system. It reflects the common spiritual and cultural affiliations of all ethnic groups in China. "The essence of commonality is actually 'intersection' between and integration of various ethnic cultures. The foundation of the common homeland of the Chinese is Chinese culture—mutual integration of and 'intersection' between 56 ethnic cultures. At present stage we have to form a kind of advanced culture that can reflect people's expectation, reason and interests in life and production, and that can drive history forward and promote productivity. The core values of the homeland of Chinese people are prosperity, civilization and harmony" (Gao and Chen 2008). Although the essential feature of our homeland is "commonality." It has multiple levels and many diverse aspects. The most prominent performance is that for all the different subjects their homeland varies. The homelands belonging to individuals and that shared by communities are different. A homeland shared by communities has multiple levels, including that identified by the family, by the community, and by the whole nation. Even though the common homeland is shared by the whole nation, it has different forms presented by different groups of people. For example, the elite and the general public. If we combine it with the basic content of patriotism, we can clearly see the following relationship. Chinese culture—Chinese homeland—Chinese spirit—the socialist core value system—patriotism, which shrinks from a wider area its core



part. The homeland is the soil and the base for the patriotism to foster and grow, while the patriotism is the abstraction, condensation and transcendence of the common homeland. To construct a Chinese common homeland, the key is to foster and promote a Chinese patriotism led by our socialist core values.

“Rocks from other hills can be used to sand and polish jade” (*Book of Songs: Xiaoya*). The Chinese are good at studying and reflecting. They learn the advantages of outstanding nations around the world in order to lose their weakness and better cultivate and promote their own patriotism. Therefore, this section mainly summarizes the patriotism of the eight major nations in the world and the development of each of their homelands, which will hopefully inspire our own new development. Elaborating on the patriotism of those major nations has been referred to and quoted as part of the book *Collision of Ideas and Methods of Reference—A Comparison of and Research on Patriotism* written by the author and other collaborators (edited by Ouyang Kang editor, published by People’s Press in 2009. Acknowledgment to them all.

## 2.1 The German National Spirit

Tracing back its cultural root, German patriotism is mainly influenced by the following factors.

1. **Greek civilization.** Hegel said in his *Lectures on the History of Philosophy*, “When one mentions the word Greece, in the minds of educated Europeans, especially in those of the Germans it will naturally lead to a sense of home” (Hegel 1997). Socrates’ “reflection”, “virtue” and “knowledge”, Plato’s “ideas” and Heraclitus “dialectics”, which is one of the three sources of Marx’s thoughts, have all had a great impact on modern German ethos. It has also produced a revolutionary impact on world history. The source of the German reflective spirit exactly lies in Greek philosophy.
2. **Lutheran reformation.** For the first time ever, Luther’s Protestant Reformation tore down the hypocritical mask of Pope in the Christianity-Prevailing-Europe. It declared human subjectivity and independence. Soon after, Calvinism reformation affected the whole Europe, and in UK it even evolved into a puritanism movement in line with industrial spirit. Regarding the relationship between Protestant ethics, the spirit of capitalism, and industrial revolution, Max Weber offered his elaboration in *The Protestant Ethics and the Spirit of Capitalism*.
3. **Enlightenment.** Enlightenment is a movement of criticizing religious piety, anti-authority and anti-authoritarian, which plays the critical and spiritual role of leading European society to turning backward agricultural civilization to advanced industrial civilization. The movement is without doubt centered in Germany. Kant said in the manifesto “Answering the Question: What is Enlightenment?” which blew the horn of Enlightenment, “enlightenment is the immaturity that the man attaches to himself without consideration of himself...

‘Dare to be wise!’ is the motto of Enlightenment” (Kant 1990). Later figures like Fichte, Schelling, Feuerbach, Karl Marx, Dithery, Max Weber all are important representatives of Enlightenment in Germany. Their promotion of human subjectivity, emphasis on reason, and spirit of rational thinking have greatly impacted modern ethos.

The core of German patriotism is rationality, which is deeply imprinted in Germany’s spiritual world and material life. Principal themes and characteristics of German classical philosophy are radiating from the key issue of rationality. The most popular contemporary philosophical discourse—modernity, is in essence the discussion of the split of value rationality and instrumental rationality, and the way out is still located within the scope of reconstruction of rationality. Moreover, rationality has been internalized into Germany’s attitude in life and the way they live. Whether it is a business meeting or a date with their lovers, Germans are always punctual. In the mid-19th century, when Germans started running trains, their punctuality rate ranked top in the world. The German people at work or in classes are always rigorous, meticulous, seeking perfection, and they never stop fighting. We can witness these ethics in the fields of industrial precision instrument production of automobiles, instruments, mechanical and electric products, ships, and equipment for exploration. Made-in-Germany has been enjoying a superior reputation. We need to be aware that over-rationality will likely lead to extreme rationalism, the believing that by instrumental rationality or by technology rationality alone, we can solve all the problems of modernity. Next people might attempt to suppress, possess, dominate and even harm other things in the name of this type of rational. This could evolve into a flood of irrationalism instead. The rise of Nazism in Germany is somewhat relevant with the fact that rationalism in Germany was once stepping on the wrong road.

German patriotism also features critical thinking. Although a nation of Germans was established relatively late compared to other European nations like the Greeks, the Romans, and even the French. Their economics, political system, and culture are relatively backwards. They actively learn and absorb other advanced cultures and soon they catch up. After the Hundred Days’ Reform failed, Kang Youwei fled to Europe in exile, and he did detailed research on Germany. He considered Germany “a small country without advanced political system” in wars, and believed “no countries can compete with Germany’s speed of developing and improving” after the victory of Franco-Prussian War unified Germany (Kang 1995). A Germans’ critical mind is not satisfied with learning from each other for advanced technology. It is more about self-criticism and the revolutionary spirit on both the institutional and conceptual levels. Since the Age of Enlightenment, their consciousness of independence and rational spirit, criticized all unreasonable reality. “Religion, view of nature, society, state system, all are subject to the most merciless criticism; all must defend themselves for their rights to exist or just give up the chance on the court of rationalism” (Marx and Engels 1960). Critical of the existing capitalism, Marx began to see the emancipation of humanity as the mission of the proletariat. To abide by the rules and obey orders are one of Germany’s national

characteristics. Although Germans strongly and relentlessly crave freedom and independence, they also highly value their own traditions. Once the rules and norms are set and publicly accepted, Germans will not hesitate to execute and implement them. A Germans strict obedience is a double-edged sword. It can ensure unity as a whole, but also can lead them into a blind obedience.

## ***2.2 The French National Spirit***

The establishment of a French patriotism is mainly influenced by the following three factors.

1. The complex social hierarchy (including feudal lords, major capitalists, small capitalists, peasants, craftsmen, and intellectuals) and slow social reforms gave birth to the thoroughness and steadiness of the French Revolution.
2. After each national crisis, the French people grew stronger and stronger. Both domestic and foreign difficulties forged their heroic spirit of “give me liberty or give me death”.
3. As the center of the Age of Enlightenment, France fought beneath the banner of freedom, democracy, and republic. They were the pioneers of the European ideological emancipation and political liberty.

The core to French patriotism is to respect liberty and pursue democracy. Fight for the rights of freedom one would never compromise even though there must be blood, sweat, tears and sacrifice. Both the attack on the Bastille and Louis XVI on the guillotine, marked and revealed the thoroughness and resoluteness of The French Revolution. As a participant of The French Revolution, Mara Mauger, said, “Revolutionaries should kick out all the obstacles of revolution and keep carrying out the revolution till the very end” (Gao 1991). Tocqueville spoke highly of French Revolution, “All revolutionary and political reforms began in their homeland, and were confined within the boundaries. Yet, The French Revolution was not restricted in its own land; its impact could be frankly said to have influenced all countries regardless of the borders... The French Revolution seemed to be committed to human renaissance instead of only reforms of France. Therefore, it stirred a surge of enthusiasm. Before the French Revolution, even the most fierce political revolution could not produce such strong enthusiasm” (Tocqueville 1992). After the French Revolution, France achieved successful social reforms, the slogans of freedom, democracy and equality that they advocated were firmly rooted in their citizen’s mind. The revolutionary spirit has been confirmed and recorded by history. In addition to the heroic revolutionary spirit, the French people are full of patriotic enthusiasm. During the Hundred Years’ War lasting from the 14th to 15th century, Joan of Arc alone, led her army to fight fiercely for more than 200 days and finally rescued the beleaguered City of Orleans. In 1789, the outbreak of The French Revolution caused panic in anti-French forces across Europe. They organized an

anti-French coalition to attack the city of Marseille and the courageous French people, inspired by “La Marseillaise,” united and defeated the coalition. Catapulting Napoleon into the national spotlight and elevating him to hero status in France. Even in the year 1870, when France was forced to cede both Alsace and Lorraine to Prussia because of losing the Franco-Prussian War, they never gave up their faith in the country and the identification of their nation. Daudet’s “The Last Lecture” is just another demonstration of French people’s patriotic emotions though they are trapped in misfortune. During World War II, the French were organized in various ways to fight against Germans. Led by General Charles de Gaulle, the Free French Movement promoted French national solidarity and patriotism in the occupied areas. Apart from their heroic intrepidity and revolutionary spirit, the spirit of fighting for freedom even at the price of bloodshed, and the spirit of unity and patriotism when the nation is at peril, the French people have a strong sentiment for romanticism. As the home of romanticism, the French romantic culture bloomed in all fields of French society. In the painting by Shyleaco’s, *The Raft of Medusa*, declares the beginning of romantic period in painting. While Delacroix is well known as the “Lion of Romanticism” whose work “Liberty Leading the People,” expresses the people’s strong desire for freedom through the conversion of levels, the changing of colors and the strong chiaroscuro. One representative of early Romantic literature is Chateaubriand. His expression of nostalgia and sentiments for the traditional way of life in the feudal society as it is dominated by Christianity are revealed in the novel *Adara* and *René*. Victor Hugo developed romantic literature to criticize the realism. His most notable works, *Les Miserables* and *Notre Dame*, were both very romantic and critical. Accordingly, French Romantic literature basically turned into the critical realism of the times. Stendhal’s *The Red and the Black* (*Le Rouge et le Noir*) and *The Charterhouse of Parma*, Balzac’s *The Human Comedy*, and Flaubert’s *Madame Bovary*, all criticize defects and drawbacks of society, drawing on aspects from real life. From the study on the history and content of French patriotism, we can tell that patriotism is essentially a summary and sublimation of their national history, while the national history is the practical carrier of patriotism. Major historical events like The French Revolution, directly and obviously awakened the French national sentiment, and played a role of cohesion and education. As for the inheritance and promotion of French patriotism, there are a lot of literary works used as a written record and expression, which is quite significant for people to summarize the French spirit and advocate the French culture. That’s what we should learn.

### 2.3 *The British National Spirit*

Great Britain is a somebody in modern history. The formation of British patriotism is a long and lengthy process of condensation and sublimation, which has been influenced by the following factors.

1. **The Hundred Years' War and the War of the Roses.** The Hundred Years' War (1337–1453) and the War of the Roses (1455–1487) both lasting from the 14th century to the 15th century have truly caused significant damage to British people. "The Hundred Years' of War ... A hundred years of pain." During the Hundred Years' War, and the losing all of its colonies on the Continent, Britain was forced to take risks and expand overseas, which eventually resulted in its successful dominance of maritime empire. The outbreak of the War of the Roses put a complete end to the two opposing feudal military forces in the British homeland. It laid a solid foundation for a long and peaceful reunification of the British Isle. Therefore, it was the Hundred Years' War and the War of the Roses that started the modernization of Great Britain. This enabled it to take the road to a capitalist civilization.
2. **British religion reformation.** Britain, through Puritanism movement, abolished episcopacy and Pope worship, simplified rituals, advocated austerity, incorruption, and the ascetic life. They claimed that people should prove the glory of God by creating wealth through active commercial and industrial activities. Puritanism became the spiritual guide for and ethical support of the British Industrial Revolution. It also spread its reach and power to the North American continent. Even today, the British people still retain the basic spirit of Puritans.
3. **The Industrial Revolution.** The British Industrial Revolution began in the 1760s. It started with reforms on textile technologies represented by spinning jenny. It ended with made-by-machines represented by the invention of steam engines in 1830s. The Industrial Revolution is in essence a large-scale movement of technology, which greatly promoted the development of productivity. The Industrial Revolution sent Britain's total economy to the top in the 1850s, and at the same time caused a profound reform on the social structure. The Industrial Revolution fostered, in the British people, the industrial spirit of adventurers, pioneers, and innovators.

This innovation is the soul of Great Britain's patriotism. The British could never make it to the top as one of the world's greatest nations without its active and innovative spirit. It is an island country with a weak foundation, small territory and population, and an unfavorable physical location. In modern history, the British people were unwilling to lag behind. They always actively explored their limits, their eagerness to innovation and excellence in creativity. In 1688 the victory of The Glorious Revolution marked the establishment of a constitutional monarchy for the first time. Britain established a bipartisan ruling rotation mode, which was also imitated by the U.S. and Australia. It has also had an impacted the development of the western political system. Britain is the birthplace of the technological revolution and was also the earliest to begin the industrial revolution. It was the first to produce and run a train service and they were the first to create the steam engine. With the help of its innovative spirit, Britain, in less than two hundred years, became the number one power in the west. After World War II, Britain became second to only the U.S. when we are speaking of leadership of the modern world. The birth of Dolly, the first ever cloned sheep, proved that British people did not slow down the

pace of their innovation. This marked their complete the transition from an industrial based economy to a knowledge based economy. British innovation and reform have a unique feature. Success comes smoothly when conditions are ripe. Whether it was a modified political system of reform or the Industrial Revolution, both took place in Britain. This was a huge breakthrough for both the traditional customs and feudal authorities. Each transformation being completed in non-violent revolutionary way. Though both sides felt there was dissatisfied with the results, the interests and needs of both were appropriately balanced and resulted in a peaceful transition. The British people are very good at the “friendly passing tradition on to the new trend, and sometimes the reform is even performed right in tradition—one cannot tell whether it is tradition that works or reform” (Bie 2009). British conservatism is widely recognized. They strictly obey the norms and rules. Compared with the romantic and passionate French, as well as strict and cautious Germans, Englishman seems to be quite calm and reserved. They don’t lack enthusiasm, and they take it easy in an orderly way. They are the so-called “gentility”. With a strong and long impact on each Englishman, it has become a way of life in England. The gentility culture has weaved itself into every aspect of English life. Decency, a respect for each other, an elegant discourse, a civilized behavior, and respect for women, are now common place. Since the start of 20th century, Britain has lagged behind the United States, Germany and Japan. In 2008 it only ranked sixth in the world. The British people’s exploring, innovating, and pioneering spirit during the Industrial Revolution somehow gradually declined. Toynbee and Spengler believe that every civilization has its stages of formation, growth and decline. It is worth our deep reflection on how a civilized nation correctly understands and deal with the challenges of adversity

## 2.4 *The Russian National Spirit*

The establishment of a Russian patriotism is mainly affected by the following three aspects:

1. **The geographical environment.** Russia has the world’s largest territory spanning vast areas across both Asia and Europe. Vast territory offers the country an abundance of resources. Its landscapes include both the vast expanse of the open plains and the stretching forests with plenty of hills. Despite its broad expanse, it is extremely cold. One could not survive without a strong will and an extraordinary instinct in survival skills. Hence the Russian character of fortitude and perseverance. Because of the surrounding powers, Russians have spent many years at wars in order to survive and expand. They have experienced invasion and aggression, defense and expansion, conquest and surrender, and reconstruction and destruction. Prior to the ending of the Cold War, many Russians had to live each day under intense stressful tensions with enemies. Russians have learned to develop a warlike nation character.

2. **Christian culture.** After the Kiev Russ was established in the 12th century, it was defeated and governed by the Mongol Golden Horde for more than 200 years. The Russians were deeply influenced by the oriental culture and they formed a personality of diffidence and forbearing. After the Mongol Empire came to an end, Ivan IV established the country of Russia and began to get close to and learn from the West. During the reign of Peter the Great in the 18th Century, Russia not only brought in advanced Western weaponry casting technology and industrial skills, but also implemented a series of reforms and changes to promote the production and ease of class contradictions in the political and social system. Russia is also deeply affected by the Orthodoxy of the Byzantine Empire, and fostered a nation deeply rooted in their religion.
3. **The influence of Marxism.** In the 20th century, Marxism produced a significant impact on Russia's social structure, national destiny and national character. Even today the impact still exists. Plekhanov introduced Marxism to Russia, while Lenin established the ideological guidance of Marxism, and turned it into a reality through his revolutionary practices. Lenin help built the world's first socialist state. His impact would be felt worldwide. In the socialist Soviet Union there were some drawbacks and flaws, but overall they had a rising enthusiasm for life. They were united, optimistic, positive, hardworking, courageous, pioneering, and innovative. In as little as fifty years, the country became the world's second leading nation. After the collapse of the Soviet Union, Marxism was increasingly being marginalized. The spirit of solidarity, courage, collectivism, and innovation, shaped by Marxism, was inherited and promoted by the Russian people. This became the new core of Russian patriotism. Russians are passionately devoted to their country. They will never hesitate to bleed and sacrifice in order to defend their homeland. Through it all they demonstrate the indomitable fighting spirit and an upsurge in Russian patriotic enthusiasm. The success of the October Revolution, the European counter-revolutionary forces tried to trap and crush the nascent Soviet regime. The Soviets, facing a common enemy, successfully repelled the European coalition. With a sudden attack on the Soviet Union, Germans pushed the war front to Stalingrad, but the Soviets wouldn't yield. Instead, they fought valiantly. Russians carry a strong sense of territory. Surrounded by some very powerful neighbors, they remain highly vigilant and are always prepared to ward off foreign invasions. With their national power growing stronger, the Russian defense strategy evolved from passive defensive to active offensive. Through aggression they occupied large tracts of land belonging to its surrounding neighbors. This resulted in Russian patriotism developing into a world power chauvinism. After the collapse of the Soviet Union, Russia's national power was weakened, and Russians felt so lost and melancholy. The growing oil economy led to a recovery in Russia, and the Russians' national self-confidence and pride were quickly awakened. The Doctrine of the Supremacy of Collectivism is an important part of Russian patriotism. Influenced by the Russian Orthodox Church, Russians will place

commonality and integrity above individuality and they are ready to sacrifice individual interests in order to achieve the overall interests of their nation. A social structure lasting for a long time centered around villages and communities also helped build Russian's strong dependence on communities. Even in today's modern society, Russians, as individuals, when confronted with difficulties, will be more willing to listen to the paternalistic leadership of either an individual authority or an organization. The centralization and concentration of power somehow became a feature of the Soviet socialistic state, which gave birth to the individual worship and paternalistic style in socialist camp. Of course, in addition to patriotism and perseverance, wisdom and straightforwardness in character are also important parts of Russian patriotism.

Looking at the history of the establishment and the main content of Russian patriotism, we find its most essential characteristics are the distinctively non-European and non-Asian (Ouyang and Chen 2009). The territory of Russia lie across a large expanse of the Eurasian continent, and with the European culture rooted deeply in Christianity, Russia is impacted deeply by this value system. In addition, without regard for their color, descent, race, political, economic, and cultural characteristics, Russia's major ethnic group is made up of people with a European family history. However, Russians are somewhat different from general population of Europeans. We seldom see the impact of democracy, equality, and individualism of Europeans on the Russians. Even their major economic mode has been a planned economy. Russians are also deeply impacted by the oriental culture and yet it is never really became oriental. For Westerners, Russians are an oriental nation and vice versa. It is this non-west, non-east, non-Asia, and non-European, that has created this unique nation. The double-headed eagle on Russia's national emblem may suggest this. The Russian national character has a certain antinomy, that is to say, parts of both opposing sides all happen and are accepted by the Russian people. Russians are both rational and crazy, generous and fierce, wise and slow, industrious and lazy. Tolstoy wrote a short poem vividly portraying the contradictory character of the Russian people. "They love for all day and night, threaten with fierce looks and voices, curse at full blast, scold with angry staring eyes, fight with flushing red in the face, punish with no mercy, forgive with sincerity, and eat with all food and wine on the table." Edited by Wu (2001). Geographically, the split of the social structure and the cultural divides, all fundamentally contributed to this dichotomy in Russians. This all played a role and had a significant impact on the social development of Russia. Globalization has been dragging every nation into a narrow range of time and space, but the Russians are still stuck in the paradigm and field of Russian ideology. They must absorb and learn from foreign cultures to enrich and develop their own. Likewise, in order to promote and foster Chinese patriotism, we should be compatible and open-minded.



## 2.5 The American National Spirit

The establishment of American Patriotism is influenced by at least four factors: geographical environment, production relations, cultural heritage and national exchanges (“A Study on American Patriotism”, collected in *Collision of Ideas and Methods of Reference—A Comparison of and Research on Patriotism*, edited by Ouyang Kang, published by People’s Publishing House in 2009).

1. The Geographical environment impacts on the patriotism. The vast and fertile territory has cultivated a positive and optimistic American national character while barren and difficult geographical environments have bred a hard-working, diligent and brave spirit of the Westerners. In addition to the complicated geographical environment, diverse climatic conditions and ethnic compositions have produced a culturally diversified American society. They place an emphasis on tolerance and liberty. Americans worship liberty and democracy.
2. The American society skipped the restrictions of a conservative closed and backward feudal production relationship, and went directly to a capitalist production relationship. This focused on promoting equal exchange, free trade and an open market economy.
3. The American cultural mainly comes from Britain, particularly the assets of honesty, frugality, and a hardworking spirit. Their active pursuit of wealth, as it is advocated by British Puritanism, has become the spiritual guide of many Americans to them develop and prosper. Commager pointed out in *The American Spirit*, “The American character is the result of the interaction between inheritance and environment” (Commager 1988). In addition, the American culture is also deeply influenced by the Greeks, Romans and German cultures. It is the result of the accumulation and mingling of multiple cultures. Shaping into America’s cultural psychology the idea of respecting differences in people and accepting all diversities.
4. The establishment of the American nation is a process of continuous integration of multiple ethnic groups. American writer Herman Melville exclaimed, “Every drop in the vessel of an American is mixed with blood from all nations around the world.” It is between the opposition and collision of cultural traditions, the ways of thinking, values, religious beliefs, and national psychologies, that the unique American patriotism was fostered, and the openness, richness, and creativity of American patriotism became molded.

Liberty is the core of American patriotism. “Give me liberty or give me death,” is how Americans see liberty as the most fundamental and supreme human right. Europeans first arrived in North America for nothing more than freedom. The ultimate goal of the Civil War is to liberate slaves in the South and defend democracy and freedom. Towering over New York City’s coastline is the Statue of Liberty, a true symbol of America’s pursuit for freedom. Although the concept of freedom is often expressed as a kind of individuality, its fundamental spirit is not to damage the nation’s interests or the freedom of others. The basis is the principle of

compact and the spirit of taking responsibilities, so that freedom is individuality and creativity in line with laws and rules. Freedom actually has become an overall power and is deeply rooted in the soul of American life. The principle of equality and the spirit of competition are the basic norms of many Americans. In America's view, it is divine proclamation of God, that all men are created equal. But equality is not absolute egalitarianism. They encourage equal competition. Americans believe that all social institutions and policies should ensure, to the greatest extent possible, an equal starting line or playing field with procedural fairness, be availed to all citizens. This way, even if there still are differences, the results are fair. Though Americans see equality as a fundamental right everyone shares, as terms of absolute equality in basic rights, they encourage competition and participation, and recognize equality with differences in social, economic and cultural life. Pragmatism is also an important part of America's patriotism. To be pragmatic, practical, and flexible has become most people's rule of act. A kind of customary law, American legislation typically features pragmatism, believing that so long as they remain problem-solving, then past traditions and experiences can be adopted. As a pioneer in American Law, Holmes pointed out his profound opinion by saying, "The vitality of law is not in logic but in experience." Similarly, American education doesn't approve rote. Its primary goal is to promote problem solving and practical ability. Adventurous and pioneering spirit in the western United States is an important driving force for American national development and growth. American patriotism is generated during the expansion of territory and exploration of living space. Boundless and abundant western regions provide adventurous and hard-working Americans with great opportunities, and give birth to their sense of independence and competition." Thoreau wrote in his *Westward I Find Freedom*, "I don't feel comfortable walking eastward, while westward I feel so much freedom... Go westward and go into Future..." (Quoted from Jiang 2003).

Puritanism had a significant impact on Americans. In a way it makes Americans recognize the pursuit of wealth is just a better proof of the glory of God, and to demonstrate their faith in God and return God's grace. The best way in reality is to join charities to help various vulnerable social groups. Americans have a deep religious consciousness. Christianity, Islam, Judaism and Buddhism all have a lot of followers. Religious prayers, creed interpretation, and theological studies, are also an important part of American lifestyle. American's have their own ideals of social justice and equality for all. This has been perfectly interpreted in Martin Luther King Jr.'s *I Have a Dream*. Positive individualism and strong communitarianism are intertwined within the American patriotic spirit. The two are both opposing forces and co-mingling. Though individualism is the base and character of American patriotism, when faced with difficulties, individuals can to seek shelter from the country and communities. Cooperation and co-existence have widely won national identification in the United States.

## 2.6 *The Japanese National Spirit*

The Japanese are a unique and complex nation judging from their history. Their national identity is complex and unusual. According to Ruth Benedict, “The Japanese are, to the highest degree, both aggressive and unaggressive, both militaristic and aesthetic, both insolent and polite, rigid and adaptable, submissive and resentful of being pushed around, loyal and treacherous, brave and timid, conservative and hospitable to new ways” (Benedict 1990, p. 2). To study Japanese patriotism, we are aiming at “recognizing the good and learn it, and recognizing the bad and lose it”, in order to better nurture and promote our Chinese patriotism.

Speaking of its history, Japan’s unique geographical environment of an archipelago has played a major role in shaping the Japanese national character and psyche. The Japanese archipelago is made of more than 7000 islands, with an area of about 370,773 km<sup>2</sup> and a population of about 126 million people. The population density is extremely high while natural resources are extremely scarce. The Japanese archipelago has a complex terrain with a varying climate. Located in a region known for its numerous tectonic plate movements, Japan is located on the Pacific Ring of Fire. It accommodates 1/10 of the world’s volcanoes, and is known for its many volcanic eruptions and earthquakes. Tsunamis and hurricanes also occur frequently around this small island nation. The scarcity of resources and frequency of natural disasters has resulted in the Japan’s deep consciousness of crisis. They are convinced that risks take place whenever and wherever. They have to be prepared at a moment’s notice. The Japanese have a profound sense of their historical mission, and as such, are fully aware of the rules of the jungle rule ... the survival of the fittest. In the mid-20th century, the sense of crisis catalyzed Japanese militarism and produced huge damages to the Asian-Pacific region. The Japanese have a tradition of actively learning from advanced cultures overseas. Japan could never have become a powerhouse in the Asian-Pacific region without their positive and smart attitude to learning. There are three well-known historical facts that the Japanese have learned from countries. These not only cultivate the Japanese’s industrious attitude and extraordinary innovation, but also fundamentally influences the direction and development of Japans history.

The first is Taika Reform in 645 AD. In that year, Prince Naka-no-ōe enthroned Kōtoku-tennō to be Emperor of the Yamato State. They learned many things from the Tang Dynasty political system, economy and culture. They established the feudal system, and changed the name of Yamato into Japan. During the following thousands of years, Japan was deeply influenced by the Chinese and traditional Confucianism. There was apparent changes and reforms made by Japan, which fully demonstrates Japan’s fast “copinism” and smart transformation methods. As pointed out by Edwin O. Reischauer, “The system and culture (Japan) learned from China’s system and culture, after several generations of adaptation to Japanese environment, gained its own vitality. Together with its own characteristics, fundamentally speaking a brand new culture was created....” (Reischauer 1980, p. 50).

The second one occurred during the 1868 Meiji Restoration. People with insight from all classes, in order to get rid of the national crisis, started learning new things from the West. Adapting western administrative ways, the Meiji government carried out the three policies of training the troops, encouraging production, and helped civilize its citizens. As a result, Japan witnessed a quick rise. Within a relatively short period of time, the Japanese not only absorbed advanced Western technologies, newer political systems and cultural ideals, they also protected the sanctity and authority of the Emperor—"the king of all ages, the heritage of thousands of years". At the same time, it provided the advantage of super strong political stability and brought social order to Japan so that they could learn from and catch up with the Western world.

The third time was World War II when the Japanese people turned their passive acceptance of the American culture into consciously and actively studying Western culture. In terms of the economy, political systems, and technologies, they accepted western ideas and models. As early as in Meiji Restoration, Japan's leading thinker Fukuzawa required that Japan should accept Westernization as a whole, and proposed that Japan should "break away from Asia for Europe". It is worth noting that Asia and Europe are not simply geographical concepts. Both are more like cultural items representing their cultural ideas and value orientation. Throughout the course of Japan's history of learning from other countries, it is not difficult for us to find that the Japanese can quickly master all the key points of a foreign civilizations in a very short period of time. They either imitate, alter, form a hybrid, or use innovation. This proves Japan processes the surviving wisdom of agility and flexibility. It also reveals that, in a certain sense, the Japanese culture lacks its own traditional soil as they follow the "bring—imitate—transform" model, which is vividly demonstrated by the fact that we see Japanese electronic products worldwide.

The spirit of "Harmony" (Yamato) is at the essence of Japanese culture. Traditionally speaking, the Japanese attach great importance to the harmonious relationship between men and men, and that between men and nature. In the year 604 AD Prince Shotoku promulgated *17 Clauses of Constitution*, the first of which is, "harmony comes first". Prince Shotoku admired Confucianism and valued harmony very much. He deliberately omitted the following saying of "differences are acceptable". He employed holism, reduced individualism, emphasized identity, and made people ignore the differences. This laid a strong foundation of the group culture in Japanese society. Since then, the spirit of "harmony" won its place within the Japanese Constitution and was greatly promoted. "Harmony" could be seen everywhere in the daily life of all Japanese. Even the Japanese style of cuisine is called "harmonious food (washoku)." Japanese costumes are called "harmonious clothes (kimono)". Japanese customs are called the "harmonious style". Japanese poetry is called "the harmonious songs (waka)". The people of Japan are called "the harmonious people (yamato people)". The "harmonious" spirit is closely related to the strong group doctrine of the Japanese people. The group doctrine emphasizes that individuality is subordinate to the group, and personal interests are unconditionally subordinate to group interests. The Japanese people's sense of group originated from the awareness of the common village since agricultural times.

Villagers got along well with each other while staying cautious of the outside community. The authority and legality of groups are beyond all doubt in such a culture. When an individual is incompatible with the surrounding environment, he or she would not try to change the environment, but would learn to adapt to the environment. No wonder Japanese people regard frequent job-hopping as a disgraceful behavior. It indicates that the individual lacks the ability to adapt to any environment. They speak highly of the absolute loyalty to and long service of just one company. This has resulted in the phenomenon that Japanese companies have established within the modern enterprise system. Employers vigorously advocate the life-long services of each of their employees. The Japanese also follow the group doctrine at work. They complete their job seriously and meticulously. All year around, employees they maintain a very high attendance rate. They wouldn't hesitate to work overtime in order to do it well. To many Japanese, being a "workaholic" is a compliment for their hard work, and the best realization of their life and value. From the main track of Japanese development, we can tell that "the consciousness of survival crisis, group doctrine, the spirit of 'harmony', the modest attitude of learning, and the working ethic of meticulousity and diligence, all constitute the main theme of Japanese patriotism" (Chen 2009). In addition, positive innovation, strict obedience to rules, and loyalty, are important parts of Japanese patriotism.

## ***2.7 The Study on the Jewish National Spirit***

In the history of the world, there are no other nations as compelling and thought-provoking as the Jewish people. Jews, Muslims, and Christians were in sharp opposition and serious conflict even though they shared the same common ancestor, Abraham. The Jewish Bible is a direct source of both the Christian Bible and Islam Koran. After the third diaspora, the Zionists never lost their will to succeed. Having suffered from two thousand years of hardships, countless brilliant Jewish thinkers and scientists emerged. There are 139 Nobel Prize winners of Jewish descent. No other nations can compare. Ethnic expulsion, exile, humiliation, and even tragic massacres, could not defeat the Jewish people. Thus, the modern power of Israel was established. How come the Jewish nation didn't disintegrate after the holocausts? How was it gradually revived? How could it rise to such power? It was because of Jewish patriotism, the core of Judaism. This helped play a significant role in maintaining the Jewish religion, their national identity and their ever growing faith in Zionism. Conversely, the history of Jewish suffering from hardships and tortures throughout history, is the historical backbone of Jewish people's patriotism being established, condensed, enhanced, and externalized. If we are to learn from Jewish patriotism, the premise is to trace back its origin, and recognize its establishment from a historical and synchronic perspective.

What is a Jew? There are many written records of the Jewish ancestry. One historical record follows Abraham in his pursuit of a solemn religious life, along

with his two sons, Jacob and Esau, left the bustling city of Ur and walked across the desert to settling down in the land of Canaan. There was nothing but sand and hills for as far as the eyes could see and there was no water or food for them to enjoy. In history, Hebrews, Israelites, Judas and Jews were different names they used to call themselves, but they basically belonged to the same homologous clan, with the same ethnic origin and characteristics. Despite the fact that Jews immigrated to many places around the world during the diaspora, they succeeded in maintaining a long-term national identity, and the key lies in the Jewish faith and identification. Israel passed the “Amendment Act on the Law of Return” in 1970, claiming “Those born by Jewish mothers, or those having converted to Judaism and no longer belonging to another religion are regarded as Jewish people.” Then, the unique and barren geographical environment created a strong and hardworking Jewish national character. Although in Judaism’s “Bible”, the Holy Land of Canaan was described as a place “with milk and honey flowing all over”, in fact there was only a hilly desert. It lacked rains and water, and was extremely scarce of all natural resources. In such a barren land only livestock and farming were far from enough for men to survive. That’s why Abraham led the Jews to Israel to flee from famine. This was followed by the Exodus of the Jews from Egypt. Therefore, the Jews had to accept careers engaged in the commodity trades, a very high risk opportunity at that time. It not only cultivated the Jews hardworking character and shrewd financial management capability, but also proved their national wisdom of agility and flexibility faced in everyday survival. At the same time, due to the location of Canaan, near both the Mediterranean and the Red Seas, the center of the Western and the Eastern cultures interacting with each other, it became the coveted strategic location between many Asian and European powers. It was doomed that Jews living there would endure the pain of war and the loss of their homeland. In history, the Jewish suffered expulsion, exile, diaspora and massacre on many occasions. Several of the well-known ones are as follows:

1. In 586 BC after Babylonian king Nebuchadnezzar besieged Jerusalem and burned the Holy Temple, he caught tens of thousands of Jewish social elites’ and placed them in captivity and took them to Babylon, known as the “Babylonian captivity”.
2. In 332 BC the Macedonian King Alexander the Great once again captured Jerusalem, forcing the Jewish people to flee to the Mediterranean, North Africa and other places.
3. In 132 AD after Baltic Koch led a revolt and took over Jerusalem, the Roman emperor Hadrian threw his anger at the Jews. Under his order, the Jews were brutally slaughtered, the Holy Temple was completely destroyed, Jerusalem was plowed up and turned into crop fields, and almost all the survivors were expelled. Since then, a national diaspora of 1800 years began.
4. During World War II, the Nazi persecution of the Jews led to the tragic death of about six million Jews’. These deaths accounted for 1/3 of the total number of Jews from around the world with 1/2 of that in Europe. The holocaust and diaspora gave Jews a very hard time, not only physically but also mentally. Not

one Jew lost their religious faith or national consciousness. Instead this only made Judaism stronger and the spiritual homeland for all Jews worldwide.

The awareness of suffering and the faith as our salvation and is centered in the concept of "God's chosen people," is the core of Jewish patriotism. Though their national fate has many tragic twists, orthodox Jews never complained to the only true God Jehovah. They are convinced that this was the mission they had to complete as "God's chosen people". God told the Jews, "You are the sons and daughters of Jehovah... the Lord has chosen you as his people among tens of thousands of races" (*The Old Testament: Deuteronomy*). As "God's chosen people," the Jews must make an contract with God, and God would gracefully give the Jews the land of Canaan, and bless their descendants. Because of the honor of being chosen, Jews are strongly aware of distress. They are convinced that their tragic fate of diaspora is nothing more than God's punishment of their people for failing to comply with their contract with God. God is always caring for His people, and will one day finally send a Messiah who will be sent for them and bring them back to the "holy Land of Canaan with milk and honey flowing all around". There exists a kind of paradox in the Jewish patriotism. Their miserable fate seems to be endless; and yet, they always believe in the superiority given to them as God's chosen people. Their mission is to save the world. Somehow this incurs the resentment of other European ethnocentrism and various forms of anti-Semitism. They maintain their never-dying desire for returning to, and the Zionist spirit of, are so important for the Jewish identity to maintain its power. Despite the diaspora, they maintain their faith in and the dream of returning to the Holy Land of Canaan and rebuilding the Jewish civilization. This brilliance is shared by all Jews around the world. That's why Jews, no matter whether they are wandering in a foreign land, or being caught in a dark medieval "ghetto", or sitting in the luxurious office building managing their business, would pray three times a day in the direction of Jerusalem, to express their yearning for a home. That's also why the most valuable funeral for Jews is to put one glass filled with soil from Jerusalem into their graves, to show that even though they died abroad, in the end they still rest in the soil of their homeland. This strong sense of returning has given birth to the Zionism movement of the 20th Century. Despite repeated setbacks, the establishment of the State of Israel ultimately fulfilled the Jews' dream of returning home after two thousand years. A strict adherence to contracts and their profound financial management skills are also important characteristics of the Jewish spirit. A strict adherence to contracts is not only seen in the Jewish religious life, but it also extends to their daily life and economic exchanges. This wins a favorable business reputation for the Jews. Their profound financial management skills have demonstrated the Jews unique style of wisdom. Although early Jews living in Europe, due to the humble status, were forced to make a living by commercial loans despised by the Christians, around the 19th century Jewish people already became one of the most prosperous nations in Europe. In today's Western society, there are numerous economists, bankers and investors who are Jewish or of Jewish descent. Among them, those relatively well-known are the Lehman Brothers, Warren Buffett, Alan Greenspan, Paul Samuelson, Milton

Friedman. National worship of wisdom has won the Jewish people a worldwide reputation for their Jewish wisdom. *Bible: Proverbs* said, "The LORD by wisdom hath founded the earth; by understanding hath he established the heavens." Jews believe that knowledge is an extension of faith, and the will of God, in the earthly world, is often expressed in the form of knowledge. Only by gaining more knowledge can a Jewish follower be more likely to hear God's instruction. When the Holy Temple still stood, the Jews had begun to establish a variety of schools with the rule that every child must accept elementary education, and gradually study the Judaism creed. Even during the national diaspora and under very limited conditions, Jews still established schools for their children. Today in the United States, more than 80% of the Jews have attended college. Jewish teachers and students account for 30% of the population of the Ivy League. This far exceeds any other country.

The Jewish population is less than twenty million people has produced many more thinkers, politicians, and bankers. As many as 139 Nobel Prize winners make the world marvel. "The Jews have taken possession of the world's most wealth and wisdom." "Rocks from other hills can be used to sand and polish jade." It is without any doubt that the Jewish patriotism is an important ideological inspiration and reference for Chinese people who are still in the process of modernization.

### **3 Chinese National Spirit and the Construction of Its Homeland**

To understand the brilliant and long history of the Chinese civilization, we must recognize the tortuous course that the Chinese people had to endure. To achieve the great rejuvenation of the Chinese people, we should start with the multiple horizons of the natural environment, the economic level, the political system and social culture. The destiny of the nation is inseparable from its patriotism and the construction of the homeland. "For a nation and country, if without a spiritual pillar, it will be without its soul and thus lose cohesion and vitality. With or without a strong patriotism is an important measure of whether a country's comprehensive national strength is strong or not. The comprehensive national strength, mainly referring to its economic and technological strength, which is the material foundation, but it is not complete without patriotism or national cohesion—mental foundation is also an important part of the comprehensive national strength" (Jiang 1998). The Chinese homeland has a historical foundation of more than five thousand years of tradition and culture. Patriotism is condensed and enhanced on this basis and essence of the Chinese culture. This plays a key role in guiding the fate and history of its people. The prosperity of a nation cannot thrive without the prosperity of patriotism. It is not without relevance that the twisting path results in the loss of patriotism. As we take on the mission of rejuvenation, we have to first scientifically understand the basic content of Chinese patriotism. We must reasonably draw the basic features of the homeland so that we can expand and enhance Chinese patriotism through comparison and integration, with the spirit of other nations.



Patriotism is the unification of history and the time. Patriotism is the summarization and sublimation of the spiritual factors that penetrate throughout the history of development. This has its unique profundity, sedimentation and stability, and it can shape and influence all ethnic groups for a very long time. Patriotism also changes with the times. In different times, the definition and its major features, the ways of its performance and consequences of its influences, are quite different. In essence, the condensation of patriotism and the performance of the zeitgeist are intertwined and involved in an organic association. The zeitgeist are the people's ideas and thoughts in a historical epoch reflecting social trends. "The same zeitgeist can be expressed in the patriotism of different ethnic groups. In combination with different patriotisms, the zeitgeist becomes more vivid, specific and clear.... The same patriotism can be combined with different zeitgeists, and thus possess the content and characteristics of different times. Therefore, the zeitgeist is of a national character while the patriotism is of the zeitgeist" (Liu 2007). Patriotism, in its essence, is a kind of living tradition. It is not dead, frozen, or fixed. It is the break of patriotism from the zeitgeist rather than the lack of patriotism that leads many outstanding nations down the wrong road. The inspiration of zeitgeist can wake up the spirit and the soul in depths, and activate an emotional resonance and the national identity universally.

To clearly sort out the basic content of the Chinese spirit, the premise is to first draw the outlines of the Chinese national tradition and culture, ethos, and national character. Former researchers have conducted a detailed and diversified study on it and reached different conclusions. Mr. Li Dazhao in "the Fundamental Differences between Eastern and Western Cultures" compared and analyzed them both and stated that, "One for nature and another for humanities; one for the peace and another for the war; one is negative and another is positive; one is dependent, and another is independent; one seeks security, and another fires the attack; one inherits, and another creates; one is conservative, and another is progressive; one relies on instincts, and another on reason; one believes in Utopia, and another in experience" (Li 1918). Although the preference for nature or humanities, inheritance or creativity, peace or war, is not the sole quality of the Chinese and Western cultures. We should not simply judge it by conservativeness or progressiveness. Both Chinese and Western cultures present those specific differences. What are the Chinese national characters and traits? Mr. Zhang Dainian, from the perspective of virtue and ethics, summarized the ten most representative virtues of the Chinese as, "kindheartedness, modesty, honesty, loyalty, commitment, self-improvement, justice, integrity, clemency, and bravery" (Zhang 1994). Mr. Li Zehou, considered a profound pragmatic reason to be the typical characteristics of Chinese traditional ideology, which had its incomparable superiority, but also its in born weaknesses and defects. He said, "Traditional Chinese pragmatic reason has prevented speculative reason from developing and deprived of the overrun of anti-rationalism. Based on Confucianism, it has built a character and thought pattern that enables the Chinese to inherit and pass on a kind of moderation psychology that is both sober and sentimental: be neither violent nor mystic; more comprehension and less logic; value experience and develop an interest in history. In this way, our life can be better served, and the harmony of the existing organic system can be maintained.

People cherish and emphasize interpersonal relationships, while they disapprove adventures and belittle innovations.... all these above have brought many advantages and disadvantages for the nation's science, culture, thoughts, and actions. And the way it adapts to the changing modern life and science seems to be quite twisted and difficult" (Li 1986b). As for how they learn from each other, he said, "while maintaining our own cultural advantages, how to study and learn the German's strong power of abstract speculation, the Anglo-American empirical tradition of intellectual clarity and non-perplexing spirit, and the Russian's extraordinary requirements... so as to improve China's pragmatic reason and reconstruct it on a higher level is a huge and difficult task. It will also be a long historical process" (Li 1986b). Speaking of its essence, the Chinese traditional ideology lacks no factors of idealism or scientific rationalism. There are development tracks of speculative reason and logical traditions. With Confucianism, Taoism and Buddhism as the three main streams of culture, it failed to develop into the basic traits of Chinese ideology. This is not the sole cause of the modern China remaining closed, conservative, and lagging behind. Western culture, due to the overrun of instrumental rationality, lacks value rationality and humanistic care, which to some extent is precisely the advantage of traditional Chinese culture.

Patriotism is the reflection of *zeitgeist*. The content and themes of the many different patriotisms in different times, differs. Mr. Gao Ruiquan drew the outline of modern the Chinese homeland from the perspective of its spiritual traditions of modern China (1840–present), which included "progress, competition, creativity, equality, democracy, science, common social ideals and the civilian personality ideal etc..... They are different from the ancient traditions, transcend the differences between political views and ethos, and become the common sense of Chinese people". And "After more than one hundred years, it remains active in the mind of contemporary Chinese people, and serve as most people's spiritual background" (Gao 2005b). Combined with such *zeitgeist*, the style of Chinese patriotism shoulders the historical responsibility of a national salvation and rejuvenation.

The Chinese spirit has lasted for over five thousand years of national development. The history of countless Chinese people striving for national rejuvenation and even sacrificing themselves is also the history of Chinese patriotism being established. The 16th National Party Congress summarized Chinese patriotism in modern discourse; with patriotism as the core, and said it should contain these five aspects: unity, love for peace, diligence and bravery, and self-improvement. This is based on the construction of China itself and combined with *zeitgeist*. Let me elaborated in the following manner.

Patriotism is the core hub of the Chinese national spirit. For five thousand years, the rise and fall of Chinese patriotism has always been inspiring its people. Donglin party's "care for the family, the nation and everything in the universe", Fan Zhongyan's "worry ahead of the people and enjoy after the people", Gu Yanwu's "rise and fall, everyone is responsible", Lin Zexu's "sacrifices are worthwhile for the country's sake, and I wouldn't avoid it whether it's good or bad", and Tan Sitong's "I will laugh even when the knife is on my neck and those staying here or fleeing away are all heroes" are some of the inspiring quotes which every Chinese

person knowns and understands. The Chinese are never short of people with lofty ideals, who will sacrifice all they have for the independence and liberation of their nation. Lu Xun said, "We have, since ancient times, people who work hard, who use their ultimate strength, who care for the interests of poor people, and who sacrifice for justice... Despite the fact that the so-called official history books were often biographies for emperors, generals, and ministers, their grace and honor couldn't be hidden, who are the backbone of China" (Lu 2006b). The backbone of the Chinese people stands straight with patriotism as its core. Even though the Chinese have gone through countless hardships, they never disappear in the history of time and they always stand firm. It is the national cohesion of patriotism that has saved them from repeated distress and made them much stronger. Be it a natural disaster or man-made misfortune, the Chinese always conquer the difficulties as long as they are guided by patriotism. The basis of patriotism is the country's strong identification. A patriot will not only feel proud for the magnificent natural landscapes, but also proud for their tradition and culture. They will fight regardless of one's own safety when misfortune falls upon their homeland.

Patriotism is closely linked to unity. Unity is the foundation of the country. It profoundly embodies the cohesion and solidarity of patriotism. China is a family of 56 ethnic groups. Since the Qin Dynasty unified China and carried out the rule of "the same language, the same measures, and the same track", the nation of China has been integrating and developing, and has gradually grown into a nation that values overall interests and preserves national unity. Conversely, a nation of discord and disunity can neither resist foreign invasion nor achieve self-reliance. "Choose the middle way and walk straight; get along well with each other but don't follow them." The Chinese have always been ceremonies, generous and caring for all. Confucius advocated "harmony"; Mo stood for "universal love"; Mencius proposed the ideal of "regarding other people's children and parents as your own children and parents"; Kang Youwei suggested that future people will live in a society emphasizing harmony, equality, and justice." Despite repeated foreign invasions, the Chinese never ride roughshod over others on the premise of resolutely protecting national sovereignty and national interests. China has been pursuing a peaceful diplomacy of independence and freedom. With the revival of the China, we put forward the philosophy of "harmonious symbiosis and integration" in order to achieve a just and harmonious political and economic global environment. We resolutely safeguard the fair and equitable international order, and carry out the strategy of a "peaceful rise". In essence, the development and power of China is the most important force and guarantee in maintaining world peace. The Chinese have always been an industrious and brave nation. "Work hard for the state affairs and be frugal at home" (*The Book of History: Dayu's Plan*). "People's livelihood depends on their diligence, which deprives the lack of food and shelter" (*The Commentary of Zuo: The 12th year of Xuangong*). Diligence and hard work are features of the Chinese national character. Wherever they are, the Chinese never forget their true nature of industriousness. It is through hard-work that the Chinese have created a splendid civilization. At the same time, the Chinese are also brave and indomitable. History has witnessed many natural disasters and foreign invasions. The Opium

Wars, the Sino-Japanese War, the Korean War, the Vietnam war of self-defense, the Tangshan earthquake, the Wenchuan earthquake, SARS, and even today's global financial crisis are all examples of China's strength. Facing all these difficulties, China has never been intimidated, but instead the people courageously fight against and finally overcame these difficulties.

"As heaven maintains vigor through movements, a gentle man should constantly strive for self-perfection; as earth's condition is receptive devotion, a gentleman should hold the outer world with broad mind." The spirit of self-improvement is the nation's unique character and integrity. It is an attitude of perseverance, pertinacity, and courage. It makes people courageously forge ahead when faced with difficulties. As Sima Qian said, "King Wen wrote *The Book of Changes* in prison; Confucius wrote *Spring and Autumn Annals* in distress; Qu Yuan composed *Lisao* in exile; Zuo Qiu wrote *Guoyu* in blindness; Sun Tzu wrote *The Art of War* after his kneecaps were cut off; Lv Buwei completed the widely spread *Lv Shi Chun Qiu* though he was forced to move to Sichuan; when Han Fei was imprisoned in Qin Kingdom he wrote the essays *Shuonan* and *Gufen*; *The Classic of Poetry* has three hundred pieces and most of them were probably composed by outstanding souls to express their anger (*Records of the Grand Historian: Preface Written by the Author Himself*). Meanwhile, the nation as a whole has never been intimidated by the difficulties and obstacles. It is the application of the national wisdom during these difficult times that helps a nation to progress and innovate unceasingly. The pain of dilemmas and disasters are only temporary, and we are able to learn more from them and achieve greater strength. Unyielding patriotism is the spirit of innovation in line with the time. "Although Zhou is an ancient state, it accepts changes and reforms." The establishment and development of patriotism itself is a dynamic process of constant renewals. The fundamental reason why the Chinese have never been out of the world's nations for five thousand years is that it is not a conservative, rigid or closed nation. Instead, it is a nation of innovation and renovation. "It is not enough to be new for a day, it should be new every day, and it should be newer and newer day after day" (*Book of Rites: Great Learning*). Reform and innovation are desired traits of the traditional Chinese culture. The great wisdom of China lies in the fact that its "people should be industrious and cautious all long, and change their way according to the time", (*The Book of Changes: the Sign of Heaven and Its Interpretation*) so that the people can follow the development of the historical trend, emancipate the mind, pursue the truth, and dare to innovate. The spirit of self-improvement is the spiritual force that encourages patriotism and maintains people's passion. It is the essence of the China's endless succession and the spiritual support for us to achieve national rejuvenation.

In modern society where the market economy prevails, material production is highly developed, and the homeland is almost deserted, it is significant to promote patriotism and build a pride in our homeland for the peaceful rise and improvement of the cultural soft power. The construction of the homeland not only provides spiritual motivation and intellectual support for material production, but it also plays an important role as the guide. Though in modern society, human beings have achieved unprecedented prosperity in material production. They also fall into a state

of alienation—there is not only alienation between the workers and the commodities, but also opposition and conflicts between man and man, religion and religion, nation and nation. The 20th century has witnessed the fastest growth of productivity. It has also seen the most catastrophes with the two world wars, numerous regional conflicts, and frequent occurrence of all kinds of issues and risks like environmental pollution, ecological crisis, and global warming. Humans have been trapped in a dilemma created by themselves and, in the end, a society of risks is where people have to live. In essence, the risks and crisis of modern society cannot be simply or reasonably explained with the alienation of industrial production, the expansion of human desires and the overrun of irrationalism. It is extremely important to build a homeland in order to solve the crisis and problems within modern society. We must realize the continuous development of society because it plays a key role of correction in guiding the developmental of the material civilization.

As the nation's modernization is progresses, China's comprehensive strength is upgraded quickly, and its international influence is obviously enhanced. As the Chinese are achieving economic gains there must be the match in our cultural rise. Thousands of years ago, Confucius traveled around to spread his philosophy; in the great Tang dynasty, its splendid culture benefited the surrounding nations; Zheng He's expedition to the west brought the Chinese culture to the world. However, we not only lagged behind others in technology and weapons, but also our ideology fell backwards, our inheritance of the traditional culture failed, and the barrenness of our homeland remained. Today, in our gradual realization of modernization, we shall export to the world our outstanding cultural and traditions with values that originated in China and also export our industrial products with made-in-China proudly displayed. Only when a country's values and culture are praised and accepted by other nations can it really stand among the truly great nations of this world. With the close link between both modernization and globalization, the nation makes us realize that we are entering the era of global history as Hegel said before. It is our values and traditions that should be remembered. In recent years, the opening of a Confucius Institutes, the rise of our Chinese culture, and the classic bestsellers, have demonstrated that the construction of the homeland has paid more attention and efforts to, which is significant for us to enhance the image of the patriotism and enrich the content of China's rejuvenation.

#### **4 Integration of National Spirit and Construction of Human Homeland**

In establishing a foundation, patriotism is the conceptual reflection of historical circumstances and social-cultural conditions. It is restricted by the particular social and historical circumstances. As society and history are always specific and varying, different circumstances will produce different zeitgeist. The evolution of

zeitgeist is a direct reflection of the generative characteristics of the patriotism. In terms of the development process, patriotism is never rigid or closed, but instead varying and open. Patriotism cannot play the role of inspiration and identification for long with only frozen concepts and a closed faith. It should be open to the history and to the world. Patriotism is established in the historical flow of the past, the present and the future. And it is integrated and reborn in the communication between other ethnic groups and itself. In term of its value and function, the more we are national, then the more we are global. In the era of globalization and modernization, China's patriotism should be open to the world and not restricted by the region. It should achieve self-innovation in the collisions and communication with other patriotisms, transfer its outstanding culture through reasonable ways, and realize its integration in cross-cultural communication.

The integration of patriotism and the building of a homeland are significant for us to absorb and learn from outstanding foreign cultures, to highlight the tolerance and innovation of the Chinese culture and people, and to enhance the soft power of a Chinese civilization. Preferable ways to integrate patriotism and building a homeland are as follows:

First, we should keep the outstanding traditional culture of the nation as the foundation and extract modern factors that can stimulate social development. The nature of culture has historical inheritance. The modernity of culture is based on the accumulation of civilization for generations while the innovation of patriotism is inseparable from the continuance and inheritance of the traditional culture. The denial of history and the break from tradition will only result in national nihilism and "copies", which water down the nation's culture. China's culture has a broad content and a long history. Its spirit of "following the morals, both righteousness and interests, gregariousness and harmony, harmony of difference, diligence and self-reliance, honesty and professionalism, administration and pragmatism, and the whole country as one community", is very unique among the world's nations and has become the common homeland and cultural foundation of the China for thousands of years. It is the root of the survival and the foundation of existence of the Chinese for over five thousand years. Creating a profound Chinese civilization has influenced both the East and the West. In modern history, conservatism and the refusal to the west, are indeed partly the reason why the Chinese lagged behind. One shouldn't make a hasty generalization that China is a nation with bad quality and should neither completely deny the traditional culture. The reason for the repeated failures of those national movements trying to save the whole nation lies in that the nation either stubbornly stuck to its tradition and arrogance, or completely deny itself and try to be totally westernized. Practices show that the key to successful reforms and revolutions is to be based on China's reality and traditional culture, seeking ideological resources that can make nationality and modernity organically combine and positively communicate, and at the same time echo with and transcend China's reality and traditional culture. The bankruptcy of reformism, Darwinism, positivism, the theory of the Will, pragmatism, liberalism and anarchism, and the success of Marxism, have naturally proved that Marxism with Chinese characteristics exactly meets the reality of China and matches with

humanistic care, self-reliance, tolerance, and innovation of thinking within the Chinese traditional culture. Built on the foundation of our traditional culture, the Chinese spirit and its homeland not only embody the historical identification of the world and the Chinese themselves, but are also where the Chinese people belong. In an era of all kinds of thoughts colliding, cultures engaging in the battle, and civilizations conflicting with each other, patriotism and the homeland can help the nation to maintain its traits and truly ascend onto the world stage.

Second, we should be open to the history and the future, as we build the new Chinese patriotic home in the integrated visual threshold of the past, the future, and the present.

1. Traditional culture and historical experience make the foundation of the patriotism. They are raised upon the shoulder of the experience of our ancestors for generations, carry the objective historical circumstances, and embody the zeitgeist of that time. They are in essence a "great living tradition". In our present social history and cultural life, the continuation and expansion of traditions can be found at any time. History and tradition actually play the role of locating our present and future life. The consolidation of patriotism and the construction of the homeland are in fact inseparable from the cultural heritage and generation to generation. In essence, they are the extension, reconstruction and traditional.
2. The reason why patriotism and the homeland are able to play a leading role is that they are open to the future and not rigidly adhered to the existing reality. The motto "people should be industrious and cautious all along, and change their way according to the time" is the best interpretation of the China's never resting spirit of innovation. Only a nation open to the future can survive the floods of history. Only with such spirit will the nation not be abandoned by history. Contemporary life and the real world is where the past meets the present. This is an objective basis for a spiritual life.
3. Patriotism is the conceptual condensation of and spiritual reflection on the social, political and cultural life during a particular historical period. It must be based on life in the real world, which is the very soil where patriotism first grows. The very direction to which we should condense patriotism. To cultivate and enhance patriotism, the motivation is to respond directly to and solve the contemporary problems. The ultimate goal is to save the current deserted homeland and to adjust the historical direction of national development, whose significance must also be in the hands of the current situation. In this sense, patriotism is expressed through the zeitgeist, while the zeitgeist is supported by the patriotism. Next, we should be open to the world, and achieve the integration and re-establishment of patriotism through ideological collisions and references in multicultural dialogues and confrontations. Modernization itself is a continuous process of globalization, during which different ethnic groups and their cultural traditions are therefore narrowed to a relatively concentrated time and space. This is an irresistible and inevitable situation for any nation in the process of modernization. It is the only way for them to realize the dream of modernization. Globalization itself is a double-edged sword, which not only can

accelerate the communication between different patriotisms through more advanced industrial production and more convenient and fast ways of association, but also is possible to pierce the barriers of the nation or the tradition. First-mover countries are economically invading and colonizing late-mover countries by the sword of globalization. We should not avoid or even reject globalization, but should participate in and build a reasonable and fair globalization process in a positive way. In the era of globalization, China's patriotism and its homeland should be involved in multicultural dialogues, collisions and exchanges. Through ideological collisions, we are able to understand the basic content of each different patriotism, recognize their main features, and learn their advantages. Although different volumes of voices from different countries, could lead to injustice on cultural exchanges, the premise of realizing reasonable and equal conversation is to first actively participate in the conservation, discover the advantages and disadvantages of their own, find out what's useful of and use it to serve for our purposes so as to enrich and develop ourselves.

Finally, we should bring forth new ideas, expand propagating channels, and construct the homeland of the Chinese in various ways. "The social being determines the social consciousness." Different modes of social production determine the social consciousness, and its manifestations will also change in a timely manner. Only when the social consciousness and its manifestations are adapted to and promote changes, production will create innovative stimulus and space for development be gained. Similarly, innovative construction modes should be established and propagating channels should be expanded if the homeland of the Chinese people expects to show its great impetus to the development of the national history and the society. Generally speaking, there are two construction modes. One starts with the world of everyday life. It further abstracts and enhances customs, human relationships, habits, interests, the patriarchal blood, ideas, values, and faiths, and condenses and refines them into a spiritual system on a higher level patriotism. Another one specifies and popularizes the abstract spiritual system into everyday emotions, ideas, values, so as to gain the most and the widest recognition. The former construction mode depends on traditional academic research and educational books, while the latter is dependent on family and social education, which is at present the one building mode in urgent need of innovation. We need to explore new cultural variety, style, and support, and absorb into itself a propagating channel that is viable and vibrant. The spiritual and cultural achievements are of colorful and various expressions. In addition to the cultural propaganda, the silver screen, the television, and other forms of sports and entertainment, the emerging information technology means like the internet, distance education, mobile technology, and digital television as effective means of communication for us to construct and spread China's common patriotism.



## Postscript

As one of the spiritual home series, this book is the result of abridging and adaptation led by me on the basis of “National Spirit—the Core of Spiritual Home” according to the requirement of the editorial committee and the publishing house. While the foundation to retain the original spirit and content of the book, the part of the local made appropriate changes, which were mainly done by the following people:

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Chapter Two: Mei Jinghui (Nanjing University of Finance and Economics)  
Chapter Three: Li Zhigang (Huazhong University of Science and Technology)  
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Chapter Five: Wu Lanli (Huazhong University of Science and Technology)  
Chapter Six: Li Zhigang (Huazhong University of Science and Technology)

The final proofreading of the work was done by Ouyang Kang. In the preparation process of the book, we referred to part of the research results of the key research project of Carrying Forward and Cultivating Huazhong University of Science and Technology chaired by the Ministry of Education key projects “carry forward and cultivate the national spirit of research” part of the results and number of related academic treatise, essentially made direct reference to the comments in this also of authors related to express my sincere gratitude. Due to limited time for the revision of the book, there must be quite some mistakes in it, so the advice from experts and readers are sincerely welcome.

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