

The Emergence of Major Cultures in the World from The Essence of Culture Formation

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Abstract

Culture is the fundamental attribute that distinguishes human society from the animal kingdom. The essence of culture formation is not geographical factors, historical factors or factors of education and imitation, but the collective belief produced by the virtual conception of non-real things of human groups. Once the collective belief of a certain culture disappears or is replaced, it means the demise of the culture. Because of this, many kinds of main culture in the world is not completely straight, its cultural connotation is because in the history of the development of the regional people's collective belief in the disappearance of the die or change or add new content or change other geographical areas by means of cultural expansion realize cultural region of expanding the range of people's collective beliefs and universal.

Keywords

Cultural formation; Geography; History; The collective belief.

1. Definition of Culture

Culture, a word that is not unfamiliar to human beings, is difficult to define its connotation directly in the modern academic field, mainly because of the complexity and variability of culture. Therefore, there are both similarities and differences in the definition of culture in the research of different disciplines. Based on a broad ethnological meaning, British anthropologist Taylor defined culture in *Primitive Culture* as "including knowledge, beliefs, arts, morals, laws, customs, and all other abilities and habits acquired by a person as a member of society." Political scientist Samuel L. Huntington defined culture as "the values, attitudes, beliefs, orientations and generally held views of a society". Marxist viewpoint stands on the standpoint of historical materialism and believes that culture is based on humanization, taking the essence of human or the object of essential power as the essence, including material culture, spiritual culture, system culture and other factors, which is a reflection of certain politics and economy. The definition of culture in Cihai (2020 edition) is the survival mode of human society and the value system based on it.

2. The Formation of Culture

2.1. Spatio-temporal Causality Theory

From the perspective of spatio-temporal causality, some scholars believe that the formation of culture is determined by historical and geographical factors. But this view, often with a preconceived subjective tendency, because the view is essentially the events of history has results to the cause of the incident is derived, and these events are often with a chance, so that was widely seen as a continuity of culture, such as the Chinese culture, Indian culture, Arab culture, Christian culture, the orthodox culture, etc., There is no continuity in nature, and the culture before it does not affect the culture after it, but every mature person and every existing

culture "adopts" some ideas before it. And through the analysis of some areas inhabited by some kind of cultural forms of similar area could be divided into a piece of a piece of regional culture, it ignores the particularity of the regional culture, such as existing in the Chinese culture of central plains culture, the culture, bashu culture, in its interior, and need to distinguish the yanzhao culture, qilu culture, wu yue culture, ou the culture and ba culture and shu culture, Even if the details are not far away from the village, the culture of the two villages can still be distinguished. Through the above phenomenon, it can only be shown that geographical factors have a certain influence on the formation of culture, but it can not play a decisive role.

2.2. Social Learning Theory

Boyd and Richerso, from a wider range of biological explanation on culture, think "culture is the individual by professor, imitate or other forms of social learning to obtain and maintain a kind of information, such as skills, attitude, belief and value" based on this theory, some scholars believe that culture is not only a phenomenon unique to human society, With the observation and study of wild animals in recent years, it has been found that many wild animals such as chimpanzees, capuchin monkeys, humpback whales, killer whales, bottlenose dolphins and so on show the phenomenon of intra-group learning and imitation. Therefore, some scholars believe that culture can also be produced in the animal kingdom besides human beings. However, this argument that only inter-group imitation is cultural production and equates it with human cultural behavior was quickly refuted. Newer studies argue that human culture is essentially an adaptive filter, and if cultural characteristics become maladaptive due to environmental changes, Then the genetic evolution of social learning will lead to the accumulation of adaptive and maladaptive cultures and will soon stop the genetic evolution of imitation. However, if the maladaptive cultural features are constantly filtered out, the culture can not only maintain adaptability, but also improve the ability of imitation. Thus, the evolution of adaptive filtering is more important than the evolution of imitation in the origin of human culture. Compared with humans, animals have only basic social learning ability and do not have the ability to make subjective behavioral adaptation to environmental changes. Therefore, social learning cannot explain the origin of human culture, nor can it prove that animals can form culture.

2.3. Food Sharing Theory

There are also some views that culture was born from the food sharing in the primitive period of human beings. This view first denies the possibility of the formation of culture in the animal kingdom and regards human beings as the product of cultural evolution. It believes that in ancient times, when human beings were still in the period of humanoid animals, they shared the process of biological evolution with other animals. One which has a high intelligence humanoid animals in the height of the development of biological evolution, such as division of upright, hands and feet, etc.), won the relay, the evolution of a culture of their own reasons, in the cultural evolution of the historical process of the language, graphics, cognition, self, thinking, fiction and create intelligent, finally out of the animal world, into the culture of the human world. According to this view, the cultural evolution of human beings originated from the group hunter-gatherer food sharing life of a humanoid animal walking upright in ancient human times. In this group food sharing life, the group help caused by upright walking, such as body, raising and caring, generated the distribution reference need for food sharing. Namely to food category, share, share and so on the distribution refers to the need. This need for food distribution led to the evolution of the most important human ability to communicate -- language. Through this efficient and convenient ability to describe the past and the future, human society evolved a series of political, military, artistic, legal and other cultural phenomena. However, this view is too general to attribute the birth of language to the distribution of food, ignoring the complexity of the birth of language.

2.4. Virtual Conception Theory

The most popular current view of the generation of culture comes from Yuval. The theory of virtual conception proposed by Harari in his book *A Brief History of Mankind* is that culture is generated from the virtual conception of human groups. By describing false things and fabricating false stories, human beings have established the cognition and collective belief of a series of cultures such as territory, country, political system and even hospitals, post offices and soldiers. Based on this view, "ethnic belief" and "injured treatment" proposed by some scholars can be regarded as its branches, that is, human groups have created cultural concepts such as "ethnic group" and "healing the wounded and rescuing the dying" through collective fiction.

To sum up, the generation of culture must be a human group with subjective initiative separate from animals, and a single human individual cannot evolve the ability of virtual conception. The distribution of food and the birth of language have further promoted the expansion of the scale of human groups. The expansion of the scale of human groups makes people directly express more information in the form of gossip, and the increase of such information further promotes the prosperity of virtual conception. This kind of culture phenomenon, the trend of culture can be fulfilled through the network, in recent years in the network of all kinds of new words and networking groups remains essentially is the result of the Internet virtual idea, such as the so-called "Buddha" youth, "bigger" and other words, all is by the Internet population based on the virtual design and through the faith of the collective of a cultural definition, Its substance cannot be found in the real world.

3. Major International Cultural Types and Their Formation

3.1. Chinese Culture

The scope of Chinese culture includes mainland China, Hong Kong, Macao and Taiwan, the Korean Peninsula, Japan, Vietnam and parts of Southeast Asia, which is mainly manifested in Chinese characters as the link of cultural inheritance, and based on the common belief of Confucianism, Taoism and Chinese Buddhism. The overall scope of this cultural type is basically consistent with the outline of mountains and natural cutting in the geographical environment, thus creating the relatively closed geographical conditions of the Chinese cultural circle. In history, the core area of Chinese culture completed the unification and integration of the whole region earlier, and established a perfect centralized rule. And external culture area has not yet formed the Chinese culture in southern China, xinjiang, Tibet, Vietnam and Japan and other regions, because of its low efficiency of the original culture, with thousands of years of traditional Chinese culture core are gradually assimilated in the exchange and the ruled, but this kind of assimilation is not completely eliminate the original primitive civilization, But the whole Chinese culture influence within the human collective build in long-term coexistence for Chinese characters, the Chinese dress, Confucianism, Taoism and Buddhism thought culture essence of the collective beliefs, any more than a spiritual identity in culture of human individual or group can be regarded as a part of Chinese culture, This identity does not change with the change of political system, just as Postman concludes that "political system is a transient means of convenience on the surface of civilization, and the fate of every linguistically and morally unified society ultimately depends on the survival of some basic constructed ideas".

3.2. Buddhist Culture

In 1500 BC, the aryaans through the khyber pass down to the Indus valley, after the conquered the tea Lou of local people, in order to maintain and strengthen the rule and the spirit of the original national control in India region, with the vedas as materials, the big four founded brahminism caste system as the core, to promote the concept of death and rebirth, want to enter the upper bottom only through reincarnation. The suffocating caste system of Brahmanism also

gradually gave rise to a samana trend among the people, which eventually led to the birth of the Buddhist culture emphasizing the equality of all beings and spread rapidly along the Ganges River valley, and was finally established as the state religion of the Peacock Dynasty in the period of Ashoka. Later, with the continuous expansion of the Mauryan Dynasty's territory and its influence on the surrounding cultural circles, Buddhism began to affect all parts of Asia, and the Chinese cultural circle was also influenced by Buddhism at this time, and its cultural connotation gradually absorbed and assimilated some thoughts of Buddhism.

In the 8th century, with the eastward expansion of the Arab empire, Afghanistan and northern India buddhist culture and gradually islamisation, severely damaged, as the last stronghold of the super temple destroyed by arabs, completely destroyed Buddhism in India, and emphasizes the caste Hindu because of its foreign political rule and has been widely promoted and maintained today. Today's Buddhist cultural circle includes only Myanmar, Thailand, Laos and Cambodia, and Bhutan, Mongolia and Qinghai-Tibet region of China.

3.3. Islamic Culture

The 5th to the 6th century, the eastern Roman empire and the sasanian in the Arabian peninsula on the trade routes for successive years in the north of military confrontation, the traditional trade route blocked by years of war, goods can only across the Mediterranean from the west, through Egypt in the Arabian peninsula and the red sea across the desert and the Persian gulf to arrive in India and China. As the largest oasis on the new East-West trade route, Mecca, the birthplace of Islamic culture, quickly emerged as the thriving commercial center of the Arabian Peninsula. Based on the Arabian peninsula umayyad family traditional polytheism and heavy business taxes and force squeezing businessman, and the reality of people, large businessman Islam Mohammed, founder of the Christian and jewish concept of monotheism as blueprint to build a collection of Judaism Moses, Jesus of the Christian and islamic Mohammed is the prophet of god sent to earth to sermons of, By promoting ideas that encouraged consumption and moderate enjoyment, it not only united the loose tribes of Arabia, but also adapted to the interests of the rising merchant class in Arabia. Although Muhammad and his followers were forced to leave Mecca for Medina in 622 AD by the brutal repression of Mecca's old aristocracy, Islam adapted to the commercial culture of the Arabian Peninsula at this time spread rapidly in Medina, gaining adherents and establishing militant groups. In 630 AD, Muhammad led an army of followers to capture the city of Mecca, so that an Arab national regime linked by Islam was established on the Arabian Peninsula.

During the next 100 years, the Arab nation launched a massive military expansion in all around the country, conquering the Persians in 648 AD after more than 4,000 years of civilization and devastating the Eastern Roman Empire. With the expansion of the Arab nation, the territory of Islamic culture also expanded to the northern part of Africa, the southern Balkans, West Asia, the Middle East, Central Asia, South Asia and Southeast Asia, and gradually replaced the original local mainstream culture in the subsequent rule.

3.4. Western Culture

In the 15th century, an important trade route between East and West was controlled by the rising Ottoman Empire in West Asia, which imposed tariffs of 35% that made European countries miserable.

Located in the Iberian Peninsula on the edge of Europe, Portugal and Spain, two countries with mountainous geographical environment and less arable land, are highly dependent on the commercial trade between the East and the West, so they took the lead in the exploration of new shipping routes. Due to historical coincidence and geographical factors, the two countries became the pioneers of the globalization of Western culture.

However, although the two countries took the lead in the rush to acquire overseas colonies in the early age of Western navigation, and took the lead to divide up many important shipping routes in the American continent and Eurasia, Portugal was unable to form an effective colonial and cultural influence on the vast colonies (such as Brazil) due to the lack of population. However, due to the frequent emigration and foreign wars, Spain's domestic population plummeted and its national strength declined significantly. Most of its overseas colonies were captured by the rising Britain, France and the United States. By 1914, after five centuries of colonial expansion, European colonies covered 84 percent of the Earth's surface. In this process, the Andean and Central American civilizations were wiped out, the civilizations of India, Islam and Africa were conquered, and the Chinese culture was strongly infiltrated and influenced by Western culture.

The ideological gap left by the decline of Christianity in the 17th century was filled by scientific worship, nationalism, capitalism and communism. The rapid development of urbanization after the Industrial Revolution changed the ethnic concept, production relations, consumption patterns and mass culture of human beings under the rule of Western civilization. The ideas of capitalism and communism have greatly changed the cultural outlook of non-western regions. Any country or region entering modernization cannot get rid of the belief in the connotation of Western culture. For example, "cities and literacy" are generally considered to be the characteristics of modernization.

4. Conclusion

The emergence of culture is the result of complex factors, not only the influence of historical and geographical factors, but also the education and imitation between groups, but it is fundamentally based on the collective belief of human groups in virtual conception. For example, India, the birthplace of Buddhist culture, ceased to exist after the invasion of Islamic civilization. However, today's Buddhist cultural circle has not directly produced Buddhism in history, and the fundamental survival of its culture still lies in the belief of local people. When the collective belief no longer exists, the culture will cease to exist. The same is true of Islam and the west civilization, the Arabian peninsula nation was not monotheism of believers, but after the rise of islamic civilization, ruled by the islamic civilization area, cultural diversity is gradually replaced by the mainstream of the islamic culture, local people are now has become a devout Muslim, Even the ancient Persian region with a history of 4000 years is the same, while the Western civilization is further integrated into the cultural circles around the world, gradually developing into a modern sense of universal culture. Within the above culture despite differences still exist, such as Chinese culture within the Chinese culture and Japanese culture, Buddhism culture within the mahayana and theravada Buddhism, islamic culture within the shia and sunni, Christian culture and the orthodox culture within the western culture, although because of geography, history, and other comprehensive factors caused within the cultural difference. But all human beings within their cultures still share a common belief in the mainstream content of their cultures.

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