

Pride and Loss: A Preliminary Analysis of the Cultural Psychological Phenomenon of "Old Provincial Capital"

-- Take Anqing City as an Example

Yi Fu

School of Finance and public management, Anhui University of Finance and Economics,
Bengbu, China

Abstract

"Old provincial capital" refers to the cities that used to be provincial capital but now lose their provincial capital status. In terms of cultural psychology, such cities usually have a sense of cultural superiority and loss of status. Taking Anqing City as an example, this paper analyzes this cultural psychological phenomenon in the old provincial capital. This cultural psychology is based on the slow economic and social development. Its essence is the modern continuation of the traditional culture of agricultural society. Too strong traditional cultural psychology will hinder the modernization of local culture and economic and social development.

Keywords

Old Provincial Capital; Cultural Psychology; Pride; Sense of Loss.

1. The Expression of Cultural Psychology in the Old Provincial Capital

The provincial capital is the abbreviation of the provincial capital city. The old provincial capital refers to the provincial capital before the current provincial capital. It is a city that has lost its status as the provincial capital for the consideration of regime change, economic development and security issues. Cultural psychology refers to a psychological state that takes culture as the center and emphasizes the role of culture. It emphasizes the interaction between culture and psychology and reflects a phenomenon that human psychology is subject to culture. In the early days of liberation, the development level of Anhui Province was higher than that of the whole country. It was a relatively developed area in eastern China. Among them, Anqing developed very well. However, with the migration of the provincial capital after the founding of new China, the capital of Anhui Province moved from Anqing to Hefei. Anqing lost its status as the provincial capital city, and the development center of Anhui province became Hefei.

1.1. Local Cultural Pride

Anqing is a famous historical city with rich cultural heritage. As the cultural center of that year, Anqing has rich historical culture, such as historical celebrities, famous families, cultural relics, historical specialties, exquisite diet, piano, chess, calligraphy and painting activities, poetry activities, drama and quyi, traditional martial arts, etc. for Anqing, religious culture, embroidery, paper cutting, drama culture Historical celebrities and wood carvings are the main manifestations of its traditional culture. Among them, Anqing is the birthplace of Zen, the important town of Chinese Buddhist culture and the hometown of Tongcheng school. Anqing is known as "the land of culture and the hometown of drama", and it is the birthplace of China's quintessence Beijing opera. The well-known Huangmei Opera has also developed step by step in Anqing, and a number of excellent Huangmei opera performing artists such as Yan Fengying, Ma Lan and Han zaifen have been born; In addition, Anqing has also produced many historical celebrities, such as Deng Jiaxian, Cheng Changgeng, Chen Duxiu and other cultural elites, who

are also the hometown of big and small Qiao; Anqing also has many places of interest, such as Tianzhu Mountain, Yingjiang temple, Zhenfeng tower, etc.

Such a profound and long cultural heritage will produce a strong sense of cultural superiority. It is mainly manifested in two aspects: on the one hand, it despises the new provincial capital. Looking down on new provincial capitals is a common phenomenon in old provincial capitals all over the country, and Anqing is no exception. For Anqing, Hefei has not been the capital of Anhui Province for a long time. It is a city lacking culture, connotation and spirit. Even if it has history, it is not as profound as its own cultural heritage. Although Hefei's economic development has obviously surpassed Anqing in recent years, Anqing still looks down on Hefei from its bones and believes that the lack of culture in the new provincial capital is mainly due to the lack of traditional culture. In fact, culture cannot exist independently of economic development. For urban construction, excellent cultural foundation can inject soul and vitality into urban construction, improve the attractiveness and competitiveness of cities, expand the scope of influence, and is an important driving force for promoting urban innovation and development, transformation and upgrading. A city's economic development determines its cultural development, The development of Anqing culture should be combined with economic development. While inheriting the excellent traditional culture, it should also actively and strive to develop the economy and accept and absorb the new industrialized culture. For a new provincial capital city like Hefei, its culture is industrialized. It is composed of universities, factories, scientific research institutions and provincial government organs. Excellent universities such as China University of science and technology, Hefei University of technology and Anhui University are all in Hefei. Anqing Normal University has been the only one in Anqing for many years, reflecting the backwardness of education. Anqing is facing this situation, We should learn from the merits of Hefei's development, strive to achieve economic revitalization, reproduce the former glory, and drive economic development with profound cultural heritage; On the other hand, it has a low sense of identity with other regional cultures. China has a vast territory and is divided into many different regions. Each region has its own different culture. Anqing is located in a corner, bordering Hubei and Jiangxi in the west, Lu'an City is separated by Dabie Mountain in the north, Chizhou City is separated by the Yangtze River in the south, and Chaohu City in the East. In terms of regional culture, Anqing is closer to the Chu cultural area along the river in Hubei and Jiangxi, which is obviously different from the Wu cultural area along the river in eastern Anhui, and has greater cultural differences and less exchanges with other regions of Anhui. This leads to the low sense of identity of Anqing people to the regional culture of Northern Anhui and even central Anhui, and a lower sense of belonging to Anhui culture. They are only proud that the word "an" of Anhui comes from Anqing government.

1.2. Sense of Loss of Cultural Status

Under the impact of diversified cultures, the lifestyle of modern people has changed greatly, which is in great contrast to the traditional culture formed based on agricultural civilization. Facing the continuous loss of traditional culture, people's sense of identity with traditional culture has been greatly reduced in the old provincial capital, which is contrary to the development mode recognized by the old provincial capital, Anqing's cultural status has dropped from the former provincial capital status to the current marginal status, not only from the provincial capital to an ordinary city, but also in a marginal position among ordinary cities. We can understand its marginal position from two angles. First, Anqing is in a marginal position in Anhui Province. Anqing belongs to the Gan language family, the population is mainly Jiangxi immigrants, and has a weak sense of identity with Anhui Province. In terms of culture, Anqing belongs to the East-West Yangtze River Valley culture, which is difficult to integrate with the mainstream northern culture of Anhui; Second, from the perspective of the Yangtze River basin to which anqing belongs, the development of other provincial capitals is booming. Only

Anqing's status has declined, but it is difficult to compare with that in the Yangtze River Basin. Moreover, the region of Anqing is also in a marginal position. Anqing belongs to the Yangtze River Basin flowing from east to west, not on the north-south Beijing Shanghai line. Moreover, from the perspective of Wanjiang cities in Anhui, the development speed in the East is faster, while the Wanjiang City closest to the west of Anqing is slow, and its cultural status decreases. Under such circumstances, the old provincial capital has a strong sense of loss caused by the decline of cultural status. This sense of loss refers to Anqing's sense of powerlessness and the decline of cultural status after it feels that its original status, policies, resources and other things are forcibly deprived by a tangible or intangible force, It has brought a great impact on the psychology of Anqing people, resulting in a sense of helplessness, thinking that they are isolated, no longer have priority over resources and policies, and the provincial capital status has been replaced by Hefei, resulting in a strong psychological gap.

Driven by this sense of loss of cultural status, Anqing also began to look for the reasons for the decline of its cultural status. However, Anqing attributed most of its backwardness to external reasons. It believed that the reason for its backwardness was external rather than internal reasons, and that the economic development of Hefei was driven by the administrative power of the provincial government and the accumulation of resources in the province, rather than relying on its own ability, It is believed that Wuhu's development is due to external factors, mainly policy factors, relying on policy bias and regional advantages. Anqing believes that its slow development speed is due to the lack of policy support and less central investment. Good projects generally give priority to Hefei. Resources in the province are gathered in Hefei, and Wuhu has also received a lot of policy preferences, Anqing believes that it has been ignored, resulting in slow development. Anqing tends to look for reasons from the outside. It thinks that its slow development is only due to external reasons, and it doesn't think that the traditional culture it has been advocating has limitations. Therefore, it doesn't choose to integrate modern culture into traditional culture, but is more committed to local traditional culture and has a good grasp of local traditional culture, Especially obsessed with the old routine of "cultural stage and economic singing".

2. An Analysis of the Reasons for the Cultural Psychology of the Old Provincial Capital

2.1. The Low Degree of Industrialization is the Economic Basis for the Continuation of This Cultural Psychology

According to the landform, Anqing area can be divided into plain area dominated by Wanhe River Basin and Dabie Mountain area. In the traditional agricultural society, Wanhe river basin is an extremely developed agricultural economic area, but after entering the industrial society, Wanhe River Basin has not realized smooth transformation and the development level has not been significantly improved, resulting in backward economy. Take Dabie Mountain as an example, Dabie Mountain has always been a poor area with backward economy. A large number of national poor counties gather here. It can be seen that Anqing's industrialization level is not high, it is difficult to integrate into the development wave of modern industrialized society, and missed the external development opportunities. After the founding of the people's Republic of China, Anhui's political and economic focus gradually shifted to Hefei. Hefei not only caught up with Anqing in economy, but also greatly improved in politics. Anqing gradually lost its position as a political center. The decline of its political status made anqing miss a lot of development opportunities. A very important point is the inconvenience of transportation. It was not until the 1990s that there was a railway in Anqing. Transportation is very important for modern urban development, which leads to Anqing losing the development opportunity of modern industrialized production. Anqing has written a colorful chapter in the industrial development

history after China's modern Westernization Movement, but industrialization has basically stagnated after the founding of the people's Republic of China. Except Anqing Petrochemical in the 1970s, there is almost no decent industry. The degree of industrialization is significantly lower than that of other provincial capitals. In an agricultural area with a long history, if industrialization is backward, the cultural psychology based on the traditional agricultural society has a deep economic and social foundation, which leads to the continuation of this cultural psychology.

2.2. The Relatively Remote and Closed Location and Traffic Factors Lead to the Lack of External Pressure of Cultural and Psychological Change

From the perspective of location conditions, Anqing is relatively closed. First, Anqing is located in the southwest of Anhui Province and lacks central cities around it. It is difficult to be radiated by the developed industrial economy and culture brought by developed cities, which leads to the lack of impact of external industrial culture on local culture and the lack of external pressure of cultural change. Second, Anqing city is located in the southwest corner of Anqing city. It is difficult to radiate the economy around the city, and it is unable to drive the economic development of the whole region.

From the perspective of traffic conditions, Anqing's own traffic conditions also have disadvantages. Under the environment of industrial economy, the allocation of various production factors is more frequent than that under the agricultural economy, and the demand for traffic conditions is more obvious. Anqing's advantage in traffic is the Yangtze River water transportation. After the founding of new China, the status of water transportation is declining, Instead, the status of railway transportation and expressway is rising, while Anqing is very backward in these two transportation modes. There are only two national highways. The land transportation of Anqing depends largely on these two national highways. Railway transportation began in the 1990s, and many railway transportation lines in nearby provinces and cities have avoided Anqing, The expressway was built only after entering the 21st century, and the Wanjiang bridge and the Yangtze River Bridge were built only in the 21st century. Under the condition of inconvenient transportation, Anqing is in a relatively isolated economic and social space.

In this relatively closed state, foreign economic forces are unwilling to enter the local area, and the local population joins the foreign economy by means of college entrance examination and working. Local people fall into a relaxed state of slow pace, life is very comfortable, economic development is slow, and people can't feel the pressure of external competition. In this state, people's cultural psychology is more inclined to tradition than pressure and competition.

2.3. The Life Experience and Cultural Preference of Local Elites Make Them Lack of Internal Motivation for Change

The local elites in Anqing are deeply influenced by traditional ideology and culture and focus on the protection of traditional culture. They seriously lack the concept of market economy, have low efficiency and no sense of time. When they encounter things, they always like to seek solutions through continuous meetings and discussions. After a long time of discussion, the policies and plans are still undecided, making it difficult to accurately judge the situation, The decision-making is not firm enough and inefficient; Moreover, the procedure of administrative examination and approval is too complex to respond to the demands of the masses in time and effectively, and the service consciousness is low; Officials, institutions and levels prevaricate each other, the implementation process is delayed, the risk-taking spirit is insufficient, and there is a serious lack of entrepreneurship. They are not familiar with the development of export-oriented industrial economy, lack the spirit of exploring new situations, and lack endogenous initiative in economic development. However, they attribute the difficulty of

economic development to foreign cadres and hold a indifferent attitude towards the policies formulated by foreign cadres. In many cases, it is difficult for foreign cadres to achieve the policy effect, Foreign cadres try to change the current situation through the implementation of new policies, but they will be hampered by many obstacles. Although the local economy is backward and lack of material conditions, many local elites do not realize that their former glory has gone. They are intoxicated with their spiritual life and are only keen to carry forward traditional culture. In this case, The state of long-term burnout has led the local elites to adopt an attitude of not opposing but not actively implementing the new policies. In this way, the foreign elites have suffered soft resistance in implementing the policies. Although the foreign elites are under the pressure of economic development, they actively implement the policies to change the current situation and hope to make positive changes to the local economy during their tenure, However, the local elites believe that their approach is only to increase GDP and improve their political achievements, for their own promotion, not for the development of the local economy, so the policy implementation is low. Although the policy has been promulgated, it can not be implemented, so it can not achieve the desired effect of the policy. It is very difficult to achieve economic development, The speed of economic development is becoming more and more slow.

3. The Essence of the Cultural Psychology of the Old Provincial Capital

3.1. Special Reflection of Urban Cultural Change

3.1.1. The Decline of Cultural Status and the Transfer of Regional Cultural Center

In modern times, although anqing still has achievements in the field of culture, on the whole, it has lost its glory and greatly reduced its cultural influence. The main reason is that commerce is backward. Modern society is an era of commodity economy. In order to maintain its cultural status, it is necessary to ensure the economic level, society is developing, and economic development and cultural development are inseparable, The level of economic development is the foundation of cultural development. Anqing should turn its attention to the development of commodity economy. Otherwise, the "cultural center" can only become the past. The backwardness of economic level leads to the decline of Anqing's cultural status, and anqing gradually loses the status of Anhui cultural center. It can be said that whether anqing can regain the status of "cultural center" depends on whether it can develop commodity economy, which is one of the important conditions for carrying forward anqing culture.

3.1.2. The Change of Cultural Content is the Replacement of the Old and New Cultural Center

The starting point of the change of cultural content is the traditional urban culture. As the old cultural center, the old provincial capital bears too much burden on the traditional culture and is deeply influenced by the traditional culture. The local elites are keen to develop the traditional culture. They lack understanding of the modern economy and are divorced from the development track of the times. When the tide of modern culture comes, they are at a loss, Under the impact of modern culture, they insist on maintaining traditional culture and are unwilling to formulate new urban development plans in line with the development needs of the times. When modern culture occupies the dominant position, traditional urban culture replaces modern culture, the new provincial capital becomes a new cultural center, the new cultural center replaces the old cultural center, and Anqing is no longer a cultural center.

3.2. It is a Psychological Defense Against the Reality of Backward Cities

In essence, it shows the psychological defense mechanism of the old provincial capital. The reason why the old provincial capital insists on carrying forward the traditional culture is that in the face of the backward urban reality, it regards the traditional culture as its own superior position. In its consciousness, giving up the traditional culture is equal to giving up the superior

position. On the surface, the old provincial capital is maintaining the traditional culture, but in fact, it is a kind of repression of the old provincial capital, Such a depressive psychology is a kind of self-defense behavior subconsciously produced by the old provincial capital after having a sense of cultural loss. For fear of losing its superior position in the past, being afraid of being hit by reality and facing the far inferior urban development level, it chooses to use traditional culture to package its backward economic status.

3.3. It is a Special Way for the Continuation of Traditional Culture

Traditional culture is declining under the impact of modern culture. In the long run, the city will become a cultural blank. The old provincial capital will actively carry out activities to promote traditional culture, which is also a special way to continue traditional culture. Exploring the context of urban civilization requires the preservation of traditional culture. The old provincial capital will defend itself and maintain its cultural status in the past through this paradigm, In fact, it is also protecting traditional culture. Every city has its own cultural memory. Protecting and carrying forward traditional culture is also protecting the foundation of urban development. Traditional culture is disappearing in urban development, and those traditional cultures that are being diluted need to be protected. If the old provincial cities can integrate these traditional cultures into urban construction by means of a new era, Combining urban economic construction with the protection of traditional culture will provide an important driving force for urban development, greatly improve the level of urban spiritual civilization construction, and continue the traditional culture.

4. Measures of Cultural Psychological Transformation

4.1. Current Situation Analysis

From the perspective of modernization, this cultural psychology restricts the development of urban modernization, which is reflected in the increasingly backward economy. Next, the economic development status of the old provincial cities is analyzed based on the GDP ranking of Anhui cities in 2018 and 2019.

Table 1. GDP ranking of Anhui cities in 2018

ranking	city	GDP (RMB100mn)
1	Hefei City	7822.9
2	Wuhu City	3278.53
3	Ma'anshan City	1918.1
4	Anqing City	1900
5	Chuzhou City	1801.7
6	Fuyang City	1759.5
7	Bengbu City	1714.7
8	Suzhou City	1630.22
9	Xuancheng City	1317.2
10	Lu'an City	1288.1
11	Bozhou City	1277.19
12	Tongling city	1222.4
13	Huainan City	1133.3
14	Huaibei City	985.2
15	Chizhou city	684.9
16	Huangshan City	677.9

Table 2. GDP ranking of Anhui cities in 2019

ranking	city	GDP (RMB100mn)
1	Hefei City	9622.7
2	Wuhu City	3751.9
3	Chuzhou City	2638.9
4	Fuyang City	2601.8
5	Anqing City	2268.5
6	Ma'anshan City	2180.1
7	Bengbu City	2009.9
8	Suzhou City	1840.8
9	Lu'an City	1650.2
10	Bozhou City	1634.3
11	Xuancheng City	1568.4
12	Huainan City	1301.6
13	Tongling City	1291.1
14	Huaibei City	1092.9
15	Chizhou City	800.2
16	Huangshan City	792.2

Although anqing ranks high in GDP in the province in recent years, according to the data of 2019, Anqing ranks fifth in the province, its GDP growth rate is very low compared with Chuzhou and Fuyang. Compared with 2018, Anqing's GDP ranking decreased in 2019, and its total GDP has been overtaken by Chuzhou and Fuyang. Considering the large area and large population of Anqing, the per capita GDP is actually very low, and the development situation is not optimistic. Anqing needs to improve its crisis awareness and open a new road to economic recovery.

4.2. Government

4.2.1. Develop Commodity Economy and Accept the Baptism of Modern Industrial Culture

There is a conflict between traditional culture and modern society. Modern society is based on commodity economy. Modern culture requires extensive exchanges between different industries and regions, while traditional society is dominated by natural economy. The purpose of traditional culture is not to meet the needs of commodity production and circulation, but to consolidate the dominant position of the ruling class, this shows the contradiction between traditional culture and modern society, which will hinder urban development. If the old provincial cities want to get rid of backwardness and achieve development, they must accept the baptism of modern industrial culture, integrate modern commercial culture into traditional culture, pay attention to the position of Commerce in social development, promote the development of industrial and commercial culture, and promote the prosperity of their own market economy, Constantly improve the modern economic system of the old provincial capital and realize cultural modernization. At the same time, the old provincial capital urgently needs to cultivate the awareness of development modernization, enhance the market concept, and realize economic revitalization and take-off without relying on modern industrial culture.

4.2.2. Improve the Level of Scientific and Technological Development

Science and technology play a central role in economic development, while natural science is not valued in the structure of traditional culture. The old provincial capital needs to constantly accept new science, technology, ideology and culture, cultivate a broader vision, improve the

level of scientific and technological development, and inject power into the development of the old provincial capital.

4.2.3. Raise Awareness of the Rule of Law

Legal awareness plays an important role in social governance. It has a great impact on the completion of legislative work, the improvement of law enforcement level and the promotion of citizens' conscious compliance with the law. The attitude of officials towards the law is a very important external expression of legal awareness. The lack of legal awareness of local officials directly affects the people's trust in the party and the government, In the process of law enforcement, things that know the law and break the law and damage fairness often occur, which directly damages the interests of the people and hinders the local development. The consciousness of democracy and rule of law plays a key role in the reform and development of the old provincial capital. The traditional feudal consciousness seriously suppresses and restricts people's personalized development. We should replace the traditional feudal autocratic thought with the consciousness of democracy and rule of law, improve the consciousness of rule of law and promote the internal development of the old provincial capital.

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