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Studying on Inheriting and Innovation of Self-Identity Spirit to Chinese Traditional Culture

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Abstract: The association with different nation and countries being existed since ancient time, the development of globalization, digitization and informatization opens Pandora's box for present countries, which also helps countries cast off the traditional and parochial culture prospective and recognizes itself and relations with the whole world. The problem of self-identify has been discussed in western since the 1950s, after the Second World War; The end of the 1990s, since the book Modernity and Self-identity which written by the well-known modern British sociologist Giddens spread in China, some scholars began to pay attention to self-identify in global context. Those problems are related in the concept and structure of culture when in multi-culture and coexistence context, and western historical center concept in the world pattern, Chinese cultural reality and culture psychology, and all of these are helpful to seek the precious cultural self-identify resources. To solve the identity crisis that China faces today, people need to construct the new self-identity with Chinese characteristics, Chinese style, Chinese manner and Chinese energy. Concretely speaking, the reconstruction and moulding of self-identity, the construction of Culturology based on the paradigm of dialogue in globalization context, cultivating critical thinking are three aspects, besides, maintaining the foundation of cultural existence in a nation is the fundamental way that improve the development of a country's culture.

Keywords: Self-identity, Chinese Excellent Traditional Culture, Cultural Innovation, Culturology

1. Introduction

The premise of self-confidence is self-identify. The problem of self-identify has been discussed in western since the 1950s, after the Second World War; since the end of the 1990s, the pace of economic globalization and information networking has been speeding, some domestic scholars began to pay attention to self-identify in global context. Those problems are related in the concept and structure of culture when in multi-culture and coexistence context, and western historical center concept in the world pattern, Chinese cultural reality and culture psychology, and all of these are helpful to seek the precious cultural self-identify resources. From the side of modern, national rejuvenation Chinese dream is rooted in the development and prosperity of Chinese culture, the construction of a powerful cultural country needs unique cultural idea to sustain. The nation is the world, cultural revitalization needs the cultural refreshing. This study is aimed at carrying forward Chinese spirit and highlighting Chinese culture and proposes that the self-identify which including Chinese elements, Chinese style, Chinese airs and Chinese spirit should be constructed.

2. The Connotation of Self-Identity

In the English world, self-identity and identity mean the same thing, the identity, and this word originated in Latin means "same". Self-identity is identity, which is an awareness to cultural identity and the relationship between role, status, positioning and grasping. Giddens pointed out in his book modernity and self-identity that "self-identity refers to an individual's reflective understanding to himself based on personal experience. [1]" Thus, self-identity is the continuous of past, today and future that individual seeks in the process of reflective understanding, besides it's not only on the time the self-mental quality and internal spirit order, but also revealing in the continuous of self - presence and sense of belonging. The theme of cultural identity is the identity and legitimacy

problem, including two aspects: "the expansion of self" and "self definition". one is the expansion of "self" from "me" to "we", then from "we" to common identification; the other is through the definition of self, drawing the line between "us" and "them", the two aspects being inseparable.

"National identity" and "national" are incomplete coincidence, because different nationality or ethnic group got different cultural identity, such as individual, group, or community cultural identity, they got various meaning essentially. Thomson puts forward that: "the political meaning of belonging to a country, meaning possessing a passport, is not enough to clarify the problem of identity. [2]" "If people ignore the fact that national multiple cultural identity, and unify them to single identity, national identity is likely to lead to cultural oppression" within the country.[3] So, when it comes to identity, people should consider two aspects, one is to respect the different cultural of different local cultures, and defend different cultural choice, respect cultural identity of all ethnic groups; secondly, in the process of cross-cultural communication, in the era of globalization, a nation and a state should be the carrier of the culture exchange, and a strong culture can't rely on its own cultural superiority to discrimination against and oppression of weak culture. The study in various discourse of self-identity focuses on emphasizing on national discourse as the basic framework, and in the process of an open, dynamic and analyze the essence and connotation of self-identity to self-identity in cross-cultural communication possible. In the mainstreams of Chinese traditional culture, being different with Taoist's individual free and unfettered, Confucian put forward that a man should achieve himself and then benefit all the people in the world. Mohism put forward universal love, What they stress is Principle of group which takes group identification and National identity as priority.

The core of cultural identity is self-identity. Taking America as an example, American scholar Huntington pointed out that the core of American culture or mainstream protestant culture, culture is Anglo- protestant culture, and if this culture being deconstructed, the United States will be at the risk of decline and differentiation. [4] This discuss proves, if this kind of culture is the most fundamental and core of "self", when on the verge of losing this kind of "cultural identity", the United States is no longer the same one. In Fromm's point of view, those are very important sense to the person's psychological development, such as language, religion, tradition, ideas and ethnic elements should be incorporated into the category of "self". The attack of this type of thing, in the psychological level, in fact is with the person of this kind of cultural attribute of "self". "Identity" is a kind of psychological experience of a country, a nation, even an individual's self-confidence, self-awareness, love and emotion to national culture. This kind of psychological experience is important factors in the process of development, and also the inner foundation to promote and develop the national culture.

Culture is being considered as the soul of a nation, and cultural self-identify is an important part in the process of national rejuvenation. Since the western learning introduced into China, national culture suffered unprecedented impact and challenge, in that long period of time, the value conception system that with nation agreed being lacked. Since the founding of new China, especially after the reform and opening-up policy, China achieved great which revealed that Chinese traditional culture was still critical and it was still the starting point of The Chinese cultural revival. In this time, we shouldn't be proud or unconfident, the way of creative culture is the right way to culture revival.

3. The Content of Self-Identity Spirit in the Cultural Pattern of Confucianism in Ancient China

As to discuss of self-identify, the Self-identity theory of Giddens offers a prerequisite and theoretical foundation to improve the ability of Self-reflection and self-criticism and it helps to form continuity of self-reflection. Giddens put forward that self-identify is the differentiation of "me" and "other" which is got from Meader's theory of social semiotics, and it is a reflection "me"; In this way, the understanding to "me" is changed as different culture. Self-identify is not fiction from behavior and others' reflection, it is formed in the process of long history and interaction with others, so it means that to keep self-identify, people need to be aware of that where they from. In ancient China, Confucian is the mainstream of traditional culture, during the Warring States period, contention of a hundred schools of thoughts, Confucian is one of them; during Qin and Han dynasty, confucianist insisted tradition and criticize present thoughts, it was held down for can't being helpful to feudal regime; It was established as orthodox status until Xihan dynasty, from then on, it became the mainstream of Chinese culture. Nowadays, since the May 4th Movement, western social thoughts poured in, challenged the mainstream that represented by Confucian moral thoughts, abolished the legitimate status of Confucian. Especially after market economy introduced. the traditional morality collapsed, how to reconstruct culture has been an important task. Based on this, contrasted with cultural pattern that leaded by Confucian after Rituals and music disintegration, it is important to the great rejuvenation of Chinese culture.

In practice, people's self-identify to culture is rooted in the common Material production activity, follow the common social rules and Code of Conduct, then form the common pursuit of interest and value orientation, all of these factors help to form present self-identify. In the moral religion of Chinese traditional culture, Confucianism which represented by Confucius is existed as the "moral center". Therefore in a certain sense, with "benevolence" as the highest moral consciousness of Confucianism is the most fully embody the spirit of self-identity in ancient China. In Confucianism, the problem of the relationship between the self and others, can be considered from two aspects. The first one is from individual identity aspects, this part mainly being about the seek and

definition for identity. Confucius said "Virtue being not cultivated, studying being not token, knowing justice but not adjusted, behaving something bad but not corrected, these things are what I worry about. [5]" Here putting forward "virtue, studying, good deeds and correcting, they are the basic principles advocated by the Confucian life" and the basic way that promote people's body and mind harmony and identity construction. By people's conscious and self-discipline behavior, harmonious social life will finally realized life. This kind of consciousness and self-discipline can be completed by the constraint of moral education and restraint. In ethic society, by emphasizing the individual personality of an inner harmony and peace, then achieve the stability and harmony of the society, and form a stable social order and behavior patterns. In such a standard social behavior mode, The self-identify of individuals have to rely on strong social order, to launch another aspect of self-identity. "Confucianism has always been promoting the social ethical standards, which means it showing respect to authority, obedient to the elders, the responsibility is more important than the rights and obligations, the forming of it's social scheme always absorb from the thought of ordering and the patriarchal system, and will spread these ideas to family, society, education, etiquette, affection, such the category of public ethics, in order to maintain the established order. [6]" From the aspects of group, Confucian filial piety of be particular about family ethics provides a foundation for the inter-generational relations. Conveyed to all relations, advocate based on "benevolence". Confucian advocated by forgive cheating way to realize the "benevolence", build harmonious people relationship. "Subject" from his standpoint, advocating "do as you would be done by"; "Loyal" from the standpoint of the ego conveyed to him, advocating "for those who have to stand and stand, is to achieve the talent", from the interaction of the self and the harmonious people I relationship.

In ancient Chinese society, the relation of the self and the other is mainly manifested in the relationship between self and the world. To deals with the problem of the relationship between the world and self in ancient China, nature also cannot leave the moral pursuit of "benevolence". The main reason is that the Chinese as early as the moral value and the order to "god" or "emperor", but with the progress of history and development of "human" is gradually increasing weight, it is called "heaven is far, humanitarian is near". But Confucius and his later thinkers did not cut off the "god" as the source of transcendence of human value. Confucius "benevolence" as the highest moral consciousness, the source of the inherent human consciousness is "god", the idea in "who know my mind is the god", "born in to the words in". Mencius thought, to make up the method of "benevolence" should be the first heart nourish and alcoholize. That is to say, in mencius view "know its rendering god", if people can fully expanded his heart, to thoroughly implement the human nature, if people can completely realize its human nature, can know god. Mencius put forward the idea of the main reason lies in its thought, courtesy, wisdom, benevolence, righteousness, the

four goodness is inherent in human nature, this is the god with me. Since human nature from the god, also to share the reality which form the basis of all things. Therefore, to some extent can be said that the countries of the self, family and the world to build a relationship is the process of the individual through moral self-improvement to realize the process of human nature. This process is by the sensitivity of continuous extension of the people and the people of the deepening process of dual subjectivity.

According to "respecting talents, appointing wits... there will be no counterpart over the world", "everyone has the common saying say the world" and other relevant narrative, it can be seen that the concept of "world" is not only belongs to psychology ("those who get people, will get the world ") or geography (the land of the world). From the point of Confucian moral position and identity, "the world" is existed as the highest political cultural units, it represents more prominent and important value standards than "country". To the "falling of ceremony", Confucius is with deep hatred and resentment, not only because of the troubled times, nut also it brings the damage to the "world". In a certain sense, it is said that the ancient Chinese self-identity is deeply established the link with the "world" with deep hatred and resentment.

4. Self-Identity Spirit in Modern Performance

Since ancient times, China conducting frequent cultural exchanges with the world, which produced a huge impact for the development of Chinese culture and Chinese social identity. For example, after the Buddhist culture spread into China, it gradually mixed with Chinese local culture, which led to the produce of Zen-a religious culture with Chinese characteristics religious culture and got the general public's approve. Song and Ming dynasty's prepays ecologists have developed confucian culture, such as Li and Qi theory, heart-nature theory, sage and virtue theory, efforts theory, through innovative development of Confucianism, responded to Zen culture on the impact of traditional culture successfully, rebuilt the Social and cultural identity at that time. After Buddhism spread in China, national culture didn't disappear, but improved itself by incorporating things of diverse nature. This way is very different with the way that Manchurian mixed with traditional culture. The latter denied itself when mixed, whereas the former affirmed self-status, which reveals the assimilatory and fusional power of Chinese culture.

After the Opium War, the nature of cultural exchange between China and western centuries had fundamental changed, from equal cultural exchanging to unequal cultural exporting, Including implements and institution aspects. The reason is that China lost the Opium war; Western gunboats give the great shock to the Chinese, they actively learn from western culture, and seek after the China culture revolution. The most typical symbol is the new culture movement, some scholars, like Hu Shi, Chen Duxiu, Li Dazhao and others, put forwarded "against tradition, against the Confucianism,

against classical Chinese" as the core of cultural innovation movement. Leading to Confucian culture crisis, at the same time, constructing democracy and science and taking them as the core of the new cultural direction. Even though, Chinese culture contains continuity and cultural confidence all the time. It can say that, no matter "theory of Chinese culture in western use" or "Western body in use" are approve to Chinese traditional culture to some degree. The frustration that Chinese culture suffered in history is only a short process, and it is the conclusion of overcorrecting, then it will achieve culture revitalization via Cultural reflection and culture creation.

In the process of the conflict and cultural integration between Chinese and western culture, a parts of the advanced member have formed the sense of belongings to national identity and political status, and they also got the cultural consciousness of the traditional culture and cultural identity. They fully realized the significance of traditional culture to the building for present nation and state. Take Yanfu's as an example, he thinks national is the foundation of the country, it is based on culture, education and enlightenment. So he advocated that Chinese should recognize and respect traditional culture represented by Confucianism. It will be more important basis for the construction and development of the Chinese nation. So he argued that："Chinese shouldn't give up and despise our traditional culture, not in orgies via grew old. [7]" Zhang Taiyan takes the same point, he puts forward that "The point of Confucius is to smake the regulation of a nation ….If asking people in a country have the ability to maintain the national identity, then people can't sluggish. [8]"

Since modern times, such identification to traditional culture of the Chinese, reflect that people valuingin Chinese traditional culture, especially for excellence and essence cultural, under the background of globalization. As the product of national cultural identity and the comparison between "foreign civilization" and "western culture" after cultural exchange, some words associated with modern country and modern country, such as sinology, quintessence, national cultural heritage and Chinese civilization had appeared. The emergence of those words and the studying of sinology can also be regarded as national cultural identity to the national culture and the embodiment.

In the period of late 19 century and early 20 century, Marx and Engels' thoughts were spread to China and caught the attention of progressive intellectuals and workers' movement leader. Chinese advanced molecular raised a hot wave of propagation of Marxism. The compilation and translation of Marxist classics is the most important approach to publicize Marxism, carrying forward Marxism mixing with Chinese practice. In the theory of localization of Marxism in China, Chinese Communist Party recognize cultural problem and the task of cultural building completely. Mao Zedong put forward that: "The new culture of the Chinese nation is national, science and common, and it is against imperialism and feudalism, and also it is the culture of new democracy. [9]" Deng Xiaoping emphasized the importance of culture building and said: "So, when we strengthen the material civilization

construction, we should pay attention to the mental civilization construction, and improve the level of our science and culture, develop distingue and rich cultural life, construct socialist spiritual civilization. [10]" "Chinese advanced culture, which should faces the modernization, the world and the future, is a progressive one with Chinese characteristics. Advanced culture means culture that can promote the development of productivity and meet people's steady spiritual demands and enhance the entire advancement of the society. The socialistic advanced culture; the internal driving force to the development of socialistic economy and politics, reflects and manifests the advanced productive forces. To provide a powerful ideological guarantee, spiritual motivation and intellectual support for our modernization drive, [11]" drawn by Comrade Jiang Zemin. Culture becomes increasingly important in modern times, as a source of national unity and creativity and in the competition of comprehensive national strength, "We should be based on a higher level of cultural self-consciousness and Cultural self-confidence, focus on improving national quality and cultivating noble personality, promoting cultural reform, constructing Socialism with Chinese characteristics and create a culture, ensure that everyone can share the development of culture and construction, [12]" drawn by Hu Jintao, with the seventh session of the Sixth Plenary Session of the meeting, the construction of socialist culture In the Seventeen Sixth Plenary Session, Our Party made a full deployment to culture building,; On the basis of this, Xi Jinping pointed out that to enhance the national cultural soft power, to promote cultural development and prosperity. The matter concerns the relationship between the 'two in one hundred' is beneficial to realize Chinese nation's great rejuvenation. [13]" The understanding of the cultural issues for our Party at present is to reach a clearer understanding of these problems and their solution. Providing the theoretical and practical guidance for construction of the contemporary Chinese society and culture identity.

These thoughts and theories provide theoretical and practice guidelines for constructing present Chinese social and cultural self-identify, for they get clear understanding to Chinese culture problem and put forward construction tasks. Meanwhile, these theories also reflect that national culture self-identify not only refers to culture self-constructed, but also refers to western culture constructing, so it is known that the present self-identify is formed to be complicated. The kind of complication reveals that the study of self-identify should be from the way of integration and homogenization to the way of objectification and Dynamic in global context.

5. The Creative Development of Self-Identify Spirit in Modern

Giddens thinks that the problem of self-identify is included in modern problem, so self-identity crisis is related to The crisis of modernity closely. The feature of modern life is that Space-time reorganization and disembedding merchanism

turn inherent system to be extremalization and globalization, the details and essence of daily life has changed, self-reflection will be completed in diversity selection and puzzling possibility. In some uncertain condition, the value of trusting and risk conception has been stressed. Trusting will lay up those potential coincidence, and promote the interaction between ego and abstract system, then transform it to faith. Modernity lowers the risks in some areas, but adds some unprecedented and unknown one, and also influences the close relation to ego increasingly. If the control of tradition weakens increasingly, the reconstruction of daily life which is based on interaction of endemicity and globalization will be improved increasingly, and individuals will force to choose in diversity of lifestyles. New media plays the core rule. In this condition, self-identify is becoming the action that organized by reflection. The risks of globalization, information and digitization constitute western advanced modern or late modernity risk culture.

With the tendency of imitating and learning in the western social mainstream values and culture concept, Chinese culture is increasingly dividing from traditional culture and becomes similar with western culture. In the history of development, the dividing reveals a kind of progressive trends. whereas, by the comparison with eastern and western, the gap between the rich and the poor and the power disparity between the strong and the weak, people gradually disagree with national tradition culture, that leads to the national nihilism. What's worse, this tendency will place the nation in danger. The reason of this phenomenon is that the deconstruction of traditional lifestyle. Because of that, people's outlook and values on life being unprecedented chaos, which results in anxiety and nihility feeling. On one hand, the deconstruction in people's life experience, authoritarian structure and ideology culture causes the dilemma in "self-identification", on the other hand, we are now in the era of globalization, in this time, interrelation and interdependence is the main factors of our life. [14] American sociologist Roland. Robertson points out that, "as a concept, globalization means the compression of the world, meanwhile means the increasing in the consciousness of integration of the word.[15]" The minority will dominate the power of economy and politics, then global identify crisis will be revealed. These force us to take constructive actions in globalization.

"Making sense of the continuity of culture is the key point of creating new style of culture.[16]" In the process of exploring the way out of Chinese culture, try to value excellent traditional culture and culture heritage, construct national self-identity, and enhance national cohesion. Self-identity spirit emphasizes in roots consciousness, and enriches in Chinese national culture which contains rich connotation, meanwhile, takes the gradually fading national history and culture heritage as the national spirit, and basing in the national history culture is the only way to seek the development of our nation. In the complex and unpredictable international and domestic environment, a nation is always based on culture prism, consciously or unconsciously, take it as the unique ethics value. The famous orientalist

Edward·Saito says in book <Orientalism> that," the development and maintaining of each culture needs a competitive ego. The construction of individual identity…Relates the construction of 'the other', which is the opposite of the identity of the ego, and always relates in the explanation and rexplanation in the idiosyncrasy of 'us'. Each era and society will reconstruct its own 'the other',[17]" which means when reflecting Chinese traditional culture and elements, the curiosity to eastern of the western is no more the main factor, but the feeling of sympathy to eastern penetrating in the mind of the western, that open the door of communicating. To solve the problem of self-identify, Chinese need to construct the beliefs containing Chinese elements, Chinese style, Chinese airs and Chinese spirit.

Self-identify includes three parts, which is showing the whole self-image, communicating with others and express self - intrinsic emotion. "Self-identify" is not given, it involves individuals that embracing reasonable and stable self-identify feeling. It's the reason that why it needs the whole self-image; At the same time, communicating with others and public expression are the indispensable parts of showing and fulfilling ourselves; The expression of internal self-emotion is an important part of self-identify. There are four dimensions to shape self-identify, the first one is to develop self-awareness. In reality, self-awareness is produced in the process of interaction with other things, therefore, self-awareness is the consult of society. In other words, the self-image and public image of an individual are interactive. The famous psychologist Charles· Cooley takes use of the concept "looking-glass self" to tell people that the conductor know himself from others, and adjust his image on the base of others' evaluation; Mead being agree with that point, he thinks that essentially "ego" is the product of a society, it is produced in the interaction with "the other"; Erikson presents that self-identify is a gather which contains "ego" and "the other" in different communicating condition. Therefore, developing self-awareness and even self-reflection in the process of interaction with others is helpful to establish self-identify. The second one is to establish close relations, which is the fountain of self-development. Cooley uses the concept "primary groups" for the first time, and takes it as an important site in the process. The concept is critical for shaping the personality of an individual; Nowadays, the concept has been enlarged to those similar groups closed related, such as the circle of friends, clubs and other informal groups. Neil Cheek and William Burch both think that, leisure is the social way to develop, express and improve primary relations, it's valuable and priority. The third one is to keep self-identify, getting self-perception, and fulfilling self-values by conducting self-reflection in daily life. The forth one is to fulfill self-creation. "ego" is no more hollow in the comparison with its antonym, but providing parameters and shaping itself. Consequently, when in the process of knowing itself, "ego" is the process of reconstructing itself and coherent identification simultaneously. Therefore, the construction of self-identify is the process of self-creation.

Self-identify can be remoulded and reconstructed by

communicating with culturology. As a reply, some scholars present that "Chinese culture should insist on communicating with western culture, and it's an advisable methods to develop Chinese culture.[18]" The first scholar who present the thought of interaction is Buber, and he insists the "relationship theory" in inter-subject to replace the "realism" in subject and object, what's more, he presents that "I and he orientation" should be replaced by "I and you orientation", Master - slave principle should be replaced by interactive principle, indirect relations should be replaced by direct relations. Therewith, the thought of interaction is wide spread and well developed, by the influence, Wi-ttgenstein put forward "theory of language games" to destroy "private language", Arendt put forward "public sphere", Rawls put forward "overlapping consensus", Gadamer put forward "logic of question-answer" and "horizon blend", Levyna put forward the theory "absolute otherness", etc. Culture interaction means treat ego and alter ego equally, which is a kind of culture strategy that seek common points while reserving difference, and it's goal is diminishing the bad consequences by cultural conflict, and it proves that it's possible in values. Historically, each form of culture is the consequence of culture interaction. Western culture is the product of the interaction between ancient Greek and Hebrew; Chinese Zen thought is the consequence of the interaction between ancient Chinese and Indian culture; Song-Ming Neo-Confucianism is the product of the interaction between Zen thought and Confucianism. It is said that culture interaction is the power of the development of human beings' culture, as well as the proper method that shapes it. The construction of culture interaction not only establishes the interaction paradigm in cultural theory, but also asks people to conduct criticism to power discourse in cultural and social practice. Habermas' "public sphere" is the social room to realize this interaction. In his book <The Structural Transformation of the Public Sphere>, he took "public sphere" as a historical category and he said: "'public opinion' existed in England till the century of 17 and it formed in France till the century of 18. Therefore 'public sphere' included in historical category. [19]" Whereas this category has the factors that maintaining "private life" and criticizing power discourse. The true goal of culture interaction is to construct a new culture phenomenon that factors communicating equally in different forms of culture, and to exploit the cultural public space that similar with "public sphere" in cultural and social practice.

The spirit of self-identify is the roots when people inherent, propagate and spread the excellent parts of national culture, At the same time, it gets the ability of high responsibility and discriminative analysis which is the extending and deepening of self-identify. But this kind of discriminative thoughts is the weakness of most Chinese, and the reason is that "ancestral law system that taking the monarch as the supreme authority, and the related clan system which taking patriarch as the core by blood ties sustained for thousands years. The trace of it can be seen till now, and its influence penetrating in every side of social and political life. [20]" It is no doubt that discriminative thoughts is necessary nowadays. The thoughts doesn't equal total negation, but understanding, analyzing, distinguishing and choosing which means identifying and abandoning the dross, preserving and carrying forward the essence. "Cultural essence can't be found without discriminative thoughts, the same way, traditional culture can't be refreshed in modern. [21]" In modern China, the core of self-identify is to acknowledge and develop the essence of traditional culture. It can also improve the confidence and conscientious of excellent Chinese traditional culture, and enhance self-identify.

6. Conclusion

In modern time, the cultural transmission and communication are increasingly closed in many countries, and they face the same crisis. Speaking from the roots, structural properties, Content construction and development history of Giddens' self-identify theory, and studying the relation between national self-identify and cultural identify which is helpful to interact with the talk between national self-identify and cultural identify and discuss how to construct the world value system. Chinese traditional culture appreciate family, group, nation, and pay attention to relevance of self and mutual recognition, and also emphasize the self-improvement and self-transcendence in society and group, all of these are similar with Giddens' theory. One one hand, it stresses the improvement of cultural self-reflection and self-transcendence, on the other hand, it applies itself to the talk between Chinese and western self-identify, this offers a chance to construct common world value system.

Acknowledgements

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