

From Family to Community: A Preliminary Discussion on Strengthening the Sence of the Chinese National Community through the Integration of Family and Country

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Abstract: *The Chinese nation shares the same culture and ancestry, and the traditional values of the unity and homogeneity of the family and the country in Chinese civilization indicate the development prospects and process of various ethnic groups on the road of rejuvenation, which is characterized by unity and solidarity, and has become an endogenous driving force for strengthening the sense of community of the Chinese nation. At a new historical starting point, with the focus and support on the unity of family and country, we aim to strengthen the sense of community among the Chinese nation, providing important value guidance and spiritual support for consolidating the shared spiritual home of the Chinese nation and consolidating its centripetal force. We should promote the construction of modern civilization of the Chinese nation and enhance the cultural subjectivity of the Chinese nation; Focusing on "small families", melting millions of "family dreams" into the "Chinese Dream" of the great rejuvenation of the Chinese nation; Focusing on "everyone", inheriting and innovating excellent traditional Chinese culture, and enhancing the subjectivity of Chinese national culture; Looking at the world, we should enhance the conscious identification of various ethnic groups with the sense of community of the Chinese nation through cultural exchange and mutual learning.*

Keywords: Homogeneity of family and country, Chinese national community consciousness, Chinese civilization, Civilization exchange and mutual learning.

1. Introduction

Since General Secretary Xi Jinping proposed the era topic of "strengthening the sense of community of the Chinese nation", the academic community has carried out systematic research and interpretation around this major issue. This provides a theoretical foundation and theoretical support for building a strong sense of community among the Chinese nation and its practical construction. With the development and improvement of China's independent historical, discourse, and theoretical system of the Chinese national community, especially marked by the compilation and publication of "Introduction to the Chinese National Community", the study of the Chinese national community has gradually shaken off Western influence in the continuous consolidation of the subjectivity of Chinese culture. Therefore, based on the "soul" and "root" of theoretical innovation, building a shared spiritual home for the Chinese nation with modern Chinese civilization has become a major proposition for the development of Chinese national community studies and the promotion of Chinese national community construction in the new era. Focusing on the unity of family and country, inheriting and developing the value concept of the integration of family and country in Chinese civilization, and using the framework of "family country civilization" to unite a strong force for realizing the great rejuvenation of the Chinese nation, has become the only way to build a sense of community for the Chinese nation at a new historical starting point.

2. The Homogeneity of Family and Country Highlights the Unity and Inclusiveness of Chinese Civilization, Consolidating the Subjectivity of Chinese Culture

The Chinese nation shares the same culture and ancestor. "The profound patriotism and historical consciousness have laid the foundation of the Chinese nation's people's hearts to maintain unity, and have become the spiritual support for the continuous rejuvenation of the Chinese nation through numerous difficulties and dangers." [1] With its outstanding continuity, innovation, unity, inclusiveness, and peace, Chinese civilization has become the shared spiritual home of the Chinese nation. The cultural gene of the unity and homogeneity of family and country provides an endogenous driving force for strengthening the sense of community of the Chinese nation.

The Chinese civilization is a composite civilization that integrates agricultural civilization, maritime civilization, and grassland civilization. The Chinese nation has been thriving on the East Asian continent since ancient times, and the complexity of its geographical structure has nurtured the unity of the Chinese nation's inward cohesion and inclusiveness in opening up to the outside world, as well as the economic structure of coexistence and mutual benefit among various economic regions [2]. The foundation of the world lies in the country, and the foundation of the country lies in the home. Since ancient times, the Chinese nation has attached great importance to the relationship between family and country, and has accumulated a profound sense of patriotism in the long river of history. "The relationship between the Chinese nation and all ethnic groups is the relationship between a large family and its members, and the relationship between ethnic groups is the relationship between different members of a large family." [3] In the historical process of realizing the great rejuvenation of the Chinese nation, the Chinese people have always adhered to the principle of "unifying family love and patriotism, and integrating the realization of the family dream into the national dream" [4], so as to enhance the centripetal

force and cohesion of the Chinese nation. The harmonious integration of the "family state" order, with the Chinese nation as the main body, provides an endogenous driving force for building a sense of community among the Chinese nation. The Chinese nation has always adhered to the concept of group centeredness, believing that everyone's survival and development are closely related to the group, and emphasizing that group interests are higher than individual interests. A profound understanding has been formed that "the journey of the great road is for the common good" (Li Yun, Book of Rites) and "if a country breaks down, a family will perish; if a country prospers, a family will prosper"; Nurture the value pursuit of "cultivating oneself, unifying one's family, governing the country, and pacifying the world" (from "The Book of Rites: Great Learning"), "establishing one's heart for heaven and earth, establishing one's destiny for the people, continuing one's ultimate learning to the saints, and opening up peace for all eternity" (from "Hengqu Quotes"); Consolidate the mission and responsibility of "worrying about the worries of the world first, and enjoying the joys of the world later" ("Record of Yueyang Tower") and "seeking the life and death of the country for the sake of good or bad, not avoiding it for the sake of fortune or misfortune" ("Presenting to the Family at the Mouth of the Journey to Xu"). Therefore, the group centered concept can be regarded as the core characteristic of Chinese civilization and the concentrated expression of national character. As Liang Qichao once said, "The organization of Chinese society is based on the family, not the individual. As the saying goes, 'after the family is united, the country will be governed.'" [5] In the traditional Chinese civilization, "group" has been endowed with different levels of connotation and meaning. From an individual perspective, the group is the family, the clan; If specific ethnic groups are taken as the main body, the concept of group can be further extended to the state and the country. Moreover, when dealing with the relationship between individuals and groups, the group oriented concept of the Chinese nation determines that individual individuals or families will inevitably give way to group interests in the face of public-private conflicts.

In short, as the foundation for building a sense of community for the Chinese nation, Chinese civilization's traditional genes of "family, country, and the world" and "family, country, and unity" have painted a picture of the diverse and prosperous development of the Chinese nation, and also marked the direction of the Chinese nation's concerted efforts towards rejuvenation.

3. The Homogeneity of Family and Country Promotes the Solidarity and Unity of Individuals, Families, and Nations, and Consolidates the Centripetal Force of the Chinese Nation

The characteristics of the geographical environment determine the development of productivity, and the development of productivity in turn determines the development of economic relations and all other social relations that follow economic relations. "[6] The ancient ancestors of the Chinese nation have been working and reproducing on this land for generations, and" settling down

and relocating "and" parents are here, not traveling far "have long been deeply rooted in their thinking. Family, clan, and other factors play an extremely important role in their production and life. In the process of the development of Chinese civilization, the geographical environment in which the Chinese nation is located has effectively ensured the continuity and integration of Chinese culture. China was not invaded, conquered or even destroyed by barbarians like other ancient civilizations, but instead created a rich and colorful Chinese culture that lasted for more than 5000 years according to its own development trajectory, which had a profound impact on future generations. Being filial at home and loyal to the country is a fine tradition of the Chinese nation." [7] Under the influence of the relatively stable economic structure in ancient China, traditional political relationships were actually maintained through blood ties, and within the country, political identity was consolidated through clan identity. The traditional Chinese concept of "unity of family and country" has been an important reason for the Chinese nation to maintain national prosperity, social stability, and people's happiness for thousands of years. Standing at a critical period of the great rejuvenation of the Chinese nation, it is of great practical significance to consolidate the centripetal force of the Chinese nation through the unity of family and country, enhance people's cultural confidence, and build a stable and harmonious community of the Chinese nation.

On the one hand, home is the foundation of a country. "As the basic unit of society, the family plays a symbolic intermediary role in connecting individuals and the state." [8] In the family group, individuals take filial piety and brotherly love as the basic principles, and "filial piety, good deeds to parents" (Shuowen Jiezi) contains three levels of meaning. One is to take care of oneself, that is, to fulfill the obligation of supporting one's parents. As the saying goes, 'When it comes to serving parents, one should exhaust their efforts.' Filial piety towards parents should be based on one's own actual situation, and one should make every effort to meet their parents' living needs and ensure their daily necessities. In addition to dedicating oneself wholeheartedly to serving one's parents during their lifetime, it is also necessary to organize the funeral rites for them after their passing. "In life, one should follow the rites of propriety; in death, one should follow the rites of propriety in burial, and in sacrifice, one should follow the rites of propriety" (Analects of Confucius, Chapter on Governance). The second is to respect parents, that is, one should have a heart of reverence for their parents. Children should not only serve their parents, but also have a heart of respect and love for them from the bottom of their hearts. What is even more valuable is perseverance. The third is to advise parents, that is, children should advise their parents on their mistakes. Moreover, family is the first classroom in life and the foundation for building a sense of community for the Chinese nation. Without millions of happy and fulfilling families, there can be no prosperity and development of a country." [7] As the basic unit of society that produces real individuals and plays an important role in education and cultural education, families play an important role in the process of individual socialization in terms of ideological dissemination and moral education.

On the other hand, the state is an extension of the family. The "Chinese Dream" to realize the great rejuvenation of the

Chinese nation is a collection of thousands of "family dreams" and the greatest dream of the Chinese people and the Chinese nation. Since modern times, Western powers have opened the door to China with strong ships and cannons, and the ancient Chinese civilization is facing unprecedented disasters. In order to save the country from peril and achieve national rejuvenation. Born in the historical situation of obscured civilization, the CPC, with the original mission of "seeking happiness for the Chinese people and rejuvenation for the Chinese nation", has gathered the great power to save the nation from subjugation. From the arduous revolutionary war era, the arduous socialist construction period, the turbulent new era of reform and opening up, to the new era of socialism with Chinese characteristics, the Chinese nation has ushered in a great leap from standing up, becoming prosperous to becoming strong. Countless Chinese people closely link the realization of individual value with the fate of the country and the nation, and mark their growth coordinates and realize their life values in the historical process of realizing the great rejuvenation of the Chinese nation.

General Secretary Xi Jinping pointed out that "history and reality tell us that the future and destiny of families are closely linked to the future and destiny of the country and the nation. We must recognize that only when thousands of households are good can the country and the nation be good." [9]545 To make all ethnic groups want to be together and work together like brothers, the value of the unity of the family and the country should become the source of vitality and spiritual support for consolidating the centripetal force of the Chinese nation and building a sense of community for the Chinese nation.

4. The Logical Path of Building a Sense of Community for the Chinese Nation Through the Unity of Family and Country

"Family" is the constituent unit of "Community", and "Community" is the external barrier of "Family". The fundamental interests of the two are the same. Strengthening the sense of community of the Chinese nation is a development process of two-way interaction and coordinated progress between the family and the country. The foundation of the dissemination of the sense of community among the Chinese nation lies in the family; The state is the key support for strengthening the sense of community of the Chinese nation; To enhance the conscious recognition of the sense of community of the Chinese nation through communication and mutual learning with other civilizations.

4.1 Pay Attention to 'Families': Families are the Starting Point for Building a Sense of Community for the Chinese Nation

Marxism always emphasizes the important position of "small families" in the national community. It is pointed out that the family, as a productive individual and a social basic unit that plays an important role in education and cultural functions, has an important ideological dissemination function. The production of ideas, concepts, and consciousness is initially directly intertwined with people's material activities, their material interactions, and the language of real life. "[10]29 Individuals acquire language abilities in family

communication because language itself is both a product of communication needs and a result of communication activities. And language is "a practical, practical consciousness that exists both for others and for myself." [10] The acquisition of language is often accompanied by a subtle process of ideological indoctrination. Specifically reflecting the role of elders in shaping the consciousness and behavioral habits of their descendants. Meanwhile, due to the targeted, emotional, and natural characteristics of family education, the shaping of this ideology often has lifelong and inheritable effects. Therefore, the family has become the starting point for building a sense of community for the Chinese nation, playing a fundamental role. General Secretary Xi Jinping pointed out that "the family is the first school in life, and parents are the first teachers of their children. We should teach our children the 'first lesson of life' and help them fasten the first button of life." [7] As the cells of society and the most basic unit of the country, family education and family customs are not only a reflection of the ideology of the ruling class in this historical stage, but also a microcosm of the fine traditions of the entire Chinese nation. In the contemporary era, the feelings of family and country are mainly reflected in the unity, prosperity and common prosperity of the people of all ethnic groups under the leadership of the CPC. In the process of maintaining national unity and ethnic solidarity, a glorious journey has been written from standing up, getting rich to becoming strong. In the new era, it is necessary to vigorously promote the construction of family ethics to strengthen the sense of community of the Chinese nation, and to cultivate the sense of community of the Chinese nation among young people through family ethics construction. Continuously enhancing the sense of identity and belonging of the Chinese nation, and cultivating a sense of responsibility among the vast youth population to maintain national unity and ethnic solidarity.

4.2 Maintaining 'Community': Chinese Civilization is the Key Support for Building a Sense of Community for the Chinese Nation

Chinese civilization is the root of the Chinese national community. Only with a profound understanding of the prominent characteristics of Chinese civilization can we steadfastly promote the active development of the grand narrative and great practice of building a sense of community for the Chinese nation. Therefore, standing at a new historical starting point, we should actively promote the innovation of Chinese civilization and focus on building a modern civilization for the Chinese nation. Consolidate and enhance the cultural subjectivity of the Chinese nation, and promote the conscious identification of various ethnic groups with the sense of community of the Chinese nation.

The Chinese civilization has a long and enduring history, and is the spiritual lifeline of the Chinese nation. Chinese excellent traditional culture is the spiritual symbol of Chinese civilization and the core of Chinese national thought and spirit. In the long course of history, a national character of "self-improvement" and "carrying things with great virtue" has been formed; Cultivate the tenacious qualities of being pragmatic and hardworking; Inheriting the moral values of "worrying before the worries of the world, and enjoying after the joys of the world" and "filial piety, brotherly love, loyalty, and trustworthiness"; And it embodies the life pursuit of "being

poor and doing one's own good, achieving success and benefiting the world" and "continuing the pursuit of excellence and opening up peace for all eternity". Culture is the soul of a country and the foundation of a nation. The community of the Chinese nation is rooted in the rich soil of excellent traditional Chinese culture, and inheriting and innovating excellent traditional Chinese culture has become the source and key to building a sense of community of the Chinese nation in the new era. It has laid the cultural foundation for the unity, struggle, and common prosperity of all ethnic groups on the path of the great rejuvenation of the Chinese nation. Chinese culture is the backbone, while the cultures of various ethnic groups are branches and leaves. The two are inseparable and share life and death together. As General Secretary Xi Jinping emphasized, "To comprehensively build a moderately prosperous society, one nation cannot be left behind; to achieve the great rejuvenation of the Chinese nation, one nation cannot be left behind." [11] In the community of shared destiny of the Chinese nation, all ethnic groups share weal and woe, walk together in the same direction, and jointly build a better future and bright prospects for the Chinese nation. In summary, cultural subjectivity is the fundamental maintenance of national independence and self-improvement, as well as the fundamental basis for how far civilization can go.

4.3 Looking at the World: Enhancing the Conscious Recognition of the Sense of Community of the Chinese Nation Through Cultural Exchanges

Promoting equal exchange and mutual learning among civilizations is an inevitable requirement for consolidating the cultural subjectivity of the Chinese nation. The Chinese nation has always loved peace and valued it. It is not difficult to find the Chinese nation's consistent approach of seeking common ground while reserving differences and embracing diversity in cultural exchanges, from the ideas of "harmony between gentlemen and differences", "embracing yang when all things are negative, and striving for harmony when rushing towards qi", to "clarity among the people and harmony among all nations". Respecting and accommodating the different cultures of other countries, regions, and ethnic groups, adhering to the path of peaceful development, and respecting cultural diversity are the consistent propositions of the Chinese nation. However, due to the imbalance of international communication discourse power and cultural differences between the East and the West, it is impossible to comprehensively and objectively understand China's institutional design, as well as the value pursuit and cultural concepts of Chinese civilization, resulting in a "deviation" in China's image. The contrast between China's true image and Western subjective impressions has affected China's national image internationally. Moreover, Western countries deliberately ignore the commonalities of Chinese ethnic cultures and magnify the individual parts of each ethnic culture. Distorting and smearing China's ethnic policies, inciting ethnic conflicts, and undermining ethnic unity. Despite the increasing uncertainty and instability in the world today, China has always advocated building a discourse system of Chinese path to modernization, promoting the spread of China's excellent culture, and actively demonstrating the realistic prospect of all ethnic groups living and working in peace and prosperity under the leadership of

the CPC. As an ancient civilization with a profound cultural heritage, the Chinese nation not only has the cultural genes of benevolence, people-oriented, integrity, and harmony, but also has a broad mind of sharing beauty and the great harmony of the world. In the process of promoting Chinese civilization to the world, tell the wonderful story of the development of the Chinese nation through solidarity and peaceful coexistence, and spread the voice of the unity of the Chinese nation as one family with a shared destiny. It is through the exchange and collision with other civilizations in the world that the people of all ethnic groups in the country can correctly recognize the unity of commonality and individuality between the Chinese nation and other ethnic groups; Only then can we consciously establish a sense of community for the Chinese nation; Only in this way can the people of all ethnic groups work together to form a powerful force to promote Chinese path to modernization and write a brilliant chapter for the great rejuvenation of the Chinese nation.

5. Conclusion

As the only indigenous civilization that has not been interrupted and exists in the form of a state, Chinese civilization is the foundation of national unity and development. The reason why Chinese civilization has such outstanding inclusiveness and peace is ultimately because China, as a unified multi-ethnic country, has been jointly written and created by all ethnic groups in the long river of history. After the baptism of history, it has finally been engraved into the genes of civilization. As General Secretary Xi Jinping pointed out, "A history of China is a history of the integration and convergence of various ethnic groups into a diverse and unified Chinese nation, and a history of the great motherland created, developed, and consolidated by all ethnic groups." [3] As an important value dimension of the inheritance of Chinese civilization to this day, "family, country, and world" has built the conceptual foundation of national unity and strengthened the sense of community of the Chinese nation. On the bright path of the great rejuvenation of the Chinese nation, millions of small families share the same destiny and honor and disgrace as the Chinese nation. The value concept of integrating family and country has laid a solid spiritual bond and theoretical support for consolidating the shared spiritual home of the Chinese nation, maintaining national unity and ethnic solidarity, and thus strengthening the sense of community of the Chinese nation.

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