

Comparison of Chinese and Western Internal Spiritual Culture

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Abstract. One kilogram and one centimeter, which temperature is higher? This is obviously a nonsensical question. A question that people with common sense will not bother to discuss. The reason is simple: kilograms and centimeters are not in a unit of measurement at all. How can they be compared? Similar questions include Confucius and Plato, who is greater? Whose literary talents is better? Cao Xueqin and Shakespeare? Just like the topic that has always been talked about: Western culture and Chinese culture, which is more advanced? Culture itself contains measures of self-recognition. For example, Chinese culture places more emphasis on the self-cultivation and harmonious interaction with nature of the perceptual, while western culture is more focused on maximizing the efficiency of reason. In the new era, cultural people must clearly understand the pros and cons of the two cultures, and the essence of western culture which advocate universal values, while absorbing the valuable things in Chinese culture at the same time, can form a cultural accumulation in the history of mankind.

Keywords: *traditional Chinese culture, western culture, cultural essence, cultural accumulation*

1. Introduction

The self is an important content in the field of psychology. The western psychologist William James first divided himself into the main self and the guest in the principle of psychology as early as 1890. In China in recent decades, people have also begun to pay attention to themselves and have formed local self-psychological research. At present, the definition of self is: the impression of oneself in one's mind, including the knowledge of one's existence, personal physical ability, character, attitude, thought, etc., is organized by a series of attitudes, beliefs and values cognitive structure, which connects a person's various special habits, abilities, ideas, thoughts and emotions, and runs through all aspects of experience and behavior. [1] Since the self is largely influenced by the traditional culture of a country, citizens of different countries show great differences in self. China is a country with a long history and cultural origins, and is not exactly the same as western culture. Therefore, the self reflected in Chinese culture is very different from the self reflected in western culture.

1.1 Comparison of Similarities of Self between Traditional Chinese Culture and Western Culture

Traditional Chinese culture has similarities with western culture in the word of self in the theory of natural-born goodness. Western humanistic psychology proposed in the earliest self-concepts that human nature is inherently good, and the positive aspects of human nature are inherently perfect, kind, and fulfilled. The humanistic psychologist Rogers believes that man has a certain inherent tendency, not a whiteboard, that is, a "realization tendency". Human nature is a natural role, but it is actually "constructive and trustworthy." Maslow believes that the need for human self-actualization is a kind of "instinct", and the highest level of human needs is "the need for self-realization. [2] In the Western self-research, there are widely expressed views of self-value. Think of the self as the knowledge and understanding of the self. It also fully reflects the psychology of the self in the traditional Chinese culture. The earliest self was perfectly reflected in Lao Zi's thought. Lao Zi put forward the theory of human nature and the Tao ontology, thinking that everything in the universe, everything from heaven and earth to mankind is produced by the "Tao", all of which are rooted in the "Tao." On the basis of the Tao, the theory of human nature that establishes human nature is natural, and believes that nature is good. That is, born nature is good, there is no good or bad. Fully embodies the self expressed in traditional Chinese culture, which embodies human kindness and friendliness.

Lao Zi's thoughts are similar to the idea that self-kindness is born in the Western humanism. Many western scholars have also found that traditional Chinese culture and western culture are similar in self. Psychologist Edimud Hermsen points out that Rogers has a personal level of acceptance of Taoist ideas [3]. Japanese scholar Nojima believes that Rogers' thought and Lao Zi's thought have something in common [4]. Maslow believes that human self-actualization requires a "similar instinct", and the highest level of human needs is "the need for self-realization" (that is, the full realization of one's own value). In a certain sense, the self in the field of western culture fully reflects the self in traditional Chinese culture, because many opinions can be found in the early Chinese culture, and they have great similarities.

1.2 Traditional Chinese Culture and Western Culture Have Great Similarities in Self-Transcendence

The ancient Chinese culture emphasized the idea of unity between heaven and man, thinking that any nature is harmonious, man is a part of nature, man and heaven can sense each other, and the power of nature is infinite. People use the "Tao" of Laozi and Zhuangzi to explain the nature of all things in the universe and reveal the relationship between man and nature. As China experienced thousands of years of feudal Confucian dictatorship, people began to believe in ghosts and gods, thinking that self is dominated by outside consciousness. This self-awareness is very similar to the development of self-awareness in Western culture. In the earliest western culture, God determined everything. Religion played a very important role in the formation of people's self-consciousness. People attributed their transcendence to things in the ideological field[5]. Chinese ancient culture and western ancient culture are very similar in self-transcendence. With the development of modern society, both Chinese and Western cultures have realized the importance of transcending themselves. In the field of self-awareness, they have realized that they must realize their transcendence through harmony between man and nature.

2. Comparison of Chinese Traditional Culture and Western Culture

2.1 Chinese Traditional Culture Emphasizes Restraining Oneself, Western Culture Emphasizes Stressing Oneself

Because Chinese and western societies are completely different in traditional culture, they also reflect a lot of differences in self. Chinese people are not used to being proactive in self-expression. It is more a conservative way. People always actively suppress self-expression. In western culture, due to the emphasis on the publicity and development of personality, they put the development of personality in a very prominent position. They are more interested in self-development. They emphasize personality and emphasize that the culture from the West is mainly business and economics. The development of the personal field, it can be said that they put more emphasis on me. The fundamental reason for the above differences is the obvious differences between Chinese and Western cultures. After thousands of years of feudal rule in China, the agricultural structure, the monarchy, and the ethics and religion constituted a cultural pattern that restricted and suppressed the free development of individuals.

In traditional Chinese culture, people always adopt very modest attitude towards everything, and they are unwilling to easily show themselves to others. These are all influenced by feudal ideas. In order to consolidate the rule, the ruling class treats people with self-development uses repression, making people unable to develop and realize themselves comprehensively. People emphasize self-inhibition[6]. Repressing yourself in a certain space is caused by traditional Chinese feudal culture. On the contrary, the democratic culture of the trinity of democracy and religion provides a broad space for the free development of the individual and emphasizes the value of the individual. Obviously, this culture is self-conscious and self-conscious. They oppose the repression of the rulers. Therefore, Chinese culture is "inhibiting me", while western culture is "emphasizing me." In the past 100 years, western culture has adopted a relatively open attitude to face the changes in the world. People have begun to fully realize their own development. Due to the nature of the economy,

they have emphasized that their self-abilities are brought into play and their self-quality has been improved. Chinese traditional culture selves are very different. They emphasize self-inhibition instead of self.

2.2 The Highest State of Self-Realization in Chinese Traditional Culture is Very Different From That in Western Culture

Rollo (1991) believes that the development of the self at the highest stage is "creative self-awareness"; its characteristic is "in the state of selflessness". Maslow (1987) believes that this is a "peak experience", which is characterized by "wholly attracted by a perceptual object, and sometimes reaches the feeling of integrating the perceiver and the perceived thing." Chinese psychologist Tang Xun (1983) also published a special article on "the feeling of divine unity", which was characterized by "feeling that the individual and the universe are one", and emphasized that "there is such a spiritual realm." Lao Siguang (1987) once said: For Chinese people, when self-cultivation reaches the highest level, it is a unity of man and nature. From Lao Zi and Zhuang Zi period, thousands of years ago until now, the pursuit of this highest state has long been a mainstream culture in China. To a certain extent, this culture is also influenced by the past culture of China. They have formed this kind of thought in the cultural accumulation of thousands of years. From "Heaven and Human Unity", "Harmony", "Very Good" these confucian, to the "Heaven and Earth I live together, everything is with me" shoes Taoism, and to the Buddhism of "entry into the legal world", "Sanmai", "Nirvana"; even the "same day" of the Neo-Confucianism, pursued such a highest state [7]. The early culture of Western society has always been ruled by religion. Their self-realization is more based on theology. Their cultural foundation is completely different from China. From the transition of theology and religion to mainstream culture to the natural human rights of capitalism, man is a free modern capitalist culture. These cultures also deeply affect people's thinking, the formation of people's self, and the realization of people's self-transcendence. The pursuit of western culture's self-transcendence is the realization of their own value, which is very different from the realization of Chinese traditional culture's self-transcendence. Chinese self-transcendence is not only the realization of individual value, but also the Implementation of social value. The realization of self-transcendence in western culture emphasizes more on the realization of the interests of a certain group or class. Western culture emphasizes the liberation of individuality, individual independence and freedom, and regards the value of affirming human existence as an individual as a combination of human society. Under this theoretical background, individualism has developed to the extreme [8]. However, traditional Chinese culture requires everyone to strictly abide by and adapt to their recognized identities and roles in the family relationship network and the entire social structure. He should consciously accept the normative restriction of "rule", so that the self-transcendence in traditional Chinese culture is the embodiment of the entire feudal culture in social life.

3. Conclusion

The two words of self are rarely found in traditional Chinese culture. They are both expressed through the words "self" and "me". Quite a number of scholars believe that the boundary between the Chinese "self" and the outside world is ambiguous and unclear. And at the same time this "own" circle is scalable, can be big or small. From these perspectives, it can be found that the self in Chinese definition more often distinguishes itself from others in interpersonal communication, but the word "me" shows a connection with the outside world. They effectively integrate themselves with the outside world and the whole society through interpersonal communication. When an outsider wants to enter a person's "self" circle, he should have high EQ standard and first pass the "self" level. In other words, when one person and the other doesn't distinguish themselves in one circle and can be harmonious like real brothers, this person may be included in another person's social circle. The self in western culture emphasizes the development of individuality, and also emphasizes the difference between oneself and others in interpersonal communication. We can see

that the self culture in the west is not as complicated as that in China in the field of interpersonal communication through culture aspect. This is also the problems of face and humane feelings reflected in our Chinese research. Therefore, there is a big difference between traditional Chinese culture and western culture.

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