

# Research on the Practical Path of Promoting Cultural Self-confidence with Red Resources

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## ABSTRACT

Red cultural resources have been formed along the path of revolutionary practices led by the Communist Party in its journey with the people. Since the 18th National Congress of the Communist Party of China, the work on the protection and utilization of red cultural resources has received high-level attention from the Party's leadership. Over the more than a century since the founding of the Communist Party of China, spanning across the vast 9.6 million square kilometers of land, the imprints left behind embody a rich tapestry of red cultural heritage. This encompasses physical cultural relics such as revolutionary sites and martyr's cemeteries, as well as intangible heritage like revolutionary ballads and heroic tales, forming a legacy that is contiguous with China's fine traditional culture. While material wealth has seen a surge in the new era, the cultural landscape has become a mixed bag of quality and mediocrity. Thus, the pivotal challenge lies in how to protect and utilize red resources, harnessing their unique strengths, which is key to significantly enhancing cultural confidence. The conservation and strategic deployment of red cultural resources, therefore, entail tapping into their historical depth, educational value, and their capacity to inspire national pride. In an era where cultural preservation competes with rapid modernization, it is crucial to preserve the authenticity of red cultural resources while innovatively integrating them into contemporary contexts, ensuring they remain a powerful catalyst for cultural confidence and a cornerstone of national identity.

## KEYWORDS

Red Culture; Red Resources; Cultural Confidence; Practice.

## 1. INTRODUCTION

Guided by Marxism and infused with distinctive Chinese characteristics that embrace the richness of China's outstanding traditional culture, red culture emerges as a unique phenomenon rooted in specific historical periods of China. It serves as a formidable conduit for bolstering cultural confidence and propelling the development of socialist cultural edifice. Concerted efforts from the realms of government, society, enterprises, and educational institutions are crucial to consolidate into a unified force, ensuring the preservation and transmission of red cultural resources and maximizing their utility. In the new era, leveraging advancements in information technology and the prevalence of media networks, intensified publicity bolsters patriotic education, subtly influencing media audiences. Moreover, educational institutions and enterprises can employ various activities to disseminate red culture, nurturing and reinforcing national self-confidence. While initiatives to harness red cultural resources are underway, shortcomings persist at certain levels, warranting further elaboration as follows.

## **2. THE MEANING OF RED CULTURE**

The definition of red culture can be divided into broad and narrow senses. In a broad sense, red culture refers to the advanced culture formed by the Communist Party of China (CPC) leading the people in the process of revolution, construction, and reform in China, with the core being the sinicization of Marxism. In a narrow sense, red culture refers to the culture formed by the Party leading the broad masses of the people in the period of new democracy, with Marxism as its main content. Red culture is not only the great spirit and its carrier formed by the Party uniting and leading all ethnic groups in the practice of revolutionary struggle and great construction during a specific period in China, but also bears the imprint of revolutionary genes and is the pillar of national rejuvenation. After a century of vicissitudes, the CPC has created a magnificent revolutionary history, a stunning construction history, and a reform history that has overcome all obstacles, giving birth to a variety of red resources, forming inspiring red traditions, and building up red genes that run deep in the marrow.

The connotation of red culture is extremely rich, encompassing red resources, red traditions, and red genes. Firstly, red resources are material and spiritual carriers that are condensed in the practice of revolution, construction, and reform. They cover material cultural heritages such as revolutionary archives, relics, and documents, as well as non-material cultural heritages such as revolutionary songs, heroic stories, and red stories. These resources are mostly scattered in museums, martyr cemeteries, and other places. Secondly, red traditions generally refer to the excellent traditions and styles that have been unanimously recognized by the broad masses of the people during the process of revolutionary history. For instance, loyalty to the Party, which has always been placed at the forefront of the CPC's mind. Since its inception, the CPC has emphasized loyalty to the Party, making it a firm position of the Party. Other examples include applying Marxism to practical situations, which is both the most basic requirement of party spirit and the Party's ideological line; closely connecting with the masses, which is a political advantage of the Party; maintaining purity through criticism and self-criticism, which has been conducted frequently by the CPC to resolve intra-Party conflicts and issues, preserving the Party's vitality; and persevering through hardships and difficulties, which is the political character of the Party and a cherished heirloom handed down from generation to generation. Finally, red genes are a collection of red resources and red traditions. The core of red culture is red genes, which are the marrow of red culture, representing the ideals, beliefs, and values of Communists and the Chinese nation. They serve as a powerful spiritual pillar that enables the people to persevere through hardships and remain true to their original intentions in the face of temptation.

## **3. THE CONNOTATION OF CULTURAL SELF-CONFIDENCE**

In simple terms, cultural self-confidence refers to the inherent confidence, affirmation, and practice of a country's people towards their nation's intrinsic cultural values. As China enters a new era and gradually moves towards the center of the world stage, relying solely on robust economic strength and technological prowess is insufficient. Its spiritual civilization must also develop, which necessitates the advancement of advanced culture.

From a historical perspective, before the Opium War, the Chinese nation was undoubtedly a cultural power in the eyes of the world's people. During the Tang, Song, Yuan, Ming, and Qing dynasties, China was not only the world's leading economy, but also produced splendid culture. However, as China entered the modern era with a mixture of humiliation and struggle, Chinese civilization significantly lagged behind the West. This led the Chinese people to deeply doubt their own culture, and while some patriots sought ways to save the nation, none succeeded until the Chinese Communists chose and firmly believed in Marxism, forming an early cultural self-confidence. Li Dazhao, a promoter of the early New Culture Movement, believed that the rise and fall of culture was related to the survival of the nation, indicating that he viewed culture as playing a crucial role in a country's social and historical development and reflecting the early Communists' initial recognition

of the importance of cultural self-confidence. As the revolution progressed, Mao Zedong proposed the establishment of a new democratic culture, which, as part of red culture, pushed the development of Chinese culture in the right direction, became a source of cultural self-confidence, and laid a foundation for enhancing cultural self-confidence.

As socialism with Chinese characteristics enters a new era, the Chinese people's confidence in their own culture has also greatly increased. This increase stems from the improvement of economic standards, the development of socialist cultural construction, the enhancement of national cultural strength, and the elevation of China's international status. When the Chinese people are greatly satisfied in both material life and psychologically, they naturally develop confidence in their own culture.

Examining cultural self-confidence step by step, we can see that it does not emerge from thin air and is not just a simple slogan. Enhancing cultural self-confidence first requires a profound and correct understanding of one's own culture. If there is no correct grasp of the historical context of the Chinese nation's development, it is easy to fall into historical nihilism. If there is no active inheritance of the outstanding cultural traditions of the Chinese nation, it is prone to cultural inferiority. If there is no correct understanding of the history of the Communist Party of China's development over the past century, it is difficult to form a correct attitude towards one's own culture. Cultural self-confidence differs from cultural inferiority and cultural arrogance, representing a positive and proactive attitude towards one's national cultural values, stemming from a firm and heartfelt conviction and active practice based on that conviction.

#### **4. PRACTICAL MEASURES FOR ENHANCING CULTURAL CONFIDENCE THROUGH RED CULTURE IMPLEMENTATION**

Contemporary China has undergone a monumental transformation compared to its recent past, marked by economic ascendancy, enhanced international political stature, technological advancements, and cultural prosperity, all of which have fortified the cultural confidence of the Chinese people. However, entering a new era does not imply that Chinese culture ceases to evolve; rather, there is an increased imperative to preserve red culture, remember the fine traditions of revolution, and thereby foster cultural confidence further.

##### **4.1. Cultivating Red Genes to Strengthen Cultural Confidence**

The "red gene," a legacy inherited and cultivated by the Communist Party of China through its long history and arduous struggles, embodies the revolutionary spirit, constituting a precious treasure of our national culture. Red symbolizes brightness, fostering unity and guiding people forward.

Firstly, the reinforcement of cultural confidence via the continuation of the red gene necessitates both the inheritance and development of our excellent traditional culture. Rooted in China's 5,000-year history, the traditions and cultural heritage, including benevolence, people-oriented governance, harmony, respect for learning and military prowess, loyalty to the nation, self-sacrifice, and dedication to principles, represent the essence of our "sage within, king without," "cultivate oneself to govern," "manifest virtue," and "attain perfection" national spirits. In the new era, sustaining the red gene is intertwined with the inheritance of our fine traditional culture and must harmoniously coexist with the dialectical relationship between the socialist culture with Chinese characteristics. The red gene, being dynamic, ought to integrate with the contemporary characteristics of China, embracing diversity and advancing with the times while rejecting stagnancy and rigidity.

Secondly, promoting the red gene to enhance national self-confidence demands collective efforts from all citizens. Given our country's emphasis on the people as masters of their own affairs, culture embodies the will and interests of the working class, necessitating universal participation in

preserving the red gene. This involves: (i) intensifying propaganda, establishing a city-county-town-village network, and organizing "red gene lecture" groups to conduct educational campaigns across all levels; (ii) implementing targeted, periodic, quantifiable, diverse, and flexible education across enterprises, schools, communities, and rural areas; and (iii) tailoring propaganda to the audience's characteristics, adapting themes and locations to resonate better with the public's needs. By leveraging modern technology and innovative teaching methods, rich activities engage the masses actively in learning and self-directed red gene education, integrating it with their realities.

Lastly, the pivotal role of online media must be fully harnessed. Amidst rapid technological advancements and swift information dissemination, especially with the advent of the internet, multimedia integration has reshaped information access. Both traditional media and digital platforms facilitate the easy and vivid conveyance of messages. The internet, specifically, amplifies the reach of red gene education by combining the scientific essence of "red stories" with the imagery of "online media," transcending spatial and temporal boundaries to vividly recreate revolutionary scenes. Meanwhile, given the expanding influence of online media as a platform for idea exchange and cultural interaction, regulatory bodies and educators must collaborate to establish a robust supervision system, penalize the spread of harmful information, and ensure internet compliance, turning it into a fortress for propagating and preserving red genes.

In summary, the reinforcement of cultural confidence through the continuation and propagation of the red gene involves a multifaceted approach: inheriting and evolving our cultural heritage, fostering comprehensive societal engagement, and leveraging digital media to its fullest potential, thereby ensuring the vibrant transmission of the red legacy across generations.

#### **4.2. Exploiting Red Cultural Resources to Enhance Cultural Confidence**

Since the new century, people's living standards have been continuously improved, and many people choose to go out for vacations. Integrating red cultural resources into tourism can not only make full use of their educational value but also enhance national self-confidence imperceptibly.

First, the protection of red cultural resources is the priority for their development and utilization. Firstly, the government should play a coordinating role in related work, clarify the value and role of red cultural resources, do a good job in textual research and protection of red cultural relics or sites, and establish a batch of red cultural resources, such as red revolutionary sites and red revolutionary memorial halls, as red education and revolutionary bases. Secondly, the development and utilization of red cultural resources must be adapted to local conditions, combined with local conditions and regional characteristics to form their own unique culture, attracting more people to travel and visit, and enhancing patriotic literacy in leisure time. Thirdly, it is necessary to respect history, without distorting or smearing historical figures and heroes at will, as it is extremely unfavorable for the patriotic education of young people and youths. Finally, it is necessary to strengthen the protection and development of red cultural resources, establish sound legal systems, and ensure their rational utilization and development.

Secondly, it is necessary to combine universities, enterprises, and other organizations to develop and utilize red cultural resources. On one hand, universities can organize activities to learn about red culture, and student organizations such as student unions or societies can visit red cultural exhibition halls, red heritage sites, and other places on weekends or holidays, to experience the historical accumulation and historical stories of red culture, thereby enhancing the patriotism of college students. Additionally, with the rapid development of the internet, most college students use online media, such as Douyin and Weibo. Therefore, college students can use online media to share red stories and red heritage sites, consciously becoming disseminators of patriotic education and infecting more people with patriotism. On the other hand, various red cultural exhibition halls, red cultural museums, or red cultural heritage sites can cooperate with tourism enterprises to jointly organize activities such as "red cultural education," "learning red cultural spirit," and "red cultural education forums."

Thirdly, the development and utilization of red cultural resources should cultivate talents for red cultural propaganda. Firstly, recruit talents who are passionate about studying red culture or have a certain degree of understanding of red culture, and have their own unique insights on red culture. Secondly, conduct regular concentrated training for personnel related to red propaganda, exercise their propaganda capabilities, and avoid rote learning. Their explanations should form their own characteristics and provide concise, clear, and easy-to-understand high-quality explanations for visiting people. Activities such as site interpretation competitions, relevant location interpretation plans, and related site interpretation exchanges can be carried out to deeply improve the interpretation level of various propaganda personnel. Finally, it is necessary to improve the cognitive abilities of various propaganda personnel, combine existing exhibition halls, heritage sites, and other places, deeply understand and learn, form a correct understanding of red resources, and apply the correct understanding obtained to practice, ranging from personal daily life to national affairs.

### **4.3. Promoting Revolutionary Spirit to Reinforce Cultural Confidence**

Firstly, to promote revolutionary spirit, a strengthened theoretical foundation is imperative. This spirit, the backbone of China's revolutionary triumph and a source of indomitable strength, embodies the Communist Party's unwavering commitment to prioritize the people. Rooted in the mass revolutionary practices aimed at the welfare of the broadest population, the spirit represents the unyielding pursuit of independence, liberation from imperialism, resistance against oppression, overthrow of feudalism, and bureaucratic capitalism. Vigorously fostering revolutionary culture and embedding contemporaneous values within this spirit are essential for shaping national character, honing our ethnic resolve, rejuvenating the nation, and fueling the great rejuvenation of the Chinese nation with robust spiritual impetus.

Secondly, narrating red stories effectively is a prerequisite for promoting revolutionary spirit and enhancing education. This necessitates collecting revolutionary narratives through field research, interviews with veterans, and document analysis. Subsequently, leveraging media and new media platforms disseminates these stories across family, school, and societal education. Media outlets can establish dedicated columns and programs to promote revolutionary spirit, task journalists to capture theoretical achievements, vivid practices, and exemplary models, fostering a conducive climate of opinion. Furthermore, artistic creations, such as literary contests, TV dramas, films, and stage plays, present revolutionary history in formats appealing to the public, subtly conducting education.

Lastly, invigorating revolutionary spirit demands contemporaneity, aligning with the times. As this spirit evolves, innovation is continuous. First, existing patriotic education bases can be revamped with a more comprehensive collection of revolutionary relics, enriching exhibition contents and adopting innovative formats incorporating technology to enhance interactivity. Second, theme parks can be developed for experiential, educational fun, simulating revolutionary life. Lastly, websites and new media channels can bring these narratives into daily life, enabling people to learn about revolutionary heroes even without venturing out, thus ensuring the spirit remains vibrant and relevant in the digital age.

## **5. SUMMARY**

Throughout the protracted revolutionary practices and socialist construction endeavors led by the Communist Party of China, a distinct culture known as "red culture" gradually emerged. Far from being static, red culture necessitates both diligent preservation and innovative adaptation. It is imperative to ensure its effective transmission while infusing it with new meanings, aligning with the progression of times and augmenting its depth. Particularly in today's era characterized by the cross-cultural dynamics, red culture plays an irreplaceable role in bolstering domestic cultural confidence, elevating the influence of socialist culture, and reinforcing the cohesion of the Chinese nation.

The endeavor of preserving and utilizing red culture is by no means a solitary task; rather, it calls for the collaborative engagement of the entire society in advancing its application, thereby transforming red culture into a potent source fueling the great rejuvenation of the Chinese nation's dream. This collective action underscores the importance of harnessing red cultural resources, not merely as a nostalgic exercise, but as a strategic tool for fostering a shared sense of identity and driving force for the continued advancement of Chinese society in the global cultural landscape.

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