

ВАН ДЕЧЖУН**КУЛЬТУРНИЙ ШОК В МЕДІАДИСКУРСІ: ФІЛОСОФСЬКИЙ АНАЛІЗ**

У статті розглянуто філософську думку Конфуція про доброзичливість як ядро культури та обґрунтування ідеї щодо її досягнення; з'ясовано, що послідовники Конфуція досліджували та удосконалювали його вчення, збагачуючи концепцію доброзичливості та формуючи культурний дух китайського народу. Доведено роль конфуціанства у формуванні його унікального національного характеру. Розглянуто виклики традиційній китайській концепції спорідненості з боку культури цифри, що впливає і на політичне життя, і на освіту, і на повсякдення. Завдяки аналізу дискурсу медіапростору обґрунтовано вплив цифрових медіа на культуру в цілому, а також неминучість культурного шоку між традиційною культурою і культурою цифри.

Ключові слова: конфуціанство, культурний шок, цифрова культура, контекст дискурсу.

WANG DEZHONG**CULTURE SHOCK IN MEDIA DISCOURSE: PHILOSOPHICAL ANALYSIS**

The article examines the philosophical opinion of Confucius about benevolence as the core of culture and the justification of the idea of its achievement; it is found that the followers of Confucius studied and improved his teachings, enriching the concept of benevolence and shaping the cultural spirit of the Chinese people. The role of Confucianism in the formation of its unique national character is proven. Challenges to the traditional Chinese concept of kinship from the culture of numbers are considered, which affects political life, education, and everyday life. Thanks to the analysis of the discourse of the media space, the influence of digital media on culture as a whole, as well as the inevitability of culture shock between traditional culture and the culture of the digital, is substantiated.

Key words: Confucianism, culture shock, digital culture, discourse context.

Problem statement. The core of Chinese traditional culture is Confucianism, the thoughts initiated with benevolence, righteousness, rite, wisdom and trust, has Integrated into Chinese people's life, and formed the unique Chinese spirit. As the spreading of new media, people have been accustomed to communicate online, along with a new discourse context established. In this new circumstance, people's life, even communicating, have been challenged, triggering a culture shock between the traditional and digital culture.

Analysis of recent research and publications. The article uses structuralism theory to point out a new discourse context constructed in the information age, summarizes China's unique Confucian thought and cultural spirit through literature analysis, and describes the issue of cultural conflicts between Chinese traditional culture and the digital culture through comparative analysis. To research the culture shock between Chinese traditional culture and the digital culture, it helps man thinking on the value of its national culture in the information society. To encourage man to explore the answer to solve the social culture crisis caused by digital culture.

The purpose of the paper is to present the reader with unique Chinese traditional culture and the spirit by introducing Confucianism. To analyze the social phenomenon caused by new media tools in China, declare that there is culture shock between the traditional culture and the digital culture, and how the digital culture damages the traditional one. It would trigger man's thinking on the value of the traditional culture in the information society.

Main body. Confucius proposed his philosophical thoughts with benevolence (仁) as the core, emphasizing the centrality of benevolence and advocating equal importance of benevolence and rite (礼). Benevolence mainly reflects the exploration of human meaning, value, and essence, while rite embodies the importance of human relations. Successive Confucian scholars gradually constructed a comprehensive Confucian ideological system centered on benevolence. Although China does not have a formal religion, Confucianism has become the spiritual core of the Chinese people through more than 2,000 years. It is the unified faith of the Chinese nation and has shaped the unique national character of the Chinese people.

However, as man enters the information society, new media culture has gradually become the dominant culture. This brand-new cultural paradigm not only affects people's life but also alters their ideological concepts and values. This paper attempts to analyze how new media culture impacts traditional Chinese culture centered on Confucianism and considers the value of Confucianism in contemporary China.

Confucianism and the Cultural Character of the Chinese People. Benevolence is the core of Confucian thought. As stated in "The Book of Rites: The Doctrine of the Mean", "The benevolent is a true man" [1, p. 10], Confucius believed that benevolence is the nature of the man. Throughout the "Analects of Confucius", there are three core statements made by Confucius regarding benevolence.

The first statement is when “Fan Chi (one of Confucius’s student) asked about benevolence, the Master said, «Love others»” [1, p. 30], which is a programmatic statement of Confucius’s understanding of benevolence. In the sentence, “others” references to a person who is outside of oneself. It refers that one, who qualify the title of the benevolent, must love others, has a deep affection with others, and makes it work in practice.

The second statement is when “Zhong Gong (one of Confucius’s student) asked about benevolence, the Master said that Go out as if meeting an important guest, treat the people as if engaging in a solemn ceremony. Do not impose on others what you yourself do not desire, maintain a complaint-free attitude both in public and at home” [1, p. 35], “Go out as if meeting an important guest, treat the people as if engaging in a solemn ceremony” [1, p. 35] is to illustrate the specific requirements of benevolence by Confucius after concluding examples both in people’s daily life and state governance.

Confucius believed that a benevolent person respects others from the heart and a benevolent governor treats the people with reverence, these reflect the idea of “loving others” both in daily life and political life. “Do not impose on others what you yourself do not desire”, it embodies the care of others, and calls that one should not force upon others what one is unwilling to accept or be treated oneself.

“Maintain a complaint-free attitude both in public and at home” suggests that man do not maintain resentments towards others or oneself. One can cultivate harmonious interpersonal relationships and foster a peaceful social environment by adopting such a mindset.

The third statement is when “Zi Gong (one of Confucius’s student) asked about benevolence, the Master said that a benevolent person is one who, wishing to be established himself, seeks to establish others; wishing to be successful himself, helps others succeed” [1, p. 50], Confucius emphasizes that a benevolent should qualify such character, that is, not only to care for and respect others, but also to help them succeed while achieving one’s own success.

Confucius not only introduced the concept of benevolence but also encouraged his followers to make them into practice. He pointed out that benevolence was not unreachable supreme morality, but can be accessed by everybody. Confucius once said, “Is benevolence far away? If I desire benevolence, then benevolence comes” [1, p. 100], he believed that selfish desires were the greatest enemy in one’s pursuit of benevolence.

Once selfish desires were out of control, it would enslaved man. Therefore, Confucius proposed that “overcome your own desires and conform to the rites of propriety” [1, p. 40]. In Confucius’s view, a person must overcome their selfish desires and abide by the order required by rite, and he advocated the principle of “Avoid looking, listening, speaking, or acting against propriety” [1, p. 120].

The successive Confucian scholars continuously explored and developed the doctrine of benevolence to form a sophisticated Confucian system. For instance, Mencius proposed the theory of “the inherent goodness of human nature”, believed that man’s nature is good. He

said “Compassion is benevolence; Shame is righteousness; Respect is propriety; Discerning right and wrong is wisdom” [2, p. 20], Mencius believed that humans are born with virtues such as benevolence and propriety, which can be developed by man himself, leading to personal perfection and social harmony.

On the other hand, Xunzi emphasized on the role of rites. He thought that rite as a crucial means to maintain social order and harmonious interpersonal relationships. Xunzi stated, “Propriety is nourishment for one’s mind and body” [3, p. 180], He believed that propriety could cultivate one’s morality and enable individuals to practice benevolence, righteousness, wisdom, and trustworthiness.

During the Ming Dynasty, Wang Yangming promoted Confucianism to a new summit by introducing the concept of “The mind is reason”. “Mind” refers to man’s nature. Wang Yangming [4, C. 70] believed that “the truth and principle exist nowhere, but in one’s mind, and individuals should seek and develop truths by introspection” [4, p. 70].

He also said “to conscience” [4, p. 100], arguing that conscience is the inherent goodness of man, and the criterion for judging right and wrong. Man should strive to eliminate selfish desires and preserve one’s nature in order to discover and cultivate goodness, ultimately realizing “to conscience” [4, p. 100].

Chinese people’s life are deeply influenced by Confucian, shaping a unique traditional culture. This culture particular emphasis on kinship and family harmony. For instance, “during the Spring Festival, Chinese people, regardless of where they are, must return home and reunite with family members. At the Spring Festival, relatives extend greetings to each other, so as to the friends. The Double Ninth Festival, also known as the Elders’ Day, embodies the respect for the elderly. On the Qingming Festival, people did tomb sweeping to worship ancestors” [5, p. 72].

Chinese people express respect to others through unique etiquette and customs. “during a wedding ceremony, the couple bows to each other as a sign of mutual respect, and they also bow to their parents to show the respect for the elders. At festive occasions, people wear in red or brightly colored to express joy, and they give others gifts or money wrapped in red paper to send blessing. At funerals, people dress in black to show respect for the deceased, and they offer condolences by giving money wrapped in white paper to the bereaved family. Similarly, Chinese dining etiquette is strict, with designated seats for elders and younger generations, hosts and guests. The arrangement of dishes also follows specific rules” [6, p. 60].

In education, Confucius proposed the principle of “Equal access to education regardless of social status or wealth” [7, p. 60]. He believed that education should not be constrained by factors such as social position or financial status, and everyone should have the right to schooling. This viewpoint of schooling equality has been a fundamental principle guiding China’s education system. Confucius also advocated the idea of “Teaching students in accordance with their aptitudes” [7, p. 80], emphasizing that education should be tailored to the individual characteristics and interests, which ensures the optimal learning outcomes.

Furthermore, Confucius think highly of thought. He said “Learning without thought means labour lost; thought without learning is perilous” [7, p. 130], it means that studying without reflecting will lead to confusion, while merely reflecting without studying will result in stagnation. These Confucian education ideas have become the fundamental principles guiding both schooling and individual learning in China.

Apparently, it is the development and inheritance of Confucian thought that constructs the traditional Chinese culture, as well as the unique humanistic spirit of the Chinese people. Through comprehending and practicing Confucianism, Chinese people seriously pursuit family, kinship, upholding rites and morality. The Confucian ideal of harmony extends to all aspects of life, promoting balance and mutual respect in personal relationships, environmental protection, and social interactions.

Cultural Shock in Virtual Discourse Space. Baudrillard Jean [8, p. 132] once described the impact of media tools on society, “The information brought by the railway is not the coal or passengers, but the world view, a new status of connection, etc. Similarly, the information brought by television is not merely the screen figures, but the new relationships and the new Cognitive patterns, along with the structure changing in family and groups”. Media, serves as an intermediary among individuals, establishes the pattern of discourse without being perceived in the process of information transmission, different media forms represent distinct modes of conversation.

“Oral communication is a mode of interaction that requires the physical presence of individuals, characterized by its intuitive and intimate nature. In contrast, the written form of communication frees man from the physical presence, information presents in a logical and rational way, facilitating man’s deep thinking and cognitive understanding” [9, p. 14].

Differently, The pattern of electronic media presents a new phenomenon of communication, Cheng’s study shows that “modern electronic media have created a unique space for communication where participants are simultaneously present online and figure absent. This novel mode of communication is characterized by DE-centralization, DE-authorization, and DE-subjectivity, the traditional unification, materialization, and continuous patterns of discourse is alteration. In virtual, it has become increasingly difficult for man to distinguish the authenticity of information. Thanks to the new technology, the more convenient individuals connect each other online, the more fragile social relationship is” [10, p. 103].

Information technology has innovated a specific digital language (including images, sounds, videos, VR, etc.). These languages broadcast through the internet and derive the various by-products, such as smartphones, computers, iPad, and Apps (TikTok, Facebook, etc.), a new public discourse space has gradually emerged. “In this space, information, whether political or non-political, serious or non-serious, true or false, scientific or non-scientific, is expressed in entertainment. The exclusive purpose of information dissemination is to attract the public’s attention rather than to educate or triggering thinking” [11, p. 101].

Postman Neil [12, p. 11] once pointed out that the new discourse context created by digital media is a sort of “pseudo-context”, “pseudo-context refers to a seemingly reasonable and authentic, but a false context, which is not oriented to the real-life experiences and actual reality, it is manufactured by technological monopoly and the entertainment-oriented society. Its purpose is to authorize a superficial usefulness to information that is already divorced from practice. However, this usefulness can not provide actions or the problem solutions, the only remaining is the entertainment. It serves as the last refuge for a devitalized culture”. It symbolizes the decline of culture.

“Due to the existence of ‘pseudo-contexts’, information that is originally detached from life and unrelated, seems to acquire a certain value and meaning. However, this so-called ‘usefulness’ is actually hollow and artificial, as it fails to provide any substantial assistance or guidance. Instead, this information is primarily used for entertainment and amusement, serving as a symbol of cultural decline” [13, p. 15].

By observing culture phenomena, media culture has occupied man’s life. Television and mobile phones constantly transmit man with seductive images. Meanwhile, consumerism is overwhelming at network, Covertly and irresistibly seizing the right to control public discourse. Inevitably, culture shocking arise between media culture and traditional culture.

In Confucianism views, human relationships work as the fundamental basis for societal order and chaos, “The Doctrine of the Mean” identifies five crucial ethical bonds of society, “the loyalty between ruler and subject, the filial piety within the father-son relationship, the distinct roles within marriage, the order among siblings, and the trust within friendships” [1, p. 60]. The core values of Confucianism, such as benevolence, loyalty, and filial piety, serve as the highest measure in navigating these relationships. However, the widespread use of network social media is challenging the fundamental interpersonal relationship in China.

By observing Chinese festivals, Yu Siyang [14, p. 80] discovered that “the evolution of media technology has driven the transition of festival celebrations from large-scale gatherings to small-scale, and finally to a dispersed one. Initially, the major Chinese festivals, such as the Spring Festival or Dragon Boat Festival, always held large-scale activities such as dragon dance or lion dance, and flower parades are commonly organized among the Chinese people. However, with the popularization of television, festival celebrations shifted from large-scale gatherings to family-oriented, where family members gathered to watch TV programs for celebrating. As entering into the new media era, people are accustomed to gathering by chatting or video conferencing online. Nowadays, celebrating festivals online has become the norm” [14, p. 80].

The basis of festival ritual is the physical participation and the inter-generational transfer, but the digital media weakens its cornerstone. Once the rituals are simplified, they are at risk of being forgotten, and the sense of patriotism, national identity, and cultural respected in the festivals will also be diminished.

The red envelope, a typical folk custom in China, originally appears within families. Especially in the Spring Festival, family members give red envelopes as a way to promote family unity and strengthen familial attachment. The rise of digital red envelopes increase fun and entertainment to the red envelope culture. However, excessive commercialization has led to this culture off its original track.

Xing Jinlei [15, p. 136] has studied the red envelope culture changing in the new media era and found that “after digital red envelopes were widely used on commercial platforms, it gradually became more entertainment-oriented and commercialized, then the traditional sense of ceremony associated with red envelopes gradually disappeared, evolving into a collective game. The focus of members in WeChat groups shifted from maintaining kinship to pursuing the entertainment brought by game. Moreover, some lawbreakers even exploited to conduct illegal activities such as online gambling and bribery”.

Social media, instead of establishing trust among youth, has ironically created emotional alienation and self-isolation of younger. Jiang Jianguo [16, p. 32] researched the function of WeChat and points out, “though WeChat has significantly altered the concept of social contacting, it makes emotional communication lack of boundaries and negative impact on establishing trust because online communication has the character of the lower threshold and the phenomenon of friend generalization online. In particular, frequent information sharing and network marketing on ‘WeChat circle’ greatly impact the significance of emotional interaction, reducing users’ enthusiasm for socializing, and finally leading to communication fatigue and emotional alienation”.

Furthermore, Liu Mengzhi [17, p. 114] research proves, “the generalization of WeChat circle and the pressure of social kidnapping have blurred user’s self-cognition and rational spirit missing. This, in turn, generates feelings of loneliness and self-doubt, individuals attempt to escape such tension by self-isolation”.

After conducting research on social media widely used by Chinese youth, Liu Mengzhi [17, p. 118] pointed out, “due to the rapid development of the Chinese Internet, younger, instead of real social interaction, have become accustomed to online Chatting, along with the social support and emotional comfort online. However, the extreme online socializing has turned most of younger into ‘lame walkers’ or even ‘disabled’ in real-life social communication. Social skills declining and unwilling to socialize is already a universal phenomenon for younger”.

The emergence of “Internet celebrity teacher” has astonished the masses. The booming development of E-education in China has given rise to the phenomenon of internet celebrity teacher, which has the benefit of high-quality education resources sharing.

on the other hand, as enterprise strives for higher network access and The profit seeking nature of capital, Internet celebrity teachers are no longer the synonymous of excellent teachers. Dai Xiaoqing [18, p. 234] points out, “many Internet celebrity teachers are willing to

fabricate hot-topics during live online for high web viewing, and speak impolite language to attract netizen’s attention. Live-education is gradually evolving from knowledge sharing into a comical performance to cater audience”.

Chinese characters, as an important carrier of traditional Chinese culture, bear rich historical and cultural connotations. “Chinese characters are a type of hieroglyphic writing with each a specific structure and meaning. In the process of literacy education, teachers analyze the radicals, structures, and meanings of Chinese characters, guiding students to understand the cultural connotations behind them and pointing out their symbolic meanings and expressive ways in traditional culture. The physical structure of Chinese characters embodies prominent traditional values. For instance, the character ‘仁’(benevolence), composed of ‘人’ and ‘二’, signifies the relationship between man and emphasizes care and respect for others. By explaining the structure of the character ‘仁’, teachers guide students to comprehend the essence of benevolence and cultivate their characters of caring for and respecting others” [19, p. 210].

Chinese characters possess a unique artistic value in China. “Due to their distinctive strokes, Chinese characters have long been utilized in folk paper-cutting techniques to express the lines since Han dynasty. These paper-cuttings are then created and posted in every household during festive occasions. Furthermore, when Chinese characters are combined with calligraphy, traditional Chinese painting, and ceramic art, they give birth to uniquely valuable artistic works exclusive to China” [20, p. 64].

However, the prevalence of electronic products is posing a serious threat to the writing of Chinese characters and their cultural transmission functions. In a study conducted by Lin Chen [21, p. 2] on the current state of Chinese writing in the 5G era, it was observed that “our lives have become increasingly fast-paced. The letter input function on computers and mobile phones has alleviated the trouble of writing, especially among children. They are becoming increasingly proficient in using mobile and iPad, leading to a decrease in their sensitivity to Chinese characters. In the past, man enjoyed communicating through handwriting by characters to express his thought and emotion. Nowadays, however, due to the advancements of the technology, instead of expressing feeling by writing, the majority prefer convenient communication through electronic input devices. This has exacerbated the phenomenon of ‘forgetting how to write’ upon picking up a pen”.

Currently, there is a trend of using letter abbreviations to communicate at network, which has gained particular popularity among younger. Tian’s research points out that “due to the unique characteristic, a single pronunciation could presents multiple Chinese characters, using letter abbreviations, instead of Chinese characters, probably lead to ambiguity in meaning, for instance, ‘Hyq’ could potentially represent various combinations of Chinese characters such as ‘黑眼圈’ (an area of dark skin around one’s eye), ‘话语权’ (discourse power), ‘很有趣’ (fascinating) or ‘很有钱’ (very

wealthy), etc. Network abbreviations, as one of the manifestations of the latest Internet buzzwords, are typically used by specific younger groups to express their fondness for a particular person or thing. However, this pattern of communication has the harmful effect of creating a ‘communication barrier’, which is likely to hinder inter-generational communication” [22, p. 124].

Conclusions. Nowadays, the digital media closely connects our lives, forming a new media culture, it presents a fantastic scene to man. Firstly, modern media has gathered people together in a peculiar way by creating digital codes. However, in this process, it has evolved into a absurd language without contradiction, man's ideology is dissipation because of this amusing and shallow language.

As a result, the knowledge and spiritual content contained in politics, education, and various cultural forms have declined rapidly. As this new daily discourse system formed and integrated with man's thinking, it presents not only the occasional individual issue on speech, thought and life, but the entire society one.

As the Internet merges seamlessly into daily life, it disciplines individuals to communicate, entertain, and educate using modern tools. People have become accustomed to searching, looking up, and browsing online, and man's mind involuntarily stops engaging in deep thinking or reflection.

A study on Chinese Confucian culture in the information society reveals that in the digital era, traditional Confucian culture has suffered severe impacts. Many excellent traditions have been distorted or even eliminated by the network, where culture is primarily geared towards entertainment and consumption. As a result, Traditional culture leaves only a superficial shell, such phenomenon deserves man's vigilance.

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