

Chinese and Western Cultural conflict and Differences in Thinking Pattern

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Abstract—In the face of the worldwide changes of a scale unseen in a century, Socialism with Chinese characteristics has entered a new era that is China's relationship with the world has undergone profound changes. China has never stepped into the center of the world stage before, and the great rejuvenation of the Chinese nation has entered a critical moment. As an important part of internationalization and modernization of China's education, this paper analyzes the differences between Chinese and Western thinking pattern, and try to research Chinese and foreign Cultural conflict. It analyzes the differences in values, political values and religious beliefs between Chinese and foreign students, analyzes the deep reasons of Chinese and foreign Cultural conflict from the three dimensions of practical logic, theoretical logic and era logic, adheres to the unity of criticism and inheritance, the unity of theory and practice, and the unity of inclusiveness and openness, treats Chinese and foreign Cultural conflict, cultivates students' recognition of Chinese culture, and enhances their confidence in Chinese culture, Enhance China's international image.

Index Terms—Thinking pattern, cultural conflict, cultural self-confidence, international image

I. INTRODUCTION

Since the 19th National Congress of the Communist Party of China, the Party Central Committee has attached great importance to the modernization of education in China. The overall goal of promoting education modernization is proposed in "China's Education Modernization 2035", "By 2035, we will achieve the modernization of education in general, step into the ranks of a powerful educational country, promote China to become a learning country, a human resources country and a talent country, and lay a solid foundation for building a prosperous, strong, democratic, civilized, harmonious and beautiful modern socialist country by the middle of this century" [1]. In the process of Chinese modernization education, we will introduce advanced western educational resources, vigorously carry out Sino foreign cooperative school running institutions and projects, and devote ourselves to cultivating international and versatile students. In the process of educational internationalization, there are three conflicts, such as the differences between Chinese and Western ways of thinking pattern, the Cultural conflict between China and the West, and the differences in ideology. Therefore, this paper studies the origin of the differences between Chinese and Western thinking pattern and the Cultural conflict between China and the West, and tries to solve the problem of cultivating talents for educational internationalization.

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II. THE EXPRESSIVE FORMS OF CHINESE AND WESTERN THINKING PATTERN

A. Chinese and Foreign Values

1) *The differences in values between Chinese and foreign students*

The core values of Chinese and foreign students conflict, and due to differences in educational methods, ideologies, and values, there are significant differences in values between foreign and domestic students. [2] We should vigorously promote Chinese traditional culture, transmit socialist ideology and cultivate Core Socialist Values among overseas students. Under the capitalist system, the core values of foreign students are the maximization of individual freedom, while the Core Socialist Values are prosperity, democracy, civilization, harmony, patriotism, dedication, integrity, friendship, freedom, equality, justice, and the rule of law. Their starting points are different. Foreign countries train talents for capitalist countries, while China trains talents for Socialist mode of production. There are serious differences between students' values and Chinese students.

The divergence of values between Chinese and foreign students stems from the Cultural conflict between Chinese and foreign students. From the social level, the conflict of values of social trends of thought, the fundamental opposition between western Universal value and Marxism; From a national perspective, the conflict between individualism and collectivism is the opposition between self-concentration and self-awareness; On an individual level, there are differences in attitudes towards social hot topics, indifference, and closely related opposition. From the current perspective, foreign students learn cultural knowledge in China, live in the framework of Chinese culture, and there are conflicts between values and domestic values, cultivating Core Socialist Values of overseas students; In the long run, after graduation, international students studying in China will return to their home country, and there will be students from various countries around the world with backgrounds studying in China. More people's recognition of Chinese culture is conducive to shaping China's international image in the future and guiding the confidence of Chinese culture with values.

2) *The differences in thinking styles between China and the West*

The differences in thinking styles between China and the West are specifically reflected in the differences in Chinese and foreign values, conflicts in political values, and similarities and differences in religious beliefs. The differences between cultures of different countries have led to differences in ways of thinking between China and foreign countries. For thousands of years, traditional Chinese culture

has been dominated by the Confucian school, while Western culture has been guided by religious doctrines such as Christianity. There have been significant differences in the logical starting point, worldview, and methodology of thinking. The logical starting point of Chinese cultural thinking starts from the “Zhou Yi”, and the simple philosophy of Dialectical materialism has taken shape. The Book of Changes explores the connections between things, the laws of social development, and the relationships with people. The Scripture of Ethics has formed a philosophical system centered on the Tao, following the development laws of things within the existing framework system. Laozi said, “The Tao that can be trodden is not the enduring and unchanging Tao. The name that can be named is not the enduring and unchanging name.” Everything follows its own laws, seeking fame and profit through these laws. Confucius established a Confucian ideology centered on “benevolence”, proposing viewpoints such as “benevolence, righteousness, propriety, wisdom, and trustworthiness”, “monarchs, ministers, fathers, sons,” and using ethical principles to constrain people’s behavior norms. The logical starting point of western cultural thinking began with “Logos” [3]. Ancient Greek philosophers believed that “nature is good at concealment, especially natural workmanship”. The world is unpredictable, and people can grasp it [4]. In the context of Christian culture in the Middle Ages, “God” and “Logos” became synonyms, which attached more importance to the role of man. Augustine wrote in the Confession: “You are not holding any tools in your hand to create heaven and earth, because this is not something you create, and where do you obtain other tools that you use to create? What existence does not exist based on your reality? Therefore, you start with all things with one word, and you use your ‘Tao’ to create all things”, emphasizing personal creativity.

3) Differences in expression methods between China and foreign countries

Chinese students are influenced by traditional culture, and their expressions are different. China has been influenced by the doctrine of the mean since ancient times, and its expression is relatively introverted; The overseas students are influenced by western freedom and democracy, and their elite cultural expressions are explicit and show their free personality. The differences in ways of thinking have led to differences in expression. While studying Chinese culture, foreign students are also able to understand the similarities and differences between Chinese and foreign cultures, which is beneficial for them to better adapt to Chinese life. Understanding Chinese ways of thinking from an international perspective and building confidence in Chinese culture from a global perspective through international students.

There are similarities and differences in the ways of expression between Chinese culture and Western culture, and there are also conflicts in the discourse system. While international students accept Chinese culture in China, the process of expressing themselves to the outside world indirectly shapes China’s international image. International students studying in China learn professional knowledge, experience Chinese culture, and understand Chinese ideology, and construct a Chinese discourse system through international students studying in China. The so-called

discourse system refers to the expression of the economic and social development status and cultural traditions of a certain era. The discourse system is a multiple cognitive relationship established by the communicative subject through language symbols in human communication behavior, including expression and acceptance, interpretation and understanding, evaluation and identification. The external dissemination of Chinese culture, as well as the group of international students, is one of the main channels for shaping China’s international image and spreading its discourse to the outside world. International students studying in China learn about traditional Chinese culture, revolutionary culture, and advanced socialist culture. However, due to differences in national ideologies and social systems, constructing discourse power can easily distort facts, tarnish China’s image, and refute one-party dictatorship.

B. Conflicts between Chinese and Foreign Values

1) Differences in political systems

The essential difference between Chinese and Western political systems is that China adopts a Centralization system, while the western developed countries adopt a Decentralization system. Democracy and dictatorship are the essence of the political systems in both China and the West. The reason why the West criticizes China’s authoritarian rule and one-party dictatorship is because the differences in political systems between China and the West have led to misunderstandings of values. The Legislative system of China is a political system with Chinese characteristics. In the fight against the COVID-19, it has demonstrated the superiority of the socialist system and the progressiveness nature of the CPC. It can focus on major events, conduct public accounting and testing, and provide free COVID-19 vaccines for the benefit of the Chinese people. The Western “separation of three powers” system, the Political power system, the social power system and the capital power system are interdependent and struggle with each other, promoting the reform and development of western capitalist countries [5]. The conflict between Chinese and foreign political systems has led to mutual misunderstandings of ideology and values, and has become a tool for capitalism to attack socialism in the national discourse system.

The historical and logical evolution of the multi-party cooperation and political consultation system led by the the Communist Party of China is different from that of the western Party system, which forms the conflict of the Party system. Western political parties and Party system were gradually formed in the Bourgeois revolution with the establishment and development of parliamentary democracy. The major parties and old parties in western countries, such as the British Conservative Party, the Liberal Party, the Democratic Party and the Republican Party of the United States, the Liberal Party and the Conservative Party of Canada, and the German CDU, all came into being in this process, and gradually formed a Two-party system and a Multi-party system with these parties as the pillars. Compared with the West, China’s Party system was established in the Chinese revolution and the national liberation struggle to create a new China.

2) Differences in political values

The conflict of political values of overseas students in

China is not conducive to building a Community of Common Destiny. The current conflict of political values arises from the differences in economic systems, political systems, educational environments, and productivity development levels of various countries. When productivity and survival relations develop to a certain stage, and the Community of Common Destiny is closely related, the conflict of political values will be alleviated. Political values belong to the superstructure, and the development of social productivity belongs to the economic foundation. The conflict and exchange of Chinese and foreign cultures promote the development of the economic foundation. Under the background of the Community of Common Destiny, the political concepts of the superstructure will be more inclusive and understood with the process of global integration [6].

3) Differences and similarities in political cognition

There are differences in the political cognitive structure between Chinese and foreign students, and values affect political cognition, which can easily lead to extremes in national and ethnic sentiments. If the patriotic and nationalistic feelings of students studying in China encourage and connive at various religious activities and are used by reactionaries to organize illegal gatherings of overseas students, they are likely to evolve into extreme patriotism, national Chauvinism and National conservatism [7]. On the whole, students from countries along the “the Belt and Road” have a high degree of recognition of China, have made contributions to the world economy, and are of great significance for China in global governance [8]. We should enhance political mutual trust among students studying in China, advocate dialogue among civilizations, let foreign students understand China and the concept of “harmony and cooperation” advocated by China, and strive for more identity, supporters, and colleagues on China’s reform and opening up and the construction of the “the Belt and Road”.

C. Differences in Beliefs between China and Foreign Countries

Differences in beliefs between China and foreign countries. The multi belief system of the Chinese people is in sharp contrast to the religious belief system of the West, and the differences between Chinese and foreign beliefs have caused Cultural conflict. In China, our beliefs include worship of nature, belief in heaven and earth, moral belief, political belief, and a diverse belief system centered on the belief in blood ties with a culture of filial piety as its core. The classic culture of Chinese Confucianism inherits the excellent virtues of the Chinese nation, and the birth of Marxism is a great leap in the history of human faith, a new form of faith based on scientific rationality [9]. Confucian culture is an important component of traditional Chinese culture. The filial piety of Confucianism is the foundation of Chinese belief, the Five Ethics are the way of Chinese existence, the Five Constants are the value standards of Chinese people, the Doctrine of Mean is their attitude towards life, and Confucian culture is the foundation of Chinese life. In Western countries, religion has become a necessity for the unity of Western society’s thinking. The main religions that students studying in China believe in include Christianity, Catholicism, Islam, Judaism, and engage in some daily religious activities. The main structure of Western beliefs is reflected in political

democracy and the rule of law, economic free markets, and individual values and rights.

III. REASONS FOR THE DIFFERENCE OF CHINESE AND WESTERN IN CULTURE

A. The Practical Logic of Cultural Conflict between China and the West

China goes out and practices to resolve problem in Cultural conflict. China will go global, shape its international image through practice, build cultural confidence through practice, and achieve the rejuvenation of the Chinese nation through practice. China builds cultural confidence through education in practice, and education “goes global”. A lot of universities and colleges of international education are gradually recruiting international students to study Chinese culture, vigorously developing Confucius Institutes to promote traditional Chinese culture abroad, introducing well-known foreign universities to vigorously promote Sino foreign cooperation in education, aligning education with the world, collision between culture and the world, and integration of ideology with the world, promoting the construction of China’s great power form, international appearance, and global image. In practice, build confidence in the national system, build confidence in the Party system, and build confidence in Chinese culture.

B. The Theoretical Logic of Cultural Conflict between China and the West

The theoretical logic of the Cultural conflict between China and foreign countries originates from the theories of different Chinese and western cultures. The cultural views of Western countries reflect the interests of the bourgeoisie. From the perspective of Hofstede’s cultural dimensions theory, Chinese and foreign Cultural conflict, the education of values received by overseas students is affected by the system of capitalist countries. From the perspective of power distance, international students focus on personal abilities rather than rights. They tend to focus more on self-development and rarely participate in various organizational activities; From the perspective of individualism and collectivism, foreign students pay more attention to individual interests and ignore collective interests, which is contrary to China’s original intention to cultivate Core Socialist Values; From the perspective of self indulgence and restraint, foreign students will have a stronger desire to enjoy life. Studying abroad in Socialist state has less knowledge of laws and regulations and is easy to touch the legal bottom line. Due to the different analysis dimensions of Chinese and Western cultural theories, the class interests of foreign students are different, and the level of values presents different trends. There is class opposition in the theoretical level of Chinese and Western Cultural conflict.

C. The Time Logic of the Cultural conflict between China and the West

Viewing the Cultural conflict of overseas students from the perspective of the development and trend of the times in Human history is an inevitable trend of world multi polarization, economic globalization, social information and cultural diversification. The basic view of Historical

materialism is that the era is composed of two parts: the development trend of the era and the theme of the era. From the perspective of the development of Human history, the Cultural conflict between China and foreign countries is rooted in economic, educational and other conflicts. The US economic crisis has affected Southeast Asian countries' financial crisis, and the world economy is closely linked, causing a ripple effect throughout the country. When the China–United States trade war started, technology companies represented by Huawei and Apple began to compete for chip technology property rights, and formulated import and export policies to alleviate the trade deficit and protect their own interests. Education at home and abroad is deeply affected. Due to the China–United States trade war, the United States has blacklisted some Chinese universities. Visa refusal is against the blacklisted universities to study abroad. From the perspective of China's own development, China advocates international cooperation among countries along the “the Belt and Road”. Chinese universities provide scholarships for international students from countries along the road, carry forward the spirit of the Silk Road, and promote international cooperation along the road.

IV. THE CONSTRUCTION OF CULTURAL IDENTITY

The Cultural conflict between China and foreign countries is the issue of Chinese Cultural identity. As President Xi Jinping said, “We need to continuously explore and practice, enhance our awareness and ability to grasp the overall domestic and international situations, and improve the quality and level of opening up to the outside world. To achieve the Chinese Dream of the great rejuvenation of the Chinese nation, we must adhere to an inclusive and open attitude.” [10]

A. Adhere to the Unity of Criticism and Inheritance Adhere to Marx's Guiding Ideology and Correctly Handle the Cultural Conflict between China and Foreign Countries

Adhere to Marx's guiding ideology and correctly handle the Cultural conflict between China and foreign countries. Most international students come from capitalist countries and have received capitalist education since childhood, cultivating ideologies that are suitable for their own development. International students live and study in China, and their ideological concepts, values, and ideologies inevitably conflict. The essence behind this is the contradiction between socialist culture and capitalist culture. Objectively criticize the dross of Chinese culture, inherit the fine tradition of Chinese culture, solve Cultural conflict, enhance Cultural identity, and build cultural self-confidence in the criticism and inheritance of Cultural conflict.

Inherit the excellent traditional Chinese culture and correctly handle the Cultural conflict between China and foreign countries. From a material perspective, pay attention to students' clothing, food, housing, and transportation. Chinese cuisine culture attracts the taste buds of international students, traditional Chinese festivals inspire students to explore Chinese culture, and Chinese Hanfu cheongsam arouses students' love for Chinese culture. Through a series of traditional cultural activities, overseas students learn about Chinese traditions, Chinese clothing, Chinese cuisine,

History of China, and have a Chinese heart and stomach. From a spiritual perspective, students learn traditional Chinese culture while experiencing the values and spiritual world of the Chinese people, learning the deep connotations of the cultural genes of the Chinese nation, and comprehending the Chinese wisdom of self-cultivation, governance, family unity, and world peace. The unique and time-honored spiritual world of the Chinese people, filial piety, loyalty, honesty, courtesy, righteousness, honesty and shame, benevolence, love others, being kind to others, and self-improvement, has raised the traditional Chinese culture from the original material world to the spiritual world, and China's cultural self-confidence has risen to the international Cultural identity.

B. To Solve the Problem of Cultural Conflict between China and Foreign Countries, We Must Always Adhere to the Unity of Theory and Practice

In the practice of world cultural exchanges, we continuously enrich and improve the theory of cultural confidence. In the process of Cultural identity of other countries in the world, Cultural conflict is the only way. As the objective carrier of Cultural conflict, college students objectively reflect the Cultural conflict between China and foreign countries in the field of education, and the ideological problems of Cultural conflict. In objective practice, discovering the problems of Sino foreign conflicts and finding breakthrough points to solve them is a way for China to continuously enhance its international influence and gain recognition from the international community. Objectively criticize the dross of Chinese culture, inherit the fine tradition of Chinese culture, solve Cultural conflict, enhance Cultural identity, and build cultural self-confidence in the criticism and inheritance of Cultural conflict.

C. Adhere to the Unity of Inclusiveness and Openness

The most important thing is Education, and takes an open attitude towards Chinese and foreign Cultural conflict. The development of China's higher education itself, the introduction of a large number of Sino foreign cooperative universities, and the large enrollment of international students studying in China have opened up a new pattern of education openness in China. Education goes first, and the Cultural conflict between China and the West has become a significant problem in the field of education. The strategic goal of “bringing in” in China has been achieved by introducing advanced Western science and technology, advanced teaching concepts, and mature Western education models. The realization of China's “going global” strategic goal aims to cultivate international students in China, identify with Chinese culture, export China's international image, and enhance China's international status. The country recruits international students, prioritizes education openness, opens up technology, culture, and ideology, and promotes global economic integration and development. The educational position is not only the front position of Cultural conflict between China and foreign countries, but also the main field of ideological conflict.

At the historical juncture of the Two Centenaries goals, under the Dual circulation of domestic and international double circulation, we should adhere to an inclusive and open mind, treat Chinese and foreign Cultural conflict, acquire the

different thinking pattern, enhance students' Cultural identity, and increase Chinese cultural confidence.

CONFLICT OF INTEREST

The authors declare no conflict of interest.

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