

Three Dimensions of Youth Cultural Identity

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Abstract

Cultural identity refers to people's sense of identification and belonging to their own culture, which can identify the collective characteristics and shape the psychology of identity, so that people can understand the culture of their own ethnic group, but also integrate cultural identity into the definition of self, and feel the emotions and meanings generated by this identity. Youth is a critical period for cultivating and deepening cultural identity, and the study of youth cultural identity has become a topic of great practical significance. This paper combines the theory of cultural identity with Edward Hall's three-level theory of culture, divides the cultural identity of youth into three dimensions, and elaborates on the specific connotation, influence and guiding path of the cultural identity of youth from the implicit cultural identity, explicit cultural identity, and technological cultural identity, respectively.

Keywords

Youth; Implicit cultural identity; Explicit cultural identity; Technological cultural identity.

1. Introduction

Since the 1960s, cultural identity has gradually become an academic hotspot and a political issue in the international community, and the issue of the growth and development of cultural identity in the youth stage has also aroused strong interest and concern. Young people already have a certain level of cognition and social experience, and they are influenced by their surroundings to develop more stable thinking and emotions, to develop a sense of cultural groups, to pay attention to the living and cultural characteristics of their regions, cities and even countries, and to move towards political socialization and moral socialization. However, in the complicated social environment, under the influence of foreign cultural impact and the development of Internet technology, there are cultural identity deviations within the youth group. If young people's cultural identity is not correctly guided, they are prone to biased thinking, value conflicts, cultural deficiencies, behavioral disorders and other problems. Therefore, we must pay attention to the positive development of young people's cultural identity in order to shape their values and guide their behavioral progress.

2. Cultural Identity

2.1. The specific content of cultural identity

According to French scholar Mardin, "the reconstruction of identity by cultural traits shows that identity is inextricably linked to culture". [16] On the basis of objectively grasping the concepts of "culture" and "identity", we can make a concept of "cultural identity", that is, "recognition and approval of the culture by members of the same geographical area, thus creating a sense of belonging, which in turn leads to a sense of belonging". On the basis of an objective grasp of the concepts of "culture" and "identity", we can formulate a concept of "cultural identity", which is "the process by which members of the same geographical area

recognize and agree with their culture, thus generating a sense of belonging, and then acquiring a sense of consciousness of the culture of the nation and the country. [2] The message of identity conveyed by culture deeply affects people's values, ways of thinking and practices. When a group identifies itself with its cultural environment and incorporates its core values into its own life, it internalizes the general social psychology and value content of the community, forming a set of beliefs, feelings and behavioral attitudes prevalent in a certain period of time in a nation.

2.2. Three dimensions of cultural identity

The dimensions reflect the unity of multiple prescriptions of cultural identity, which "represent different aspects of the object of identity and determine the scope of the subject's demands on the object of identity. In his book *The Silent Language*, Edward Hall analyzes culture into three dimensions: "implicit culture", "explicit culture" and "technical culture" according to the different degrees of people's perception of culture. The so-called "implicit culture". The so-called "implicit culture" refers to the culture that is difficult for the first time acquaintance, accumulated over a long period of time and is not very willing to accept change; the "explicit culture" refers to the culture that has already been integrated into the daily life, widely known and taken for granted; A "technical culture" is a culture that has specialized scientific skills. [1] By combining the theory of cultural identity with Edward Hall's theory of the three levels of culture, cultural identity is divided into three dimensions, which are implicit, explicit and technical cultural identity.

2.2.1. Implicit cultural identity

Implicit cultural identity permeates every aspect of people's lives and is the most difficult aspect to realize. Implicit culture is the culture that exists vaguely and can be perceived but is relatively vague, and it is the culture that needs to spend a lot of energy to dig it out from the hidden state. Nie Huangui, vice-chairman of the Shanxi Provincial Federation of Literature, once interpreted it this way: "Implicit culture can not be said, written or drawn. It is hidden behind things and submerged in the depths of things." [18] Compared with the explicit culture that can be felt and seen, the implicit culture is more integrated into the invisible overall social atmosphere and atmosphere, as well as the members' attitude towards life and thinking. Implicit culture is precipitated over a long period of time, during which people form their own community's national spirit, custom culture and social spiritual rules, and are not very willing to accept change. It is this system of cultural ideas and behaviour, passed on from generation to generation and made up of thousands of details, that makes the realization of an implicit cultural identity so crucial for contemporary youth and society.

2.2.2. Explicit cultural identity

Explicit culture is culture that is widely known and taken for granted. It is rooted in people's daily lives and is a cultural phenomenon that can be seen, touched and directly described. It covers a wide range of areas and is susceptible to the influence of traditions and to the strong feelings it spawns in people. Hall elaborates on explicit culture from four aspects: explicit learning, explicit consciousness, explicit emotion, and explicit attitude toward change: explicit learning is taught through precepts and admonitions, explicit consciousness is the degree of identification with traditions, explicit emotion is the strong emotional coloring of people's explicit cultural systems, and explicit attitude toward change considers cultural change as a complex, cyclical, and slow The manifest attitude toward change sees cultural change as a complex, cyclical, and slow process that unfolds along three levels: the manifest, the invisible, and the technical, to reach a new level of manifestation. In this way, manifest culture can be broadly described as a palpable and emotionally charged attitude and way of life. Effective work

on youth cultural identity can only be achieved if the explicit cultural system of the people is understood and accepted in advance, so that it can be emotionally and empathetically shared.

2.2.3. Technical cultural identity

Technical culture is a culture based on specialized skills, which is more rational than the implicit and explicit culture. Technical culture focuses more on skillfulness and is fully conscious behavior. It is based on the scientific decomposition and analysis of human behavioral activities to form a set of "technical guidelines" that can be imitated and learned by society. All technical behavior contains both explicit and implicit consciousness components. Technological culture is intertwined and inseparable from the other two cultures. Technological culture is also an extension of the human capacity for production and creativity, which is controllable and learnable. As long as the technical "rules of the game" are not broken, this culture can be maintained in a relatively stable state. Compared to explicit and implicit cultural identity, technical cultural identity is the least difficult to realize. As long as the technical standards are complied with and met, the culture can be perceived and accepted smoothly.

3. Analysis of the Mechanisms By Which Cultural Identity Affects Youth Development

3.1. Implicit cultural identity for the development of values and affective attitudes of youth

Implicit culture covers a set of national cultural concepts and spiritual rules, and implicit cultural identity inevitably promotes the development of youth values and emotional attitudes. In the complicated cultural environment and under the strong influence of multiculturalism, the thoughts, words and behaviors of contemporary youths are transforming subconsciously. However, young people's ability to discriminate between cultures and values is relatively weak, and the conflict of values caused by the collision between multiple cultures is likely to lead to confusion and uncertainty, blindness and impatience in their value orientation and ideal beliefs. Implicit cultural identity helps them to form correct values and make positive value judgment and rational choice in the midst of multiple cultures and theories. In addition, implicit cultural identity can cultivate young people's feelings of respect and love for local cultures, promote emotional ties to their hometowns and nationalities, and further stimulate young people's emotional attitudes of love for their hometowns and motherland.

3.2. Explicit cultural identity promotes youth's awareness and ability to feel and express themselves

Since explicit culture is palpable and closely related to people's daily lives, and can make people feel strong emotions, explicit cultural identity can, to a certain extent, enhance young people's awareness and ability to feel and express themselves. Young people are becoming more mature physiologically, and they can choose the support and object of their emotions relatively rationally. Because the apparent cultural system is easy to be perceived, in the process of apparent cultural identity, young people can pay attention to the living and cultural characteristics of their region, city or even country in observing and distinguishing the specific characteristics of various objects, begin to feel the good, evil, beautiful and ugly with their own cognition, and make comments on various social phenomena. When their sensibility increases, their sense of manifestation will also increase. When young people are brought into the scenes constructed by the manifest culture, they develop their understanding through intuitive feeling, and produce a more fixed thinking and emotion, thus agreeing with the views and positions expressed by the manifest culture, and adjusting their own thoughts and behaviors in this way. Their psychology begins to change, and a desire for external evaluation and recognition of their "selves" develops within them, thus raising their awareness and ability to express themselves.

3.3. Technological cultural identity stimulates the desire and ability of youth to create

Technological cultural identity plays a certain positive role in the cultivation of young people's innovative consciousness and innovative ability. Contemporary young people have quick thinking, wide interests, strong desire for exploration, accept new things quickly, and have a strong sense of subjectivity and participation ability. However, the youth group is not widely experienced and has certain limitations. Technical cultural identity will stimulate the youth's fully conscious behavior, so that the youth will face up to their own strengths and weaknesses, and improve their learning, productivity and behavioral performance. Under the role of technical cultural identity, young people learn skills and refine their abilities, synchronize their thinking horizons, knowledge and technical capabilities with the development of the times, make a difference in their personal growth and contribution to society with innovative courage, entrepreneurial practicality and creativity, add to the future competitiveness of the country with a strong sense of role, and devote themselves to the construction and future development of the country in the new era with true love.

4. Guiding Paths for Youth Cultural Identity

4.1. Enhancement of implicit cultural identity and consolidation of the "foundation" of cultural identity

4.1.1. Strengthening the leadership of socialist core values

In order to enhance young people's consensus on the cultural connotations of the nation, the rules of social spirit, and the pursuit of values, strengthening the leadership of socialist core values is the right direction for enhancing young people's cultural identity, and is also the foundation for consolidating young people's cultural identity. First of all, with young college students as the target, we should highlight the explicit educational role of "Civics Program", give full play to the function of the main channel of classroom teaching, strengthen theoretical propaganda and education, vigorously carry forward the spirit of the country and the spirit of the times, and lead the new socialist trend. Secondly, socialist core values are integrated into the public infrastructure, morality and humanistic environment of the society, so as to guide the young people to consciously implement the socialist core values into their own words, deeds, political stances and behaviors, so as to oppose and resist the ideas and cultures that contradict the mainstream ideology of our country, and to grasp the mainstream theoretical stances, viewpoints and methods, and to equip themselves with the socialist core values. Arming their minds with socialist core values, and constantly improving the degree of self-awareness in practicing the socialist core value system. Finally, through the media such as newspapers, radio, television and the Internet, we vigorously disseminate the socialist core values, and use scientific, positive and universal value norms to guide young people to identify and select a healthy and upward spiritual culture among multiple cultures, theories and values, to encourage them to actively pursue a noble spiritual life, and to strengthen their resistance to undesirable cultures such as pan-entertainment and vulgarization. In a word, in order to cultivate young people's sense of cultural identity, it is necessary to maximize the leading function of socialist core values, truly integrate them into young people's lives, guide young people to become exemplary practitioners of socialist core values, active disseminators and staunch believers, and infuse young people's cultural identity with ideological souls, and provide guarantees.

4.1.2. Create a favorable social atmosphere

Currently, there is a phenomenon in society in which some young people's cultural identity has been diluted, their rational cognition blurred, and their emotional ties weak, indicating that

their cultural identity has not lived up to good expectations, and that it is necessary for the whole of society to work together to create a good social atmosphere and a strong spiritual and cultural atmosphere. Firstly, we should widely publicize moral models and models of the times, fully display and promote them through the platform of various social activities, guide young people to follow their example, and promote the civilized quality of the people by the power of the example to form a new social trend. Secondly, Chinese culture, national spirit and culture of the times are penetrated into campuses, enterprises and communities through excellent cultural education, so as to cultivate a positive and healthy state of mind among young people and improve their cultural quality. Carry out cultural propaganda and popularization activities, establish public welfare Chinese culture learning bases, create a school atmosphere of mutual help and positivity, a company atmosphere of equality and fairness, honesty and trustworthiness, and a community atmosphere of goodwill and love and respect for relatives and neighbors, and lastly, lead the way by point and line, and bring the whole society to a good social environment nationwide. Creating a good social atmosphere and actively transmitting the important values of Chinese culture, such as patriotism, the ability to make use of the world's resources, self-improvement, love and harmony, and humanistic culture, will provide a good field for fostering the cultural identity of young people in the present day, and add impetus for further revitalizing the vitality of young people's cultural identity.

4.2. Improvement of explicit cultural identity and activation of the "source" of cultural identity

4.2.1. Enhance youth's knowledge and emotion of the excellent traditional Chinese culture

Excellent traditional Chinese culture is the roots and source of cultural self-confidence, and is a tendentious spiritual product formed by a nation in the course of long-term historical practice. Strengthening the understanding of and feelings for excellent traditional culture is an effective way for young people today to forge a cultural consensus and firm up their cultural self-confidence. First of all, improve the youth's understanding of excellent traditional culture. To improve youth's understanding of the form of content of excellent traditional culture and the issue of the relationship between Marxism and excellent traditional culture, we can start from two aspects: firstly, integrating Chinese excellent traditional culture into the teaching content, and providing contemporary youth with systematic education of Chinese excellent traditional culture; strengthening the construction of network culture, and utilizing the advantages of the Internet to better and faster disseminate the Chinese excellent traditional culture and national spirit. Guiding youth groups to form a correct view of cultural identity. Secondly, deepen young people's feelings towards the excellent traditional culture, and establish their identity from the depth of their spirit. Only by making young people respect and love traditional Chinese culture from the bottom of their hearts can they continuously enhance their cultural identity and consciously become the inheritors of excellent Chinese culture. To stimulate young people's interest in, love for and respect of Chinese excellent traditional culture, we must promote the creative transformation and innovative development of Chinese excellent traditional culture, constantly enrich the carrier of Chinese excellent traditional culture, and integrate it with modern fashion elements to meet the spiritual and cultural needs of young people. To revive the excellent traditional Chinese culture is to activate the "source" of culture, and to strengthen the youth's cognition and emotion towards the excellent traditional Chinese culture is the key to establish the correct cultural identity of the youth.

4.2.2. Renovation of civic and political education system to form educational synergy

In the current era of globalization, when cultural conflicts have intensified, the role of school education in promoting cultural identity has become more prominent, both in terms of the Western media's framing of China and its misleading of the world, and in terms of the deviations

in the cultural identity of the Chinese people. For young people, it is necessary to innovate the system of ideological and political education, and to form educational synergies to guide them to better understand and identify with Chinese civilization, to draw wisdom from it, and to enhance their cultural self-confidence.

First, innovate specific educational content. Xi Jinping emphasized, "We should use the classroom teaching as the main channel, and the ideological and political theory class should insist on strengthening in improvement, enhance the affinity and relevance of ideological and political education, and meet the needs and expectations of students' growth and development." [15] In the new era, to meet students' needs and expectations, ideological and political educators should change their educational thinking, innovate and enrich the teaching content. Enhance the novelty, intuition, relevance and scientificity of the teaching content, change the stereotypical and boring discourse style and single uninteresting form of expression, accelerate the construction of a continuous and stable quality content output mechanism, and build a social practice platform to extend the theoretical teaching. Second, follow the appropriate educational methods. Youth cultural identity education is a complicated systematic project, educators must build a systematic and scientific education system according to the internal logic of education methods, grasp the unity and differences of multiple teaching methods, and follow the principle of open education to realize the double openness of historical and contemporary culture, and finally form a positive and effective educational synergy. Civic education has its own irreplaceable embedded value, and the reason why it is irreplaceable is that it has the functions of cultivating national consciousness, cultural identity, value leadership, and shaping the personality of the citizens, which enables the audience to have the direction and possibility to advance to a higher sequence. Youth is a critical period for cultivating cultural identity, and reform and innovation in the content and methods of the education system will directly affect the progress of youth spirit and behavior and give life and vitality to youth cultural identity.

4.3. Promotion of technical cultural identity and shaping the "form" of cultural identity

4.3.1. Creating and optimizing literary works

The growing spiritual and cultural needs of the masses of the people can be met only by cultural products that are increasingly varied, of better quality and in more diverse forms. Therefore, it is necessary to prosper in the development of literary and artistic creation and production, and to provide high-quality literary and artistic works, so that these works can become a vehicle for the emotional resonance of young people and the spiritual power of recognizing Chinese culture. This requires adhering to the people-centered creative orientation, creating literary and artistic products rooted in people's lives from the fundamental standpoint of the people; grasping the theme of the great rejuvenation of the Chinese nation, keeping up with the pace of the times, and creating excellent works that reflect the changes of the times, meet the aesthetic pursuits of young people, and disseminate the values of contemporary China; perfecting the working mechanism in the links of cultural creation, production and dissemination; supporting, encouraging and guiding the creation and production of network culture; and providing support for the development of the Internet. guide the creation and production of network culture, emphasize copyright protection, create works of better quality, ensure the effective supply of high-quality spiritual and cultural products, and break the situation in the cultural field where there are few fine works and many forms, and few cultures and many commercial flavors. High-quality literary and artistic products should be able to carry forward the mainstream values of society, realize the organic unity of truth, goodness and beauty, purify people's spiritual world, and satisfy people's ardent expectations for abundance in the spiritual realm.

4.3.2. Producing and enriching of cultural goods

Commodity is not only the result of production on the assembly line, but also a spiritual carrier in an important sense. When western fashionable commodities are popular in China, Chinese commodities should carry the local culture to awaken the cultural identity of contemporary youth. The term "commodity culture" has this explanation: "All successful commodities have certain cultural connotations, and can even show a nation's aesthetic taste, way of thinking and level of civilization." "Cultural commodities are consumer goods that disseminate ideas, culture and lifestyles, which can provide information and entertainment, and then form a collective identity and influence people's scientific and cultural practices." [17] Thus, the production and enrichment of cultural commodities have a positive significance in spreading the message of spiritual civilization and building collective consensus.

Starting with the products themselves, research and development and innovation should be stepped up. First, the production of high-quality cultural commodities need to get rid of the relatively low-end product level, and constantly improve the technical content and added value of products. Secondly, implantation of Chinese outstanding cultural elements, enhance the cultural connotation of the commodity itself. For example, the "Chinese Dream" series of commodities is a successful experience, with the four seasons of Chinese painting patterns of insulation cups, printed with "love", "filial piety", "Thrift" stationery and puzzles, etc., all of which have national characteristics of the form of expression and cultural content. Lastly, they are fused with current popular elements and buttressed with contemporary cultural elements to become products that meet the aesthetic needs of contemporary young consumers. In the production process of cultural commodities, it is also necessary to pay attention to two "don'ts": don't present ostentatious and metaphysical surface cultural symbols across the material form of expression, don't design contents that are out of line with the updated and iterative lifestyle of modern people, and truly realize the spiritual transmission carried by the material carrier. The material foundation of cultural commodities is the "form", and the spiritual value it carries is the "soul". Relying on commodities as the material carrier, the spiritual connotation, life philosophy and emotional value are conveyed to young consumers in a silent and living way, which directly affects young people's perception, memory and identification with Chinese culture.

5. Summary

Cultural recognition is a relatively complex psychological phenomenon, which is the affirmation and trust of cultural subjects in cultural values. Cultural cognition and recognition affect both the values and ideals of young people, which form an important part of the spiritual world, and their practical guidelines and norms of conduct. In general, cultivating youth cultural identity is crucial to promoting the individual development of young people. Actively building a youth cultural identity encourages young students to identify with the spiritual core and values contained in Chinese culture, thereby strengthening the ideological leadership of young people, and helping them to forge their style, improve their abilities and grow up in an all-round way.

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