

ON CHINA'S NATIONAL CULTURAL SECURITY AND THE REVIVAL OF EXCELLENT  
TRADITIONAL CULTURE: A STUDY ON THE IMPORTANT DISCOURSE BETWEEN  
I CHING AND CHINESE CULTURE BY CHEN-NING YANG OF THE CHINESE  
ACADEMY OF SCIENCES

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### Abstract

There are a lot of disturbing factors in the process of China's comprehensive revival of traditional excellent culture, and some scholars threaten China's national cultural security by academic means. It is of great significance to maintaining national security if we can gain insight into the inherent logical structure of such scholars and their research methods which involve threatening the cultural security of the country. In his research, the author adopts the research methods of conceptual analysis, literature research, logical reasoning, and materialistic dialectics, selects Chen-Ning Yang, a member of the Chinese Academy of Sciences, as a case study, analyzes his method of argumentation, mode of thinking and logical structure accurately, discovers the objective defects in the research method applied by Chen-Ning Yang, and completes the logical evidence of his scientific view. This paper reveals and summarizes the theoretical methods of scholars that often use research hypothesis instead of research conclusions, false attribution, disregard and distortion of basic facts, misinterpretation, subjective speculation, and metaphysics.

**Keywords:** National Cultural Security, I Ching, Chinese Culture, Chen-Ning Yang

### Introduction

In 2017, U.S. President Donald Trump announced that he would stop providing financial support to color revolution organizations overseas. This just shows that the policy of color revolution pursued by the United States in the past nine decades with the infiltration of Chinese culture and ideology as an important goal is true. It is of

strategic significance and practical value for China to take the comprehensive revival of China's excellent traditional culture as an important state policy. While paying attention to the national policy of the revival of excellent traditional culture, scholars combine the problems encountered in the revival with the legislation of safeguarding national cultural security has become a hot topic of research.

“We must adhere to the overall concept of national security, with people’s security as the aim, political security as the foundation, economic security as the basis, military, cultural and social security as the basis for promoting international security, and walk out of a national security path with Chinese characteristics”, Xi said at the first meeting of the Central National Security Council in 2014 (Xi, 2014). Cultural security has since been in the position of security side by side with military and social security, which objectively requires people to pay attention to the presupposition that research methods and conclusions can help maintain national cultural security when they revive and interpret excellent traditional culture. In other words, the comprehensive revival of excellent traditional culture should be premised on maintaining national cultural security, which is a principled problem that must be adhered to in the study of excellent traditional cultural revival. These principles put forward higher demands on scholars and cultural workers engaged in cultural research. For the study of the revival of excellent traditional culture from the existing publicly published results, the authors often in order to seek the choice of the subject of the new and different concepts did not effectively demonstrate the concept, resulting in excellent traditional culture is distorted or twist phenomenon. Some of these distorted and influential statements about culture are published by academic authorities in certain fields, a phenomenon that, if allowed to develop,

threatens the country’s cultural security. The current research results and research hotspots mainly focus on the connotation of “overall national security view”, “national cultural security”, national interests and national culture, the formation of national cultural security thought, different fields and national cultural security cross-study.

### Objective

In view of the current Chinese academic circles may pose a threat to the country’s cultural security views, phenomena, influence and other issues. By selecting the views of the representative academician Chen-Ning Yang as a sample, the authors systematically analyze the causes, manifestations and internal logic of these scholars, and then judge the situation of their suspected threat to the national cultural security. This study belongs to the innovative research, the innovation point is to study scholars in an academic way in the revival of excellent traditional culture may pose a threat to the national cultural security of the views, behavior, research methods and their results and other comprehensive factors, to promote the Chinese academic community to finally form a comprehensive revival of traditional culture and maintain national cultural security and the study of the norms of great significance. It is revealed that the prerequisite for the emergence of modern science in the case is the specialization and professionalization of natural cognition, social cognition and self-awareness.

## Research Problem

1. Is there a threat to the country's cultural security from the views of Chinese authoritative scholars?

2. What kind of argument method did Chen-Ning Yang's related discourse use to make him suspected of threatening the country's cultural security?

## Core noun interpretation and definition

This paper deals with the definition of “science” and “technology”, and the author thinks that the definition of “science” in the Chinese dictionary Ci Hai is the most comprehensive, scientific and authoritative in modern times: “Science can be divided into theoretical science, technical science and applied science from different aspects of practice”. Philosophy and mathematics are also included from the perspective of the subjects (Xia & Chen, 2009). “Technology”: “Generally refers to various process operating methods and skills developed based on production practice experience and natural science principles (Xia & Chen, 2009)”. We are not here to discuss philosophy, mathematics, and theoretical science and applied science in ancient Chinese science, but in the case of technical science alone, we can judge that ancient China had developed technical science, including technological inventions and various processes. Many of these technical sciences have reached or even surpassed the level of modern European technical science. In his discussion, the author clearly emphasizes that ancient China had developed technical

science, and in the argument, there is also a discussion about Western scholar Ray Spangenburg's argument that Chinese technology is ahead of the world.

## Literature Review

### Review of the National Cultural Security Literature

National cultural security is the cultural form of national security. Therefore, there should be a logical consistency between the definition system and connotation of national cultural security and the definition system and connotation of national security. According to article 2 of the National Security Law of the People's Republic of China, “National security means a status in which the regime, sovereignty, unity, territorial integrity, welfare of the people, sustainable economic and social development, and other major interests of the state are relatively not faced with any danger and not threatened internally or externally and the capability to maintain a sustained security status” (The National People's Congress of the People's Republic of China, 2015). “relatively not faced with any danger and not threatened internally or externally and the capability to maintain a sustained security status” defines both the meaning of National Security and the criteria for National Security. Free from danger and internal and external threats is a goal state. In other words, it is not safe to have danger and threats. How to ensure that there is no danger and no threat requires the ability to guarantee continued security. To ensure that there is no danger and no threat, you

must have the ability to eliminate danger and defend against threats, that is, the ability not to threaten you. This ability of man, society and nation is realized, established and shaped in the process of natural evolution.

There is currently no official version of the definition of national cultural safety standards, and the concepts given by different scholars vary. There are two types of representative concepts, one of which is based on the main aspects of contradiction as a defining model to evaluate the nature of things: national cultural security mainly refers to “the mainstream cultural system of a sovereign State has not been eroded and destroyed by other cultures, and is able to maintain its own cultural traditions and national identity in its entirety” (Zhang & Lao, 2011). Another type of definition model based on Perceived Threat: “the existence and inheritance of an objective state of non-threat to the existence and inheritance of a country’s conceptual form of culture (e.g., national spirit, political values, pursuit of faith, etc.) (Zhang, 2014, pp. 30-34)”. Ultimately, however, these models reveal the nature of national cultural security: “to safeguard national cultural interests and ensure that national cultural interests are not infringed (Zhang, 2014, pp. 30-34)”.

Some scholars think that National Cultural Security can be broken down into: “values security, language and writing security, cultural resources security, customs and customs security, lifestyle security, cultural personnel security and so on” (Zhang & Lao, 2011). The authors think that when we regard

development as the realization of a higher sense of survival needs, without development cannot continue to survive, any threat to development or pose a danger, should also belong to the meaning of national cultural security. This coverage also requires further additions and maintains a degree of open expansion with “other” elements, and it is not appropriate to adopt a fully closed definition model. For example, academic security, educational security, ideological security, etc. can be increased. The existing research results have revealed that the national cultural security contains three dimensions: internal and external relations, old and new relations, and homage. And the new and old relationship dimension has a relatively profound understanding of “their own culture if not achieve a good transformation and innovation, will inevitably form within the culture threatening the development of cultural decay and backward factors. But any national culture has its own traditions and inherent fundamentals (Zhang, 2014, pp. 30-34)”. These cognitions can show how to “absorb” the problem in the new cultural dimension, and for the old cultural tradition, it involves a question of how to “choose”, the struggle between the two constitutes a cultural security problem. “Complete abandonment of cultural traditions, new cultural factors, will inevitably cause damage to the national characteristics of culture (Zhang, 2014, pp. 30-34)”. The solution of the above problems requires scholars to apply Method of Contradiction Analysis to carry out in-depth

and detailed analysis of the relevant problems, in order to arrive at an effective solution to the problem strategy or method. Although National Security Law of the People's Republic of China, there are no specific protective policies and systems at the national and government levels, as developed countries in Europe and the United States have done. For example, "France has introduced the principle of 'cultural exceptions' in its trade imports and has implemented special protection policies and regimes for its culture (Zhang, 2014, pp. 30-34)". "The Government of Canada has specifically enacted the C-55 Act to limit the development of periodicals in other countries (Zhang, 2014, pp. 30-34)". With the Trump administration taking office and Sino-U.S. trade escalating from friction to trade war, the U.S. government has also begun to deliberately provoke a culture war, using its members of Congress and netizens to take action against Confucius Institutes in the U.S., which VOA reported under the headline "Netizens launch White House petition to close Confucius Institutes in the U.S." (Hai, 2018). The above facts show that China has improved its national cultural security in terms of protection actions, although it has improved considerably from before. The Law of the People's Republic of China on The Protection of Heroes and Martyrs (The National People's Congress of the People's Republic of China, 2018) has been enacted to protect the reputation of The People in China through legislation. Some necessary ways have been taken to protect

the heritage of excellent traditional culture. However, compared with the developed countries in Europe and the United States on the level of cultural protection is still lacking, the need to further enhance the strength of protection. In the Sino-US trade war, the United States is using culture as a weapon to launch an attack on China. After the U.S. expanded \$200 billion in tariffs on Chinese goods, "the U.S. Department of Justice has asked two prominent Chinese state media companies to register as agents of other countries, and U.S. officials are stepping up efforts to combat the infiltration of influence from other countries, and a series of tough stances on China policy (Viswanatha, 2018)". The authors think that when the western developed countries generally attack China with culture as a tactical weapon, China should pay more attention to the national cultural security, and can systematically raise the level of national cultural security through legislation and interpretation. Develop and promulgate as soon as possible the new National Security Law of People's Republic of China to protect national cultural security.

#### **A Typical Literature Review of the Threat to China's National Cultural Security**

Chen-Ning Yang, a member of the Chinese Academy of Sciences and Nobel Prize winner in physics, said: "I CHING has influenced the way Chinese culture is thought, and this influence is one of the important reasons why modern science has not sprouted in China" (Yang, 2004, p. 1). He (2004), a member of the Chinese Academy of Sciences, said: "The

culture in I Ching has been passed down and carried forward in Chinese social life for thousands of years, and its scale and influence is greater than any other ideology that exists in Chinese culture. Then China's science fell behind".

The author argues that Yang (2004) argument that "I Ching influenced the way of thinking in Chinese culture" is a pseudo-proposition in itself. He (2004), on the other hand, sees two obvious flaws in I Ching's mindset. One is to advocate mysticism, the other is to think as a whole on the surface, but in fact it is a general thinking. He believes that the advocates of I Ching thinking criticize the lack of holistic thinking in Western science, which smears contemporary Western science. In his argument, He gave an example: "Contemporary Western science has established a scientific cosmology as large as  $4 \times 10^{20}$  cm, and can it be said that Western science lacks the whole thinking?" By contrast, he concludes: "What scientific achievements do we see in I Ching thinking, that is, cosmology in general thinking mode?" In short, He (2004) believes that I Ching thinking is tantamount to general thinking. The author disagrees with Zuo Xiu He's argument. We are well aware that I Ching emphasizes system theory, which is a philosophical system for studying the laws of change and development in the objective world. The "Mystery" in I Ching is not the "God" in mystic religious thought, but rather a substitute for "not know the reason of the Shade and Shine is called Mystery", which is clearly stated in Appendix (Wang, 2014, p. 1451).

Specifically to whether Western science lacks the whole thinking, that is, the system thinking problem, we can see that western philosophy is a typical Metaphysics methodological system, "in the course of western philosophy self-derivation, metaphysics has always influenced the process of Western philosophy deeply as its inner thought logic and mode of thinking, and Metaphysics has always been the central axis of the historical evolution of Western philosophy" (Han, 2014, pp. 60-64). That is, the methodology of Isolation, Stillness and One-sidedness has a profound influence on western philosophy. Not only Western philosophy, but also Metaphysics is widely embodied in Western science. Aristotle divided science into three categories, focusing on theoretical science, which mainly includes physics, mathematics, the first philosophy (theology, wisdom), on the basis of production science and practical science, theoretical science gradually developed, and the first philosophy after physics sought to transcend all kinds of concrete physics. The Knowledge of Exploring the Most General Causes and Principles—Metaphysics (Han, 2014, pp. 60-64). Philosophy is a theological theology about world view, which must determine that Metaphysics' philosophy will have considerable influence in western science.

He (2004) also believes that: "90% of traditional Chinese culture is dross, look at Chinese medicine to know that the chinese medicine Yin and Yang five-line theory is pseudo-science". There are many statements about what is scum in traditional Chinese

culture, but He (2004) asserts in front of the public without evidence that “90% of traditional Chinese culture is bad” is inconsistent with the identity of its scholars and academicians. “If you look at Chinese medicine”. He (2004) believes, Chinese medicine is also a scum of traditional Chinese culture. In fact, Chinese medicine generally adopts the combination of Traditional Chinese medicine and Western medicine, the 2015 Nobel Prize in Physiology or Medicine, the Institute of Chinese Materia Medica’s Professor Tu Youyou, organized the development of new antimalarial drugs “saved the lives of millions of people around the world, especially in developing countries (Huazhong Agricultural University, 2015)”. In the national scientific research team’s efforts, “artemisinin ether, compound artemisinin ether and other artemisinin antimalarial drugs have been born, so that human use of artemisinin antimalarial to reach a new height (Huazhong Agricultural University, 2015)”. Following the artemisinin study, Chinese medicine research has gained increasing attention in the international community in recent years, and the World Health Assembly, the highest authority of the World Health Organization, will launch the organization’s 11th edition of the Global Medical Program in 2019, incorporating information on traditional Chinese medicine for the first time” (China Daily, 2018), which reflects the recognition of the achievements of Chinese medicine in medical practice. It is worth mentioning that the theory of Chinese medicine stems from the five-line theory of I Ching and Yin and Yang. All these

evidences can effectively prove that He’s so-called conclusion is a false proposition that does not conform to objective facts. In Zuo Xiu He’s own words, it is the next product of the “general thinking” model. Yang (2004) and He (2004), authoritative experts, have denied and attacked Chinese medicine and I Ching in public and in the media, denied and attacked China’s excellent traditional culture, and induced the public to believe that their false statements are true and credible, which has touched on cultural security issues in China’s national security and is suspected of threatening China’s cultural security.

## **Methodology**

### **Research Object**

Broadly speaking, the Chinese authoritative scholars are suspected of threatening the national cultural security in academic research, and the neutral method in this paper covers three parts: argument, grounds of argument and argumentation. In the narrow sense, the author selected the typical academic achievements of Chen-Ning Yang academicians in the context of Excellent Traditional Cultural Revival, which involve endangering the cultural security of the country.

### **Research Method**

This study focuses on an in-depth analysis of the concept and connotation of cultural security in the countries concerned in China’s overall concept of national security, and complements the scope of national cultural security by scholars. At the same time, the study methods and theories of Chen-Ning Yang’s

research methods and theories concerning China's outstanding traditional culture are analyzed, and the existing scientific explanation of national cultural security is used to further reveal the reasons why he threatens the national cultural security in the method of theory. Based on the above objectives, the author applies the methods of conceptual analysis, literature research, logical reasoning and materialistic dialectics.

### Research Procedure

1. To study the changes in the external comprehensive environment after China put forward the “national general security concept”. Determine the weather vane for academic topics. Pre-evaluate whether the purpose and significance of this research have the possibility of effective interaction with the external environment.

2. Lock down typical literatures that are consistent with research topics that threaten national cultural security, and systematically analyze the literature, find out the problems in the author's arguments, and discuss them one by one.

3. Based on the arguments, arguments, arguments and other elements involved in Chen-Ning Yang's argumentation process, the author's thinking method and logical level are developed. Based on objective facts, we should establish effective academic evidence, and then systematically systematize scattered and isolated evidence, establish a logical chain of evidence, and complete the falsification. The relevant elements of “theory method” threatening the cultural security of the country

are summarized in line with the subject of the study.

4. The research objects are studied in depth and the results are obtained. The important problems found in the study are systematically analyzed and discussed. Closely contrasted with the research problems to draw the conclusions of the study, and with the research purpose and significance of repeated comparison, so that the research results and research settings are highly consistent.

5. To carry out a comprehensive evaluation of the above aspects, the existence of problems to modify and optimize.

### Results

1. In Ancient China, the Results of the Study Were Produced Equivalent to the Level of Modern Technical Science.

On September 3, 2004, Chen-Ning Yang gave a speech entitled The Impact of I CHING on Chinese Culture at the Great Hall of the People. “I Ching influenced the way of thinking of Chinese culture, and this influence is one of the important reasons why modern science did not germinate in China” (Yang, 2004, p. 1), he argues, “Here is only one question, is there an I Ching in ancient Chinese society, why is there a fertile ground for technical science in ancient China with I Ching?” Why did Han Dynasty (206 B.C.-220 A.D.), also influenced by I Ching's way of thinking, appear to be the world's leading Fried Steel Method? The author's evidence is that according to historical records, “Fried Steel Method appeared in the middle and

late West Han Dynasty and was used quite commonly in the East Han Dynasty (25-220 A.D.)”. “Fried Steel Method has been used for a long time in China and has been spread to modern times. It was only in the mid-18th century that the technology used to smelt cooked iron in Europe was available in The Fried Steel Method, about 1900 years later than in China (Zhao, 1990)”. The cable tool drilling produced by the Song Dynasty (960-1279 A.D.) in China deeply influenced the industrial revolution in Britain, and this method is still widely used in oil and gas exploration to this day. It’s not just The Four Great Inventions of Ancient China that’s affecting the world.

2. The results of the study of the existence of Fried Steel Method in the Han Dynasty and Percussion Drilling Method in the Northern Song Dynasty.

We conduct in-depth analysis based on reliable documentation. Britain invented Fried Steel Method in the mid-18<sup>th</sup> century, a technology that played a big role in the industrial revolution. However, the earliest literature on Fried Steel Method is recorded in Taiping Jing during the East Han Dynasty, During the Ming and Qing Dynasties (1368-1912), Song Yingxing’s the Creations were of Nature and Man, Qu Dajun’s A New Encyclopedia of Guangdong and others have also been documented (Chen & Zhang, 2016, pp. 115-121). To improve the reliability of this evidence, the author delved into the literature relating to Fried Steel Method. To improve the reliability of this evidence, the authors delved into the literature related to Fried Steel Method.

Scholars at Peking University’s Center for Chinese Archaeology conducted research and excavations through Dongping mausoleum, Zhangqiu City, Shandong Province concluding that “from the middle of the West Han Dynasty to the Wei Jin period, there were technologies such as pig iron smelting and casting, pig iron annealing decarbonization, and steel frying” (Chen & Zhang, 2016, p. 116), and in the conclusion of the study, the basis for determination is given: “If the metal iron in the slag or steel products found in the complex compounds of calcium phosphate, basically determined as the product of fried steel”. (Chen & Zhang, 2016, p. 121). The evidence suggests that China produced the same germinations as modern Western science in the early days of the West Han Dynasty (202 B.C.-9 A.D.).

3. The results of the study of Percussion Drilling Method in the Northern Song Dynasty On July 14, 2016, the Chinese Academy of Sciences officially released 88 research results on major scientific and technological inventions in ancient China. Among them, “In China, the United States and other resources still used to drill for oil and gas Percussion Drilling Method (well salt deep drilling techniques), the earliest appeared in 1835 in Zigong Sichuan China” (Wu, 2016, p. 1). Dr. Needham, a British expert in the history of science and technology, said: “This deep well or drilling technique used today in the exploration of oil fields is certainly an invention of the Chinese, which was already used in Sichuan Province in the Han Dynasty, much the same way that California and Pennsylvania used before using steam power,

and pioneered mechanical drilling” (Needham et al., 1989). Robert K. G. Temple said, it was the salt well drilling technology of Song Dynasty in China that directly led to the invention of modern drilling technology in the West, even mechanical drilling for salt, oil and natural gas. Are based on Ancient Drilling (Xue, 2009).

4. The results of the study of the literature of other scholars

Spangenburg and Moser (2014, p. 24), well-known American popular science scholars, argues that “China made great scientific achievements in the early days, especially in technology, often predate similar breakthroughs in the West”. They looked at ancient Chinese geography literature and discovered the geographical achievements of ancient China, including similar results to the Theory of Plate Tectonics. “The Northern Song scientist Shen Shu came up with the idea in the 11<sup>th</sup> century that mountains were the ascent of continental plates, and that the continent was once the seabed, a fact that was not recognized in the West until the 19<sup>th</sup> century (Spangenburg & Moser, 2014, p. 25)”. At the same time, ancient Chinese geographers produced the earliest accurate maps “as early as 100 A.D., Zhang Heng used coordinate squares to map, greatly improving accuracy”. The two scholars also believe that the rest of the world will not benefit from China’s scientific development until the 17<sup>th</sup> century, when the progress of navigation broke the isolation. Since then, two traditions have finally come together to synthesize world science (Spangenburg & Moser, 2014, P. 25).

Based on the evidence obtained from the above studies, we find that some Chinese academic authorities are “misinterpreted” to complete their own arguments by “misinterpretation” of China’s excellent traditional culture, replacing the research with a lack of evidence assumptions and directly producing results with serious logical errors. This result has threatened “the objective state of the existence and transmission of a country’s conceptual form of culture (e.g. national spirit, political values, pursuit of faith, etc.) from being threatened (Zhang, 2014, pp. 30-34)”, and “safeguarding the cultural interests of the state and ensuring that the cultural interests of the country are not infringed (Zhang, 2014, pp. 30-34)” through a systematic analysis of the arguments of such scholars. To ensure national cultural security by restoring the objective facts of the influence of China’s excellent traditional culture on the world.

5. The Results of the Study on the Method of Antagonism

To understand China’s national cultural security accurately, we need to analyze the connotation of the term Culture, and to determine the relationship between culture contains those elements, cultural security and national political security and economic security. The author thinks that the definition of culture and the role of culture is based on the definition of “Culture” by Ci Hai, the authoritative dictionary of Chinese: “Culture refers to the sum of the material, spiritual productive capacity and the material and

spiritual wealth acquired by human beings in the course of social practice”. Narrowly refers to spiritual production capacity and spiritual products, including all forms of social consciousness: natural science, technical science, social ideology. Sometimes it refers specifically to knowledge and facilities in education, science, literature, art, health, sports, etc. As a historical phenomenon, the development of culture has the inheritance of history; In the class society, it also has class nature, but also has the national character, regionality. The cultures of different nationalities and regions have formed the diversity of human culture. As a culture of social ideology, it is a reflection of the politics and economics of a given society, while at the same time giving a great influence to the political and economic influence of a certain society (Xia & Chen, 2009, p. 2379). The author thinks: According to the definition of “culture”, national cultural security should include in a broad sense: 1) the Chinese nation in social practice to obtain the material and spiritual production capacity of the security: 2) Create the security of all material and spiritual wealth. It also includes: 3) spiritual production capacity and spiritual products, that is, natural science, technical science, social ideology and so on all forms of social consciousness security: 4) Education, science, literature, art, health, sports knowledge and facilities security. Any one element in the broad and narrow sense above is subjected to the distortion, erosion, destruction and even denial of other cultures; Not being able to maintain cultural traditions and national character in its entirety;

Inability to sustain the sustainable development of the culture itself; The material and spiritual independent productive capacity of nationality is fundamentally weakened or lost should be regarded as a threat to the national cultural security. If scholars’ erroneous views are justified by “distortion”, “misinterpretation” or “subjective speculation” lacking evidence, and this erroneous conclusion is widely disseminated to society through different media channels, it poses a threat to the cultural security of the country and has a great negative impact on the political and economic of society.

Let’s also analyze Chen-Ning Yang’s phrase “I Ching Influenced the Way of Thinking in Chinese Culture” (Yang, 2004, p. 1). Let’s first analyze the concept of thinking: “Thinking refers to rational knowledge, or the process of rational knowledge. It is the human brain’s active, indirect and general reflection of objective things. Including logical thinking and thinking in images, usually refers to logical thinking. It is based on social practice. The real task of knowing is to arrive at thought through feeling” (Xia, & Chen, 2009, p. 2130). From the concept, we can clearly see that thinking is the reflection of human brain to objective things, while Chinese Culture is not human brain, nor does it have the initiative of human brain, so there is naturally no problem of thinking and thinking mode based on human brain. Yang (2004, p. 1) believes that the expression “I Ching has influenced the way of thinking in Chinese culture” is problematic. In the study, the author repeatedly confirmed the words “Chinese

culture way of thinking” in the original text, the original text is so, the author in the study excluded the above may be Yang (2004) inaccurate expression of the problem, and directly in-depth study of its internal logical system.

As a kind of spiritual product with far-reaching influence in Chinese culture, I Ching contains the knowledge of natural science and social science in ancient China, which reflects the social ideology of the time, is the political and economic reflection of the society at that time, and at the same time exerts an important influence on the political and economic of the society. From the point of view of connection-development, the study of easy-to-use in modern society, with the integration of modern science, the results of the study will also reflect the modern social ideology. The authors think that the revival of excellent traditional culture is a process of advancing with the times and the re-creation of ancient spiritual products. I Ching will never just have an impact on China, it will certainly directly or indirectly affect the rest of the world’s population and culture. For example, I Ching had an important influence on Western culture in the 18<sup>th</sup> century”. Gottfried Wilhelm Leibniz published on *Histoire de l’Academie Royale des Sciences* Paper: Explanation of binary arithmetic, which uses only the characters 0 and 1, with some remarks on its usefulness, and on the light it throws on the ancient Chinese figures of Fuxi, It became the foundation of modern computers, and then the digital photography, or computational photography,

was born. This development is in line with Lao Tzu’s Dao begets One (Notness; or reason of being), One begets Two (Yin and Yang), Two begets Three (Heaven, Earth, and Man; or Yin, Yang and breath Qi), Three Begets all things” (360 doc, 2017). Can we get this: I Ching has had a huge impact on western society, is one of the important reasons for the emergence of modern science? The authors think that this problem is not suitable for the use of case and simple logical reasoning model hastened to conclude that Chen-Ning Yang’s method of argument is not desirable (Libniz, 1703).

“I Ching influenced the way Chinese culture thinks, and this influence is one of the important reasons why modern science did not germinate in China” (Yang, 2004, p. 1), Chen-Ning Yang thinks that Chinese science lags behind, so is this backwardness caused by the influence of I Ching? If China is considered to be scientifically backward, what is the clear causal relationship between this backwardness and I Ching? Only by being rigorous and scientific can the above-questions reach sufficient and credible conclusions. “Modern” is a historical concept that refers to “the modern historical period of the world, which generally began with the 1640 British bourgeois revolution and finally the Russian October Socialist Revolution of 1917 (Xia & Chen, 2009, p.1136). We can see the Fried Steel Method in the Han Dynasty, which was invented in Britain in the mid-18<sup>th</sup> century; Percussion Drilling Method, invented by the Song Dynasty in China, had an important impact on the British Industrial Revolution. We can have ample evidence to refute

Chen-Ning Yang's view that I Ching caused "modern science not to germinate in China", because China has invented the technology of western modern science in the history of ancient science.

### Discussion

As the famous phrase attributed to Peter Drucker points out, "Culture eats strategy for breakfast". Having the wrong culture undermines the best-laid strategy and organizational development plans. While leaders have been reminded repeatedly that people and culture are essential determinants of success and failure, they haven't necessarily accepted the need to be proactive in building the types of culture required for their strategies to succeed (Hollister et al., 2021). Rose Hollister et al. define culture as a shared set of values (what we care about), beliefs (what we believe to be true), and norms of behavior (how we do things). Cultures exist to align effort, engender shared sensemaking, increase predictability, and encode organizational lessons about what does and doesn't work (Hollister et al., 2021). This is the definition of cultural connotation by the academic authority of Europe and America.

By analyzing and perjury the scientific view of Yang (2004), a member of the Chinese Academy of Sciences who is suspected of threatening China's national cultural security in the national trend of China's overall revival of excellent traditional culture, the authors analyze and prove the falsehood. It confirms that its views are at odds with the reality of

Chinese history, and that media dissemination has threatened China's ideological and cultural security. With the situation of the Sino-U.S. trade war, many organizations in Europe and the United States to train agents in China to spread false information about traditional Chinese culture, it can be seen that one of the manifestations of touching cultural security is to induce the public to believe that a false fact created by it is true, Chen-Ning Yang's remarks clearly touched on cultural security issues. Some pundits in academia, after becoming agents of American values, have adopted the goal of undermining China's strategy by destroying Chinese culture.

Under the misleading view, the national pride and self-confidence of the Chinese have been hit to a certain extent, resulting in a series of phenomena such as contempt for and rejection of China's excellent traditional culture and the pursuit of the values of Western society. For example, they no longer believe that there were truly meaningful inventions in ancient China, and that the Four Great Inventions of Ancient China was only a technological breakthrough, but that the re-creation of the West had advanced the development of world civilization influenced the political self-confidence of some Chinese especially the youth groups, blindly advocating the Western political model, In the faith caused them to worship western religions, in education to accept western educational methods and models, resulting in contempt and exclusion of China's excellent traditional culture, the pursuit of Western social values and a series of phenomena.

It is common for academic research to involve situations that pose a threat to national cultural security, but the relevant audit standards in publishing censorship are not perfect at present, and from a legal point of view, the phenomenon of scholars violating national cultural security exists objectively, but the basis for legal judgment is not sufficient. This study has a certain reference effect on a country to further improve the legislation concerning national cultural security, and a certain auxiliary effect on the review of the views of scholars in the cultural publishing industry. The research hypothesis of this paper proves its correctness after rigorous argumentation, adopts the method of evidence and falsehood, and looks forward to summing up the general characteristics of scholars' methods of discussing the threat to national cultural security through the analysis and falsification of viewpoints. Of course, the general characteristics found by the authors do not necessarily exist in each particular case, but they can be used as an effective reference for judging similar issues. In future research, we can make specific responses to the problems found in this paper, especially for the media industry (including self-media), academic publishing fields, international conference review on the basis of full guarantees of legitimate academic freedom and freedom of expression to give a review program related to the protection of national cultural security.

## Conclusion

By analyzing and perjury the scientific view of Chen-Ning Yang, a member of the Chinese Academy of Sciences who is suspected of threatening China's national cultural security in the national trend of China's overall revival of excellent traditional culture, the author analyzes and proves the falsehood.

This study uses Chen-Ning Yang, a member of the Chinese Academy of Sciences, as a sample of the study, and proves that the views of China's authoritative scholars do involve situations that threaten the cultural security of the country. He used 1) to replace the conclusions with research hypotheses, the method of false attribution, to draw the research conclusions directly without traceability, and to obtain the research conclusions that they expected to have characteristics that threaten the cultural security of the country. 2) Ignoring, distorting the basic facts and subjective assumptions, deliberately ignoring the existing large number of inventions and creations in ancient Chinese society, ignoring the influence of ancient Chinese science and technology on the modern industrial revolution, and the fact that China had already produced the germination of western modern science in the early days of the Western Han Dynasty, directly concluded that "I Ching influenced the way of thinking of Chinese culture, and this influence is one of the important reasons why modern science did not germinate in China" (Yang, 2004, p. 1).

3) Metaphysics philosophical methods explain specific problems, such as the failure to articulate the universal relevance of the influence of I Ching, ignoring its international character and its important role in 18<sup>th</sup> century Western culture, and its impact on the birth of modern computer technology. Through the study of dialectical materialism epistemology, the authors reveal the preconditions of modern science, namely, the specialization and professionalization of natural cognition, social cognition and self-awareness. As to how to apply this philosophical principle to reveal

the reasons for the lag of modern Chinese scientific and technological activities, it needs to be further studied.

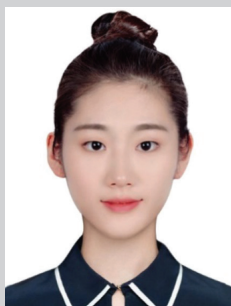
We note that a shorter conference version of this paper appeared in 2019 Panyapiwat International Conference on Social Science and Management. The main purpose of the original conference paper is to put forward the hypothesis that academic speech can threaten national cultural security, and this paper proves the correctness of the hypothesis through systematic and rigorous demonstration.

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