

A Probe into the Ways to Improve the Cultural Emotional Identity of Chongqing Citizens

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Abstract: With the social existence that is formed by historical accumulation, Chongqing's revolutionary cultural resources are derived and condensed from three historical stages which are the new democratic revolution, the socialist construction period, and the new period of reform and opening-up. In a modern society with people as the main body, promoting the cultural and emotional identity of urban residents are extremely important for the development of the city. Therefore, integrating Chongqing's revolutionary cultural resources, guiding Chongqing citizens' emotional identification with local urban culture through rationality and persuasion, behavioral restraints, and the cultivation of moral awareness in persuading people are important ways to build Chongqing's urban culture.

Keywords: Revolutionary culture; Urban culture; Emotional identity

Publication date: June 2021; **Online publication:** June 30, 2021

1. Introduction

In the report of the 19th National Congress of the Chinese Communist Party, General Secretary Xi Jinping pointed out, "The socialist culture with Chinese characteristics is rooted in the excellent traditional culture nurtured by five thousand years of the Chinese nation's civilization. The revolutionary culture condensed in each historical period of the reform is the core which is practiced in the great road of socialism with Chinese characteristics [1]." In order to enhance cultural self-confidence and to realize the grand goal of a socialist cultural power, it is not only necessary to inherit the Chinese nation's excellent traditional culture, revolutionary culture, and advanced socialist culture but also to incorporate these excellent cultures into the socialist modernization drive. Revolutionary culture originates from series of great struggles of the Chinese people led by the Communist Party of China. It is a valuable asset for the construction of the contemporary Chinese urban culture. Fully exploring and integrating revolutionary cultural resources to promote urban cultural construction are important to enhance urban cultural emotional identity and the significance of cultural self-confidence.

2. Connotation of the era on Chongqing's revolutionary culture

Revolutionary culture uses the relics of revolutionary wars, monuments, and other physical objects as material carriers. It is the spiritual character and strength that the Communist Party of China and the Chinese nation have condensed during the historical periods of revolution, construction, and reform. It inherits the excellent traditional culture of the Chinese nation and guides the advanced socialist culture.

Chongqing is rich in revolutionary cultural resources. During the New Democratic Revolution, as the seat of the national government during the War of Resistance against Japan and an important location for the second cooperation between Kuomintang and the Communist Party, Chongqing carried numerous revolutionary cultural resources such as the People's Liberation Monument in the main city, the Hongyan Revolutionary Memorial Hall, the Gele Mountain Memorial Hall, the Southern Bureau of the CPC Central Committee, and the Office of the Eighth Route Army in Chongqing. The more representative revolutionary cultural resources include Marshal Nie Rongzhen Exhibition Hall in Jiangjin City, Marshal Liu Bocheng Memorial Hall in Kaixian County, Yang Shangkun Cemetery in Chuangnan County, and the former residence of Zhao Shiyuan in Youyang County. The spiritual core of Chongqing's revolutionary culture is the Hongyan spirit which is a unique Chinese revolutionary spirit. It served the major turning point in the period of the Anti-Japanese War and the beginning of the Liberation War, that is, the decline of the Chinese nation to their rejuvenation. During that period, the Chinese communists led by Comrades Mao Zedong and Zhou Enlai struggled for national independence and the people's liberation with the national government's war capital as the center and the areas under the jurisdiction of the Southern Bureau of the Communist Party of China. Spirit is a major spiritual achievement of the revolutionary struggle of the Communist Party of China, especially the Southern Bureau of the Chinese Communist Party Central Committee.

During the period of socialist construction, the Central Committee initiated the third-line construction led by their combat readiness. Chongqing, as one of the main locations of the new China's third-line construction under the call for the era of "good people were immediately third-line," People's Liberation Army (PLA) commanders and workers from all over the country, cadres, and intellectuals dedicated their blood, sweat, and tears to Chongqing's third-line construction and accumulated an epic revolutionary culture.

Entering the new historical period of reform and opening-up, Chongqing has kept pace with time. In 1992, it became a developed city along the river and in 1997, it became the only municipal directly under the central government in the Western Region. Chongqing led the innovation-driven strategy with big data intelligence and heightened the reform with supply-side structural reform. It is a national intellectual property pilot city, municipal high-tech zone, information security industry research institute, technology innovation alliance, and a gathering of other innovation platforms. Multiple innovation events such as the National Intelligent Manufacturing Entrepreneurship Innovation Competition, China Industrial Intelligent Innovation Development Forum, and the first District Mayor Quality Award have set off a wave of innovation in Chongqing. Along with time, the spirit of reform and innovation as the core has become the spirit of Chongqing's revolutionary culture in the new era.

Under the inspiration of many Chinese communists who selflessly dedicated themselves and sacrificed bravely, Chongqing's red culture has built a value system with Hongyan spirit as its core. Its spiritual connotation constructs the meaning of the life of the communists while its ethical connotation reflects the value judgment of their existence. The organic interaction between the two forms the overall style and spiritual temperament of the people in Chongqing. Therefore, the focus should be on the development of Chongqing's red cultural resources so that the excellent cultural memory accumulated by Chongqing's revolutionary history can be well inherited and displayed.

3. Errors in the shaping of Chongqing's urban culture

Urban culture is the soft power and the most eye-catching aspect of a city. It is the sublimation of urban evolution and the cultural accumulation of generations among urban residents. It is the regional label of a city and it is also the foundation of a city's soul ^[2]. In contemporary China where socialist modernization is changing with each passing day, urban culture represents the development direction and potential of the

city. Therefore, shaping an influential urban culture is the key to enhance the competitiveness of modern cities.

Chongqing's urban culture is formed late and its formalism in cultural construction is obvious. These affect the citizens' emotional identification with its urban culture and restrict the function of its cultural and moral education.

First, the expression of Chongqing's urban culture is homogenous with other cities. Although Chongqing's geographical location, development direction, historical culture, and social traditions are different from other cities, Chongqing's urban cultural expressions tend to be similar to those of other cities that lack regional characteristics and cultural heritage. For example, the physical landscape and architectural planning of Chongqing city are similar to those of Beijing, Shanghai, and even international metropolises. There are many high-rise buildings in the urban area and numerous business districts which denote an urban style of one thousand cities. This weakens the profound cultural heritage of Chongqing and the citizens' emotional identification with Chongqing's urban culture.

Secondly, the way of shaping Chongqing's urban culture is relatively simple. With the advent of the era in knowledge economy and the strategic implementation of building a socialist cultural power, China's cultural industries and undertakings are developing rapidly. Chongqing also realizes the importance of building urban culture while regarding it as an important aspect in the cultivation of the urban soft power. However, the grasp of the cultural resources in the region is not comprehensive in addition to superficial development and the lack of creativity. Chongqing often uses city marketing similar to other medium or large cities and launches urban spiritual civilization creation activities to guide citizens in learning and understanding urban culture. However, it fails to subtly integrate urban culture into the citizens' lives in a concealed and flexible way. This is not conducive in promoting emotional identification of urban residents with Chongqing's urban culture.

Finally, the shaping of Chongqing's urban culture is only a formality. At present, Chongqing mainly relies on relatively traditional hardware facilities such as high-rise commercial buildings, amusement parks, and cultural squares as the support of urban culture to create a spiritually civilized and livable city with the greatest potential for development in the Western Region. This is not a comprehensive system. In order to demonstrate Chongqing's profound cultural heritage and unique urban characteristics, it is necessary to further promote the development of Chongqing's red resources so that the excellent culture accumulated by Chongqing's revolutionary history can be well inherited and displayed. Using Chongqing's revolutionary cultural resources as the guide to build their urban culture in enhancing the citizens' sense of identity and belonging to the local urban culture is of great significance to promote the development of Chongqing in the new era.

4. Integrating local revolutionary cultural resources and leading a new path for Chongqing's cultural and emotional identity

The core values of urban culture are openness, tolerance, advancing with time, and continuous innovation. The construction of urban culture is the process of continuously integrating various advanced cultures, excellent local cultural resources, and the spirit along with time. Therefore, to cultivate and construct Chongqing's urban culture, it is necessary to integrate the rich revolutionary cultural resources formed in the process of revolution, construction, and reform in the region in order to build the core of Chongqing's urban culture and eventually, creating a distinctive and rich Chongqing. Urban culture can truly persuade people with reason, literature, and morals, thereby enhancing the sense of identity and belonging of Chongqing citizens.

First of all, people should be convinced by reasoning and guided by the value of the revolutionary culture condensed during the New Democratic Revolution period. Convincing people with reasoning still

has a long way to go. In the core construction of Chongqing's urban culture, the most important thing is to clarify the "reasoning" in the revolutionary culture. Chongqing has abundant red revolutionary cultural resources from the New Democratic Revolution period including one tourist boutique route, five national tourist attractions, and 18 national patriotic education demonstration bases. The strategic integration and clear display of these excellent red revolutionary cultural resources are of great value in cultivating the ideals and beliefs of their citizens as well as enhancing their sense of identity and belonging to Chongqing's urban culture, especially the far-reaching red culture.

Secondly, people should be persuaded by literature. The revolutionary culture formed during the socialist construction period should be used as behavioral constraints. The three-line spirit represented by "Good People and Good Horses Go to the Third Front" is the most important revolutionary culture formed during the socialist construction of Chongqing. It is the condensation of the collective spirit and social consciousness of a generation of Chongqing builders where the revolutionary cultural achievements are fully exploited and policies are adopted. Orientation, public opinion, media propaganda, and other methods affect the stability and continuity of Chongqing citizens' social activities and behaviors. They form a soft binding force which can subtly influence the moral concepts and emotional identity of Chongqing citizens in addition to standardizing external behaviors. Moral requirements are internalized into citizens' values and behaviors, hence the goal of "quietly changing lives" can be achieved. Only in this way, culture can be kindled in others.

Finally, there is a necessity to serve people with morality and cultivate the consciousness of the revolutionary culture formed in the new period of reform and opening-up. In order to persuade people in morality, it requires moral consciousness. It is difficult for a nation without elegant moral pursuits to persuade people in morality^[3]. The revolutionary culture of Chongqing in the new era with reform and innovation as its core includes the values of freedom, equality, civilization, tolerance, pioneering, and innovation in addition to being a concentrated expression of the mainstream value orientation and behavior of Chongqing's urban culture in the new era. Therefore, it is necessary to make full use of this advanced spirit to cultivate Chongqing citizens to develop good value orientation and moral beliefs, cultivate their sense of innovation, self-discipline, as well as rational thinking in order to enhance the moral cultivation and realize the moral appeal to the citizens in Chongqing.

Disclosure statement

The author declares no conflict of interest.

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